WRITINGS OF A J POLLACK

by A.J. Pollack

A collection of theological writings, sermons, and essays by A.J. Pollack, compiled for study and devotional reading.

4 Chapters

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S. The Amazing Jew

The Amazing Jew PREFACE TO FOURTH EDITION

It is gratifying that a fourth edition of The Amazing Jew is being called for, as testifying to the deep interest taken in the people of God's choice, and the land which He gave them in covenant with Abraham Possibly historians in the day to come will realise that the greatest result of the Great War of 1914-1918 was the dramatic entry of Lord Allenby into Jerusalem without firing a shot, wresting Palestine from the supine domination of the Turk, setting the country free for the immigration of large numbers of Jews, and the country's start on a new era of prosperity. God is behind the scenes working out His own plans, which have Jerusalem as the capital of the world. We believe the second great world war will eventuate in the importance of Palestine being recognised from a military, industrial and geographical point of view as never before. The rising prosperity of the country, the loyal support of the Jewish population of Palestine in the prosecution of the war will meet with a reward that will give an importance to that land far beyond anything yet granted.

Readers of The Amazing Jew will naturally ask the question, How does this second world war affect Palestine? Nothing has thrilled the writer more than to find its truly amazing reaction to the war has only resulted in a striking furtherance of its stability and prosperity. It is said that Palestine today is the only country that can balance its accounts with a credit on the right side.

We think it best to allow what has been written to stand as it is, with one exception. The position of Italy has altered so materially, that we have thought it best to rewrite what was written in the last edition concerning that country and Mussolini. In this edition we have added a Postscript, in which we give details gathered as a result of our latest enquiry into Jewish affairs.

We now leave the reader to turn to this for a description of how things have progressed up to the present. All points forward most unmistakably to the very prominent place Palestine must have in the closing days.

PREFACE TO THE FIFTH EDITION That a fifth edition is called for so soon after the appearance of the fourth is a striking proof of the deep interest the Christian public take in the Jewish question. There is no doubt that events are working up to the fulfilment of prophecy in a very striking way. We have thought well to leave the volume almost exactly as it was, but have added Postscript No. 2 to bring it up-to-date. THE AMAZING JEW The Jew is absolutely amazing. Proud Empires—the Babylonian, the Medo-Persian, the Grecian, the Roman—have come, lived their little day, disappeared, and have left scarce a trace behind. The Jew, more ancient than they all, remains more vigorous than ever.

It has been well said that,

"The inhabitants of Babylon and Memphis would have found it hard to believe that out of their imperial pomp the only living relics would be the utterances of an obscure tribe upon their frontiers;

that Nebuchadnezzar's name would be lost to all expert archaeologists but for its mention in the Hebrew Scriptures; that such as Jeremiah would live eternally, when fortresses and hanging gardens were unidentifiable dust." The past of the Jew is known as no other nation's is known. Their history is found in the Bible, far and away the oldest history book in the world, whose beginnings were recorded by Moses some three thousand four hundred years ago, and preserved miraculously for us to this day. We only hear of Egyptians, Hittites, Assyrians, Babylonians, Greeks, Romans, because of their connections with the children of Israel. Nor is the future of any nation known but that of the Jewish, and those nations, which have to do with them in the last days. And as for the present of the Jew, it is astounding, developing before our very eyes most dramatically. The Jew constitutes a very small proportion of the human race. Today it is estimated there are 16,000,000 Jews in the world.* Roughly speaking the population of the world is 2,000,000,000. The Jew constitutes, therefore, less than one percent of the whole. A celebrated author—Mark Twain—draws attention to this in a striking way:

"If the statistics are right the Jews constitute but one percent, of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of, but he is heard of, is always heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagant and out of all proportion to the smallness of his bulk. His contributions to the world's lists of great names in literature, science, art, music, finance, medicine, abstruse learning, are also out of all proportion to the smallness of his bulk. He has made a marvellous fight in this world in all the ages, and he has done it with his hands tied behind him. He could be vain of himself, and be excused for it.

"The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendour, then faded to dream stuff and passed away; the Greek and Roman followed, and made a vast noise and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.

"The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind.

"All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" This brilliant author may well ask, What is the secret of the Jews' persistence? But he will get no answer save that which the Bible furnishes. The history of the Jew is the finger of God.

{*Since writing the above considerably reduced as the result of Hitler's savage persecution of God's ancient people.} Mr. Madison Peters writes:

"The Jew has given to the world the knowledge of the only true and living God. He has given Moses, who in the twelve United States of Israel, gave to the world the first republic,* and whose laws still form the basis of the civilised world's jurisprudence; Jesus, the ideal of the race ... of whom Strauss said, 'He remains the highest model of religion within our thoughts,' ... of whom Renan declared, 'Whatever will be the surprise of the future, Jesus will never be surpassed,' ... this Jesus was a Jew.** Dr. Wat Nordau voices many when he says, 'Who then could think of excluding Him from the people of Israel ... This Man is ours, He honours our race, and we claim

Him as we claim the Gospels—flowers of Jewish literature, and only Jewish!' Our Bible, the Old as well as the New Testament, was written by Jews*** ... Liberty, charity and brotherhood find their one place of abode in Bible countries ... for this Book we are indebted to the Jews" (The Jew as a Patriot).

{*In truth, it was a theocracy, and not a republic.

**More than a Jew; He was "God ... manifest in the flesh" (1 Timothy 3:16).

***With the exception of Luke's Gospel and Acts of the Apostles, written by "Luke, the beloved physician" (Colossians 4:14), a Gentile.}

There is a well-known story told of King Frederick the Great of Prussia. He was an infidel, the friend of the notorious Frenchman, Voltaire, who shared his views, and in his day was their most brilliant exponent. At the Prussian court was a General Von Ziethen. The King knowing him to be a Christian in more than name, one day said to him, "Defend your Christianity, if you can, in one word, General." The General bowed low before his monarch, and replied, "Sire, ISRAEL." That was enough, and the reply is so striking that it has been kept fresh in the memory of Christian people to this day.

Why, then, has the Jew such a preponderating place on the pages of the Holy Writ? Why should far more powerful nations only be mentioned because of their relation to Israel? Why are we told what is to happen to the Jew in the future? To answer these questions is now our task. Scripture itself gives us the answer in a few words. We are told of the Jews that they are:

"Israelites; to whom pertains 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, who is over all, God blessed for ever. Amen" (Romans 9:4-5).

We must first take a bird's-eye view of the whole before we seek to fill in the details. The Scripture, just quoted, shows how, in view of the coming into the world of the Lord Jesus Christ, God chose the Jews—"to whom pertains the adoption." But for God's purposes in Christ there would have been no children of Israel, no Bible, no revelation of Himself, no blessing for mankind. And note, how careful the Spirit of God is to indicate that Christ came into this world as a true man—"concerning the flesh Christ came"—but equally careful to assert that He was God—"God blessed for ever"—God, with no diminution of His Deity, though He stooped so low, and came in the lowly guise of manhood. To Israel pertains "the glory," glory which will be seen in its fullness when the Lord Jesus Christ shall be her King, and Jerusalem the Metropolis of the whole earth.

God made "covenants" with Israel, but What had they in view? One verse tells us. God had a long look-out down the centuries. It is not a question of Abraham and his individual blessing, though that is, perforce, secured, but of the blessing of mankind. We read:

"And the Scripture, foreseeing that God would justify the heathen [the Gentiles] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Galatians 3:8). That blessing could only be secured by Christ. The same epistle emphasises this:

"Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST" (Galatians 3:16).

God gave “the law” to Israel, but why? Was it to educate Israel? Or was it to prove to them that there was no blessing that way? Surely, but there was a far wider implication than that. We read:

“Now we know that what things soever the law says, it says to them who are under the law [Israel]; that every mouth may be stopped [yours and mine], and all THE WORLD may become guilty before God” (Romans 3:19). In that way God would prepare the Jew, and, through him, all the world, for the Gospel through Christ, by which alone blessing can come.

“The service of God,” specially given to Israel, refers to the ritual connected with the Tabernacle in the wilderness and the Temple in the land. That again was not complete in itself. It was at best but a “shadow of heavenly things” (Hebrews 8:5)—awaiting the glorious substance. “The Tabernacle and all the vessels of the Ministry,” purified by blood, were but “the patterns of things in the heavens” (Hebrews 9:23).

They pointed on to the Person of the Lord Jesus Christ, His Deity, His Manhood, His great efficacious atoning sacrifice on the cross, when all the types should be fulfilled in Him, the glorious Antitype.

Finally, there were “the promises,” the prophecies that went far beyond the narrow boundaries of Judaism, prophecies that will be seen in the full light and glory of their fulfilment when

“The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea” (Habakkuk 2:14).

Having clearly, then, in mind that we are following, however briefly, the unfolding of a great scheme worthy of God, leading to the revelation of Himself in Christ, to the great work of redemption without which man could not enter into blessing, to the grand finish of all God’s ways in His Government on the earth, we may now come to a few details. Where shall we begin? THE CALL OF ABRAHAM

We have just read, “To whom pertains the adoption.” How then did God choose a nation, through whom He would work out His plans for the blessing of mankind? He chose an individual. His choice fell on Abraham. This choice was His sovereign pleasure.

Abraham lived in Ur of the Chaldees, a place of high culture, as recent excavations have proved. He was a worshipper of stocks and stones, when the great crisis in his life occurred. We read:

“Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran” (Acts 7:2). That vision altered the whole life of Abraham. Its effects can be seen in his descendants in every part of the world today. He was bidden to leave his country, and kindred, and father’s house, and get into a land that God would tell him of. He went forth, “not knowing whither he went” (Hebrews 11:8). In the eyes of the world it was a step of the most absolute folly. But Abraham had got a sight of the invisible and eternal. He had an inward urge that responded to the call of God.

“By faith Abraham ... obeyed” (Hebrews 11:8). The importance of this is seen in the full account that is given in the Scriptures of the life of Abraham. No less than thirteen and a half chapters in the book of Genesis are devoted to the life of this wonderful man. Ten words,

“In the beginning God created the heaven and the earth” (Genesis 1:1),

suffice to introduce us to the creation of the universe. Five words:

“He made the stars also” (Genesis 1:16), suffice to tell us about the millions of the heavenly bodies, many of them larger by far than the sun of our solar system. Yet thirteen and a half chapters are devoted to Abraham. What does this teach us? Surely that God’s ways in blessing man are infinitely more important than the creation of material things, surpassingly wonderful as they are. In view then of the vast scheme God had in mind, He chose Abraham, Isaac, Jacob, the twelve sons of Jacob, and their families, till finally a mighty nation came into existence.

There is no nation in the world that is able to trace its origin to one man as the special choice of God save the Jewish nation. Moreover God has taken care to stamp the whole thing with the miraculous. It is HIS particular doing. It did not happen in the ordinary course of nature. The birth of Isaac was a miracle. Abraham was one hundred years old when this event took place. Sarah, his wife, was ninety years old, long past the age for bearing children. We are told that it was by faith that she “received strength to conceive seed” (Hebrews 11:11).

Jacob’s birth was a miracle, for we are told that Rebekah, his mother, was barren, and that it was in answer to Isaac’s prayer that the sons—Esau and Jacob—were born.

Then came the sons of Jacob, the twelve patriarchs, and finally we have A CHOSEN NATION

We read:

“For thou art an holy people unto the LORD thy God: the LORD thy God has 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 has 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” (Deuteronomy 7:6-8).

Naturally, if God chose a nation, beginning with a single individual, it must necessarily be a people without a country at first. Hence it follows that the time would come when a chosen people must possess a country, likewise chosen of God, even as the people were chosen.

Let us see how this is worked out Abraham. dwelt in the land of Canaan as an alien from another land, though Canaan was the land that God had promised he should possess. But as his descendants increased there would come a point when it would be impossible for them to continue as aliens. Their very number would render their presence a menace to a country in which they sojourned. To bestow on them a land for their own possession would become an absolute necessity. Let us follow this out step by step. THE HISTORY OF JOSEPH

Little did Joseph, a lad of seventeen, imagine when he dreamed of his future eminence, as indicated by the sheaves of the field making obeisance to his sheaf, and the sun, moon and stars making obeisance to him, that it was a part of a plan, stretching out for centuries, which God was working out in connection with Christ and the blessing of man.

We may follow Joseph's history as being connected with him individually, and learn many salutary lessons therefrom, but we shall miss the great point of it all, if we do not see God's hand at work in connection with His own vast plan. For thirteen long years Joseph knew what bitter bondage meant. Sold into Egypt by his envious brethren, flung into prison unjustly because he rightly resisted the blandishments of Potiphar's wife, his was a truly fearful experience. The dreams of the chief butler and baker, and Joseph's interpretations of them, were no accident, but all incidents in a scheme dovetailed with exactitude in all its parts. They were all links in the chain that went to fulfil Joseph's dreams as a lad of seventeen, and, what is of far more importance, necessary parts of the great plan that God had in view, the end of which is not reached yet. When the chief butler left the prison to be reinstated in his former position with Pharaoh, no doubt Joseph's heart beat high with the hope of his own release as the result of the chief butler, in gratitude, bringing his case before the notice of Pharaoh. Bitter indeed must have been his disappointment as two long weary years went by, and no signs of his release were given. He might have lived and died in prison, but for the incident we are about to relate.

Pharaoh dreamed two dreams, both pointing in the same direction, and of such a nature as to make him most anxious to know what they presaged. The magicians and wise men could find no interpretation. Then the chief butler remembered Joseph as having interpreted his dream, and mentioned his experience to the king. It will be thus seen that the dreams of Pharaoh came in their right order. If the dream of the chief butler, with the interpretation that Joseph gave of it, had not preceded Pharaoh's dreams, nothing would have happened. They would have been unrelated incidents, not affecting each other.

Then further, bitter as Joseph's experience was, it was designed to test his character, form and strengthen it, to fit him for the task that lay before him. Just as steel is tempered by being subjected to fierce heat again and again, so he was being prepared in the furnace of affliction for the wonderful position that awaited him.

Brought into Pharaoh's presence, interpreting his dreams, foretelling the years of great plenty to be followed by the years of biting famine, he made such an impression on the mind of that mighty monarch, but, with no previous knowledge of him, he appointed this young man of only thirty years of age to the amazing position of food controller of Egypt, giving him a position only second to his own.

Nay, further, it might not enter Joseph's mind that the years of famine would be used of God to bring his brethren into his presence, and in the end to settle them in the best part of Egypt, the land of Goshen. Most unexpectedly and dramatically were Joseph's dreams fulfilled as his brethren made obeisance to the great lord of Egypt. Yet so it was. The very famine that brought all this about was part of God's plan. THE TRAINING OF MOSES

We must hasten on with the story. Joseph died and all his brethren. Generations came and went. The children of Israel

"increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1:7). The time had come when the increasing number of the Israelites became a menace to the country where they sojourned. Pharaoh was alarmed. He oppressed and afflicted the children of Israel, and gave orders that the male children should be put to death. Was God's

hand in all this? What object had He before Him in it?

Just as God raised up Joseph to bring the children of Israel into Egypt, so he raised up Moses to take them out. God used the daughter* of the very monarch who ordered the destruction of the male children of the people of Israel, to protect the infant Moses. A more powerful patron could not have been found. She adopted him, and trained him in all the wisdom of the Egyptians.

{*From a recent book by Sir Charles Marston, F.S.A., entitled “The New Knowledge about the Old Testament,” we learn the name and some particulars about this lady, who adopted Moses. Her name was Princess Hatshepsut. She was one of the most remarkable women-rulers in the world’s history. Her patronage put Moses into a very brilliant position.} “Moses ... was mighty in words and in deeds” (Acts 7:22). But we must hasten on with the story. We all know how he espoused the cause of his down-trodden fellow-countrymen. He fled from Egypt, and for forty years kept the sheep of his Midianitish father-in-law at the backside of the desert. In this way, doubtless, God prepared him for the great task that lay before him. Spoken to by God out of the burning bush, he was commissioned to the task of taking the children of Israel out of the bondage under which they groaned. We remember how he stood before Pharaoh. The plagues of Egypt smote that land again and again at the bidding of Moses, until at last Pharaoh let the people go.

We recall the passover night, destined to be a constant reminder to the Israelites of the coming of One, who is now so well known to us as “Christ our Passover ... sacrificed for us” (1 Corinthians 5:7). For forty years the Israelites were miraculously sustained in the wilderness, a place of no natural resources. Their journey through the desert was one vast moving miracle. Such a vast body of people has not crossed the desert before nor since. Psalms 105:1-45 gives us the inspired record of THE DIVINELY ORDERED SEQUENCE OF EVENTS in connection with God’s plan for Israel.

Psalms 105:9 speaks of Abraham and Isaac; Psalms 105:10 of Jacob; Psalms 105:12-15 how God protected the weak handful of his people, strangers in the land that was the lot of their inheritance. Apart from His protection they would have been destroyed again and again.

Psalms 105:16 assures us that the terrible famine in Egypt and Canaan was not merely a providential happening, but GOD “called for a famine upon the land” to carry out His purpose. It was one ordered item in the great sequence of events.

Psalms 105:17 tells us that Joseph was sent ON PURPOSE into Egypt. A lurid light here shines upon the cruel rigour of his dungeon. His feet were hurt with fetters, the iron entered into his soul. Thus was he prepared for the mighty role he was to fulfil. GOD sent the famine: GOD sent Joseph. Psalms 105:20-22 describe his exaltation and power. Still the story moves on.

Psalms 105:266 carries us on to the time when GOD sent Moses, His servant. Psalms 105:27-28 graphically describe the plagues that fell on Egypt, bringing Pharaoh to the point of being glad when the children of Israel departed.

Psalms 105:39-45 describe their miraculous support in the wilderness and entrance into the land. A truly notable Psalm, showing God moving behind every event in connection with His chosen people and their destiny.

GOD CHOSE THE LAND The time drew near when God would plant them in the land of His choice. We read:

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

Here is stated a second amazing fact. We have seen how God chose the people. We now see that God chose the land in which they were to dwell. Centuries before, God told Abraham to go into a land that He would show him. When in the land God said to 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” (Genesis 13:14-15). WHICH LAND DID GOD CHOOSE?

If you will look at the map of Palestine you will see what a wonderful position it occupies. Situated in Asia, it is within easy reach of Europe and Africa. It lies on the great trade routes between east and west. It has been well called, “The bridge between the nations.” Its frontiers are remarkable. On the west we have the seaboard of the Mediterranean, some six hundred and fifty miles from the coast of Greece, two hundred miles from that of Asia Minor. On the east there lie two hundred and fifty miles of the great Syrian desert to be traversed before Assyria, Babylonia, Mesopotamia are reached. On the south we find the forbidding Sinaitic Desert,* stretching out its weary and burning wastes before Egypt is reached.

{*If the reader wishes to have a vivid description of the desert, and obtain some idea of the marvellous miracle, absolutely impossible save as a miracle of the Israelites being sustained in it for forty years, let him read that classic of travel, EOTHEN, by A.W.Kinglake, in which he gives a marvellous description of his journey over the wilderness of Sinai from Gaza to Cairo.} On the north we meet the Lebanon range of mountains, some of the highest crowned with perpetual snow, with two or three difficult passes into Syria. Was there ever a country so placed. Alien population is thrust back on every side. Although this is so, Palestine is the natural fighting ground of that part of the world, lying between Egypt and Assyria as it does, as the constant wars between the King of the North (Assyria) and the King of the South (Egypt) testify. But now comes a question. By what right could the children of Israel occupy the land? It was the possession of the Canaanitish nations from time immemorial. We learn, however, from God’s Word, that these nations were extremely wicked, and that God in His righteous government saw fit to dispossess them of their land. God told Abraham that his descendants would be afflicted in a strange land for four hundred years, but that they would return to the land in the fourth generation. God in patience waited till the time was ripe, for he told Abraham that “The iniquity of the Amorites is not yet full” (Genesis 15:16). The inhabitants of the land utterly forfeited their right of tenure by their terrible wickedness and pollution. They were rightly exterminated.

Thus after forty years of miraculous care in the desert, the children of Israel entered the promised land. They had to fight for possession, but failed to clear out all the former inhabitants of the land. Thus they began their history as a settled nation in their own land, a people chosen by God in a land chosen by God.

We now come to THE BOOK OF JUDGES

It begins with failure and ends with failure. We get good judges and bad judges. As we read through the Book we marvel at the long-suffering and patience of God with such a people. The wickedness of man is plumbed to its very depths. The Book ends with a terrible indictment, “In these days there was no king in Israel: every man did that which was right in his own eyes” (Judges 21:25).

There was nothing more terrible than that every man should do what is right in his own eyes. There was no reference to God, not even to delegated earthly authority. Fancy, each member of the solar system doing what it liked. There would be no system. Only black disaster could come out of such a condition of things. We wonder what could come after such a Book and such an ending. As one finishes reading the book of Judges, the hopelessness of man is borne in upon one with a feeling of despair. THE BOOK OF RUTH

Traversing the Book of Judges is like travelling over an arid desert, scorched by the pitiless rays of the sun, shining day after day from a burnished sky. The Book of Ruth is like a grateful oasis with sparkling water, and the umbrageous shade of stately palms.

We read of obscure pious individuals—Naomi, Ruth, Boaz. The story is indeed delightful. If Israel has turned aside, we find God stretching out His hand over a Moabitish damsel, setting the stage for the line of David, and of course for “great David’s greater Son,” the Lord Jesus Christ. Hope revives in our hearts. We see that God can and will carry out His bright designs, spite of man’s utter failure. What a contrast to the Book of Judges is the sweet ending, in its implication, of the Book of Ruth.

“Boaz begat Obed, and Obed begat Jesse, and Jesse begat David” (Rth 4:21-22).

We find the name of Ruth in the ancestry of our Lord in Matthew 1:5. The line is set for Christ, the King of Israel. No king in Israel in the Book of Judges. The best of Kings, the rightful King, is coming.

“Thou art the Son of God; Thou art the King of Israel” (John 1:49). THE BOOKS OF SAMUEL AND KINGS

Here we begin with the training of a man of God—Samuel. From childhood we see him marked out for service, just as we have seen with Joseph and Moses. Then we read how the people turned their backs upon Samuel, and in reality upon God, in choosing Saul, the son of Kish, to be their king. They wanted to be like the surrounding nations, and they chose by the sight of their eye a man, head and shoulders above any of the people, as if inches meant moral worth. Again we find utter misery and failure, Saul dying by his own hand in despair on mount Gilboa.

Again God came in. David the son of Jesse is brought forward, trained in secret, slaying the lion and the bear and the giant Goliath, and tested by years of bitter persecution at the hands of Saul. He became the king of Israel by God’s own appointing.

Again, in the person of his son Solomon, came in breakdown. Endowed by God with wisdom beyond any, he demonstrated how wisdom, unless God’s help and guidance is continually sought, cannot keep. He loved many strange wives, and went after their gods, after Ashtoreth, the goddess of the Zidonians, after Milcom, the abomination of the Ammonites. The judgment of God came in. In the reign of hs son Rehoboam, the kingdom was split in two—ten tribes forming the

kingdom of Israel; two tribes, Judah and Benjamin, forming the kingdom of Judah, the Levites throwing in their lot with Judah, for the temple was at Jerusalem.

Thenceforth, we have the history of the two kingdoms, that of Israel unrelieved by any good king, until at last Assyrians, as the scourge of God, took Israel into captivity in 740 B.C.

Judah had good kings now and again, such as Hezekiah and Josiah, but alas! they had bad kings like Manasseh and Zedekiah, and Judah too fell under God's chastening hand, and was taken captive to Babylon about 606 B.C. Such is man at his best estate. THE TIMES OF THE GENTILES

We now come to a great break in the history of God's ancient people. An entirely new order of things sets in at this point. The understanding of this is necessary, if we are to follow intelligently how God carries out His purpose. The reader may remember how the prophet Hosea prophesied when the kingdoms of Israel and Judah were running their course, that the days would come when "The children of Israel shall abide many days without a king, and without a prince and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea 3:4). This prophecy began to be fulfilled when king Zedekiah rebelled against Nebuchadnezzar in 599 B.C. For over two thousand five hundred years this has been true. It is remarkable that while Israel lapsed into idolatry again and again, since their dispersion they have been free of this snare. They have been without a sacrifice for centuries, for without a Temple they have no means of carrying on the ancient ritual. They have been without "teraphim," that is, they have not been idolatrous. They have had no king for two and a half millenniums. Can this be explained apart from the finger of God? The expression, The Times of the Gentiles, first fell from the lips of the Lord Jesus, as He foretold the destruction of Jerusalem. He said:

"Jerusalem shall be trodden down of the Gentiles, until THE TIMES OF THE GENTILES be fulfilled" (Luke 21:24).

What then is the meaning of this expression? Hitherto we have seen God's governmental ways centring in Israel. His people, a little flock, were safe under His protecting hand as long as they walked in His fear. But, as we have seen, utter failure came in. The time had now come when God in His wisdom transferred government to the Gentiles in a special way, and gave over the children of Israel into their power. Hitherto it had been the times of the Jews; henceforth it is to be "The Times of the Gentiles." As we explain somewhat of the Book of Daniel, this will be made plain. THE BOOK OF DANIEL This Book is largely taken up with the history of Daniel. At first we see him as a youth of tender years, and of royal blood, a captive in Babylon. From youth to extreme old age he served God amid many vicissitudes.

Nebuchadnezzar, in whose reign Daniel lived, had a remarkable God-given dream. The vision passed from him, but not the deep impression that it made on his mind. With the autocracy of the heathen monarch he ordered his soothsayers and magicians to tell him his forgotten dreams, and interpret it, on pain of death. Failing to perform the king's unreasonable request, the decree went forth to slay all the wise men of the empire, including Daniel and his companions. At this juncture Daniel came forward. He asked for time to wait on God. God revealed the dream to him, and gave him the interpretation.

Nebuchadnezzar dreamed that he saw a great image—head of fine gold; breast and arms of silver; belly and thighs of brass; legs of iron; feet and toes of mingled iron and clay. Then the monarch saw in his dream a stone, cut out without hands, strike the image upon its feet of mingled iron and clay.

“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” (Daniel 2:35). In this dream we get a pictorial description of “The Times of the Gentiles,” Daniel told the king that the vision was prophetic of four great world empires. Nebuchadnezzar as King of Babylon was the head of gold. After him would appear another kingdom inferior to his, as silver is inferior to gold. A third kingdom likened to brass, and a fourth strong as iron would arise. These set forth the Babylonians, the Medo-Persian, the Grecian, the Roman Empires.

Nebuchadnezzar died. In the first year of the reign of his successor, Belshazzar, who was a grandson of Nebuchadnezzar, and son of Nabonidus, Daniel had a dream, the salient points of which were similar to Nebuchadnezzar’s dream of the great image, though different imagery was employed.

He saw in his vision four beasts rise out of the sea. The first was like a lion with “eagle’s wings”; the second like a bear with “three ribs in its mouth”; the third like a leopard with “four wings of a fowl”; the fourth a beast “dreadful and terrible, and strong exceedingly.” This was supplemented two years later by a dream of a ram with two horns, being attacked by a he-goat with a notable horn between its eyes, and none could deliver the ram from the power of the he-goat. Daniel was told plainly that the ram with two horns set forth the kings of Media and Persia, the he-goat the king of Grecia.

Thus we have three kingdoms out of the four plainly indicated, the Babylonians, the Medo-Persian, the Grecian. It is not difficult to identify the fourth great world-power as that of the Roman. The Roman was the great power that overcame the Grecian Empire, and built on its ruins the mightiest empire the world had hitherto ever seen. Let us put these items together in a table to catch the eye readily.

Nebuchadnezzar’s Dream ---- Daniel’s First Dream ---- Daniel’s Second Dream Empires

Head of Gold ---- Lion ---- Babylonian

Breast and Arms of Silver ---- Bear ---- Ram with two Horns Medo-Persian

Belly and Thighs of Brass ---- Leopard ---- He-goat with notable Horn Grecian

Legs of Iron ---- Beast Dreadful and Terrible ---- Roman

Note the great accuracy of detail; the lessening value of the metals, the diminishing majesty of the beasts; the filling in of details, as for instance the predominant partnership of Persia as compared with Media; the great speed of the leopard and of the he-goat, both clearly setting forth the rapid conquests of Alexander the Great; the four wings of the leopard, and the four horns taking the place of the notable horn that was broken, setting forth Alexander’s Empire being divided at his

death among his four generals; the little horn, arising out of the four, referring to the wicked Antiochus Epiphanes, only to give place to the all-conquering power of the Romans.

It is no wonder that some Modernists, desiring to get rid of this striking prophecy, manifesting undoubtedly the inspiration of Holy Scripture, have attempted to show that it was written after the events.*

{*They have attempted this on the flimsiest grounds as Sir Robert Anderson has shown in his book, “Daniel in the Critic’s Den.”}

But, even if they succeeded in proving that the Book was written in the times of the Maccabees, which they have not, that would not invalidate the striking prophecy of the coming of the Messiah in Daniel 9:1-27.

We refer to the striking prophecy commonly. called “Daniel’s Seventy Weeks.” Two dates are given—the starting point, the date of the commandment to restore and rebuild Jerusalem. Then we are given the closing date—that is at the end of sixty-nine weeks, or sixty-nine sevens—when Messiah should be cut off, but not for Himself; in other words, He should die a sacrificial death. Reckoning a year for a day, sixty-nine weeks, or sevens, equal four hundred and eighty-three years. The commandment to rebuild Jerusalem is a date that can be fixed with exactitude. This is clearly stated in Nehemiah 2:1 as being in the month of Nisan in the twentieth year of the reign of king Artaxerxes. Four hundred and eighty-three years from then—counting three hundred and sixty days to the prophetic year, which is its established length, equalling 173,880 days—brings us to the tenth of the month Nisan in the eighteenth year of the reign of the Roman Emperor, Tiberius Caesar—the very time when Christ entered into Jerusalem riding on an ass’s colt, thus fulfiffing the prophecy of Zechariah 9:9.

Then we are told, at that time “shall Messiah be cut off, BUT NOT FOR HIMSELF” (Daniel 9:26) setting forth the sacrificial character of His death.

Then, further, the destruction of Jerusalem is foretold, which took place under Titus A.D. 70. A big jump over the Christian era is taken, and the thread of prophecy resumed. This brings us up to the seventieth week, still future, when the Head of the revived Roman Empire will make a treaty with the Antichrist in Jerusalem for seven years, breaking it in the middle of the week, that is at the end of three-and-a-half years. The great tribulation described by our Lord in Matthew 24:21, will burst forth, bringing things to the stage when our Lord shall return to this earth, and set up His kingdom. Thus will be fulfilled the prophecy of the stone cut out without hands, striking the feet and toes of the great image (the revived Roman Empire). Christ, setting up His millennial kingdom, will answer to the stone becoming a great mountain, filling the whole earth.

EZRA AND NEHEMIAH

We have followed the history of the Jews up to their captivity in Babylon and Assyria. The prophet Jeremiah foretold that the captivity of Judah would last seventy years. This began about 606 B.C., ending about 536 B.C. That a measure of return to the land was part of God’s scheme is evidenced by the extraordinary prophecy of the birth of Cyrus, king of Medo-Persia, even giving his name over one hundred and seventy years before his birth, indicating that he would be favourable to the Jews, and would assist them to return. So the Book of Ezra begins with the

proclamation that Cyrus made, that the LORD God of heaven had commissioned him to build Him a house at Jerusalem. He called upon all the Jews, who were in his kingdom, and wished to return to the land of Israel to do so, and enjoined those who remained behind to help their brethren with gifts of silver, and gold, and goods, and beasts, and freewill offerings. That God can move hearts is evidenced by His raising up three kings—Cyrus, Darius and Artaxerxes—who were favourable to the Jews. Two prophets were raised up—Haggai and Zechariah—whose ministry heartened the people. Zerubbabel, an ancestor of our Lord (Matthew 1:12-13), and Joshua, the High Priest, were leaders in the return to the land. Ezra, the priestly scribe, joined later. Finally, Nehemiah, cup-bearer to King Artaxerxes, was moved to go to Jerusalem. Under his leadership the walls of Jerusalem were rebuilt, as the Temple had been rebuilt under that of Zerubbabel and Joshua.

About 50,000 Jews returned with Zerubbabel, about 1,500 with Ezra. In this way the land was resettled with a view to the birth of Christ. We shall see the fitness of things later on in this connection. By this time (445 B.C.) all the Old Testament writings with the exception of Malachi (397 B.C.) were written, taking the dates, given at the head of our Bibles, as approximately correct. To review briefly, we have seen how everything was planned by God for the carrying out of His purpose of blessing for men in Christ. The call of Abraham; the choice of Isaac and then Jacob; all the troubles that happened to Joseph to fit him for the extraordinary part he had to play; the dream of the chief butler and its timely interpretation; the seven years' plenty, followed by the seven years' famine; the power of Joseph to settle his kinsmen in Goshen; the patronising Pharaoh who settled them in Egypt; after four hundred years, the rise of a persecuting Pharaoh to drive them out; the remarkable training and leadership of Moses; the miraculous sustainment of the children of Israel in the wilderness; the possession of Canaan; the history of the Bible; centring round Israel, whether under judges or kings; Israel and Judah's captivity; the times of the Gentiles starting with Nebuchadnezzar; the resettling of the land as narrated by Ezra and Nehemiah—all was designed of God with a foreknowledge and exactitude that none but the All-wise could conceive and bring about.

Malachi, the last of the prophets, looked on to the final issue of all these things. "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings" (Malachi 4:2).

May that day be hastened! Amen.

FOUR HUNDRED YEARS

Four hundred years were to elapse from the day that Malachi wrote the last inspired prophecy of the Old Testament, until the veil should be lifted at the beginning of the Gospel of Luke, just prior to the birth of our Lord into this world. The prophecies of Daniel and their fulfilment help us to bridge over these four hundred years.

Daniel 8:1-27 narrates in symbolical language how the he-goat from the west (Greece) attacked the ram with two horns (Medo-Persia); and how the he-goat had a notable horn between his eyes (Alexander the Great); and how when the great horn was broken (the death of Alexander the Great), four notable horns came up towards the four winds of heaven, thus describing the division of Alexander's empire among four of his generals.

Then we read of a little horn waxing exceeding great towards the south (Egypt), and the east (Syria), and the pleasant land (Palestine). This refers to the wicked Antiochus Epiphanes, who is a

type in some ways of the Antichrist, for he profaned the Temple, just as the Antichrist will do in a future day. The remarkable series of extraordinary and detailed prophecies given in Daniel 11:1-45, lead up to this king. In that chapter we have prophecies already fulfilled of the reigns of kings and queens, royal marriages and alliances, wars, victories, defeats, treaties, plots, assassinations, affording a very striking proof of divine inspiration.

After these many details we come to the point when Antiochus Epiphanes arrived on the scene. He secured the kingdom peaceably and by flatteries (Daniel 11:21), deposing his young nephew. We are here introduced to the great Roman power. It was beginning to make itself felt at this time. THE GREAT ROMAN EMPIRE

Angered by the excesses of Antiochus Epiphanes, the Romans sent their navy (“ships of Chittim,” Daniel 11:30) against him. Caius Popilius, Laenas, and other leaders of the Roman army demanded that Antiochus should cease troubling the Jews and Egypt. Antiochus endeavouring to evade the demand, Caius Popilius swiftly drew a circle round him, sternly demanding an answer before he should step out of the ring. Unwilling, with outward complaisance but with inward rage, Antiochus agreed to the Roman conditions, but immediately broke his word, by wreaking his vengeance on the Jews in his northward march. In his blind hatred he ordered the Temple at Jerusalem to be dedicated to the Olympian Zeus. The statue of Zeus was set up, and a pig was sacrificed in his honour. This horrible “abomination”* (Daniel 11:31) led to rebellion on the part of the people, and reprisals on the part of Antiochus.

{*This must not be confounded with Daniel 12:11, that speaks of “The abomination that makes desolate,” which refers to the setting up of the image of the head of the revived Roman Empire for divine worship by Antichrist, referred to by our Lord prophetically in Matthew 24:15. Doubtless Antiochus’ sacrilege is symbolical of what the Antichrist will do in a coming day.}

It is said that Hebrews 11:33-38 describes the state of things that ensued. Many hid themselves in caves, in the wilderness, in the mountains, in hiding places along the shores of the desolate Dead Sea, maintaining a guerilla warfare as opportunity offered.

Antiochus determined once and for all to suppress these efforts. THE MACCABEES At this juncture an extraordinary family of deep patriotism and remarkable ability appeared on the scene. The Hasmonean priestly family, headed by the priest, Mattathias, with his five gallant sons, gave the signal for open rebellion, and declared a holy war. The Maccabees (from Maccabeus, a name given to one of this remarkable family, meaning the Hammerer) performed wonderful feats of bravery. The father, Mattathias, his sons, Judas Maccabeus, Jonathan and Simon, proved to be able generals. At last the Greek yoke was cast off, only to be succeeded by the mightier Roman power. Palestine became tributary to Rome.

HEROD THE GREAT In time, by a combination of great ability, immense energy, and wholesale bribery, a worthless Idumean, known to history as Herod the Great, was advanced to the throne of Judea, under the suzerainty of Caesar. It was in his reign that our Lord was born. In his private life he was a monster of lust and wickedness. He died a terrible death, a mass of loathsome disease beyond description.

He it was who rebuilt the Temple at Jerusalem, making it his boast that he had outdone Solomon in his magnificence.

Dr. Edersheim describes the Temple:

“But alone, and isolated in its grandeur stood the Temple Mount. Terrace upon terrace its courts rose, till high above the city, within the enclosure of marble cloisters, cedar-roofed and highly ornamented, the Temple itself stood out, a mass of snowy marble and gold, glittering in the sunlight, against the half-encircling green of Olivet. In all his wanderings the Jew had not seen a city like his own Jerusalem. Not Antioch in Asia, not even imperial Rome itself, excelled it in architectural splendour.” The sacred Temple covered thirty-five acres of ground, forming a gigantic platform, raised to the summit of Mount Moriah. It was this Temple with which our Lord was familiar. THE BIRTH OF CHRIST* {*Christ is a word derived from the Greek language meaning The Anointed; Messiah, its Hebrew equivalent.} The birth of Christ occurred towards the reign of Herod the Great. The greatest event in the history of Israel—indeed of the whole world—then took place. Though a well attested historical fact, it is infinitely more than that, for all the blessing of the world is wrapped up in that birth. To fail to hold this wonderful event in its right proportions is to be entirely out of touch with the only thing that really matters. All else is subsidiary, and fleeting, and transient.

It was fitting that the birth of Christ should occur when it did. The land of Israel was in subjection to the Roman power. If Israel had possessed a reigning king of the line of David, one would have expected the future King to be born in a palace, and brought up in the luxury and pomp of a royal court. This would, indeed, have been a wondrous stoop for Him to take, who was from all eternity, and

“Who is over all, God blessed for ever” (Romans 9:5). But what an infinitely greater appeal is made to mankind when we learn that the sign was given of lowliest birth, “Ye shall find the babe wrapped in swaddling clothes lying in a manger” (Luke 2:12).

Yet, the glory of His Person, even in infancy, was guarded, for He was greeted by the myriad of the angelic hosts, as they swarmed into the lower heavens, exclaiming exultingly, “Glory to God in the highest, and on earth peace, good will toward men” (Luke 2:14). The contrast between the angelic choir—the massed orchestra of heaven—and the stable, the manger, the cattle in the stall, the surroundings of the Infant in swaddling clothes, none less than “the Word ... made flesh”—makes an irresistible appeal to the heart. For who was Christ? On the right answer to this question everything, in the way of divine blessing, hangs.

Firstly, He was from all eternity God. By Divine direction to Joseph, the husband of Mary, the Babe was named “JESUS,” which means Jehovah-Saviour—Jehovah (the name of God as the self-existent One, who was, who is, who ever will be, eternally the Same), Saviour (setting forth His atoning mission in this world). We are told,

“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name EMMANUEL, which being interpreted is, GOD WITH US” (Matthew 1:22-23). Our Lord, according to the flesh, through His mother, traced His descent from David. Though born of a virgin, begotten of the Holy Ghost by Divine power, He was Joseph’s legal heir by virtue of the marriage of His mother to Joseph, the lawful heir to David’s throne. His miraculous birth marked Him out as the fulfilment of Isaiah’s prophecy seven hundred years before. The union of the Deity of the Lord

Jesus and His true manhood was foretold by the same prophet:

“Unto us a child is born [the true manhood of Christ], unto us a Son is given [not born, but given—the eternal Son]: and the government shall be upon His shoulder: and His name shall be called Wonderful [“no man knows the Son but the Father”], Counsellor, THE MIGHTY GOD, [absolute Deity], THE EVERLASTING FATHER [the Source of everything], THE PRINCE OF PEACE [a title earned by His atoning work upon the cross]” (Isaiah 9:6).

What but Divine inspiration could have penned such a marvellous statement! The child of days is the everlasting Father; the Son given is the Mighty God and the Prince of Peace. Scripture reveals to us God as Father, Son, and Spirit—one God. We know from the four gospels, which of the three Persons of the Holy Trinity the Lord Jesus was, viz.: the Son, the eternal Son, the Son from all eternity. He Himself said, “I came forth from the Father, and am come into the world” (John 16:28), and again, “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee BEFORE the world was” (John 17:5). To refuse to acknowledge this is the spirit of Antichrist. The writer well remembers the fervour of a man, who came to thank him for his deliverance from the anti-Christian system of Christadelphianism through reading a pamphlet of his on the subject. He exclaimed with beaming face, “It was that verse of Scripture that did it, ‘The glory which I had with Thee BEFORE THE WORLD WAS.’” The Lord was truly Man, with the spirit of a Man, the soul of a Man, the body of a Man, a unique Man, One altogether by Himself in His perfection, yet united to Deity, the Son, one blessed Person. This is a mystery none can fathom.

“No man knows the Son, but the Father” (Matthew 11:27). As Man He was descended from Adam (Luke 3:38), but without taint of sin, born of a virgin, and begotten by the Holy Ghost descended from David, of the kingly line (Matthew 1:1).

Such was the unique Person of our Lord. We bow before Him in worship and adoration. The majesty of His Godhead stands in infinite contrast to the humble part He took in manhood.

We follow His life as recorded in the four gospels with deepest interest. He healed the sick. He unstopped the ears of the deaf. He gave sight to the blind. He cleansed the loathsome leper. He raised the dead. He preached the gospel to the poor. They wondered at the gracious words that fell from His lips. The common people heard Him gladly. But we hasten on to the end of His life. Our Lord came into this world on purpose to die.

“This is He that came by water and blood, even Jesus Christ; not by water only, but by water and BLOOD” (1 John 5:6).

“Without shedding of BLOOD there is no remission” (Hebrews 9:22).

He could not be “JESUS” (Jehovah SAVIOUR) apart from His sacrificial death. Behold Him again and again insisting that the Son of Man must be crucified, and rise the third day. See Him in the “large upper room furnished” at Jerusalem on the night of His betrayal, gathering His loved disciples round Him, breaking the bread, speaking of His body to be given for them on the cross; handing them the cup, speaking of His precious blood, that was about to be shed.

Follow Him thence into the garden of Gethsemane. Behold Him prostrate on the ground, the cry of anguish escaping His lips,

“O My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt” (Matthew 26:39).

Sweat, as it were great drops of blood, fell to the ground, so intense was the anguish of His spirit in the contemplation of the dread ordeal that lay before Him. Words are utterly inadequate to describe such a scene. It is too sacred for words. From the garden, as betrayed by Judas Iscariot, the Lord was brought before Caiaphas, the High Priest; the day after before Pontius Pilate, the Roman Governor. The Chief Priests and elders of the people, who should have been the first to have acclaimed Jesus as their long-promised Messiah, were the foremost and loudest in calling for His death.

There are two very distinct sides to the death of our Lord. First on man’s side it was the greatest travesty of justice, the blackest crime in all the annals of the world. When Pilate washed his hands before the multitude, saying, “I am innocent of the blood of this JUST Person: see ye to it” (Matthew 27:24), their terrible reply was, “His blood be on us, and on our children” (Matthew 27:25). On man’s side the blood of Christ calls for vengeance from the ground, as Abel’s did long ago. Little did the Jews realise the awful reaping they and their children and descendants for long centuries would have to face, a reaping that will yet burst forth in its final bitterness in the great tribulation yet to come. On God’s side the cross stands as the only hope of sinful man. The death of Christ was atoning, sacrificial, redemptive, vicarious. What was the meaning of the bitter cry, “My God, My God, why hast Thou forsaken Me?” (Matthew 27:46). Had He not always done the Father’s good pleasure? Were not every word and deed He had spoken and done entirely acceptable to God? Nay, was not His going to the cross distinctly doing God’s will? Why, then, was He forsaken? Why, then, was He abandoned to the fierce wrath of God against sin? Was ever a martyr of God forsaken? On the contrary they were visibly supported in the hour of their agony. Why, then was our Lord forsaken? Surely because He stood in the sinner’s stead, to bear the sinner’s judgment. This was the great purport of His death. So we read:

“Christ also has once suffered for sins, the Just for the unjust, that He might bring us [believers] to God” (1 Peter 3:18). The Lord Jesus Christ finished the work that God gave Him to do. On the cross He cried with a loud voice, “IT IS FINISHED” (John 19:30). The mighty work of redemption was accomplished. The way to God in blessing was made manifest. The veil of the Temple was rent in twain from the top to the bottom. The rocks rent. The earth did quake. The graves of the saints were opened. God thus publicly attested His satisfaction with and acceptance of the work His blessed Son had accomplished.

They buried Him. The third day He rose again. For forty days He was on this earth after His resurrection. His apostles saw Him three times. Peter saw Him. James saw Him. Five hundred brethren at once saw Him. He ate and drank with His disciples. He convinced them that He was indeed risen from the dead. From the Mount of Olives He ascended to heaven in a cloud. Angels testified that He would return to this earth in similar manner to His leaving it.

Brief and bald as this sketch of our Lord is, sufficient has been written to show the very unique and all-important place the Lord holds in history, especially in that of the Jews. May we ask, Is He your Saviour? He died for you, and desires your trust. If you have never taken Him as your personal Saviour, why not do so now? He says, “Him that comes to Me I will in no wise cast out” (John 6:37). THE PRESENT DISPENSATION

There cannot be a right understanding of that which pertains to God's chosen people, the children of Israel, unless we see that a new dispensation began with the Jews' rejection nationally of their Messiah, and the outpouring of the Holy Spirit on those who believed on Him on the day of Pentecost.

Romans 9:1-33, Romans 10:1-21, Romans 11:1-36 tells us, that in the government of God Israel is set aside, that "Blindness in part is happened to Israel, until THE fullness OF THE GENTILES be come in" (Romans 11:25). On the one hand judicial blindness has settled upon the Jewish nation. The gospel goes out to them as to all. If a Jew is converted today he gives up Jewish earthly hopes for heavenly hopes connected with the Church of God, but nationally they are blinded. On the other hand, "the fullness of the Gentiles" (Romans 11:25) means that the Gospel is going out to the Gentile nations, and the present dispensation is that of the church of God upon earth.

Some have thought that "the times of the Gentiles," spoken of by our Lord in Luke 21:24, refer to the same thing as the expression, "fullness of the Gentiles." The former expression is political, and speaks of the dominance of the Gentile power, God thus setting the Jew aside till those times should be fulfilled. The latter expression refers to spiritual blessing. The careful reading of Romans 11:1-36 shows how the Jew is set aside, their fall being the riches of the world, and their being diminished, the riches of the Gentiles, the national branches (the Jews) being broken off, and wild branches (the Gentiles) being grafted into the olive-tree, figure of God's blessing to His earthly people. In this respect Paul magnified his office of being Apostle to the Gentiles. The time will come when Israel will turn to the Lord, and the veil that is on their hearts will removed. THE DESTRUCTION OF THE TEMPLE As the result of the Jews' rejection of their Messiah, Jeremiah's prophecy was about to be fulfilled. We read:

"I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant. I will scatter them [the Jews] also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them till I have consumed them" (Jeremiah 9:11; Jeremiah 9:16).

Towards the end of our Lord's life upon earth, on one occasion He was looking at the wonderful Temple. He told His disciples,

"The day will come, in the which there shall not be left one stone upon another, that shall not be thrown down" (Luke 21:6).

We shall see how this was fulfilled. As the result of the harsh and provocative rule of the Romans, the fanaticism of the Jews broke out in rebellion. To cope with this, Titus, son of the newly appointed Emperor Vespasian, advanced on Jerusalem at the head of an army of 100,000 trained and seasoned troops. The city, built on two hills, and surrounded by three walls, and well provisioned, was well-nigh impregnable. But for internal fanatical factions warring against each other, Titus would probably never have effected an entrance.

Titus was, however, very anxious that the Temple, because of its magnificence and sacred association, should be preserved. He gave strict orders to his troops to this effect. Whose word then was to stand? Christ definitely prophesied its utter destruction. Titus commanded its preservation. In the eyes of the world, Christ, a Galilean peasant, was dead, and of no account. Titus was the son of the Emperor, commander of a mighty army, who could punish severely any

disobedience. Whose word then was to prevail?

“The direful day arrived, the destruction of the Temple by the power of Rome. A soldier, then, upon the shoulders of a comrade, succeeded in casting a torch through the door in the wall, which led to the chambers on the north side of the Temple. Titus would have avoided this, for he was reluctant to destroy what was the glory of the whole world. The conflagration spread, however, fanned by a tempest; in the flames besieged and besiegers, locked in the final struggle, perished—their bodies against the very altar, and the blood ran down the steps. The ground could not be seen for the dead. The furious priests brandished for weapons the leaden seats and spits of the Temple service, and, rather than yield, threw themselves into the flames. Titus and his captains, entering the holy place, found it beautiful and rich beyond all report. The fire fastened upon all but the imperishable rock; the Roman standards were set by the Eastern gate, and Titus received the salute of the legions as Emperor” (The Jews—Ancient, Mediaeval and Modern, Hosmer, p. 118).

Thus literally was our Lord’s prophecy fulfilled that not one stone should be left upon another. The city fell and was raised to the ground, excepting three towers and part of the wall, that might stand as a witness how great a city had been captured. The historian Josephus has preserved a very detailed account of the siege. No less a number than 1,100,000 inhabitants were slain by the sword. Only 97,000 survived. An immense number of Jews had flocked to the ill-fated city to celebrate the Feast of the Passover, hence the large numbers involved. The forests round Jerusalem for miles were denuded of timber in order to make crosses on which to impale the captives. Forty short years before, the Jews had erected three crosses outside Jerusalem, and on the centre cross had crucified their Messiah. Now, outside Jerusalem, were seen thousands of crosses with Jews impaled thereon. Was there no connection between the two events? Does it not show that what is sown is reaped? Surely it does. Scripture says:

“Whosoever shall fall upon that stone shall be broken” (Luke 20:18). THE NATION SCATTERED The Lord further prophesied, “And they shall fall by the edge of the sword [literally fulfilled in the siege of Jerusalem], 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).

After the siege of Jerusalem under Titus many Jews were deported to other lands. Thirty thousand Jews, for instance, were taken to Rome, and used by him to build the Coliseum, capable of seating 80,000 spectators. But it was not till A.D. 135 that the final dispersion of the Jews took place under the Emperor Hadrian. Bar-cochba, or “Star of the East,” as he was called, headed a rebellion, giving out that he was the long-promised Messiah. The cost of subduing this rebellion was so enormous that the Emperor vowed no Jew should be allowed to remain in Palestine. So the final dispersion took place, which has lasted over eighteen long, weary centuries.

Jerusalem has indeed been trodden under foot since those days. The Romans, the Saracens, the Turks of the Seljukian race, Egyptians, Caliphs, Latin Christians, Mamelukes, Turks of the Ottoman race, have been among the oppressors. The nation was to be scattered. The Jews today are, indeed, A PEOPLE WITHOUT A COUNTRY

Modernists declare the impossibility of miracles. But here is a long, drawn-out miracle under their very eyes—a miracle that cannot be gainsaid, as remarkable, and more so, as any on record, a miracle that has run its course for centuries in many lands.

It is a matter of history that the Jews were driven from their own land, and scattered among the nations. The diaspora, as the scattering was called, was a grim reality. We stand amazed at the spectacle of a people without a country, scattered in many lands, without cohesion, without a centre, surviving in spite of cruel persecutions, resisting assimilation with the countries where they sojourned. By all the laws governing such situations the Jew should have been tracelessly absorbed centuries ago. Apart from the power of God and the light Scripture throws on the subject, the Jew presents an insoluble mystery. Disliked, despised, destroyed in vast numbers, the Jew has survived and increased, marked by indomitable will, physical endurance, and racial pride.

One can understand a small beginning, gathering force as it goes, becoming mighty and imposing. Take an example. A spring, high up in the highlands, begins as a trickle, pursues its way through the dense untrodden forests of a vast land, gathers volume and force as it pursues its course, becomes a river, tributary after tributary joining the parent stream. At a thousand miles from its mouth it is navigable to mighty steamers. At its entrance into the ocean it measures the prodigious width of two hundred miles from shore to shore. So terrific is the impact of the fresh water upon the salt water of the ocean, that the fresh refuses to mingle with the salt till seventy miles out to sea. It is possible to understand this when we reflect that the River Amazon drains an area almost as extensive as all Europe. But the case of the Jew was just the opposite. Comparatively a remnant was driven from the land. With high courage the people wandered here and there, some in one direction, some in another. They began with a sadly attenuated remnant; this remnant was divided again and again into mere driblets. These driblets secured a precarious foothold wherever they could. They were aliens in foreign lands. Jeremiah's prophecy was fulfilled to the letter, when God said, "I will scatter them also among the heathen, whom neither they nor their fathers have known" (Jeremiah 9:16). Where are the Babylonians, and their mighty empire? Where are the Medes and Persians? Their world-wide empire gone, their palaces destroyed, their hanging gardens no more. Where are the Greeks? Their world-wide empire gone. The scanty remains of their civilisation seen in the ruins of the Parthenon and the Acropolis at Athens. Where are the Romans? Gone! One may see their remains in the ruined Coliseum, and ancient forums of Rome. But the Jew, the eternal Jew, the amazing Jew, older than they all, has stood the test of the centuries. Scattered and persecuted though they have been and are, they are today more numerous than in the palmy days of king Solomon.

One cannot be sure of the nationality of a Persian or a Greek, or an Italian. One cannot be sure that one can distinguish a Briton or a German, or a Frenchman. But the Jew is readily distinguished. God has put His mark upon him. What is it that enables them to be so distinguished? An undefinable something, the set of the face, the shape of the nose, the slope of the shoulders, the make-up, the expression, point out unmistakably the Jew. Scripture declares this:

"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are seed which the LORD has blessed" (Isaiah 61:9).

Wherever the Jew went he was disliked, persecuted, harried, robbed, tortured, done to death.

France, Germany, Poland, Russia, Spain, Holland, all witnessed cruel persecutions of the Jew. Banishment on a large scale obtained in more than one Country.

England received its share of the Jews, but in 1020 King Canute banished them from the country. They were allowed to return at the time of the Norman Conquest.

They remained in comparative peace till the reign of Richard, the Lion. The Crusades were firing the imagination of the bolder spirits. Richard put himself at the head of the movement. The Jews, wishing to ingratiate themselves, overshot the mark. With rich clothes and costly gifts, they repaired to Westminster Abbey at the coronation of the king. Was not the king about to take his army to the Holy Land to rescue the Holy Sepulchre from the defiling occupation of the infidels? Here were infidels at home. The persecution broke out. It swept over London. Not a Jewish household escaped robbery, outrage and murder. The tide passed over the capital, and enveloped the provinces, where still greater enormities were perpetrated.

York Castle witnessed the worst scene of all. Five hundred Jews had taken refuge in this fortress. Seeing that resistance could not be successful, the Chief Rabbi of York counselled that, rather than yield to their enemies, who would torture and slay them to a man, they should yield up their lives to their Creator by taking each other's lives. The advice was taken.

During the night flames burst forth. Inside the men had slain their wives and children, then fell by each other's sword, the less distinguished dying first, till at last the Chief Rabbi stood alone. Around him in the stillness of death lay maid and greybeard; young and old. A self-inflicted stroke, and the brave old man had joined his compatriots. The fire blazed forth in a mighty conflagration. Entrance next day was easily effected by the besiegers, only to find a heap of ashes and five hundred charred skeletons. For one hundred years a scattered remnant maintained a precarious footing, till Edward I. drove them from the land to the number of 16,500. For four hundred years there was no trace of a Jew left in the country. Cromwell gave them permission to return. Though long under heavy disabilities, their lot gradually ameliorated, till today they receive every protection and privilege that a Briton is entitled to.

France likewise ill-treated the Jews. In 1306 not only were the Jews driven out of the country to the number of 100,000, but their possessions were confiscated and taken by the crown. Shameless robbery was perpetrated on a gigantic scale. The kingdom felt, however, the need of their commercial ability, and in ten years they were recalled. As soon as they returned, fresh persecution broke out. The "Pastoreaux" (fanatical shepherds and evil men) made the Jews their special target, and the Jews were swept away in their thousands. The spear, the cauldron, the flame, were the instruments used in their destruction. So thorough was their terrible work that victims failed, and exhaustion fell on the persecutors. In Germany persecution broke out at the time of the Black Death, 1348-1350. One quarter of the population were carried off by the fearful plague. The Jews were falsely suspected of poisoning the wells and springs. Confessions were wrung out of perfectly innocent people by means of subjecting them to horrible torture. The people flew on the Jews. Whole communities were destroyed. Basle expelled them. Fribourg burned them. Spires drowned them. Strasbourg burned two thousand victims upon an immense scaffold. Many anticipated their fate, set their houses on fire, and perished in the flames. In Spain terrible events happened. In 1492 a decree was passed exiling every Jew in the land. Abarbanel, a Jew of highest position and culture, offered King Ferdinand and Queen Isabella a sum of 300,000 ducats to recall the decree. Suddenly the chief Inquisitor, Torquemada, appeared carrying a crucifix.

“Judas Iscariot,” he cried, “sold his Master for thirty pieces of silver. You wish to sell him for 300,000 ducats. Here He is,” holding the crucifix aloft, “take Him and sell Him.” His appeal settled the matter. Their Majesties would not recall the decree, nor accept the bribe.

Then an awful exodus took place. Valuable lands were sold for a piece of cloth. Fine houses were exchanged for a pair of mules. Some found their way to Morocco and Algiers, only to be sold into slavery. They were starved. Many were ripped open in case they had swallowed valuable jewels. This very fragmentary and partial description of the terrible times the Jews went through for centuries makes us wonder that they survived at all. We have said enough to give a sample of what happened during the long years of their dispersion among the nations.

Driven into horrible ghettoes, forbidden to own land, persecuted in every way, robbed, destroyed in vast numbers, the Jew has survived, increased, amassed money, in many instances arrived at positions of great eminence and power.

Wherein lay the powers of endurance, their wonderful adaptibility to their difficult circumstances and winning through? There is no race on earth like them. Their very difficulties have quickened their powers. They may have produced unpleasant traits like craft, cunning, covetousness, secrecy and the like. Is that to be wondered at?

We mention a few Jewish names of great distinction. There is the Rothschild family, millionaire bankers and financiers, operating in the capitals—London, Paris, Vienna, Berlin. Meyer was the original name of this extraordinary family. They got the German-Anglicized name Rothschild from the sign—a red shield—outside their counting house in Frankfort.

Nathan Meyer, who did much to found the fortunes of the family, was watching anxiously the battle of Waterloo on 18th June, 1815, concealed in a shot-proof nook near Hougoumont, till he saw the French army routed, and in flight. Mounting a swift horse, saddled, bridled and in readiness, he rode at a furious pace to the coast, bribed heavily a fisherman to take him over the channel, spite of stormy weather, and then galloped to London. On June 20th, the financier and his agents quietly bought consuls, which had dropped to a low figure, for no news of what had happened at Waterloo had filtered through, and the public feared the worst. On the evening of June 21st, the government courier arrived with the news of the victory. Next day the price of consuls soared up. Meyer and his agents as quietly sold consuls. By nightfall he had gained the sum of £2,000,000 by his shrewdness. In Separated Nation, by S. Bonhomme, we read:

“Some years ago the house of Rothschild was applied to by the Russian Government for a loan. The elder Rothschild went to St. Petersburg, where he was waited upon by the Minister of Finance of the Russian Government, Count Canerin, a Lithuanian Jew of some Hebrew descent. The loan was connected with the affairs of Spain. From St. Petersburg Rothschild proceeded to Madrid, where he had a conference with the Spanish Minister of Finance, Count Mendazibil, an Arragonese Jew of pure Hebrew descent. Thence he proceeded to France, where he conferred with the French Premier, Marshal Sault, a Parisian Jew of pure Hebrew descent. A final interview was held in Berlin with the Minister of Finance of the Prussian Government, Count Arnim, a Prussian Jew of pure Hebrew descent. Negotiations were now ended: Rothschild offered the Czar their terms, and he accepted them.”

Rothschild, Montagu, Sassoon, Raphael and Stern operated from London; Camondo, Fould, Perier, Bischoffsheim, from Paris; Bleichroder, Warschauer, Mendelssohn were from Berlin; Kuhn Loeb & Co., Lazard Freres and Seligman from New York. All were Jewish firms.

Columbus, the discoverer of America, had Jewish blood in his veins. Two of his expeditions were financed by Jews. Luis de Porres, the first to set foot on American soil, was a Jew.

Spinoza of Amsterdam, descended from Portuguese Jews, was a philosopher of vast intellect. Moses Mendelssohn (born 1729), the sickly hunchback German Jew, made his mark as author and philanthropist. He translated the Old Testament Scriptures into pure German, and edited a commentary on them. His grandson was the great musician and composer.

Gambetta, the leader of the Republican party in France, Lasker, leader of the Liberal party in Germany, Benjamin Disraeli, afterward Earl Beaconsfield, that most wonderful politician, leader of the Conservative party in England—all in positions of great prominence at the same time—were Jews.

Sir George Jessels, a brilliant Master of the Rolls was a Jew; Earl Reading, Lord Chief Justice of England and Viceroy of India, was a Jew.

Karl Marx and Ferdinand Lassalle, great leaders of Socialism in Germany, were Jews. Siegfreid Marcus, a Jew, built the first internal combustion automobile, which is preserved as a priceless treasure in the Industrial Museum of Vienna. Wertheimer, who devised kindergarten as a definite system of education, was a Jew. Dr. Zamenhof, who invented Esperanto, an attempt to coin a universal language, was a Jew. Albert Einstein, the great mathematician, whose theories in that realm are so amazing as to be beyond the grasp of any but the very highest intellects, is Jew. Sigmund Freud, the father of psychoanalysis, was a Jew. Gordon Solomon, Chevalier of the Legion of Honour, the introducer of saccharine, was a Jew. Dr. Ehrlich, the discoverer of salvarsan, was a Jew. Ludwig Taube, who discovered the use of digitalis in heart disease, was a Jew. Solomon Stricker, who introduced the use of cocaine in dental work, was a Jew. Mikowsky, a Jew, had a hand in introducing insulin in combatting diabetes. Two Jews, Spiro and Eilege, discovered pyramidon and anti-pyris as remedies for megrim. Oscar Liebreich discovered the use of chloral hydrate in convulsions. The Duke of Windsor consulted an ear specialist in Vienna, Professor Heinrich Neumann, a Jew. Professor Franz Haber, who produced nitrogen from the air, without which Germany would have run short of high explosives, was a Jew. Jabez Wolfe, who swam the English Channel, was a Jew.

Adolf Saphir, the famous theologian, was a Jew. So also was David Baron of missionary fame. The mother of General William Booth, the founder of the Salvation Army, was a Jewess. The appearance of her distinguished son was that of a Jewish prophet. When the Great War broke out in 1914 the following Jews were in positions of great importance. Sir E.Goschen was British Ambassador to Germany. Henry Morgenthau was United States Ambassador to Turkey. A.Ballin was responsible for the entire transportation system of Germany, demanding the moving of vast numbers from place to place. Walter Rathenau, who organised the supply of war materials in Germany during the Great War—a colossal task—was a Jew. M.Hymann was the Belgian Ambassador to Great Britain. Dr. Bernard Von Dernburg was special Ambassador from Germany to the United States. Signor Malvano and Baron Sonnino were prominent Italian statesmen.

Trotsky, Zinovieff, Litvinoff and others of sinister fame in Russia, are names well known as Jewish. The first High Commissioner for Palestine under the British Mandate was the Rt. Hon. Sir Herbert Samuel, now Lord Samuel, who is a Jew. The list might be indefinitely lengthened. Enough has been enumerated to show the persistence and ability of the Jewish race out of all proportion to its numbers. Is Israel not a marked nation? Can we not see the finger of God in all this? THE COUNTRY WITHOUT A PEOPLE

We now come to another astounding miracle, viz.: a country bereft of its people, yet the country preserved for them through long centuries. The miracle of the people without a country being preserved through the centuries in spite of cruel and persistent persecutions on the one hand, and the ordinary process of absorption by assimilation on the other, has its equally astounding counterpart in a land preserved for the absent people for centuries. The nation scattered and the land desolate present an example of God's intervention, the like of which is unknown in the history of the world.

If Palestine had remained with fertile soil in a high degree of cultivation, the conquerors would have seized upon the land for permanent occupation. With such a colonizing power as Rome, vast improvements would, doubtless, have been made, order would have been preserved, security of life would have been maintained, cities would have sprung up, prosperity would have been established, and in the end, as generation succeeded generation in the tenure of the land, and century succeeded century, a firmly settled community would have been the result. In such a case the Jewish nation would have had no chance of ever again occupying its land.

If you turn to Deuteronomy 11:13-17, you will get light on the problem. There God promised the people that if they honoured Him, and kept His laws, He would give them a bountiful supply of early and latter rains, the early rains falling in autumn, the latter rains in spring. In a land dependent peculiarly on its rainfall, this was a necessity for its very existence. But if the people failed to obey God, turned aside from His laws and worshipped other gods, then the rain would be withdrawn. We read:

"And then the LORD'S wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD gives you" (Deuteronomy 11:17). This threat of Divine judgment has been carried out. For centuries the land once "flowing with milk and honey" has lain barren and sterile. Its vineyards and olive-yards perished. The country lapsed into a condition of utter poverty. Its very conquerors neglected it. A barren soil did not evoke interest and energy in the mind of the lazy and indolent Turk. A century ago Sir Moses Montefiore, the great Jewish banker, resident in England, paid a visit to the Holy Land, and found only five hundred Jews living in the land in abject poverty. A traveller told his audience in the hearing of the writer, that some forty years before, he had visited Palestine. He described how he rode on horseback from six o'clock in the morning till six o'clock at night, and did not see one single inhabited dwelling. As far as his eye could reach on either side of the rough bridle paths he traversed, nothing was to be seen but thorns and thistles rising to the height of his horse's bridle, a scene of sorrowful desolation.

Please note the two-fold implication of this condition of things. Firstly, it was doubtless God's judgment upon the people, who had forsaken Him, and refused their Messiah. The government of God is a very serious matter, whether it be in the case of an individual or a nation. In the case of

the Jewish nation we have here a truly remarkable instance of this.

Secondly, and please make a special note of this, the government of God, visiting the land with barrenness and sterility, was the way He chose to preserve the land for the people. The rightful inhabitants being scattered, among the nations, the way to preserve the land for them was to make it undesirable to its conquerors or surrounding nations. This the scantiness of the rainfall accomplished in a very remarkable way. Indeed, one cannot imagine any other way of accomplishing this end. It is indeed the finger of God. THE PEOPLE RETURNING TO THE LAND

If God made promise to Abraham, “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” (Genesis 17:8), then, it is clear, the scattered nation must be restored to their own land. Do the Old Testament Scriptures throw light upon this? They do assuredly, for in many a glowing prophecy is the return of Judah and Israel to their own land foretold.

Let us look at a few of these Scriptures. We read:

“And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken” (Isaiah 5:26-27).

“Hiss” is a sharp penetrating sound to call attention, and get immediate response. The speed of the return is indicated by the girdle of their loins not being loosed, nor the latchet of their shoes untied. It is a day and night journey, no sleep or slumber allowed to hinder their progress. It is a most picturesque and dramatic way of indicating the earnestness of the return of the Lord’s ancient people to their own land.

Again we read, “And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, says the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD” (Isaiah 66:19-20).

Whilst the Jews and Israel will be gathered from all parts of the earth, there is a special reference made to the NORTH country. We read:

“In those days the house of Judah shall walk, with the people of Israel, and they shall come together out of the land of the NORTH to the land that I have given for an inheritance unto your fathers” (Jeremiah 2:18).

“Therefore, behold the days come, says the LORD that it shall no more he said, The LORD lives, that brought up the children of Israel out of the land of Egypt [a more wonderful and recent event will displace the reference to that great event in the history of the nation]; but, the LORD lives, 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” (Jeremiah 16:14-15).

Please remember the NORTH is specially mentioned in connection with the return of the Jew. We shall allude to this later on.

Further, it is clear that the return of the Jew to his own land will be in unbelief, and in rejection of their Messiah. This is clearly indicated in the following Scriptures:

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them” (Ezekiel 36:24-27). The “THEN.” proves that it will be AFTER they are in the land that the Lord will establish with Israel the new covenant He promised to Abraham.

Another Scripture puts it very beautifully, “I will pour [future] upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him as a man mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon” (Zechariah 12:10-11).

What a day of blessing that will be when Israel recognises her Messiah! We now ask the question, Are these Scriptures in process of fulfilment? We can give abundant and convincing proof that it is so. Let us seek to prove our statement. THE VISION OF THE VALLEY OF DRY BONES In Ezekiel 37:1-28 we get the vision of the valley of dry bones. They are described as “very dry.” The Lord asked the prophet the question, “Son of man, can these bones live?” He answered, “O LORD GOD, Thou knowest.” Then the Lord GOD tells the prophet that the bones shall live, that sinew shall come upon them, that skin shall cover them, that He will put His breath into them, and they shall live. In vision the prophet saw the whole process taking place. The bones lived, and stood upon their feet, “an exceeding great army.” The prophet goes on with his narrative, “Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus says the Lord GOD; behold, O My people, I will open your graves and cause you to come up out of your graves [that is from among the nations where they are scattered, and in whose midst they find a national grave], and bring you into the land of Israel ... And shall put My Spirit in you, and ye shall live [that is, toward God], and I shall place you in your own land” (Ezekiel 37:11-14). Is there anything answering to this today?

Events are happening that leave us in no doubt that it is so.

Nationalism or Zionism lay dormant for centuries in Jewish breasts. The condition of Jewry seemed hopeless and depressing. They could only hang up their harps, as it were, on the willows by the rivers of Babylon, and refuse to sing their songs of Zion in a foreign land. The writer visited a synagogue lately, and beheld the worship of 900 Jews. Their singing was dirge-like and plaintive, as if there were no hope and no faith, just a dead, lifeless ritual. The question came in renewed force, “Can these dry bones live?” Looking at them, the answer would certainly be a

decided NO. Remembering God's word, the answer was a glad and emphatic YES.

It was that strong national feeling that led the Jews under Zerubbabel to leave Babylon and rebuild the Temple; that stirred Nehemiah to rebuild the wall round the defenceless city of Jerusalem. It was that strong national feeling that nerved the magnificent Maccabean family in their valorous but unavailing revolt against a vastly superior power.

Encouraged, however, by better climatic conditions, some years before the first Great War broke out, and whilst the land still languished under the control of the Turk, interest began to be aroused as to the possibility of the Jew returning to his own land; and thus, stimulated after long centuries, the national spirit began to revive. In the return of the latter rain, God was fulfilling Isaiah's prophecy of over two thousand five hundred years ago:

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).

Most evidently God is bringing to pass events, which will enable Him to answer the Jews' earnest request for His blessing in the day to come. At present they are returning to their land in unbelief, as prophesied by the Word of God. In 1897 the first International Zionist conference met at Basle under the presidency of Dr. Herzl, who was in Paris when the celebrated Dreyfus trial took place. Alfred Dreyfus, an officer in the French army, of Jewish nationality, was falsely accused of selling military secrets to a foreign power. The persecution was, in reality, directed against him because of his being a Jew. It was said that the trial was not of a Jew, but THE Jew. Herzl was moved to his depths and produced a book Der Judenstaat (The Jewish State), which caught on. Zionism was set in motion. The first Congress outlined its aims:

1. The promotion on suitable lines of the colonization of Palestine by Jewish agricultural and industrial workers.

2. The organization and the binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

3. The strengthening and fostering of Jewish national settlement and consciousness.

4. Preparatory steps towards obtaining governmental consent, when necessary, to the aims of Zionism. In this movement we see clearly the beginning of the sinew, flesh and skin coming upon the dry bones of the house of Israel. It is a portent that allows of only one meaning. IT IS THE BEGINNING OF THE END. The first Jewish colony began in 1870, when Charles Netter founded an agricultural school for boys at Mikweh Israel, near Jaffa, on behalf of the Alliance Israelite Universelle of Paris. The Keren Hayesod (Palestine Foundation Fund) collected £3,000,000 in more than 60 countries in six years. In seven years it introduced 100,000 immigrants, training them, taking care of them on their journey to Palestine, landing and maintaining them in camp till they obtained occupation. In 1883 Baron Edmond de Rothschild interested himself in the founding of an agricultural colony in Palestine. It was founded by Russian Jews. Rishon le Zion (meaning "the beginning of Zion"), covers 3,180 acres, supported a population of 1,200 before the first Great War broke out, 400,000 fruit trees were planted, and 3,000,000 vine slips imported from Spain. It has huge wine vaults, capable of storing 1,650,000 gallons. It possesses hotels, good shops, synagogues, and up-to-date schools.

Vast as this colony is, it is much smaller than Petach-Tikyah (meaning, “The Door of Hope”) founded in 1878 by Russian Jews, which covers 8,000 acres. This colony supported a population of 3,000 in 1914. Today the number has risen to 15,000. It has great irrigating works, possesses numerous schools, including one for elementary agriculture, hotels, committee buildings, concert and other halls, pleasure gardens and synagogues.

It planted thousands of eucalyptus trees to combat malaria. The colony is now very healthy. The colony of Rehoboth has increased from 3,150 to 7,500, while the smaller agricultural colonies have greatly increased.

Up to 1914 some 14,000,000 fruit trees and vine slips were imported from foreign countries.

Vines, oranges, lemons, grape-fruit, almonds, nuts, cereals, are grown, and dairy farming is given attention to. The land, worth in 1890, £3 12s an acre, when the first Great War broke out, rose to £36 per acre, and doubtless by now is worth considerably more.

Colonies of 1,270, 1,600, 1,360, 455, 3,570, 3,250, 500, 200, 625, 1,200, 435, 250, 700 acres—some forty colonies in all—sprang up before 1914. During 1934-35 twenty-five new settlements were founded, comprising 800 families, a total of 3,000 persons approximately. In 1900 there were 24 agricultural settlements with a population of 3,000 settlers. In 1914 there were 43 settlements with a population of 7,500 settlers. In 1936 there were 203 settlements with an estimated population of 110,000 settlers. Will you remember that we just now quoted Scripture that spoke chiefly of the return of the Jew from the NORTH country. Here we see the fulfilment starting in real earnest.

Jews, living in affluence and wealth are not attracted to leave their comfortable homes in such countries as Great Britain, her colonies, and U.S.A. At the beginning of the movement the Palestinian colonists were largely recruited from Russia, Poland and Romania, where they were ill-treated and poor in the main. Note how the NORTH country bulks in this, for these countries are to the North and North West of Palestine. A story is told of a Christian referring to the King of the North and King of the South, mentioned in Daniel 11:1-45. He told his friends it was plain that France was the King of the South, as France was south of England, but he was puzzled who the King of the North could be, seeing north of Great Britain there was no land up to the North Pole.

He had forgotten that whenever geography is mentioned in the Bible, it is in relation to the land of Israel. The King of the North in Daniel 11:1-45 is Assyria; the King of the South, Egypt.

Since the war, and under the enlightened mandate of Great Britain confidence has been engendered, and a large number of fresh colonies, and of manufacturing factories have sprung into existence.

All this is in fulfilment of a remarkable prophecy of over 2,500 years ago. We read:

“Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants [plantations], and shalt set it with strange (foreign) slips” (Isaiah 17:10). Do we not see before our very eyes the fulfilment of this Scripture? Less than a hundred years no the land was desolate, and barren and hopeless. Today it is prosperous, bursting with activity, the one bright spot with few exceptions in a world of universal depression. The native vines had perished. With the return of the latter rains, hopes of successful

cultivation revived. Hence the activity in founding these numerous agricultural colonies. The Friend's Witness (1912) says, "Dr. Grunhut of Jerusalem says that for centuries the land was partially barren for lack of the spring rains; but for several decades now these 'latter rains' have fallen (Joel 2:21-23); and between the years 1860 and 1892 that rainfall has increased 60 percent. Mr. Chaplin of Jerusalem tell us." In 1869-70 the rainfall in Palestine was 12.5 inches; in 1877-8 it was 42.95 inches. Both these were exceptional years, but the tendency is remarkable. The average rainfall over a number of years was 26.0629 inches. This is higher than that which obtains in London and Berlin. When the latter rain first reappeared after centuries of omission, an aged Jew, nearing the end of life, patriarchal in appearance, was greatly moved. With the tears streaming down his furrowed cheeks he exclaimed with ecstasy, "Jehovah has not forgotten His ancient people." The nature of the Palestinian soil specially calls for water. The Organ of the British Palestine Committee says, "Geologically speaking, Palestine is almost entirely built up of limestone of the Upper Cretaceous age. If from the mineral point of view the limestone formation is a poor one, it is, on the other hand, full of promise from the agricultural point of view ... No rock can, under the influence of the Palestinian sun and heat, compare with the limestone in rapidity of disintegration, thus making swiftly available abundant new elements for the formation of a rich soil of perpetual fertility. No soil, more than the spongy calcereous soils can be as quickly permeated by the heavy downpours of rain usual in Palestine and similar countries, and no other soil than the calcareous one has such a high capillarity, making available the inexhaustible store of underground water for the deep-rooting plants of the and arid semi-arid regions. Thus a continual luxuriant growth is maintained under a glowing sun, an intense light, and a warm air, with not a drop of rain for six or seven months consecutively." The Turks wantonly cut down the trees of Palestine, with the exception of the olive, preserved because of its market value, though they have been largely decimated.

During the year 1934, the Jewish National Fund afforested 540 dunums (a dunum is 1,099 square yards) of waste land, bringing the total of its forests up to 6,913 dunums, on which are planted 1,500,000 trees. This does not include the King George V. Jubilee Forest. Trees such as the pine, fir, cypress, eucalyptus have been planted. Not long before his death H.M. King George V. presented a tree from Windsor Great Park for planting in the King George V. Jubilee Forest on the Hills of Nazareth. The forest will consist of Jerusalem pines, with cypress trees forming the border paths, and will eventually cover 1,500 acres, on which 1,000,000 to 1,500,000 trees will be planted. The trees are to be obtained from nurseries in Palestine. When a few years roll by the effect of the country being well wooded will be seen in more abundant early and latter rains, and make for increased prosperity in agriculture. The writer prizes a label pasted in his Bible opposite Isaiah 17:10-11, as indicating the fulfilment of the prosperity contained in those verses. A little incident may interest the reader. A friend of the writer, in the little seaside town of Minehead, Somerset, was seeking to convince a man of the truth of the Bible. He invited him to come to the shop window of a wine merchant. He opened his Bible, and pointed to the prophecy (Isaiah 17:10), over 2,500 years old, and then to the labels on a row of wine bottles, bearing an inscription that the wine contained in the bottles was made from grapes grown in Palestine, from vines raised from slips imported from Portugal. All those long centuries this verse awaited its fulfilment. It took centuries to bring this about, for the native vines had to die out before the necessity for importing vine slips from a foreign country arose. This was brought about, first by the withdrawal of the latter rains, and then through their restoration by the hand of God. The Great War breaking out in 1914

gave a big setback for the moment to the prosperity of Palestine. In the end it turned out to its great advantage, delivering the country from the thraldom of that backward country, Turkey. Under the mandate of Great Britain an opportunity for developing was given as never before.

Turkey sided with Germany in the war, and attacked Egypt. Her troops marched through Palestine and the Sinaitic desert, having for their objective the Suez Canal, a vital possession for Great Britain, this great highway to India and Australia. To secure this waterway, it was necessary to repel the attack, and to clear the Turk out of Palestine, and so erect a buffer state between hostile countries and the Suez Canal. Hence the Palestine campaign. The whole story is amazing. Why should Great Britain have possession of India and an interest in the Suez Canal? Why should Turkey attack Egypt? Why should all these things fit in their place and order? As far as God's scheme goes, put one event out of its place, and you have chaos. At the back of all these events we have God's plan for the Jew, and for His beloved Son, and for the blessing of the world. The setting of the whole story is marvellous.

Never will the writer forget the solemn thrill of the moment when he heard one dark, rainy night, the newspaper boy crying out the news, "Capture of Jerusalem." He turned to his companion and said, "Then the coming of the Lord must be VERY near."

It is a very striking fact that BEFORE Jerusalem was captured, Mr. Arthur J. Balfour, later Earl Balfour, then Foreign Secretary, should write a letter to Lord Rothschild, in which he stated the decision of the British Government to do all that lay in its power for the settlement of the Jewish people as a nation in their own land. To announce this decision before Palestine had been freed from the Turk seemed like counting chickens before they were hatched. But there was a remarkable reason for this. The British Army and Navy were dangerously deficient in high power explosives. Germany had a great advantage in this respect. Dr. Chaim Weizmann, a professor of chemistry connected with Owen's College, Manchester, came to the Government, and offered to put them in possession of some wonderful formulas for the manufacture of high explosives. He was asked what reward he wished for this priceless help at a critical moment. His patriotic reply was, all he cared for was that the Jews might be allowed to have a national home in Palestine.

Hence Mr. Balfour's announcement on behalf of the British Government. Since then Dr. Weizmann has been very influential at the head of a Zionist Committee in furthering the desire of his heart. The Jew hailed this declaration with delirious delight. It was likened to that of Cyrus, King of Persia, which allowed the Jews to return under the leadership of Zerubbabel and Ezra. It was described as a new birth.

Then again it was British interest in certain oil fields being threatened that led to the Mesopotamian expedition. Britain received a mandate for Iraq asa result of that successful campaign. Recently, however, Iraq has been considered strong enough to manage her own affairs, and the Mandate has terminated. But one point should be carefully noted. The Turk no longer rules in that land. The question is often asked as to how the little strip of country we call Palestine will be able to accommodate and sustain the large numbers which will flock to it in the last days, and the vast increase of population which will take place during the peaceful years of the Millennium. Palestine is a little country roughly about 150 miles long by 50 miles broad. The answer is that Palestine is only a small portion of THE PROMISED LAND

Let Scripture tell us what its boundaries are. We read,

“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: The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites [a great nation that rivalled Egypt and Assyria], and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites” (Genesis 15:18-21).

“Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast” (Joshua 1:3-4).

{*There appear to be two southern boundaries, called “The River of Egypt.” In apportioning Canaan on its conquest by Joshua, the southern boundary of Judah was ‘The River of Egypt.’ The word for river in Joshua 15:4 is “Nachal,” a dividing brook in a valley; and clearly indicates a little stream in the south of the land of Israel, which was so named. But in Genesis 15:18-21 is given the boundary, not of the territory actually occupied by the children of Israel, but of the Promised Land, a territory of much greater extent. Here the southern boundary is “the River of Egypt.” The word for river is “Nahar,” the ordinary word for river, and not “Nachal,” meaning a little stream, and evidently refers to the Nile, the great Egyptian river. So vast, it appears, will be the extent of the Promised Land.} The Promised Land, never yet occupied, will form a magnificent country, covering an area of about 200,000 square miles, greater in area than any European country save Russia, and capable of supporting a population of 100,000,000 people. By way of comparison the area of Great Britain and Northern Ireland is 93,030 square miles; its population about 46,000,000. The Palestine and Mesopotamia expeditions have done much to clear the way for the occupation of this vast territory when the time comes. The combination of the two expeditions is amazing as we look at them in the light of prophecy, and what is yet to take place. The writer was shown in an English town the photograph of a young soldier, who fell in battle in Palestine, and was buried on the Mount of Olives. How vividly it brought before the mind the most extraordinary chain of events that is fulfilling Scripture. When the Jews returned to their land from Babylon in 536 B.C., we are told in Ezra 2:1-70 that the number was little short of 50,000. Up to the end of 1936 there were 384,000 Jews in Palestine, forming 28 percent of the population. In addition there is the birthrate in Palestine to be reckoned with. We can see none other than the finger of God in all this. Some 200,000 Jews in addition are settled in Mesopotamia. It is significant seeing that Mesopotamia, right up to the Euphrates, is to be part of the Promised Land, that the Jews are already settling in large numbers in that region. They go back in unbelief, and little do they realize that these migrations have the hand of God behind them. This will be seen clearly in a future day. The whole thing is working out to plan.

What has led to large numbers of Jews wishing to return to their own land, is that THE UNEXPECTED HAS HAPPENED.

“Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain” (Psalms 76:10).

How true this is in this case! The extraordinary wave of anti-Semitism that has swept over Germany, having its repercussions all over the world is an example of this. There is some reason for this, as Rosanoff, a Russian writer, in Fallen Leaves, points out. He says:

“The Jew always begins with service and serviceableness, and ends with power and mastership. In the first stage he is difficult to grapple with. What are you to do with a man who simply stands and puts himself at your service? But in the second stage no one can get equal with him ... We are all running to the Jews for help. And in a hundred years all will be with the Jews.” The Jew’s very ability to get a stranglehold on finance, the professions, legal, medical and educational, the ordinary avenues of commerce, is his own undoing. The Jew is undoubtedly being very badly treated, but his great ability to get to the top of affairs, and thrust out the Gentile, is the secret in some measure of anti-Semitism.

Hitler’s harsh decrees against the Jews in a night altered the whole complexion of things. The world was staggered. Trains and steamers were packed with Jews fleeing from the country. Professional men, lawyers, doctors, professors, teachers, merchants, manufacturers, their only crime being that they were of Jewish blood, were ruined at a stroke. Many committed suicide. The effect of Hitler’s action was seen, in that whilst 5,000 Jews immigrated in 1932, in the first half Of 1933 no less than 15,000 Jews returned to Palestine, making 30,000 or more for the whole year. Six times as many Jews returned in 1933 as in 1932. Poland, which was outside the range of Hitler’s decrees, had three times as many return in 1932, as compared with 1931. The misery and destitution of 3,000,000 Jews in Poland is even worse than used to be the case with their brethren in Germany, bad as that was. Since the British occupation 100,000 have emigrated to Palestine, and hundreds of thousands are eagerly awaiting the opportunity to follow them.

Just as Spain in the times of the Inquisition drove the Jews into Holland, to the impoverishment of Spain and the enrichment of Holland, so Germany and Poland are impoverishing themselves by their short-sighted policy of driving the Jews out of their lands into Palestine, the only spot on God’s earth they have a right to. The following striking extract from a leading journal, shows the effect of Hitler’s action, and how it is assisting the fulfilment of Scripture prophecy of the return of the Jews to their own land. It also shows how no country can with impunity persecute God’s ancient people.

“The historic town of Frankfurt-on-Main, once the richest city in the German Empire, is today facing the spectre of impoverishment—because the Jews have gone.

“According to the last census, Frankfurt had 35,000 Jews in a total population of 550,000.

“Since the Middle Ages the city has been regarded as a centre for the better class Jewish families in Europe. It was Frankfurt where the famous financial family of Rothschild originated. Tombstones in the Jewish cemetery bear coats of arms dating back to the 12th century.

“Now the anti-Jewish tendency of National Socialism has caused a growing number of Jews to leave the city. Though they have not been ill-treated they feel keenly the boycott waged against them. They have played a leading part in the history of the city—Frankfurt’s famous university was founded by Jews and are not willing to be regarded now as second-rate citizens and outcasts.

“Some have committed suicide. Thousands have gone to foreign countries, many of them to Palestine.

“An official statement, just published, says that since the beginning of 1934 an average of 40 Jewish firms have closed down every month—or ten a week. In June 102 Jewish firms closed down, and their principals left the city.

“A number of Jewish banks, including the well-known bank of Speyer, have wound up their business in Frankfurt. The immediate consequence has been an irreparable loss to the city’s treasury.

“The Jews were the backbone of the city’s economic life, and their far-reaching business relations were of vital importance for trade with foreign countries. Now the Jews have gone, or are going, and their money is going with them.”

Indeed all over Europe Jews are unsettled. It is stated by a distinguished Jew, Dr. B.H.Shein, that no less than 3,000,000 Jews in Germany, Poland, Russia, Romania and other European countries are eager to settle in Palestine. But for Hitler’s decrees the return of the Jews might have continued at a comparatively slow rate. Now the numbers are greatly increased and will, doubtless, increase still more rapidly.

Since writing the above, things have greatly worsened. Blind unreasoning hatred of the Jew has burst forth in greater volume and violence than ever. One can scarcely believe it possible that the land of the glorious Reformation, the home of Martin Luther, could witness such frightful atrocities. The Manchester Guardian Weekly (Nov. 25th, 1938), tells us that in the recent Nazi pogrom against the Jews, as the result of a young Nazi diplomat, Von Rath, being murdered by a young Jewish lad, driven mad by the tortures his parents endured, 9,000 to 10,000 Jews were arrested in Berlin alone. About 35,000 to 40,000 have been arrested in all Germany, not including Austria and Sudetenland. It is learned from a sure source that 70 Jews were executed in the Buchenwald camp on the night of Nov. 8th-9th, that is to say, before the death of Von Rath. Further executions followed to the number of 200 in that one camp.

Innumerable Jews wander about the forests, and wealthy Jews will spend all their time in the trains, wandering from place to place seeking to elude capture. In Berlin alone 3,000 Jewish shops and stores were destroyed by organised gangs. Some 166 synagogues and temples have been destroyed. Jewish schools have shared the like fate. Homes and institutes for the poor, the aged and the sick have been destroyed. A large Jewish children’s home at Caputh, near Berlin, was demolished by an organised gang. Consumptive patients at Soden were driven out during the night, and their home demolished. Much more could be narrated, but this will suffice to indicate the horrible character of unreasonable hate against the Jews. Not only so, the German Government imposed a fine of a thousand million marks upon the whole Jewish community, a sum amounting to £83,000,000. Field-Marshal Goering at the same time, with a refined cruelty, ordered the Jews to repair all their damaged property, and all insurance claimed by them to be confiscated by the State. After January 1st, 1939, no Jew is allowed to own or manage any business or pursue any handicraft. The sum total effect of such treatment will be to completely strip them of their money, property, and even personal jewellery, and deprive them of every means of livelihood. Little wonder that thousands of Jews have committed suicide. All this helps to drive Jews to Palestine.

And, thank God, many Jews are finding their Messiah in their utter misery.

Another very striking example of how God makes the wrath of man to praise Him is seen in the great exodus of Jews from Russia to the United States of America at the close of the nineteenth century, and beginning of the twentieth. In 1881 in Russia, the good Czar Alexander II was assassinated. His successor sought to allay the revolutionary unrest at that time, by persecuting the Jews. Organised massacres or pogroms, as they were called, set in, especially between 1903-1906. The world was appalled, but the Czar and his counsellors took no notice of any expostulations. Between 1881-1906 hundreds of thousands were killed, and hundreds of thousands fled the country, the most going to the United States of America. One million Jews found an asylum in that land. Over four million Jews live in the United States, 2,000,000 living in New York alone, the largest Jewish city in the world. It is said that one out of every three inhabitants in New York is a Jew. New York is satirically nick-named “Jew S.A.,” a play on the initials U.S.A.

Many prominent bankers, financiers, manufacturers are Jews. It is estimated that there are 250 Jewish millionaires in the States. Poor in Russia, they have amassed vast wealth in the States, and are now in a position to help their poorer brethren to settle in their own land, and are doing so. Vast sums of money have been subscribed to this end. God saw that the poor, persecuted, penniless Jews would need substantial funds wherewith to migrate and settle in Palestine, so He allowed persecution to drive them out of Russia to settle in a land where they could prosper. The time thus came when the rich Jews in America and elsewhere were able to help their poor oppressed brethren.

Perhaps it will be useful at this stage to show how the Jews were distributed over the world in 1938.

TOTAL IN POPULATION JEWISH ROUND FIGURES

Great Britain and N. Ireland 300,000 46,000,000

Poland 2,829,456 27,000,000

Russia 2,626,667 108,100,000

Germany 500,000 63,000,000

Romania 834,400 18,000,000

Hungary 473,310 8,000,000

Czechoslovakia 354,342 14,300,000

France 165,000 40,000,000

Italy 46,000 42,000,000

India 22,500 320,000,000

China 15,000 449,000,000

Japan 500 84,000,000

United States 4,500,000 123,000,000

The above list of countries is, of course, by no means a complete one.

RETURN OF THE JEWS TO PALESTINE The official census in 1922 amounted to 757,000 persons, including Arabs and Jews.

Report of the Census of Palestine, 1931, a Government production, tells us that 4,000 enumerators were employed in taking it, and that the population that year was 1,036,000, including over 66,000 nomads. Of that number nearly 100,000 were Jews, and the number is rapidly increasing. The great majority of the inhabitants are Arabs, who are Moslems in their faith. Nearly 100,000 inhabitants profess the Christian faith. Every year the Jew is increasing much faster than any other section of the country. The Government estimate of the population in December, 1936, was 1,367,000 persons. In fourteen years the Jewish population has grown from 84,000 to the amazing number of 384,000 persons. And before the printer's ink is dry this number will be increased, rolling up like a mighty wave of the sea. The following table will show how the population is increasing by leaps and bounds:

- 1922 - 1931 - 1937

Jerusalem - 62,578 - 90,503 - 125,000

Jaffa - 32,524 - 51,866 - 77,000

Haifa - 24,634 - 50,403 - 100,000

Tel-Aviv - 15,185 - 46,300 - 150,000

Hebron - ---- - ---- - 20,400

Nazareth - ---- - ---- - 9,900

Tiberius - ---- - ---- - 9,700

Bethlehem - ---- - ---- - 7,250 As to Tel-Aviv, the population is growing amazingly, showing an absolutely abnormal increase. It is a Hebrew city sprung up on the outskirts of Jaffa, the Joppa of the Bible. In 1909 some sixty Jewish families, living in Jaffa, decided to build a small residential suburb on the still clean dunes, where they could live under European conditions, not available in Jaffa. By 1914 the population numbered 2,000. Today it has risen to the amazing number of 150,000 souls The building activity of this remarkable city is most strikingly exemplified by the fact that in 1929 it covered 28,710 square metres built upon, in 1933 the area covered had risen to 353,322 square metres, an enormous increase.

It has well-built houses, handsome promenades, numerous schools, synagogues, hospitals, clinics, hotels, 1,000 factories and workshops, all lit and run by electricity. It has a fine water supply. Its beach is the Margate of Palestine. It is administered wholly by Jews. Pure Hebrew is its language. So far, Tel-Aviv has been dependent on the nearby port of Jaffa. However, when the Arab domination of Jaffa called for a strike lasting a considerable period, Tel-Aviv determined to have a port of its own. A magnificent port has been constructed. Breakwaters, docks, quays, wharves have been made. About 1,500 men were engaged, all Jewish labour. In April, 1938, the

new port came into operation when the first passengers were allowed to land from liners. Equipment necessary for disinfection, rigid health inspection under quarantine regulations have been prepared. Tel-Aviv is an outstanding miracle, a magnificent monument to the grit, energy and determination of the Jewish race.

Haifa, nestling at the foot of Mount Carmel, where Elijah challenged the prophets of Baal nearly three thousand years ago, has a great future before it. When the Turks left it in 1918 it had a population of 25,000. Today it has 100,000, and is still growing, climbing Mount Carmel, thrusting north towards Acre, and south toward the Plain of Sharon. It is expected to rival Alexandria. The warehouse accommodation of this new port is already too small. The place is bursting with energy. A wonderful harbour has been recently completed, consisting of a breakwater one and a half miles long, and a lee breakwater of half a mile long, with an entrance 600 feet wide and 40 feet deep, at a total cost of £1,257,270. The area of sheltered water within the breakwaters is approximately 300 acres, and already it is not large enough to meet the demand made upon it.

Jewish doctors, lawyers, professors, driven out of Germany by Hitler's refined cruelty, may be seen driving motor buses, taxicabs, working on the wharves, etc. The Crown Colonist (an official organ) says under date of November, 1933, "Haifa is already the terminus of the Palestine and Hedjaz railways, and the new Palestine railway works have recently been completed near the port. It forms one terminal of the oil-pipe line from Iraq, and an oil dock is to be built for the tankers, which will use the port. The largest vessel afloat can use the quays, and there is mooring space about five times as large as at Beirut and only slightly less than Marseilles. In view of its favourable position and the enormous potentialities of its hinterland in Trans-Jordan and Iraq, Haifa bids fair to be one of the most important ports on the Mediterranean."

During 1936 the Iraq Petroleum Co. poured 3,900,000 tons of crude oil through its pipeline from Kirkuk Oilfields, Iraq to Haifa; up to November of that year Haifa harbour consigned 1,760,396 tons of oil, valued at £1,458,312 (at an arbitrary value of 16/- a ton). The Iraq-Mediterranean pipe line is 1,150 miles in length, weighs 123,000 tons and cost £10,000,000, and was completed in the record period of two years. British, French, American and Dutch interests are concerned in this enterprise, which has its links in no less than five Eastern territories. It is a wonderful achievement. Aeroplanes guard the pipe from the hostile activities of the Arabs by constant patrolling. An oil refinery is being constructed outside Haifa to handle the output of the Mosul oilfields. It will cover an area of 150 to 175 acres, and will handle 2,000,000 tens of crude oil per annum. Several million pounds will be expended on this enterprise. A recent writer in one of our London papers pointed out that oil rules the world; that the Government which controls the oilfields of the world will control the nations.

Russia has her own oil-fields, but if she could control the pipeline from Kirkuk, Iraq to Haifa she would be able to deprive the rest of Europe of its supply of oil, and consequently of its petrol, thus holding up the machinery of war. Moscow could cripple her enemies if she could seize Palestine. This coupled with the immense wealth of the Dead Sea, and the prosperity and wealth the Jews will have in Palestine, will prove an irresistible appeal to the covetousness of Russia.

We find this prophesied of Gog and Magog (Russia) in Ezekiel 38:1-23.

“Thus says the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited and upon the people that are gathered out of the nations, which have gotten cattle and goods” (Ezekiel 38:10-12). The new Egyptian Air Lines (Misr Airwork) service has been introduced between Haifa and Jericho, and on to Cairo and Port Said, affording a considerable reduction in travelling distance and time between Palestine and Egypt. To show how the country is advancing at a rate that cannot be kept pace with, the Jewish Agency for Palestine reports that during 1934-35:

“Approximately 170 new industrial undertakings have been established, mainly by immigrants who had recently arrived in the country. Among the more important are a general metal works; a silicate brick factory; an essential oils establishment; a hollow-glass works; a stationery, packing material, and lithographic works; a wire factory; a silk dyeing and finishing plant; an edible oil works; a sock and stocking factory; and a foundry and machine shop.” A lover of Israel writes:

“The progress made in Palestine is simply wonderful. Here in Tel Aviv we have a population of 150,000 and builders clamouring for more workers. It will soon be a city of three-storey houses. In 1932, £610,000 was spent on buildings; in 1933, £1,766,600; last year over two and a halt millions; and there is talk of building another Tel Aviv just outside the present one. Haifa-Carmel is being largely built upon. Frequently twenty-six ships or more are in the harbour. During 1936 nearly 4,000,000 tons of crude oil was shipped from the pipes from Iraq. Jerusalem is becoming a great city, and over a million is being spent on new buildings outside the old city. It is expected that there will be a surplus of nearly five million pounds when the year closes; and such confidence is placed in the credit of this land that whereas £600,000 was called for by the Electric Works here, nearly twenty million pounds was subscribed.”

We venture to add an article culled from a leading London paper:

“A scheme for the population of Palestine with Jews, not only from Britain but from Germany and Central Europe, so as to build up ‘one of the most vital points in the world,’ ‘a Singapore of the Near East,’ was put forward by Lord Melchett last night.

“He was speaking at the banquet of the King George V. Jubilee Fund, for which £15,000 had already been collected, and which will plant a forest on the hills of Nazareth ‘as a token of British Jewry’s gratitude for the happiness and achievement of the past 25 years and its devotion and loyalty to the Crown.’

“A message from the King was read, and it was announced that he had been pleased to present a tree from the Windsor Great Park as the first tree to be planted in the forest.

“In the Guildhall, the great Jewish gathering put on Hack hats and sang the Birchat Hanozan, or Blessing for Food given as before and after the meal.

LIFE INTOLERABLE

“‘There are in Europe millions of our race whose life is intolerable and impossible,’ said Lord Melchett.

“We can only solve the problem by building a new home for them. We have to transfer three or four or five million people from Central Europe and Germany into Palestine and to create a new country there. I think we should realise the enormous importance of creating in Palestine a new centre of ideas and commerce and industry situated at the far end of the Mediterranean. Such an area and population would constitute one of the most vitally strategic points in the world.

“In close proximity to the Suez Canal, at the end of the Iraq pipe line, and of great importance as a link between this country and the East, we could not fail to occupy a position of the greatest importance in the British Empire. It is here that I conceive we have an opportunity to return in abundant measure the assistance rendered us by the British people as the Mandatory power in Palestine. Palestine, as a self-governing unit within the ambit of the British Empire, could exercise a decisive influence in those parts of the world which already foreshadow difficulty and trouble.”

“Dr. Chaim Weizmann stated that about 27,000 German Jews had been absorbed by this country in the last two years, about 40 percent, of which were young people.” On June 10th, 1932, the first Jordan Hydro-Electric Power Station was inaugurated. Connected with it are two sub-stations at Haifa and Tel-Aviv, from which electric power is distributed to all parts of the country with the exception of Jerusalem, which is served by a different company. The following table will show at a glance the way electricity is advancing in use by leaps and bounds:

1928 - 3,000,000 kilowatts - 9,000 consumers

1932 - 12,000,000 kilowatts - 15,000 consumers

1933 - 20,000,000 kilowatts - 22,000 consumers

1934 - 34,000,000 kilowatts - 35,000 consumers

1935 - 50,000,000 kilowatts - 53,000 consumers

1936 - 65,000,000 kilowatts - 66,500 consumers A third power station has now been installed. A large dam is built across the Jordan at Degania, which regulates the height of the water in the sea of Galilee. Five million tons of water will be available every day throughout the wet and dry seasons. In the first week of 1936 Jerusalem began to receive a much improved water supply from a newly- built reservoir at Ras-el-Ain, pumped through 38 miles of pipe. The Palestinians have called Jerusalem “the city of the past,” Tel-Aviv “the city of the present,” and Haifa “the city of the future.”

Since the first great war, up to 1931, no less than 15,550 new buildings had been erected at Jerusalem. A magnificent University, unique in its site, its language, its membership and its destiny, has been erected on Mount Scopus, a spur of the Mount of Olives. Its inauguration on April 1st, 1925, by Earl Balfour, in the presence of Lord Allenby, when Jews from all parts of the world gathered for the event, was a scene of indescribable enthusiasm. It is attracting a fine teaching staff and students from all over the world. The Hebrew National University Library contains 250,000 volumes. It has many valuable works on its shelves.

Mr. Norman Bentwich, in Overseas, writes of the University:

“It rises high above the town of Jerusalem on a ridge of the Mount of Olives, commanding one of the great historical views of the world, the Holy City and the Land of Judea on the one side, the Valley of Jordan, the Dead Sea, and the Mountains of Gilead and Moab on the other. It is destined to be the centre of the Jewish genius, which for two thousand years has been scattered among the nations. The language of its teaching is the Hebrew of the Bible, which has been revived in our day almost miraculously as the spoken tongue of the Jews returning to build up their national home in Palestine, and has already become the vehicle for the expression of the most modern science as well as of the most modern thought. Lastly, its membership both amongst the teachers and students is drawn from Jews of all parts of the world, so that the University is in a striking way universal.” With the assistance of special funds placed at its disposal by various organisations and individuals, the University has been able to create a number of new posts in favour of Jewish scientists, driven out of Germany, among their number, we understand, being Albert Einstein, the famous mathematician.

It looks as if a School of Medicine were on the way. On October 14th, 1934, the foundation stone of a University Hospital was laid on Mount Scopus in close proximity to the University buildings.

It is intended to create in connection with it a Post-Graduate School of Tropical Medicine and Hygiene. In addition the University has received a large endowment for the establishment of a Cancer Research Institute.

Jerusalem boasts of a fine Government House, an imposing Y.M.C.A., the gift of an American Jew, and inaugurated by the late Lord Allenby, costing £400,000. Magnificent bank buildings, churches, imposing hotels, have transformed the whole place. The magnificent King David Hotel cost £250,000 to build and equip. The General Post Office cost £120,000. Jerusalem is the seat of an English bishopric. The Archaeological Museum, erected at a cost approximately of £400,000, on the site of the camp occupied by King Edward VII, when as Prince of Wales he visited Palestine, is the gift of John D. Rockfeller, junior.

Yet another city is arising on the shores of the blue Mediterranean between Haifa and ancient Acre. Its name is Emek Zebulun, and it has been designed by Professor Patrick Abercombie, the famous Scottish town-planner. The patriarch Jacob gathered his sons to his dying bed and uttered this prophecy, “Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zjdon” (Genesis 49:13).

Behold, three-and-a-half millenniums pass by, and this prophecy is being fulfilled under our very eyes. Emek Zebulun may rival its older neighbours, Jaffa, Haifa, Tel-Aviv, and even Marseilles and Alexandria.

Louis Katin writes:

“With the Mandate of Britain the Zionists came. They found an oasis of scrub in a wilderness of malaria, where the disease-laden mosquito struck down the few poor Bedouins who roamed there. Swamp, sand-dunes, treeless and barren land—that was Emek Zebulun when the Zionists bought it, and decided to build a twentieth century European town with the help of a Scottish town-planning expert.

“Now, after four years of negotiations, prospecting and planning, the second all-Jewish city of Palestine—Tel Aviv is the first—is at last a triumphant fact. A Government railway with workshops, a Government aerodrome, an immense oil storage and refinery, together with the first private factories and houses, form the nucleus of this city of the future. Already batches of refugees from Germany are settling down there to take their place as farmers, craftsmen, traders, industrialists, or professional workers.

“Try to picture this uprising city of the Holy Land. West of it are the purling waves of the Mediterranean Sea. East is Nazareth with its vineyards and white cottages. North are the glistening minarets and white piles of Acre. South is Haifa, which lately came into prominence because of the fine harbour opened threre, and overshadowing Haifa is the green Carmel range. Such is Emek Zebulun, or Haifa Bay as if is alternatively called.

“The resurrection of Emek Zebulun from the ashes of the past occurs none too soon. Great events are expected to occur in the Near East and great trade opportunities to open up in this ancient haunt of wealth. Palestine, once the market-place of the Orient, is determined to become so again with the reawakening of the Eastern world. As in the old days it lay on the caravan routes from West to East, so today it lies on the main air, motor and rail routes from Europe to the Near and Far East. Not for nothing is there crossing Emek Zebuln the £10,000,000 oil-pipe line, which is pumping oil from the Syrian wells to Haifa. A great oil refinery has arisen upon the sands, and soon the Palestine Government will establish an oil port there. These are significant facts now that all Western powers are manoeuvring for supremacy over Eastern trade.” The well-known Barclays Bank has branches at Jerusalem, Jaffa, Tel-Aviv, Haifa, Acre, Nablus (the ancient Samaria), and NAZARETH, where our Lord was brought up. The Anglo-Palestine Bank, and the Banco di Romi are also well represented. You can go into the Bank at Jerusalem and make your enquiries in English, French, German, Spanish, Arabic, Yiddish, Hebrew, and you will get a reply. Over a score of languages are spoken in Jerusalem. The following extract is interesting:

“For more than a millennium Palestine—‘the glory of all lands’—had been in the hands of the Turk, whose blighting influence was only too apparent at the time of the Balfour Declaration. When Lord Allenby’s victorious campaign liberated the land, and prepared the way for the Mandate to be given to Great Britain by the League of Nations, Palestine was nothing better than an undeveloped desert: it was denuded of vegetation; it had no system of irrigation, practically no roads, no harbours, no factories, a crude agriculture, and no proper system of government. But during the last twelve years, the tremendous enthusiasm, the burning self-sacrifice, and the dogged hard work of the splendid band of pioneers, backed by the Jewish National Fund, The Palestine Land Development Company, and other agencies, have performed the miraculous. The wreck of an impoverished Turkish province has been entirely transformed, enormous tracts of derelict land have been reclaimed; a flourishing and expanding agriculture has been established, and there has been a vast development of roads, railways, water and electric development—a development that is still proceeding apace. The result is that Palestine is today one of the few countries which is prospering in spite of general depression, a country where there is no unemployment, and where the Treasury has accumulated a surplus—and this in the space of twelve short years, after 1,300 years of neglect and decay.” The increasing development and prosperity of Palestine are so amazing; the number of Jews clamouring for admission to the only part of God’s earth they have a title to, is so great, that already eyes are looking across the insignificant but historical river of

Jordan to Trans-Jordan, as a country into which, to overflow. This is in keeping with prophecy, for the Promised Land stretches far in that direction. At present Trans-Jordan is governed by a native Emir, assisted by a British Resident. It is practically an Arab country, covering about 90,000 square kilometres, backward, poor, the home of mostly nomadic Bedouins to the number of about 320,000.

Palestine is bursting with energy. Price of land is soaring. In Trans-Jordan land is plentiful and cheap and capable of great development, both agriculturally and in minerals. In a recent letter to The Times, Lord Melchett, a very prominent Jewish financier, discussing the necessity of expansion, wrote:

“The true, the right, and the only solution is the inclusion of Trans-Jordan within the area of development. Ultimately this is inevitable. That small historic river, the Jordan, cannot for ever be the barrier between abounding prosperity and the penury and privation with which the population of Trans-Jordan is afflicted. I see clearly the political difficulties which affect this solution, but remain convinced that these will give way before economic necessity. As and when this solution becomes effective the whole Zionist picture will change.

“There will be the advantage offered by an entirely different area of immigration; an outlet for the millions of pounds still awaiting productive investment; and elbow room for both Arab and Jew. There will be an area of land to be brought into fruitful cultivation which will require the outlay of the energy and ability, and the capital of one, if not two, generations. The political future of such an area is a matter of outstanding importance, both to the British nation who have given much to Palestine and much to Jewry—to the Arab population of Palestine and Trans-Jordan, who have so much to gain, and, above all, to the Jews, to whom it means freedom and salvation, as opposed to the ever-recurring risk of misery and oppression in some of the countries in which they now dwell.

“There is only one organisation capable of handling such a situation. Jewry has seen many empires come and go, and the rise and fall of great nations. But until the development of the British Empire no system has existed which could give freedom with protection, command loyalty without oppression, and prize honour based upon mutual respect.

“Trans-Jordan must ultimately, through sheer economic necessity, be included in the area now being re-born, and which can be made happy and free, as a self-governing institution within the wide and generous embrace of the British Empire.”

Indeed, whichever way we look at things, one sees the most amazing fulfilment of Scripture, and everything pointing to the near coming of our Lord to reign upon the earth. The rapture must take place before that day comes, the bright Morning Star must appear for His heavenly people before the Sun of Righteousness arises with healing in His wings. Our Lord may shout His summoning shout at any moment. May that moment of glad surprise be hastened. “Even so, come, Lord Jesus” (Revelation 22:20).

“A FLOURISHING AND EXPANDING AGRICULTURE”

We have already described how agricultural colonies began before the war, and have greatly extended since the war. Now there are over 200 colonies in this little land of Israel. We will now add a few statistics to show how the industry is progressing by leaps and bounds.

Less than a century ago there was not a single orange grove in the country, nor apparently likely to be one. The rainfall, after centuries of scantiness, became more bountiful, the direct hand of God. In 1901 there were 900 orange groves

1922 there were 11,000 orange groves

1927 there were 18,000 orange groves

1929 there were 45,000 orange groves In 1915 the area of orange groves in Palestine covered 30,000 dunums. At the close of 1935 they reached the amazing area of 295,000 dunums. Within four years the area had nearly trebled, and during two decades it had increased practically tenfold. Indeed it is impossible to keep pace with the speed with which things are going. The following table gives a vivid idea of the progress of Palestine's citrus exports of boxes, each weighing about 70lbs.

Boxes: there were1921/22 - 1,234,000 boxes

there were2929/30 - 2,898,000 boxes

there were2934/35 - 7,331,000 boxes

there were2935/35 - 5,909,000 boxes

there were1936/37 - 10,801,000 boxes This last item is valued at £P3,873,230. Haifa handled 3,531,672 cases in 1936, as against 1,372,169 in, 1935.

Think of the wood needed for a million boxes and the tons of nails necessary. Reckoning that ten boxes require one pound of nails, 10,000,000 boxes would require more than 450 tons of nails. Think of the army of men, boys and women needed to handle such a huge output, the number of steamers required to carry it to foreign countries. The cultivation of grape-fruit, though much smaller than that of the Jaffa orange, is showing signs of considerable increase. In 1928 there were exported 1,950 cases, in 1932 the number had risen to 150,000 cases; in 1934-35 the crop is estimated at 1,250,000 cases. Grapes, almonds, bananas, melons, cereals, linseed, sugar-cane, nuts, stone-fruit, vegetables, are all cultivated with varying degrees of success. The first shipment of 10,000 cases of wines and spirits to the United States since the war has just been made. In 1935 45,000 tons of olives, 29,000 tons of grape, 11,000 tons of figs, 69,000 tons of melons were exported. For the first time during 2,000 years, King David's flag is flown on Jewish vessels. A steamer was berthed at Southampton, manned by an all-Jewish crew, flying the new national flag of Palestine at the stern. The vessel, The Emmanuel, belongs to Jaffa and is intended to trade along the coast of Palestine. The "Zebulon" Palestine Seafaring Society has lately been formed with schools at Haifa and Tel-Aviv, where youths are trained in seamanship, boat-building and life-saving. A group of German Jews, under the leadership of Mr. Arnold Bernstein, a well-known shipowner of Hamburg, has formed the Palestine Shipping Co., Ltd., with a capital of £P60,000, to run a service between Palestine and Europe. Every two weeks the S.S. Tel-Aviv, a 10,000 ton vessel manned by a Jewish captain and crew runs between Haifa and Trieste.

Palestine is now served by American, French, Italian, Polish, Romanian and Russian passenger boats, which ply between Haifa and Jaffa and European and American ports.

EDUCATION The number of pupils in Jewish schools in the year 1934-35 was 44,829, which represents an increase of 7,418 over the previous year. The total budget of the Jewish schools within the jurisdiction of the Va'ad Leumi (Jewish General Council) amounted to £194,242. The Jewish Agency contributed £20,000, the Government £26,632, the Palestine Jewish Colonisation Association £4,988, and the Jewish community, in the form of tuition fees, contributions of town and village councils, and education rates, £142,622.

Things are advancing by leaps and bounds and speak for themselves.

Nothing so spectacular as the ordinary revival of Palestine has ever occurred in the history of the world. Surely none but the blind, and those who will not see, can fail to observe the fulfilment of Ezekiel's God-given vision of "the valley of dry bones." The history of the Jews is the unassailable proof of the inspiration of Scripture, the evidence that God is behind ten thousand things that are ordered by Him for the furtherance of His all-wise designs for the blessing of mankind. It requires the reader to sit down and think long and carefully over this matter. The whole affair is perfectly amazing. Scripture presents it in a plain, quiet manner, challenging our attention to it by the logic of facts. Things are rapidly moving to the finish. The rapture of the Church must surely be very imminent. The kingdom of our Lord as Messiah—the King of the Jews—and as King of kings and Lord of lords, as the Son of Man with universal reign, draws nigh. THE DEAD SEA

Take any book dated a few years back, describing Palestine, and you will find the Dead Sea spoken of as a veritable sea of death. No fish swims in its super-salted and chemically impregnated water. No vegetation grows on its shores. Desolation reigns supreme. It lies in a deep cauldron, surrounded by high cliffs of bare and grim limestone rock, rising on its western shore to a height of 1,500 feet, and on its eastern shore to 2,000 feet. A traveller, Lamartine, wrote concerning the Dead Sea:

"The shores are completely deserted; the very air is infected and unhealthy. The surface of the sea is transparent, it glitters, it pours upon the desert, which surrounds it, the reflection of its waters: it is dead, motion and noise are no more. Its waters, too heavy for the wind, are still, and no white foam plays on the pebbles on the shore; it is a sea of petrification." The River Jordan (the name meaning Descender) flows down the deepest gash on the face of the earth, until its waters flow into the Dead Sea at a depth of 1,290 feet beneath the level of the sea. The distance from the Lake of Galilee to the Dead Sea as the crow flies is 60 miles, but the windings of the river increase its length to 200 miles. The Dead Sea has no outlet. It is a mysterious sea. It is believed that the city of Sodom, overwhelmed by a shower of fire and brimstone, was in this neighbourhood, and that the waters of the Dead Sea cover its site. The Arabs still call it "Bahar Lot" (the Sea of Lot) in remembrance of Lot, who lived in the neighbourhood. It is no mean sheet of water, being 47 miles long and 10 miles broad at its widest part, and a maximum depth of 7,300 feet. Its cliffs are of wonderful colours, pink and red predominating, and there are mountains of rock salt, containing awe-inspiring gorges.

Centuries roll by. The fabulous wealth of the Dead Sea lies imprisoned in its waters, unsuspected by the generations that have gone. But just when Palestine is in need of wealth to cope with the inrush of the new population that is clamouring for admission, the Dead Sea is discovered to be a veritable sea of life, containing untold wealth in the shape of fertilizing minerals.

Dr. Thomas H. Norton, Editor of Chemicals, computes the chemical value of the Dead Sea at the amazing figure of £253,000,000,000. This would be difficult to prove or calculate. That wealth has lain there undeveloped for long centuries. Now at the opportune moment it is discovered.

It is computed that its mineral wealth is as follows:

Potassium Chloride - 2,000,000,000 metric tons

Sodium Chloride - 11,000,000,000 metric tons

Magnesium Chloride - 22,000,000,000 metric tons

Magnesium Bromide - 980,000,000 metric tons

Calcium Chloride - 6,000,000,000 metric tons

Under the heading THE DEAD SEA ALIVE AGAIN, we read,

“From its bitter and imprisoned waters mineral salts are being drawn. The lorries containing them are every day carrying them from the Dead Sea to Jerusalem. There they join the railway, and from there are carried by sea to Europe, and more especially to England. For thousands of years the Dead Sea and its valley have been an abomination of desolation. Under the stimulus of British enterprise its potash helps to make other places to blossom like the rose. Other mineral salts are in the recesses of the dark waters, and the men of this century can make use of them for a dozen industries.” The Palestine Potash Company is operating a concession from the Government, situate on the north-west side of the Dead Sea, covering an area of some 500 acres. The concession expires in the year 2025. It has vast evaporating pans and dykes, factories for treating the salts, power-house, pumping station, dwellings for their work people, capable of accommodating 500 families. At present the company is producing potash salts for fertilizing, and bromide, which is used in the manufacture of dyes and drugs. These chemicals are being produced at the rate of 30,000 tons of potash and 1,300 tons of bromine a year. By their concession they are permitted to extract up to 100,000 tons of potash annually. The brine is pumped into the evaporating pans by a suction pipe laid on the bottom of the sea to a depth of 175 feet. Soundings have proved that at this depth the water contains twice as much potash and bromine as on the surface. The pipe line is 2,500 feet long, 30 inches diameter, and the laying of it was no light task. As the ground at the northern end of the lake is limited, the Palestine Potash Company acquired about 23 square miles of ground at the southern end of the lake. This settlement is at the base of Jebel Usdum, a mountain of rock-salt, six miles long, 500 feet high and from one to one-and-a-half miles wide. At the end of two seasons’ toil, evaporating pans varying in extent from seven-and-a-half to 30 acres, were in operation, and potash was being sent in specially built barges to the northern end of the sea for shipment to Europe. The water is here taken from the surface. The company believe with their southern plant working at full capacity they will be able to export 100,000 tons of potash a year, and other salts in proportion.

These valuable salts are continually increasing. They are brought down by the Jordan from the hot springs of Tiberias, which Herod the Great patronised as recorded by Josephus, to the extent of approximately 40,000 tons of potassium chloride yearly. There are also hot chemical springs at the southern end of the Dead Sea. Can we not see the hand of God storing up all this wealth? The sea having no outlet, these chemical riches remain and have accumulated for centuries. Being about

1,300 feet beneath the level of the sea gives it a tropical climate. At the southern end of the sea the thermometer rises as high as 130 degrees Fahrenheit in the shade in the summer months. During these months the workers are sent away for a week's respite every fourth week. The Company recently received a large order from one of the great Powers for the supply of bromides, which will keep the plant running at full capacity for a considerable length of time. The order is said to be connected with intensive armament preparations now being carried on by nearly every nation. The Birmingham section of the British Industries Fair recently booked an order for a salt-extraction plant to be made by a Rotherham firm. No living creature is found in the Dead Sea because of its intense saltness, which stands at 25 percent compared to 3½ percent in the Atlantic Ocean. THE DEAD SEA TO BE HEALED

We have a remarkable prophecy in Ezekiel 47:8-10, telling us what will happen by miraculous interposition. A river in the millennial age is to issue from the east threshold of the Temple, flowing south, breaking into two streams, one to the west finding its outlet in the Mediterranean, the other flowing eastward into the Dead Sea. We read:

"These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, THE WATERS SHALL BE HEALED. And it shall come to pass, that every thing that lives, which moves, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river comes. And it shall come to pass, that the fishers shall stand upon it from En-gedi [this can be identified on our map of Palestine] even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea [the Mediterranean], exceeding many. But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt" (Ezekiel 47:8-11).

Again we read:

"It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea [the Dead Sea], and half of them toward the hinder sea [the Mediterranean]: in summer and in winter shall it be" (Zechariah 14:8).

We append an interesting extract from The Crown Colonist (April, 1934):

"Up to the present, the Dead Sea basin has been looked upon as anything but a healthy region, and certainly too hot in the summer months for Europeans, when the thermometer often soars to 120 and 130 degrees Fahr. in the shade at midday. Yet during the last two summers, hundreds of workers, recruited from all parts of the world, including northern countries with comparatively cold climates, have been toiling here without any apparent ill effects. There has not been a single case of malaria, nor any other disease which might be attributed to the heat.

"This fact, so unexpected challenged attention, and scientists have been investigating the matter. Their conclusions are interesting. As the Dead Sea lies 1,300 feet below sea level, the atmospheric pressure is much greater than at ordinary sea level, with the result that there is a correspondingly greater amount of oxygen present; to be precise, six percent, per cubic foot of air. Then it is a dry atmosphere. Fogs and mists are unknown, and the air is exceedingly clear. There are no mosquitoes or sandflies. The very salts in the water are those used by the medical profession today for combating and curing all kinds of diseases. Contact with water holding such

chemicals in solution is beneficial. Then it has been found that the water of the Dead Sea is highly radioactive comparing favourably in this respect with the radioactive waters of Europe, which are so highly esteemed for their curative properties.

“The more one studies this extraordinary region in the light of recent knowledge, the more one realises that the word ‘Dead’ is a misnomer. It is in fact a SEA OF LIFE AND HEALTH.”

Indeed, this being so, a watering place Kallia by name, has risen on the shores of the Dead Sea. A modern Lido has sprung up. Two to three thousand visitors, have been catered for at one time. Pavilions, restaurants, concerts, entertainments, are found there of recent months. You may dine in the open under electric light, watching the bathers, as many as five or six hundred can be seen in the water at one time during the period of full moon. You may look upon Mount Nebo opposite, the towering mountain peak from which Moses viewed the Promised Land over fourteen centuries before our Lord was born. You may travel by motor bus or char-a-banc from Jerusalem, a matter of 23 miles each way, the homeward journey involving a steep uphill climb. The ancient and the modern are found side by side in a striking way. The wealth of the Dead, Sea undiscovered for centuries, now available at this particular moment when its vast possibilities can be utilised for the development of the country, is so striking that one can only see in it the finger of God.

We turn now to the ethical aspect of things. The important question is, WHAT IS THE JEWISH ATTITUDE TO CHRIST TODAY? Is there any change in the Jewish attitude to the Son of God? Is there any softening in the asperity that has marked the orthodox Jew for centuries? It is well-known that a Jew becoming a Christian generally means exciting the deadliest hatred on the part of his nearest relatives. His own mother would spit in his face, and pluck the hair off the cheek of her own son, if he dared to embrace the faith of the hated Nazarene. His name would be removed from the family register by the hand of his own father. Henceforth his name must not pass the lips of any member of his family. He would be treated as if he had never been born. Is there any change in the Jewish attitude to Christ today? We believe there is to some extent and this is one of the promising signs of the present time. Whichever way we look, the signs all conspire to the fulfilling of Scripture, whether it be the return of the Jew in numbers to his ancient land, the wonderful development of the country, the wave of anti-semitism, centring for the moment in Germany, or the attitude of the Jew to Christ.

Ethically and spiritually there are signs, faint though they may be at the moment, that a change is coming over the Jew in his attitude to Christ. In some quarters there is no longer the rabid intolerance that existed for so many centuries. The Jewish schools in Palestine have begun to teach the scholars The Life of Jesus. One day recently the Haifa Bible sold over fifty Hebrew New Testaments and fifteen Greek New Testaments to Jewish lads. When asked why Greek New Testaments were required, they replied, “We must study these matters in the original.” There is a strong tendency to look upon Christ as the nation’s most wonderful prophet and to become acquainted with His life.

A.M.Boys writes:

“Undoubtedly there is, among certain classes of Jews and in various places, a definite change of attitude towards the Person of Christ. That a new spirit of enquiry is abroad is a striking and significant fact. While some are being drawn into open-hearted, sympathetic enquiry concerning

Christ, the great mass of the Jewish people reveal attitudes of mind concerning Him which offer a resistance to His Divine claims. Nevertheless, among groups of Jews there is evidence of genuine soul-hunger and movement of the Holy Spirit. The new situation throughout the Jewish world is a direct challenge to the whole Church of Christ." A TEMPORARY SETBACK

Things in Palestine have taken on a serious turn in the persistent terrorism the Arabs were indulging in. When the Jews first began to immigrate in numbers the Arabs were leaving the country in considerable numbers. The Jews, however, most heroically began to make the desert blossom like the rose, and prosperity began to return. This encouraged the Arabs to remain. The majority of Arabs wish to live peaceably with the Jews, but bands of terrorists roamed about the country, murdering, bomb-throwing, blowing up railways, and generally speaking throwing the country into disorder and stagnating trade, etc. The following table shows the effect of all this:

1935 — 64,147 immigrants entered Palestine

1936 — 31,671 immigrants entered Palestine

1937 — 12,475 immigrants entered Palestine

Till these disorders began revenue exceeded expenditure, but in 1937-38 expenditure exceeded revenue at approximately £P2,417,000, reducing the accumulated surplus balance to approximately £P2,418,000 at the end of March, 1938. To cope with these disorders more and more contingents of British troops went to Palestine, and stern measures were taken to bring terrorism to an end.

We append an interesting extract from The Crown Colonist (August, 1938):

"TEGART'S WALL"

"Considerable attention has been centred upon the barbed-wire barricade, 9ft. high, which is being erected along the winding, 50-mile northern frontier of Palestine, and has come to be known as 'Tegart's Wall,' in tribute to its projector, Sir Charles Tegart, K.C.I.E., who spent over six months in Palestine advising on certain aspects of police reorganisation. It is expected that the wire fence, which is eventually to be connected with a system of electric alarms in police-stations along the route, will be completed by the middle of August. It is designed to keep out unwelcome visitors to the country, such as armed terrorists, gun-runners and smugglers generally, as well as illegal immigrants." The idea of partitioning Palestine into three states—a Jewish, an Arab, and a Mandated Territory, the latter comprising Jerusalem and the sacred sites—has been found to be unworkable, and fresh plans are being formulated. One thing we are assured of, God's plans for His ancient people will assuredly be carried out, and no Arab terrorism will frustrate His purposes. The wonderful day of Israel's blessing will surely come. God promised it to Abraham, and He never fails to fulfil His word. How graphically and beautifully this is prophesied in the Scriptures:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn" (Zechariah 12:10).

Then shall the great day of atonement be kept rightly and truly for the first time since the death of Christ; not anticipatively as in the Old Testament; but as commemorative of that wonderful redemptive death on Calvary's cross, through which alone they will come into blessing. THE COMING YEARS A recent writer speaks of the future with great apprehension, and well he may. The world is surely and swiftly heading for the rapids. Soon the headlong plunge will be made. The signs of the times, the events that Scripture leads us to expect, happening with bewildering rapidity before our very eyes, are multiplying on every hand. Surely the coming of the Lord is very nigh. How welcome will be the summoning shout of our Lord when He comes to take His Church out of the scene of coming earthly desolations and judgments. THE FUTURE OF THE JEW To rightly understand what the future of the Jew will be according to Scripture, it will be necessary to observe the setting of things as presented in the Bible.

There will be three great confederacies, foretold in Scripture, which will dominate the last days:

1. The Revived Roman Empire (Western Confederacy). (Revelation 13:1-10).

2. Gog and Magog and the King of the North. (Northern Confederacy). (Ezekiel 38:1-7; Ezekiel 39:1-16; Daniel 8:23-25; Daniel 11:40-45).

3. The Kings of the East. (Eastern Confederacy). (Revelation 16:12). Our first enquiry must be concerning the revived Roman Empire. Seeing this Empire has such an intimate connection with the Jew, it will be well to show at some length how it will be revived, and come into prominence in the last days.

We have seen already that it answers to the fourth great world-empire, visualised in Nebuchadnezzar's dream as the legs of iron, and feet and toes of mingled iron and clay; and in Daniel's dream as a fourth beast, "dreadful and terrible, and strong exceedingly."

Revelation 13:1-10 gives us a brief sketch of this famous empire. It aroused the wonder of the world. Its legions subjugated and conquered vast tracts of territory. But pride, luxury, licentiousness, debauchery enervated and ruined this wonderful empire.

About A.D. 476 the Huns and Goths, terrible and unalloyed savages, burst the bonds of their own lands, crossed the Alps, descended into the plains of Lombardy, reached Rome, captured and sacked it, and from that hour the Roman Empire ceased to exist. The head—imperial power—received its deadly wound. For a millennium and a half the shattering of the Roman Empire was complete. The Jewish nation is scattered. The Christian era runs its course, soon, we believe, to be terminated by the rapture, by the summoning shout of our blessed Lord Jesus Christ. But Scripture foretells that the deadly wound will be healed, and that the world will wonder after the beast. Are there any signs that this event is taking place? Let us indicate a few historical events pointing in this direction.

Belgium, originally in the Roman Empire, formed one kingdom with the Netherlands. In 1830 that country broke away from its partnership with the Netherlands. The latter country was not in the Roman Empire. It was allied to the Teutonic race, as the Belgians were to the Latin race. Mons, so well known in the first world war, was the winter quarters of Julius Caesar long centuries ago. The Netherlands aimed to bring the Belgians back to their allegiance. France, however, declared herself in sympathy with the aspirations of the Belgians, and unwillingly the Netherlands were

obliged to acquiesce in the Belgians becoming a separate nation under a German prince, King Leopold, an uncle of Queen Victoria.

Italy broke up into little states and petty republics, within the last seventy years or so has been consolidated into a united kingdom.

Then the northern coast of Africa under the ancient names of Mauretania, Numidia, Africa, Libya and Egypt was all part of the Roman Empire, but relapsed to African rule with the break-up of that empire. Quietly and without much notice, even by Christian authors, these have again come under European influence. Whatever the result of present changes that influence is likely to remain.

Here we pause. In our last edition we spoke of Italy having acquired Tripoli, Libya and Abyssinia. All this has changed. Italy has been driven out of Abyssinia and Haille Selassie has been restored to his ancient throne. As to Libya and Tripoli, Italy has been driven out of these lands in a most ignominious fashion.

We spoke of Benito Mussolini, the erstwhile blacksmith, who headed the Blackshirts in their historic march on Rome, and was welcomed by the King. By this action he rescued his country from the collapse of communism and chaos. He established a dictatorship, and raised Italy to a height of power and prosperity it had not known since the days of the Caesars.

Ambitious and greedy of glory and expansion, Mussolini brought Italy into the great world war on the side of Germany at a time when he thought he could obtain cheaply all he wanted with great advantage to his country. He literally stabbed the Allies in the back.

Then began the downfall of Italy. They invaded Albania, and would have been flung out of that country by the valiant Greeks had not Germany come to their assistance. The British drove them headlong out of Abyssinia, Eritrea and Italian Somaliland. They proved poor fighters, and their generals poor strategists in the Libyan desert. Without German help their armies would have been annihilated. But even with German help they have been flung out of North Africa.

Mussolini has lived to see Italy manacled and enslaved by Germany. He has been called in derision the sawdust Caesar. His star has set, and he has passed into total eclipse. He has fallen from a giddy height to depths of impotency, shame and derision rarely seen.

We ask the question, Will the collapse of Italy and her strong man hinder the formation of a revived Roman Empire as prophesied in Scripture? Assuredly not. We were prepared from our careful study of Scripture for the downfall of Italy. In our last edition, writing of an alternative, we said, “When Mussolini passes off the scene, the grander the edifice he rears, the worse will be the collapse, the greater the disaster, if there is no strong man to take up the reins.” Out of the very misery and loss of prestige Italy is in process of going through, there may come revolution and utter chaos. Out of that misery may arise a far greater than Mussolini, who will put new heart into the nation. He may well be “the beast,” as prophesied in Revelation 1:1-10, the great political and military Head of a revived Roman Empire.

Meanwhile the very weakness and misery of Rome, and the fear of a great northern confederation —Gog and Magog with his allies of Ezekiel 38:1-23, Ezekiel 39:1-29—will drive Italy and surrounding nations into a great southern confederation. Absolute fear, we are assured, will be the cement that will bind together a revived Roman Empire, and when the great super-man arises he

will change the whole complexion of things, and it will be clearly seen that Scripture is being fulfilled.

We must now turn back to Daniel to get the happenings in the future in this connection clear in our mind.

We have seen how 69 weeks of Daniel's 70 weeks have run their course. The cutting off of Messiah arrested the time sequence of the final week. The present chastening of the Jew at the hand of God through the centuries, and the formation and rapture of the Church, must take place, before the sequence of events begins to take shape for the final denouement.

Daniel 9:26 prophesies the destruction of Jerusalem by the Roman power, which occurred under Titus, A.D. 70, but also indicates that a prince of that power will arise in the future, who will confirm a covenant* with the Jew for one week, that is for seven years. In the middle of the week, that is at the end of three-and-a-half years, he will break the covenant, treating it as "a scrap of paper." Then the great tribulation will break out, called by our Lord, "great tribulation" (Matthew 24:21), and by Jeremiah, "the time of Jacob's trouble" (Jeremiah 30:7).

{*That the Roman power will make a treaty with the Antichrist leads us to believe that the day may not be far distant when Palestine will be recognised as a self-governing nation. No power is in the position to make a treaty with that country as long as Britain holds the Mandate. If Palestine were self-governing it would be possible for the Head of the Roman Empire to make a treaty with Antichrist as ruler in Palestine for a period of seven years.}

Till that covenant is made no one can tell how long it will be till the end. Once that treaty is made the godly Jew will know that seven years must run their course until "the end thereof." He will not be deceived by the apparent friendship of the Roman power during the first half of the week, but will be prepared for the great upheaval when it comes. The question may be asked, About when will this covenant be made? The answer is, Not till after the church is raptured to glory. We believe from a careful study of Revelation that the seals will have run their course. Most of the trumpets and vials, we judge, will have passed. "The hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," shall have pursued its way. We believe the breaking* of the treaty will be affected about the time of the sixth trumpet and sixth vial. These woes culminate in the seventh of each series, which, we are told, will close up the era of judgment and usher in the reign of Christ. They will, therefore, necessarily coalesce, and occur at the same moment, like two thunderclaps in one.

{*The covenant will run its course for three-and-a-half years before it is broken, then the great tribulation "will burst forth, completing the second half of Daniel's seventieth week.} At the end of the first half of the week we read, "He [the Head of the Roman Empire] shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations [idols] he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate [or, desolater]" (Daniel 9:27). The Antichrist will throw off all pretence of favouring the Jewish ritual of the Temple. It is fitting that the hand of God should be seen in all this judgment, for the sacrifices will be offered up by the Jews in unbelief, whilst the Lord Jesus, whose atoning death they typify, is rejected. The Temple ritual will be an utter offence to God. The image of the Roman Emperor will be set up, the image answering to the idols in our text. The Head of the Roman Empire will be

the desolater. The fearful judgments of that hour will be poured upon him for his enormities and blasphemies, the like of which no human being has ever perpetrated. The awful time that is coming is foretold in Isaiah 17:11. We have already seen in that prophecy that the time would come when the Jew would plant fruit trees and foreign vine slips in Palestine. We have seen how colonies have sprung up in that little land, making it look for the moment most prosperous. But this Scripture gives solemn warning as to what lies ahead.

We read:

“In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but THE HARVEST SHALL BE A HEAP IN THE DAY OF GRIEF AND OF DESPERATE SORROW [the great tribulation]”

Things are booming in Palestine today. This will doubtless continue for some time. The Jew will go back in ever-increasing numbers. The Temple will be rebuilt. We are informed that plans are already in existence, and that much of the material is now awaiting only to be collected and put together, so that when the time comes it will be reared quickly.

We understand young Jewish men are now being trained for the priesthood. On every hand the Jew is learning afresh the Hebrew language. We read the other day in the Daily Press that nearly 200 young Jews in a North of England city were attending classes for the acquiring of the Hebrew language, and that is finding its counterpart throughout the world wherever Jews are. Tel-Aviv is the first city where pure Hebrew is the prevalent language. Is this not the foreshadowing of the glorious day when the Hebrew tongue shall swell the praises of Jehovah from multitudes of lips?

“For then will I turn to the people A PURE LANGUAGE, that they may all call upon the name of the Lord, to serve Him with one consent” (Zephaniah 3:9).

Yiddish is a bastard language, made up of mixture of Hebrew and German, but the day is already coming when the pure Hebrew will again be the language of the Jews. The awakening of the nation to the beauty and use of the Hebrew language at the present time is very full of significance.

Perhaps one of the dangerous things that can happen to a country is a super boom. It looks as if Palestine is to have a super super boom, which will accentuate the trouble when the bubble bursts. God’s hand in judgment will be felt. Seals, trumpets, vials, increase in violence till the end is reached. When the godly Jew sees the abomination of desolation standing in the Holy Place—as the Lord Himself, quoting from Daniel, warned His hearers—then he will know that things will be desperate, and his only safety lies in instant flight. Not a moment will have to be lost. The labourer in the field must not return for his clothes. The woman on the housetop must not even go into the house for any supplies. Instant flight will be their only safety. Words utterly fail to paint the horror of the Great Tribulation. Not only will there be deadly persecution coming from the Roman Empire, but trouble will likewise arise from the North—Gog and Magog, one of the three confederacies. We gather from Ezekiel 38:1-23, Ezekiel 39:1-29 its character. Russia is indicated as the enemy from this quarter. Germany, which was never part of the Roman Empire, will, we believe, cast in her lot with Russia in the last days, and there are indications in this direction at the present time.

We read, “Son of man, set thy face against Gog [theruler, the land of Magog [the land ruled over] the chief prince [prince of Rosh, New Translation] of Meshech and Tubal, and prophesy against him” (Ezekiel 38:2).

Rosh reminds us of Russia in its etymology; Meshech, of Moscow, the capital of European Russia (transferred from Petrograd since the great war); and Tubal, of Tobolsk, the capital of Asiatic Russia. Russia is planning a new capital 1,500 miles east of Moscow. This city, Novosibirsk, a city of reinforced concrete, on the Trans-Siberian railway, is in contact with India and the Far East. It is equipped with an up-to-date system of wireless, and operators speak every dialect of India. Does this not sound sinister and ominous? As we read down the prophecy we learn what is to happen:

“After many days thou shalt be visited: in the latter days thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste” (Ezekiel 38:8). An evil thought will come into the mind of Gog and Magog, i.e., Russia. They will see the prosperous, unwalled, defenceless villages, and determine to make a spoil and a prey of them (Ezekiel 38:11-12). Russia has ever been a great persecutor of the Jew. This last fling at them will only lead to their dire punishment.

God in righteous anger says, “And I will call for a sword against him throughout all My mountains, says the Lord GOD: every man’s sword shall be against his brother. And 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” (Ezekiel 38:21-22).

They will become so utterly demoralised and frightened that in their fear they will destroy each other. Brother will fight brother, reminding us of what happened to the Midianites in the days of Gideon. The very elements of nature will war against the enemies of the Lord. So terrible will be the slaughter that only a sixth part of the invading army will live to return. The Israelites will find enough wood in the instruments of war left behind to meet their need for seven years, without having recourse to the fields and forests for their supply. A body of men “of continual employment” will be allotted to bury the dead, and seven months will be spent in this gruesome occupation.

Disaster as it will be for Gog and Magog to be thus repulsed, it will prove an equally sad visitation for the land of Israel. The hand of God will be upon both countries in His righteous government.

Troubles will likewise come from the East. Few details are given of this. We read:

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that THE WAY OF THE KINGS OF THE EAST might be prepared” (Revelation 16:12). Who are “the kings of the east”? Evidently they dwell in lands east of the Euphrates. We have heard much of late years of “The Yellow Peril.” This is significant, and seems to point in the direction of our verse. The drying up of the Euphrates evidently means that the restraining influence that has checked the westward incursion of these “kings of the east” will be removed. In what way this will take place Scripture does not tell us.

Some think it is the actual drying-up of the river Euphrates. It is not a little remarkable that the Euphrates has been in literal process of being dried up by the construction of a dam across that river by Sir William Wilicocks for irrigation purposes.

Some think it is the waning power of the Turkish Empire, till it becomes no check to aggression from the further east. The Balkan States have obtained their independence at the expense of Turkey. Romania, Bulgaria, Serbia, once belonged to that empire. At the close of the Great War she was left with a tiny strip of land round Constantinople, and her capital was removed to Angora in Asia Minor, and she became a Republic. The kings of the east are often thought to refer to China, Japan, etc. Vast countries in the Far East are waking up, evidently foreshadowing what is to happen in the last days. An astute observer of the times has declared that “Since the Treaty of Versailles it has been certain that the Teuton and the Muscovite will ultimately move together. If the League of Nations succeeds there will be no great war, if it fails, Germany and Russia are practically bound together, with a population of three hundred million.”

What then will be the result of this fearful combination of inimical forces? We read:

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

None but Jehovah can extricate His people from such a time. We know how He will intervene. The great battle of Armageddon, possibly at the time of the sixth vial as seen in Revelation 16:16, will be fought on the plain of Esdraelon. The Lord himself will come out of heaven, and fight for His people. The Beast, that is the Head of the revived Roman Empire, and the Antichrist, that is the False Prophet, will be taken, and cast into the lake of fire. Just as of old when the breath of the Lord slew 185,000 of Sennacherib’s army, so we read:

“The remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh” (Revelation 19:21).

We learn that Jerusalem will be besieged by the nations, captured, looted, half the inhabitants taken captive.

“Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: AND THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE” (Zechariah 14:3-5).

It was from the Mount of Olives that the glory departed in Ezekiel’s vision. It was from the Mount of Olives that our Lord ascended into heaven. It will be to the same Mount of Olives, as the two angels announced to our Lord’s disciples, that He will return. The glory will return. The great earthquake, spoken of as taking place at the time of the seventh trumpet and seventh vial, is here referred to. We read:

“All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, Unto the corner gate, and from the tower of Hananeel unto the king’s winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited” (Zechariah

14:10-11).

Great physical changes will take place. Doubtless the Temple, erected in unbelief, and defiled by “the abomination of desolation,” that is, the worship of the image of the Head of the Roman Empire, will be destroyed.

We have often wondered what will happen to the Mosque of Omar, the Moslem place of worship, erected on the very site of the ancient Temple, if the Jews wish to erect their Temple on the same site. Not many months ago it was shaken by a slight earthquake, and the dome was cracked. One can see how simply such difficult matters can be settled by the hand of God.

Years ago an Inspector of Fortifications, and an accomplished geologist, Captain Hawes, were entrusted by the British Government with the task of investigating and reporting on the nature and condition of the frontiers of Palestine. This latter gentleman was an earnest Bible student, well acquainted with the prophecies of Ezekiel 38:1-23 and Zechariah 14:1-21, foretelling the terrible earthquake of the last days. Whether the conditions were favourable or not, he knew that made no difference to God. He can carry out His will whatever the conditions. But he was so interested in these prophecies that he made a careful survey of the part to be affected. He wrote:

“Naturally my thoughts dwelt much on the prophecy in Zechariah 14:1-21, and as I contemplated the scene my official instinct led me to consider the probable difference in the contour of the country where the valley would cleave. Having an intimate acquaintance with geology, I carefully examined the surrounding district, and was deeply interested to find there was a narrow deep vein of strata of a peculiar character stretching in the direction of the Red Sea. Following this up I took the trouble to ascertain that it continued in the same form the whole distance down to the sea, so that it would need only the slightest tremor of the earth to bring about the cleavage of the great valley to the sea, thus making a channel for the living waters to flow in accordance with the prophetic word.”

Wonderful as the physical changes of that time will be, the spiritual and moral changes will be still more wonderful. We read:

“In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them” (Zechariah 12:8).

What a wonderful effect the intervention of the Lord will make! What a vivifying effect He will have, when the feeble shall be as David, a type of robustness, courage, character! What a nation He will make of it when it becomes a nation of Davids!

Further we read of the great spiritual change that will affect the nation. The days of oppression are over The clouds are breaking. The Great Tribulation will have done its chastening and purifying work.

We read:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, as one that is in bitterness for his firstborn” (Zechariah

12:10).

What a gracious visitation! What a fulfilment of the vision “of the valley, which was full of bones,” becoming “an exceeding great army.” The mourning and repentance of the people will be deep. Husband and wife will be apart in this, so deep will their repentance be that it cannot be shared by another. “The house of David apart, and their wives apart,” the Kingly line. “The house of Nathan, and their wives apart,” the Prophetic line. “The house of Levi apart, and their wives apart,” the Priestly line. “The family of Shimei apart, and their wives apart,” the Levitical line (see Numbers 3:18; Numbers 3:21). Deep and bitter as the mourning will be, it will be the prelude to the glorious reign of Christ for a thousand years. The Jewish nation will no longer be the tail, but the head of the nations, because their King will be the Lord Jesus Christ, even the One they crucified, but whose atoning death now brings them into these glorious blessings. The nation will keep the great day of atonement in knowledge and in truth as never before. The Lord will call before His judgment seat all nations to test how they stand in relation to “the gospel of the kingdom.” This good news that the Lord will come to take up His rights in this earth as King will have been diligently proclaimed by godly converted Jews, alluded to in Matthew 25:40, by our Lord as “My brethren.”

Those who accept this testimony will be among the sheep, who will pass into eternal life, that is into the Millennial reign of the Lord. Those who reject the testimony will be among the goats, who will go into everlasting punishment. For the description of this, read Matthew 25:31-46. The Millennial reign will then begin.

“And the LORD shall be KING over all the earth; in that day shall there be one LORD, and His name one” (Zechariah 14:9). The golden age will have at length dawned. The dream of the ages, universal peace upon earth, disarmament, amity among the nations, will have at last arrived. But not as men think. The right MAN will at last take up the reigns of the Government. The sceptre will be in the pierced hand of our Lord at last. Men will be altered. The remedy for the troubles of mankind does not lie in Acts of Parliament, which effect the outside, but in the grace of God affecting the inside. A nation will be born in a day. The Temple will be rebuilt according to Ezekiel’s vision. To understand its location and style Ezekiel 40:1-49, Ezekiel 41:1-26, Ezekiel 42:1-20, Ezekiel 43:1-27, Ezekiel 44:1-31, Ezekiel 45:1-25, Ezekiel 46:1-24, Ezekiel 47:1-23, Ezekiel 48:1-35 should be studied. The Temple is to be built in the centre of the Holy Oblation, spoken of in Ezekiel 45:1-8. This will be territory carved out of the portion to be allotted to the tribe of Judah. It is to be 25,000 reeds square. The reed measures 10 feet 6 inches, so that 25,000 reeds roughly measure 50 miles, and 50 miles square equals 2,500 square miles. The Holy Oblation* is to be divided as follows. Two-fifths, a portion covering about 1,000 square miles in its northern portion, is to be allotted to the Levites. The middle portion consisting of two-fifths of the whole, covering about 1,000 square miles, will be for the priests. The remaining one-fifth covering about 500 square miles, situated in the southern portion of the Holy Oblation, will be for Jerusalem and its environs.

{*The question has been raised as to whether the territory allotted to Judah will be sufficiently large to allow space for the Holy Oblation. This need cause no difficulty when we remember the tribes will extend eastward much further than they did, even as the Promised Land will be of much greater extent than Palestine of Old Testament times.} The city is to be foursquare, measuring 4,500 reeds each way, with suburbs on every side of 250 reeds, that is a total square of 5,000

reeds, covering an area of about 100 square miles. (See Ezekiel 48:15-20).

It will be built upon the site of the present Jerusalem, the terrible earthquake of the last days preparing the ground for its erection. There is a lot of talk about clearing the slums of the great cities, and the task is to cover years. But this earthquake of the last days will do in an hour what man would take years to accomplish. A marvellous city will arise, the capital of the Promised Land, the Metropolis of the whole earth, a city worthy of the Great King. The environs on each side of Jerusalem will cover an area of about 400 square miles for the raising of food for those who serve the city, are to be drawn out of all the Tribes of Israel. A city covering 100 square miles and 40 miles in circumference, contrasts with the present Jerusalem, the circumference of whose walls is 2½ miles. The foregoing diagram will help to the understanding of what will happen in the last days in this respect. The Temple will be erected in the exact centre of the Holy Oblation. It will thus be seen that it will be situated about 20 miles north of Jerusalem. That the old Temple site on Mount Moriah would be far too small and inadequate for the Sanctuary of the last days is evident when we remember that all the nations of the earth, and not merely the Jews as heretofore, are to come up to Jerusalem to worship. The Temple area including courts and outer wall will be 500 reeds square, that is a little under one mile square, with suburbs round of 50 cubits. In Herod's Temple the area covered was an elongated square of about 1,000 feet. St. Peter's in Rome is 613 feet in length. St. Paul's Cathedral, London, 520½ feet in length. Ezekiel's Temple will be more than eight times longer than Herod's Temple, and over ten times the length of St Paul's It will be the most magnificent building the world has ever seen, and devoted to the most sacred purposes. A stream* will flow from the east gate of the Temple, travelling south to Jerusalem, where it will branch into two streams, one going into the great sea, the Mediterranean; the other, into the Dead Sea, curing it of its super saltness. Fish will again swim in its waters.

{* A question has been raised as to the river in Ezekiel 47:1-23 and the living waters going out from Jerusalem (Zechariah 14:8). Are they different streams, or are they identical?} The "living waters" go out from Jerusalem, east and west two streams; whereas in Ezekiel 47:1, the waters issue from under the threshold of the Temple eastward, but it immediately adds "the waters came down from the right side of the house, at the south side of the altar," that is, they begin to flow southward. The man who measures the waters "went forth eastward," just as the waters do, but it does not say that the man journeys eastward in measuring the waters. Further, we are told the waters "issue out toward the east country," that is confined in the text to their issuing, and "go down into the desert [or plain], and go into the sea" (the Dead Sea), that is, the waters bifurcate, and flow eastward and westward, two streams. The waters are bound to flow south if their two dividing streams flow into the Dead Sea and the plain.

Further, Zechariah 14:1-21 is taken up with Jerusalem only, and the stream flowing east and west is from that city.

Putting all this together, it is our judgment that the two streams (Ezekiel and Zechariah) are identical, for how could there be two streams, if it were not the bifurcating of the one stream flowing southward from the Temple?

We consider Psalms 46:4 confirms this, where it speaks of "a river, the streams whereof [two streams] shall make glad the city of God, the holy place of the tabernacles of the most High [i.e., Jerusalem]."

“And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine” (Ezekiel 47:12).}

It may be asked, What is to become of the wonderful chemical riches of the Dead Sea of which we have heard so much? We answer, At a stroke these riches will vanish, and the healing of the Dead Sea will be the beneficent act of God. The curse will be largely lifted off the earth. The chemical riches, so valuable as fertilisers today, will then be no longer of use in a smiling world, when the soil will need no fertilisers, and vegetation will not be attacked by pests, or cut off by frosts or droughts, as our verse implies.

“The desert shall blossom as the rose.” The fabulous wealth of today will be a curse in that day, and its removal in an hour, when the healing waters come in contact with the bitter waters of the Dead Sea, will be a blessing. A prince of the house of David is to be appointed as the special representative of the Lord during the Millennium. He will have for his possession the land east and west of the Holy Oblation, an immense tract of territory, bespeaking the greatness and glory of his position. The prince is to give burnt offerings and meat offerings and drink offerings unto the Lord, both in the feasts and on the Sabbaths and in all the solemnities of the house of Israel. Evidently there will be more or less a revival of the system of sacrifices, not as typical of that which is to come, as in the Old Testament times, but in remembrance of that which has been accomplished by Him, who had inscribed upon His cross, “THIS IS JESUS, THE KING OF THE JEWS” (Matthew 27:37). He will be their Saviour-King.

What a scene of blessedness will the Millennium present! Satan bound in the bottomless pit, his baneful influence removed! Evil will not rear its head. Jerusalem, the greatest city ever known, the Metropolis of the whole earth, will have countless multitudes flocking to worship the Lord in His Temple. The Church, “the Bride, the Lamb’s wife,” will be associated with Christ in His glorious reign, as depicted in the wonderful imagery of “that great City, the holy Jerusalem, descending out of heaven from God, having the glory of God” (see Revelation 21:10-27, Revelation 22:1-5).

It is man’s last chance. Never was there such an opportunity given to show if he would respond to his Creator. How will it end? We are given the answer in Scripture in a very few words. We read:

“And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea” (Revelation 20:7-8). Of course, the population of the earth will have increased wonderfully during the Millennium, when the earth will be so prodigal of her gifts, and when death will be the exception. The birth rate will be high, the death rate very small Multitudes alas! born under these ideal circumstances will have steeled their hearts against Christ, only waiting for the day when His hand shall be visibly removed, thus laying them open to the wiles of Satan released from the bottomless pit. Such alas! is man.

Satan’s last enmity will be directed against Jerusalem as being the capital of the Lord’s kingdom on earth. Shall it be that Gog and Magog will have nursed their revenge during the Millennium, because of the utter discomfiture on the mountains of Israel just before the glorious reign of the

Lord began? The daring impiety of seeking to destroy such a city as Jerusalem is amazing. We need to sit down, and think it over carefully before we can realize in any measure the enormity of it all.

Never will there be got together such a revolt against God. All the terrible hatred against God, long pent-up during the Millennium by Satan in his prison, will blaze forth in one last supreme attempt. What will be the result of this vast frontal attack of the devil? We read:

“They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them” (Revelation 20:9).

It is interesting that Gog and Magog is the only power that is mentioned both before and after the Millennium. How simply and yet powerfully the end is described, “fire came down from God out of heaven, and devoured them” (Revelation 20:9).

Here we come to the end of the story. The devil is cast into the lake of fire, where the Beast (the Head of the Roman Empire), and the False Prophet (the Antichrist) are. The earth and the heaven flee away. The great white throne is set up. The wicked dead are judged. The new heaven and the new earth will be created. The Tabernacle of God shall be with men. No more tears, no more death, no more sorrow, no more pain.

He that sat upon the throne said, “Behold, I make all things new” (Revelation 1:5). The end of God’s earthly ways is reached. Earthly distinctions cease. “In Christ” then, as now, there will be neither Jew nor Gentile. All trace of sin’s sad story will be gone for ever. God will rest in His love, and be satisfied. What a glorious prospect! And everything around us today tells loudly that that day is hastening to its glad realisation. Our task is now done. We have presented a very fragmentary outline of the AMAZING JEW. It is a story that is inexplicable apart from the Scriptures and the power of God The inspiration of the Scriptures shines brightly in the unfolding of the story. Above all, it redounds to the glory of the Son of God, of God Himself. What man is in all his wickedness and folly is but a dark, dark background on which shine forth the power, patience and glory of God. May He deign to use these pages for His glory, and for the help of His beloved people.

POSTSCRIPT No. 1

We found in our latest enquiry that Palestine, as the result of the second great world war, has been affected in a most remarkable way in the moral as well as in the material sphere: the former surely the more important. When the war broke out Arab and Jew were bitterly opposed. Terrorism reigned in the country. No man’s life was safe. Jews went armed to their daily work. Powerful military forces were necessary to deal with this terrible state of affairs. The war has altered all this. When Italy came into the conflict, and Greece fell stricken to the ground, Arab and Jew saw plainly what a blow had been struck at their chief industry, that of growing and exporting citrus fruits. Both Arab and Jew had largely sunk their money in orange-growing. The destruction of their chief export markets by the outbreak of war, and the consequent difficulty of shipping facilities, were alarmingly serious. Ruin stared them in the face. Something would have to be done, and that promptly. War is a forcible teacher. In this case it was a forcible healer. Common interests were not sufficiently strong to prevent the terrorism, which disgraced the country for years. What common interests failed to bring about, common peril has accomplished. A detente, that is a

weakening of strained relations, took place between Arab and Jew. A miracle indeed happened. It was the finger of God. Let us hope that in time the detente will develop into an entente, that is hearty understanding and agreement. A Citrus Control Board was set up, consisting of four Arab and four Jewish delegates. The area under citrus cultivation was limited. Government stepped in with a subsidy loan to enable growers to repay outstanding bank advances. A further loan was advanced enabling grove owners to acquire stock, poultry, the erection of fowl houses, the purchase of ploughs, seeds, fertilisers, and the extension of irrigation.

Arab-Jewish collaboration has been a signal success. The revision of agricultural policy has been most helpful. “Digging for victory” is being carried out on a large scale.

Meanwhile Dr. Weizmann in his Rehoboth Experimental and Research Laboratories has been busy evolving new uses for citrus fruits. He it was in the last Great War, who discovered a formula for the manufacture of acetone, so vitally necessary for the production of high explosives. When he presented, this so-badly-needed formula to the Government as a free gift, he was asked what reward would he like to suggest. His noble and patriotic answer was that the Jew should be reinstated in his own land. This led to the famous Balfour letter to Lord Rothschild, pledging the British Government to the furtherance of this movement.

Dr. Weizmann, so it is believed, reports that acetone through alcohol prepared from citrus fruits can be produced. It is reckoned that 3,000,000 boxes of citrus fruits each weighing about 70 lbs. can be utilised in this way. The maintenance of the citrus groves is being assisted by increasing the manufacture of fruit juice, of lemon and orange oils. Citrus oil fetches large prices, especially when produced by hand-manipulated machinery. This is expected to fetch £P150,000 in the year. It has likewise been proved that feeding cattle on oranges and grapefruit is equal in nutritive qualities to clover. The swing-over to cereal production and horticulture has been expanded. Self-sufficiency in vegetables is well in sight. Groundnuts have been chosen by the Government as the solution to the problem caused by the shortage of edible fats. Soya beans are being cultivated to supply fats and high grade protein.

Let us now turn to the industrial side of the story. It is just as cheering. It is wonderful to relate that in Palestine, tiny country as it is, there are about 1,300 factories employing about 30,000 people. This is about double the number since the outbreak of war. Think of that! Indeed Palestine is rapidly becoming the industrial centre of the Middle East. This is enhanced by its geographical position. The Crown Colonist (October, 1942) says:

“Palestine is designed to rank prominently among the industrial centres of the East; meanwhile it is of enormous advantage to the military authorities in this vital sphere of operations to have vast industrial machinery ready for service immediately behind the front.”

Much more doubtless will be heard of Palestine in the near future. In the middle of the first year of the second great war Palestine underwent a period of depression. In the second year things began to recover. In the third year industries got into their stride, and striking advances were made. Sir Douglas Harris calls the improvement as indescribable. The war brought new industries into the country. Diamond-cutting and polishing was one of these. The anti-semitic fury that has arisen in Europe has driven many Jews from Belgium, the world-centre of this industry. The number of firms in Palestine now engaged in this branch of industry number 30, employing 3,000 workers, as

compared with 4 firms in 1940.

Again Jews from Dantzig and Austria have erected fine quality steel-casting works in Haifa Bay. Jewish refugees from Belgium have started a button factory. The Palestine Sugar Co., Ltd., a new concern with a capital of £20,000, cultivates sugar beet in 17 settlements in the Valley of Jezreel, and has built refineries to deal with the crop. Yields are often twice as large as obtained in European countries, so great is the fertility of the Palestine soil. The Naaman Clay Brick Factory produced 6,000,000 bricks in 1941. The Acre Match Factory is producing well on to 50,000,000 boxes of matches annually to supply the wants of the Middle East. This stands in sharp contrast to the sign, No Matches, often seen at the entrance of shops in Britain; such is war stringency in this country. The Rishon-le-Zion soap works have been considerably extended, and are now producing quantities of feeding cake as a by-product. The first tin factory has been set up in Emek Zebulun near Haifa. Increasing quantities of high quality cement are being produced at Haifa and Har Tuv. The launching of two cement fishing boats has aroused considerable interest in the fact that they can be built in a quarter of the time required to build corresponding steel vessels. Moreover they cost 40 percent. less. The longer they remain in the water the harder they become. This is likely to become a very great industry.

Spinning and weaving plants are being extended at Kfar Ata and at the premises of Jerushalmy Brothers. Nine firms employ 65 looms, weaving woollens. More than 100 looms by five firms work a full 24-hour day, producing rayon.

Since the outbreak of the second Great War there have been many new industrial enterprises started, comprising machinery, implements, steel constructions, electrical appliances, automobile parts, chemicals, dyes, pharmaceutical products, hospital and medical equipment, production of ceramics and irrigation pipes from local clay, wool for textiles, the development of a fruit and vegetable canning industry, paper manufacture. The number of passengers carried by the Palestine Railways rose from 1,362,000 in 1940 to 2,161,500 in 1941. Tonnage of goods handled increased from 973,500 to 1,486,400 over the same period. Total gross receipts increased from £P895,300 to £P1,695,300, almost double. The figures speak for themselves.

During the last two decades the population of Palestine has more than doubled, amounting at the end of 1941 to 1,517,000, as compared with 649,000 when the first census was taken in 1922. The number of Jews in that period has increased from 83,790 to 473,881. A remarkable Trans-Sinai Highway between Palestine and Egypt has been lately opened. Motor cars can accomplish the journey in ten hours. So marvellously is God opening out the land for His own purposes in fulfilling His promise to Abraham, that in his seed all nations of the earth should be blessed. The Yorkshire Post (November 2nd, 1942) has a very striking article by Professor S. Brodetsky entitled Thoughts on the 25th anniversary of the Balfour Declaration. He quotes some words of General Smuts, who was a member of the Imperial War Cabinet, recorded in 1918. He said, “Great as are the changes wrought by this war, the great World War of justice and freedom, I doubt whether any of these changes surpass in interest the liberation of Palestine, and its recognition as the Home of Israel.” A year later General Smuts predicted “an ever-increasing stream of emigration towards Palestine; and in generations to come ... a great Jewish State arising there once more.”

Professor Brodetsky says, “Unlike the situation in the last war, the Allies found ready to hand in Palestine a whole network of roads, railways and telephones. Moreover, the civil and military authorities are able to draw daily upon a reservoir of skilled Jewish man-power. The Jewish villages of the Vales of Sharon and Esdraelon in Galilee and Judea supply large quantities of food to the Allied armies in the Near East.

“There are first-class hospitals, and the services of a great team of Jewish physicians, surgeons and medical research workers at the disposal of the Allied troops. Allied Army doctors attend regularly at the Hebrew University Hospital in Jerusalem for courses of tropical medicine.” When the second great World War broke out, immediately 85,000 Jewish men and 50,000 Jewish women volunteered to Britain for national service. 17,000 male Jewish volunteers joined the British Army, Navy and Air Force; 2,000 to other Allied armies. Over 2,000 women volunteered to the Palestine A.T.S. Professor Brodetsky says, “The Palestinian-Jewish soldiers, spiritual heirs of the Maccabees, have earned praise for their heroism in the campaigns in France, Crete, Greece, Syria, Libya, Egypt and elsewhere ... They look forward keenly not only to the formation of the Jewish battalions of the Jewish Palestine Regiment, recently announced by the Secretary of State for War, but also to the creation of a specific Jewish Fighting Force within the British Army, where they would proudly wear their national badge, the Shield of David, and fight back in the names of their tortured brethren against their arch-enemy.” No doubt the miseries of the tortured Jews in Europe will eventuate in masses returning to their own land. Palestine is becoming increasingly important to the Allied nations. To name but one thing, the naval base at Haifa is not only a splendid harbour and base for Allied shipping, but the terminal where the British Navy can obtain supplies of the oil carried along the six-hundred-mile-long oil pipe from Iraq. Palestine is coming into its own in increasing value to the Allied nations, and we believe all this remarkable development will mean when the war is over that the Jew will be generously treated, and their aspiration for a National Home may be realised. A Jew dying in Palestine a century ago would close his eyes on a scene of desolation. A mere handful of Jews living in abject poverty, a few bands of wandering nomads, Bedouins, travelling with their flocks of sheep and goats, seeking scanty pasture here or there, the rule of the lazy Turk, impoverishing the country in every way, would be his remembrance of the scene he left. Could he return today he would rub his eyes in intense astonishment. He would wonder if he were dreaming. Was it a mirage he saw? Smiling orchards, miles and miles of orange groves, fields of waving wheat and barley, over two hundred agricultural colonies, some of very great size, numerous vineyards, busy and rapidly expanding cities, happy villages, prosperous factories, bustling seaports, prominent university at Jerusalem—Palestine, the one bright spot in a world of depression. This is what he would see.

He would be told to his great surprise that a great World War had raged from 1914-18, ending in the capture of Jerusalem by the British. The paralysing hand of the Turk was removed, and the beneficent rule of Britain as a Mandatory power over Palestine commenced.

Then he would be told how a great wave of Jewish emigration poured into the land, transforming it as he had seen; that a second great World War had broken out in 1939, and that what seemed at first to be a disaster of the first magnitude, as indeed it was to all the little countries of Europe, turned out to be quite the reverse to Palestine. Skilled Jewish workmen from oppressed European countries, driven from their homes and callings, had found a home in Palestine, carrying their skill and labour with them. He would be shown how even when the war was devastating the rest of the

world, Palestine remained tranquil and stable, and even began a great forward march in prosperity and importance.

Further if our hypothetical Jew were pious, he could not fail to see that Scripture was being fulfilled in a remarkable way, and that this second great World War was helping to this end as nothing else could have done. Is this not the hand of God? Blind indeed must the man or woman be, who cannot see this. Things are hastening on to God's end. This is the period of the world's great climacteric. The coming of the Lord draws nigh. Isaiah 17:10-11 will be literally fulfilled,

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants [plantations], and shalt set it with strange [foreign] slips; in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."

First we have a prophecy of abounding prosperity, which we can see today before our eyes, but in the last sentence we have the unerring prophecy of the woes that must fall upon the Jews, because of their sin in crucifying their Lord, and turning their back upon God, the culmination being the Great Tribulation, which our Lord alluded to in Matthew 24:21, and which was recorded as far back as in Daniel 1:1-3.

Then will come the glorious end when our Lord shall take His place of supremacy as King over His ancient people, and whose dominion as Son of Man will be world-wide, when "The earth shall be filled with the knowledge of the glory of the LORD as the waters cover the sea" (Habakkuk 2:14), when in that day, "They shall all know Me, from the least of them unto the greatest of them, says the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34).

How deep will be the joy of Israel when of their holy city, Jerusalem, the place of constant wars and sieges all down the centuries, the place where our Lord was rejected and crucified, where the Temple was destroyed and its site desecrated by a Mohammedan mosque, and which is aptly described by Scripture as "a burdensome stone for all people" (Zechariah 12:3), it can be said

"THE LORD IS THERE" (Ezekiel 48:35).

Glorious consummation! Lord, hasten it, Thy people cry. Amen.

POSTSCRIPT No. 2 The second Great War has detrimentally affected the citrus cultivation of Palestine. The withdrawal of export facilities, and the closing of markets commanded in peace time, have combined to bring this about. The Crown Colonist writes recently

"The sadly affected citrus industry must become part of the Palestine Governments post-war reconstruction plans, since this branch of agriculture certainly needs major re-adjustment to post-war conditions." The industry will doubtless revive, and we shall see the fruit shops once more bursting with Jaffa oranges and grapefruits. The appointment of Viscount Lord Gort as High Commissioner is welcomed on every hand. He comes with all the prestige of high military experience. As a true Christian man he will doubtless have his mind favourably inclined to the Jews by the Bible teaching as to that chosen nation. We may expect a forward movement under his wise guiding hand. The Jews, too, are looking ahead to the coming years. They anticipate great developments in their country. A great Hydro-Electric Scheme is contemplated, to cost, it is calculated, £37,500,000. The scheme is sponsored by the leaders of the Zionist Movement. They

plan to construct a canal, 95 miles long, stretching from the Mediterranean in the neighbourhood of Haifa to Jordan, running parallel with that river to the Dead Sea. Jordan and its tributaries will be dammed and their waters diverted. Dams, reservoirs, concrete-lined canals of varying lengths will all fall into their useful places. A network of artificial streams will irrigate the country. Existing water resources in Palestine can irrigate an area of 4,000 dunums. Under the new scheme it is reckoned that an area of 400,000 dunums can be irrigated. This is the estimate of Dr. A. Granowsky of The Jewish National Fund.

It is evident, if this is effected, that Palestine will be well able to carry a much larger population than heretofore. The project will not be put into effect, save in peace time. It will take from five to ten years to complete. The gradual descent* of the land from North to South will greatly facilitate the electrifying of the country, giving cheap power to many factories and mills that have sprung up these last few years. In addition to this bold scheme there is ample testimony of the presence of an extended oil field in Palestine. In the opinion of Dr. D. P. Brown of The Oil Trust Ltd., the whole of the Yarmuk Valley lying south-west of Jerusalem and stretching to the Dead Sea area, is one large oil-field.

{*The River Jordan means the Descender.}

Dr. J. Julius Fobs, one of the most eminent oil geologists in the world, reports that 23 domes of more or less promise, covering 1,000 square miles are considered promising for oil; about 300 square miles for oil and gas, of which 100 square miles is exceptionally promising, a high percentage for a small country not the size of Wales. The Bulletin of the American Association of Petroleum Geologists writes:

“With ample reservoir beds, with ample oil source materials, and with good and structural traps we see every reason for the development of the oil supply of Palestine.” This oil-field is situated about 75 miles from the nearest Mediterranean port, 10 miles from the Suez Canal, and 110 miles from Akaba, a seaport at the head of Akaba Gulf, leading to the Red Sea, probably the Ezion-Geber where King Solomon built his navy.

All this sounds very promising. But there is another side to the shield. As long as the natural wealth of a country is preserved, it is to the great advantage of that country. But Palestine is situated in a very remarkable and strategic position geographically. In addition it has the 600-mile-long oil-pipe line, running from Irak to Haifa. It has the vast wealth of the Dead Sea, calculated at the amazing figure of £253,000,000,000. If in addition it has a vast oil-field on its own land with all the wealth it brings, we have the setting for a powerful neighbour with predatory instincts, suddenly overrunning the country for the sake of its position and wealth. We have the spectacle before using this second great World War of the ruthlessness with which a powerful military nation with no fear of God among its rulers can overrun weak, defenceless neighbours, stripping them without conscience of their possessions. Add to this the hatred that Satan has for any country that has in any way God’s favour resting on it, and his power of mass psychology, which can stir a nation to anti-semetic frenzy. No wonder the prophet described Jerusalem as “a burdensome stone for all nations” (Zechariah 12:3).

Such a catastrophe, as we have been visualising, will assuredly come true. Read Ezekiel 38:1-23, Ezekiel 39:1-29, especially Ezekiel 38:10-11.

We read the solemn prophetic warning:

“In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to nourish; but the harvest shall be a heap in the day of grief, and of desperate sorrow” (Isaiah 17:11).

During the last seven years 70 villages have been founded in Palestine, 20 of them during the time of the second great World War. In one month lately 2,000 Romanians were admitted, and another 2,000 immigrants from other parts.

Prosperity is coming to Palestine in a remarkable way, but we see the dark shadow of prophecy spreading over the fair land, telling of a great time of tribulation coming, culminating in the great tribulation our Lord foretold, bringing the nation in the mercy of God to deep repentance, and to the acknowledgment of their Messiah, whom they crucified, preparing them for the reception of our Lord Jesus Christ as their King, and Glory. Then will come the glory of Israel, when Jerusalem shall be the city of the great King, and the Metropolis of the millennial earth.

“Then shall they beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:4).

Lord, hasten that day. Amen.

Chapter 3

S. The Tabernacle's Typical Teaching

The Tabernacle’s Typical Teaching by A J Pollock Table of Contents

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Foreword

There are two ways of approach to this subject. There is that of the Modernist, who sees in the teaching concerning the Tabernacle in the wilderness nothing more than a dry recital of the meaningless ritual of the worship of a primitive race long centuries ago. For instance a Professor of a Theological College wrote:

"What value for spiritual life can we find in the minute liturgical and ceremonial details of the Tabernacle and its service" (Peake’s Commentary, p. 5). On the other hand the well-known writer of helpful Christian literature, the late Sir Robert Anderson, put upon record how the opening up of the spiritual meaning of the Jewish ceremonial law convinced him of the wonderful inspiration of Scripture, and was the means of his taking his stand as a definite Christian.

We wonder what kind of spiritual myopia affected the vision of this modernist Professor when he read the Epistle to the Hebrews. There Moses is contrasted with Christ. Aaron is contrasted with Christ. That mysterious figure, Melchisedec, is contrasted with Christ. The ineffectual sacrifices on Jewish altars are contrasted with the one great, atoning, efficacious sacrifice of Christ. Scripture itself describes these Old Testament types as "The example and shadow of heavenly things" (Hebrews 8:5). "The patterns of things in the heavens" (Hebrews 9:23). "A shadow of good things to come" (Hebrews 10:1).

"Every whit of it utters His glory" (Psalms 29:9, margin). What kind of spectacles did the Professor wear when he read such plain statements as these? We can only come to the conclusion that he failed to sec the beauty of the types, because he did not know the glory of the Antitype, even of our Lord Jesus Christ. Scripture compresses it into one word: "A shadow of things to come; but the body [or Substance in contrast to the shadow] is of Christ" (Colossians 2:17).

Christ then is our happy theme - His Deity, Manhood, atoning death, finished work, resurrection, the blessings that flow in rich streams from Him to His people in their association with Him.

Less than two chapters (Genesis 1:1-31, Genesis 2:1-25) suffice to tell us of the mighty work of creation. Indeed one short verse gives us in ten words the record, "that the worlds were framed by the word of God" (Hebrews 11:3). But no less than thirteen chapters in Exodus alone are taken up with instructions as to the Tabernacle and its services. Indeed we may say a large part of the teaching and instructions of the Pentateuch stands mainly in relation to the Tabernacle. This shows the great importance of our theme.

Someone has well described the Tabernacle as "a prophecy in linen, silver, and gold." It is instinct with deep spiritual meaning. It is fragrant of Christ. It is a striking testimony to the fullness and inspiration of the word of God. Its teaching is one of the richest mines of purest gold in the whole Bible.

Creation was necessary to afford a platform on which God could carry out His plan. The shadows of that scheme are given us in the Tabernacle. The earth in which we live is but the scaffolding for the erection of the building of God for eternity. The Sabbath is a shadow of God being all in all throughout eternity. The scaffolding will be taken down one day. The building of God will arise majestic and eternal to God’s glory and praise. God will yet rest in the complacency of His love, dwelling among His people, in a scene where there will be no tears, pain, sorrow or death.

Note In going over the details of the types and shadows the same truths are emphasized over and over again. So the reader must be prepared for a good deal of repetition in the following pages. This is unavoidable in dealing with such a subject. On the other hand, one cannot go into every small detail, but be content with a more or less general survey of this intensely interesting portion of God’s Word. The writer has felt the repetition very precious to his own soul, and the continual affirmation of foundation truths as to our Lord’s Deity, Manhood, earthly life, atoning death, and glorious resurrection, etc., very necessary and helpful. An archbishop in an address to his clergy in Convocation said,

"We often forget what all teachers should remember, the value of frequent repetition of what is of fundamental importance, and the danger of so taking for granted what is fundamental that in the result we never teach it at all." Wise and weighty words! The Collection of Materials for the Construction of the Tabernacle and Their Typical Meaning (Read Exodus 25:1-9) Not fewer than 603,550 males, Israelites of twenty years old and upward, paid the atonement money that was taken of the children of Israel in the wilderness, when God numbered His people. This number did not include the tribe of Levi (see Numbers 1:46-47), which was specially set aside for the service of the Tabernacle. From this we gather that roughly speaking some three million souls must have come out of Egypt, when God "with a mighty hand, and with an outstretched arm" delivered His people from the bitter bondage of Pharaoh.

What a stirring tale it is, a tribute to God’s mighty power and abounding mercy. Sheltered by the blood of the Passover night, saved by power as God’s mighty hand brought them through the Red Sea, this host of erstwhile slaves found themselves God’s redeemed people on the wilderness side of the Red Sea, on the opposite shore of which lay Egypt, the land of their bitter bondage.

What warrant, we may ask, have we for applying this incident of the Passover to Christ? The modernist Professor would say we had none. Scripture says: "CHRIST, our Passover, is sacrificed for us" (1 Corinthians 5:7). "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 Corinthians 10:11). "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans 15:4). The Passover is the foundation of the spiritual history of Israel as a nation. By it God declared that redemption by blood is the one and only foundation of His dealings with men. On this foundation God announced His good pleasure to dwell among His people. To this end He instructed Moses as to the construction of the Tabernacle, the order of the Sacrifices, the Service of the priests, the work of the Levites, and the conduct of a people thus brought into relationship with Himself. If God Himself instructed Moses as to these details, how can it be said that they are the dry recital of a ritualistic worship of a primitive race with no voice to us to-day? The Tabernacle was divided into two compartments. The first and larger was where the priests performed their sacred offices. It was called the Holy Place, or the Sanctuary. The inner and smaller compartment was called the Holiest of All. It was where the glory of God dwelt upon the Mercy Seat. For its size the Tabernacle was perhaps the most expensive structure that has ever been. Over £160,000 of gold and over 34,000 of silver, besides quantities of linen, precious stones, rare spices, oil, blue, purple, scarlet dyes, etc., were used in its construction. The weight of the silver has IN computed at 4 tons. This small building, its total length about 54 feet, its breadth about 16 feet, was valued at about 200,000. This is at a low computation of the value of gold. To-day it would be estimated at a much higher figure. The Court of the Tabernacle was roughly 180 feet by 90 feet. When we reflect who furnished the materials our astonishment deepens. The Israelites had just escaped from bitter bondage. Their lot had been rigorous. "Bricks without straw" had plumbed the depths of the misery of sweated labor. Yet these were the people who so willingly offered of their substance that Moses had to restrain their flood of generosity.

We read of the offerers that "every one whose heart stirred him up, and every one whom his spirit made willing" (Exodus 35:21) gladly contributed to the work of the Lord. Men and women brought their bracelets, earrings, rings, tablets, and jewels of gold; the "wise-hearted" women spun linen and goats' hair; the rulers brought precious stones, spices and oil.

What a lesson for us. "He which sows sparingly shall reap also sparingly; and he which sows bountifully shall reap also bountifully ... God loves a cheerful giver" (2 Corinthians 9:6-7). The widow, who cast in her two mites - all her living - into the Treasury of the Temple, when that system was drawing to a close, and had Ichabod, "the glory has departed," written upon it, might well encourage us at the end of this dispensation to serve the Lord with might and main. He will be no man's debtor, nor is He unrighteous to forget the work and labor of love done in His name. In seeking to give the typical significance of the various articles in the construction of the Tabernacle, the ordering of the Sacrifices, etc., it is well to remember that we cannot dogmatize, but that we offer our explanations to the spiritual judgment of the reader. Many things in Scripture we can, and must be, dogmatic about - doctrines for instance, which are vital and fundamental, such as the Deity, Manhood, atoning work and resurrection of our Lord Jesus Christ, the presence and work of God's Holy Spirit, the Church of God, her origin, blessings and destiny, the calling and ultimate blessing of Israel, God's earthly people. These truths are directly affirmed in Scripture. And even in

the types there are things we can be dogmatic about. The Passover is typical of Christ's atoning death on the cross. Our warrant for this is the Scripture: "CHRIST, our Passover, is sacrificed for us" (1 Corinthians 5:7). Again, the Mercy Seat is typical of Christ in His atoning death, enabling God in all His holiness to meet and bless the vilest sinner. Our warrant for this is found in the Scripture: "God has set forth [Christ] to be a propitiation [literally, a Mercy Seat] through faith in His blood" (Romans 3:25).

Bearing all this in mind let us proceed with our explanations:

Gold, typical of Deity when in reference to Christ; of Divine righteousness when seen in relation to men. In Exodus whenever gold is typical of Deity, it is always "pure gold ": when it typifies Divine righteousness, the word gold is employed without the adjective "pure."

Silver, typical of redemption. The half shekel of silver, worth about 1S. 1 1/2d., demanded of the males from twenty years and upward when Israel was numbered, is described as "atonement money" (Exodus 30:16).

Brass, typical of atonement in the aspect of the judgment of God being met at the cross of Christ in relation to man's responsibility. As a matter of fact the word, "brass," as employed in Scripture, should rightly be translated copper. Brass is an alloy of copper and zinc of spelter, and is not so fire-resisting as copper. Keeping this in mind to prevent confusion, we will follow the phraseology employed in our Authorized Version, and speak of the Brazen Altar, the Brazen Laver.

Blue, typical of what is heavenly. The Hindustani name for heaven is simply their word for blue. It is the color of the cloudless sky.

Purple, typical of the glory of Christ as King of kings and Lord of lords. An Emperor is strictly a King of kings. Purple was the distinctive color used by the Roman Emperors. "To don the purple" meant to ascend the Imperial throne.

Scarlet, typical of the glory of Christ as King of Israel. Scarlet is the kingly color. In mockery of our Lord's claim to be the King of Israel the soldiers put on Him "a scarlet robe" (Matthew 27:28).

Fine Linen, typical of the spotless, pure and holy humanity of our Lord; or of that, which is the product of the Holy Spirit of God in the lives of believers. "The fine linen is the righteousness of saints" (Revelation 19:8).

Goats' Hair, typical of Christ as Prophet. Zechariah 13:4-5, shows that a rough or hairy garment was the mark of a prophet. When the sick Ahaziah inquired what sort of man it was, who met his messengers, they replied that "he was an hairy man [that is, that he wore an hairy garment], and girt with a girdle of leather about his loins" (2 Kings 1:8). The King immediately recognized the description as that of Elijah the prophet. John, the Baptist, too, is described as having "raiment of camel's hair, and a leathern girdle about his loins (Matthew 3:4).

Ram's Skins Dyed Red, typical of Christ's devotedness to God's glory even to death. The "ram" is called "the ram of ... consecration" (Exodus 29:26). "Dyed red" signified the length to which consecration can go, even Skins, typical of Christ as seen by the world.

Badgers' Skins, These formed the outward covering of the Tabernacle. Illustrates Isaiah 53:2 : "He has no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

Shittim Wood, typical of the humanity of our Lord, and also of the believer as seen in the boards of the Tabernacle.

Oil, typical of God's Holy Spirit. The Holy Spirit is called in the New Testament "the Anointing" (1 John 2:27). Kings, prophets and priests were anointed with oil in Old Testament times.

Spices, typical of the fragrance of Christ before God.

Onyx and Precious Stones, typical of the preciousness of believers to God, the outcome of their relations to Christ.

Sanctuary, typical of God's dwelling place among His people, a Holy Place set apart for God's pleasure. "Let them make me a Sanctuary; that I may dwell among them" (Exodus 25:8).

"According to the Pattern". Human mind and imagination are not left to work out what is suitable to God. Moses was called up to the top of Mount Sinai. The elders of Israel saw him disappear in the glory of the Lord, like a devouring fire on the top of the Mount. There he was instructed by God Himself, and exhorted, "Look that thou make them [the various parts of the Tabernacle] after their pattern, which was showed thee in the Mount" (Exodus 25:40).

Seeing all these details have been designed by God Himself in order to teach His people lessons of heavenly things, these types and shadows become intensely interesting, and their study not to be neglected without real loss to the soul.

Just as refraction breaks up colorless light into its seven prismatic colors, so the types break up, as it were, the great truths concerning Christ - His Deity, Manhood, atoning work, the blessing and standing of His people - into instructive details. And as we learn these details, and one aspect after another is brought before us, one detail fitting into another, gradually the right appreciation of the whole is formed in our souls, till the truth is woven into the very fiber of our spiritual being, affecting us for God's glory. The writer can never be sufficiently thankful for the wonderful teaching as to the Person and death of Christ to be learned from the types, teaching which cannot be obtained elsewhere. The Significance of Numbers in the Construction and Service of the Tabernacle

Three is the number bespeaking abundant testimony. "In the mouth of two or three witnesses every word may be established" (Matthew 18:16). It speaks first of all of Divine testimony in all its stability and permanence as seen in the testimony of Father, Son and Holy Spirit.

Three Persons were represented in the Tabernacle:

1. GOD, His presence filled the Holy of Holies, dwelling upon the Mercy Seat, the place where He can righteously meet the vilest sinner without abating one iota of the claims of His holiness.

2. CHRIST, typified as to His Deity, Manhood and atoning death as seen in the Ark and Mercy Seat.

3. THE HOLY SPIRIT, typified in the light of the Golden Candlestick, and in the anointing Oil.

Three sections composed the Tabernacle:

1. The Holiest of All, the Holy of Holies 2. The Holy Place, or Sanctuary.

3. The Court of the Tabernacle.

Three metals entered in the construction of the Tabernacle: 1. Gold - typifying the Deity of our Lord Jesus Christ, and also of Divine righteousness as seen in the Mercy Seat. 2. Silver - typifying redemption as seen in the half shekel of silver being called "atonement money." 3. Brass - typifying the death of Christ as meeting man's responsibility towards God. This is seen in the Brazen Altar, the one and only approach to God.

Three liquids were employed in the service of the Tabernacle:

These were blood, water, oil, the three witnesses referred to in 1 John 5:8, "And there are three that bear witness in earth, the Spirit [typified in the oil], and the water [the, word of God], and the blood [atonement]: and these three agree in one."

1. Blood witnesses to the death of Christ, as meeting the question of guilt.

2. Water witnesses to the death of Christ, as meeting the question of state: "BORN of water, and of the Spirit " (John 3:5).

3. Oil, typifies the Holy Spirit of God, the Divine Agent, whereby man can be born again, of which John 3:5 affirms the necessity, if we have to do with God. These will be explained in greater detail later on.

Three things were in the Holiest of All:

1. The Ark.

2. The Mercy Seat.

3. The Cherubims "beaten out of one piece" of gold (Exodus 37:7).

Three things were in the Holy Place:

1. The Table of Shewbread, typifying Christ, the Food of His people.

2. The Golden Candlestick, Christ the light of His people.

3. The Golden Altar, the place of worship and intercession.

Three things were in the Court of the Tabernacle:

1. The Gate of the Court, typifying Christ, who said, "I Am THE WAY" (John 14:6).

2. The Brazen Altar, typifying the necessity of an atoning sacrifice, if sinners are to be blessed.

3. The Brazen Laver filled with water, typifying the cleansing quality of the Word of God applied to the worshipper, emphasizing that holiness is necessary for those who would approach God for Sanctuary service.

Three entrances marked the Tabernacle:

1. The Gate of the Court, the entrance for the sinner.

2. The Hanging for the Door of the Tent, that is the entrance to the Holy Place for the priest.

3. The Vail, that formed the entrance from the Holy Place into the Holiest of All, the entrance for the High Priest on the Great Day of Atonement.

Three kinds of sacrifices were enumerated.

They all spoke of Christ as the great Sacrifice for sin:

1. Of the herd - a bullock.

2. Of the flock - a sheep, or goat.

3. Of fowls - turtle doves, or young pigeons.

Three sons of Levi in the persons of their descendants carried out the Levitical service of the Tabernacle:

1. The Sons of Merari (3200) carried the boards, bars, pillars, sockets, pins, etc.

2. The Sons of Gershon (2630) carried the curtains, the hanging of the Court, etc.

3. The Sons of Kohath (2750) carried the Holy Vessels. (See Numbers 4.) Three colors were employed in the curtains:

1. Blue, the heavenly color, typifying Christ the Heavenly Man.

2. Purple, the color of the Emperor, typifying Christ the King of kings and Lord of lords, who will reign universally.

3. Scarlet, the kingly color, typifying Christ King of Israel.

Three classes composed the nation 1. "The children of Israel" - "the common people" - "the people."

2. The Levites.

3. The Priests.

"The common people" (Leviticus 4:27) stood in contrast to the sacred or set-apart classes, the Levites and Priests. Yet their relation to Jehovah called for holiness of ways before Him. The Levites attended to the taking down, and putting up, of the Tabernacle, and its transport as it journeyed from place to place. The Priests attended to the Sacrifices, Golden Candlestick, Shewbread Table, Golden Altar of Incense, etc.

Let it be clearly understood that believers in this dispensation stand for all three classes. In our domestic, business, and everyday life we are "common people," yet belonging to the House of God demands holiness of walk on our part. As serving the Lord we are performing what answers to the service of the Levites. Finally, all believers are priests. The Apostle Peter, addressing believers, wrote, "Ye ... are ... an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (1 Peter 2:5); whilst the Apostle John tells us that God "has made us kings and

priests [literally, a kingdom of priests] unto God and His Father" (Revelation 1:6). All believers are priests to God, and have "boldness to enter into the Holiest by the blood of Jesus" (Hebrews 10:19). The significance of the number FOUR

Four is the number symbolizing what is universal or worldwide. We speak of "the four winds" (Ezekiel 37:9); of "the four corners of the earth" (Isaiah 11:12).

Four curtains, or coverings of the Tabernacle set forth Christ in His universal relation to men:

1. Curtains of fine twined linen, and blue and purple and scarlet with cherubims of cunning work set forth the four glories of the Son of God:

2. Blue setting forth Christ as the One from Heaven;

3. Purple, symbolizing His glory as King of kings and Lord of lords, the Son of Man;

4. Scarlet, typical of His glory as King of Israel;

Cherubims worked in the curtains set forth Christ in His judicial character in His relation to Heaven and earth, whether in grace or judgment.

Goats' Hair Curtains set forth Christ in His prophetic office, as we have seen.

Rams' Skins dyed red set forth Christ's devotedness to God, obedience to His will, the color red signifying that His obedience led to death itself.

Badgers' Skins which were outside set forth what Christ was in the eyes of the natural man, no beauty in Him that He should be desired. In contrast, the beautiful curtains inside met the eyes of the priests as they ministered in the Sanctuary.

Foursquare was the Brazen Altar, symbolizing that the atoning death of Christ is not merely for the few, the elect, but that "Christ ... gave Himself a Ransom for ALL" (1 Timothy 2:6). "God so loved THE WORLD, that He gave His only begotten Son, that WHOSOEVER believes in Him should not perish, but have everlasting life" (John 3:16). The Altar foursquare invites from the four quarters of the earth. No sinner but is welcome to the pardoning grace of God.

Four horns on the Altar intensifies the foregoing, for the horns symbolize the whole strength of the Altar.

Foursquare was the Golden Altar of Incense, and four were the number of its horns, showing that all, who come by the way of the Brazen Altar, are welcome to the Golden Altar of Incense. That is to say that all, who are saved, are fitted to be worshippers. But all alas! do not come by the way of the Brazen Altar. So we find that while the Brazen Altar had the ample measurement of five cubits in length and five in breadth (foursquare), and three cubits high, the Golden Altar of Incense (typical of worship and intercession) is but one cubit in length, and one cubit in breadth (" foursquare shall it be," (Exodus 30:2), and two cubits high, thus bringing out the truth that whilst the invitation goes out to all, all do not respond.

Four pillars upheld the hanging of the Gate of the Court of the Tabernacle, symbolical of the universal presentation of the Gospel of the grace of God. This was the only entrance into the sacred enclosure, and seems to say, "Go ye into all the world, and preach the Gospel to every

creature" (Mark 16:15).

Four was the number of the "principal spices" (Exodus 30:23), which with oil compounded "the holy anointing oil." The anointing of the Tabernacle, of its Sacred Vessels, of its High priests and priests, teaches us that God had in view the presentation of Himself as ready to bless universally, and that on the ground of what Christ was to Him in all His fragrance as THE ANOINTED ONE, for that is the meaning of the word, Messiah, in the Hebrew, and its equivalent, Christ, in the Greek. The first of the spices mentioned was myrrh. To obtain its sweetness it had to be bruised. So Christ was "bruised for our iniquities" (Isaiah 53:5), and made atonement for our sin. In life and death how fragrant was He to the Father, who sent Him. It is thus that the Holy Spirit (typified by the oil) can present Him to God in all that ineffable delight that He ever gave to the heart of God.

Love that on death’s dark vale, Its sweetest odors spread, Where sin o’er all seemed to prevail, Redemption’s glory shed."

Four was the number of the "sweet spices" (Exodus 30:34). Tempered together they made a perfume pure and holy, "the pure incense of sweet spices" (Exodus 37:29), which, beaten "very small," was to be put before the Testimony in the Tabernacle of the Congregation. Both this and the holy anointing oil remind us of the fourfold presentation of Christ in the four Gospels - Matthew setting forth Christ in His kingly character, "the Lion of the Tribe of Judah"; Mark presenting Him as the obedient Servant of God in lowly grace; Luke, as the Man, Christ Jesus; John portraying Him in His own proper Person, the Son of the Father, the Eternal Word, which became flesh. Each of these four Gospels narrates the death of our Lord. What a fragrant presentation of our Lord in life and in death. The holy anointing oil was to be poured on no man’s flesh. The sacred perfume was not to be made for private consumption on pain of death, thus showing that the blessed Lord stands alone in His life and death, and in their wonderful results, which are to bring blessing to a redeemed universe. The significance of the number FIVE and its multiples.

Five is the number speaking of human responsibility. Its multiples only intensify the thought of responsibility.

It is the figure with its multiple ten that is stamped on the human frame. Five fingers on each hand, ten in all, speaks of human responsibility in work; five toes on each foot, ten in all, our responsibility in walk; the five senses - seeing, hearing, smelling, tasting, feeling - represent the whole range of human receptiveness in its responsibility to God. To this may be added the Ten Commandments, which written upon two tables of stone, five on each, summarize human responsibility whether Godward or man-ward.

Five cubits was the length, five cubits the breadth of the Brazen Altar.

They symbolize that sacrifice must meet human responsibility, if man is to be blessed.

Ten cubits high were the boards of the Tabernacle, typifying man in his responsibility before God. Later we shall show how this was met.

Twenty was the number of the boards on the south side of the Tabernacle; twenty boards on the north side; forty sockets of silver provided for the south side; forty sockets for the north side; one hundred sockets of silver in all provided for the boards, and the pillars, and the hanging of the Vail. (See Exodus 38:27.)

Five bars bound the twenty boards into one compact structure. Five pillars and five sockets of brass marked the entrance to the Holy Place.

Ten curtains of fine twined linen were required for the covering of the Tabernacle.

One hundred cubits of linen, supported by twenty pillars, resting on twenty sockets of brass, were required for the south side of the Court; a similar number for the north side; for the breadth fifty cubits of hanging, supported by ten pillars, resting on ten sockets of brass.

Fifteen cubits of hanging were suspended on either side of the Gate of the Court, making thirty in all.

Twenty cubits of hanging of blue and scarlet and purple and fine twined linen, wrought with needlework, were needed with pillars four and sockets of brass four. This entrance set forth Christ as the only Way to God, and the four pillars and sockets set forth the universal aspect of the presentation of Christ; as the only Savior for mankind.

Twenty gerahs, we are specifically informed, made up the half shekel of silver, demanded of all males from twenty years old and upward as "atonement money." This produced one hundred talents, and a thousand seven hundred and three score and fifteen shekels of silver, computed to weigh about four tons of silver. One hundred talents were used for the one hundred sockets of silver. The residue was used in the hooks and filleting of the sixty pillars of the Court, twenty on the south side, twenty on the north side, ten westward, ten eastward.

We content ourselves with giving these details, as they will be explained more fully later on. Suffice it to say that the number five and its multiples are employed in a striking way in the construction of the Tabernacle. The significance of the number SEVEN

Seven is the number denoting Divine perfection. Six is the number denoting the height of human attainment, which must ever come short of perfection. The seventh day marked the completion and perfection of God’s creatorial work. "The seven Spirits which are before His throne" (Revelation 1:4) denote the perfection of the activities of God, the Holy Spirit. Seven was the number of the branches of the Golden Candlestick. Seven was the number of the items that went to furnish the Tabernacle:

1. The Ark 2. The Mercy Seat 3. The Shewbread Table 4. The Golden Candlestick 5. The Brazen Altar 6. The Brazen Laver 7. The Golden Altar of Incense The first five set forth God coming out to man, making Himself known as a pardoning God on the ground of the atoning sacrifice of our Lord on the cross. The last two set forth the worshipper’s going in to God, setting forth the work of Christ as our High Priest, as the first five set Him forth as the Apostle of our profession. It is in this order they are set forth in Scripture. The significance of the number TWELVE Twelve is the number that sets forth administration. Twelve is the number of months in the year, setting forth God’s administration in nature.

Twelve is the number of the tribes of Israel, setting forth God’s administration in government on behalf of His earthly people.

Twelve was the number of loaves on the Show-bread Table, setting forth God’s administration in the support and maintenance of His people.

Twelve was the number of the names engraved on the shoulder plates of the High Priest, setting forth the Lord’s administration in the support and maintenance of His people.

Twelve was the number of precious stones in the breastplate of the High Priest, setting forth our Lord’s administration in love in the representation of His people in the presence of God. He appears "in the presence of God for us" (Hebrews 9:24).

Twelve was the number of the Apostles of our Lord, setting forth His administration in Christianity.

They were bidden to go into all the world and preach the Gospel to every creature. The Church is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone" (Ephesians 2:20).

Twelve is a number that strongly marks the structure of the Holy City, symbolizing the Church in administrative display in the Millennium (Revelation 21). It had

Twelve Gates.

Twelve Foundations. Twelve names in the Foundation.

Twelve kinds of precious stones in the Foundation.

Twelve Gates.

Twelve Pearls in the twelve Gates.

Twelve thousand furlongs was the breadth, and length and height of the City.

One hundred and forty-four cubits (12 x 12) was the measure of the Wall.

Twelve manner of fruits were borne on the Tree of Life in the Paradise of God during the twelve months of the year. The significance of the number FORTY Forty is compounded of ten times four.

Ten is the full measure of man’s responsibility Godward and man-ward, four representing that which is universal. It sets forth the full measure of probation and testing.

Forty days was the period that the Flood prevailed upon the earth, a universal catastrophe.

Forty days was the time that Noah waited after the waters of the Flood decreased before he opened the window of the Ark, and sent forth the raven, a waiting time before a new world order began.

Forty years old was Moses when he fled from Egypt: forty years later God commissioned him to become the deliverer of His people; forty years later he died.

Forty years marked the length of the wilderness journey of the children of Israel, the period of their testing.

Forty years marked the length of the reigns of Saul, David, and Solomon, a period of testing as how they would fulfill their responsibility towards God and man in the position of being Kings over God’s earthly people.

Forty days was the time given for Nineveh to repent, and avert the destruction of their great city. God gives ample time for every person in the world to repent.

Forty days was the length of the Lord’s temptation in the wilderness. Surely He was a universal Figure, and upon His triumph over Satan depended the blessing of the whole world.

Forty days was the period between the Lord’s glorious resurrection and His ascension to Heaven, a long enough period to fully establish before many witnesses that He had indeed risen from the dead in the triumph of His finished work of atonement on the cross. A good deal more might be said on this interesting subject, but space forbids.

NOTE

Some may reason that God would not stoop to mark His revelation with specific numbers, carrying a special meaning in their use. Astronomers and naturalists testify to the way God has stamped numbers upon His material creation. For instance, Indian corn is set in rows, which are always even and never odd. A farmer looked for twenty-seven years to find a "cob" with an odd number of rows without success. One other instance of numbers stamped on creation may suffice. The period of gestation with: 21 (3 x 7) days 28 (4 x 7) days 56 (8 x 7) days 63 (9 x 7) days 98 (14 x 7) days 147 (21 x 7) days 280 (40 x 7) days

Note how all the periods are multiples of seven. Can we say this is a mere coincidence, or is it a design of God? Clearly the latter. God is the God of nature, and the God of revelation, and He has seen fit to stamp numbers on both. In Daniel 8:13, we read: "Then I heard one saint speaking, and another saint Said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" We quote this passage for the expression "that certain saint." We are told by a competent authority this expression bears the significance of "a certain unknown person." In the margin of our Authorized Bible we read this person is described as "the numberer of secrets, or the wonderful numberer," in the Hebrew the name "Palmoni," meaning a wonderful numberer, as the margin states. Does it not look as if there is appointed some angel, whose province is to deal with numbers?

Things Worthy or Not in Connection With the Tabernacle and Its Service A good deal of discussion has occurred over the meaning of the word, ATONEMENT; a word only to be found in the Old Testament, though the thought connected with the word is amply set forth in the New Testament. Indeed, it can be truly said that the word only occurs in the Old Testament, but not the thing itself. That could not be known in connection with Jewish sacrifices, which could never put away sin. Atonement itself is only found in the New Testament, for it is only known in the atoning sacrifice of the Son of God on Calvary’s cross. A great deal of unhappy modernistic capital has been made out of the meaning of the English word, AT-ONE-MENT, treating it as no more than two parties coming to an agreement. If the English word were the exact translation of the Hebrew word employed, then the meaning of the English word - ATONEMENT - would be significant. As a matter of fact, this not being the case, we must fix our attention on the meaning of the Hebrew word translated atonement in our Bible. The Hebrew word employed is Kaphar, which means to cover. It is only by the death of Christ, by His atoning blood, that sin is covered, and its consequences averted. So we read, "Blessed is he whose transgression is forgiven, whose sin is

covered" (Hebrew, Kasah) (Psalms 32:1). "Thou hast forgiven the iniquity of Thy people, Thou hast covered (Hebrew Kasah) all their sin" (Psalms 85:2). Kaphar and Kasah both mean to cover. "It is the blood that makes an atonement [Hebrew kaphar] for the soul" (Leviticus 17:11). How beautifully the New Testament answers to all this, "The blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7). Our first parents were covered by coats of skins, procured by the death of innocent victims, by blood-shedding, typical of redemption. Noah's Ark was covered by pitch within and without, so that it passed safely through the waters of judgment. The children of Israel were covered in their tents when Balaam looked upon them; and, bidden to curse, could only ... bless, typical of the result of the atoning sacrifice of Christ, ... when the believer is looked upon as blessed of God, which ... blessing is forever his. God can be, and is righteous, in blessing the believing sinner. Let nothing weaken our conception of the grand atonement of our Lord Jesus Christ.

Wherever the word "brass" is used in Scripture it should be rendered copper, as already noted. Copper is a pure metal and is fire-resisting in the highest degree among the metal' The following table gives the degree of heat that the following metals will stand, beyond which they would melt:

Brass .. 1650° Fahrenheit Silver .. 1761°

Gold .. 1946°

Copper .. 1982° The word, "Candlestick" (Exodus 25:31) should be correctly translated Lampstand. The context shows this, for it was fed with oil. But, as already stated, we will adhere to the word employed in our Bible to save confusion.

It must be carefully noted that not only are there many types in connection with the Tabernacle, but there are also contrasts. This must be so seeing the Antitype is none less than the Son of God, and what type can adequately set Him forth in all His glorious fullness, or the wonderful results that flow from His death?

Let one instance here suffice. In the Tabernacle none but a priest could enter the Holy Place, and none but the High Priest could enter into the Holiest of All, and that but once a year. In Christianity every believing sinner is a priest, and has liberty to enter the Holiest by the blood of Jesus at all times, that is to be consciously in God's presence. Not one person once a year, but all believers at all times. How great is the contrast!

"The veil is rent, our souls draw near Unto a throne of grace; The merits of the Lord appear, They fill the holy place."

There was an ascending scale in connection with the Tabernacle. The metals used were: In the Court .. brass and silver In the Holy Place .. silver and gold In the Holiest of All .. pure gold alone In the Court the ordinary person could come. In the Holy Place the priests only. In the Holiest of All the High Priest alone.

What there was Not in the Tabernacle.

We can learn a good deal from the silence as well as the speech of Scripture, by its omissions as well as by what it states. As we enter the Tabernacle we notice there is no lock or bolt on the entrance. God would signify that He is ready at all times for the approach of the sinner.

There were no cherubims, symbolizing judgment, worked in the Gate of the Court, nor on the Door of the Tent, whilst cherubims were worked on the Vail separating the Holy Place from the Holiest of All.

God would thus signify His perfect grace in meeting the needy sinner.

There were no steps to the Altar.

"Neither shalt thou go up by steps unto mine Altar, that thy nakedness be not discovered thereon" (Exodus 20:26). God would thus teach us that no preparation on our side will help us to come into His presence, that turning over a new leaf, dropping sinful habits, becoming religious, doing the best we can, is not the way of approach. The sacrificial death of Christ alone and fully suffices. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast (Ephesians 2:8-9). No steps to the Altar.

There was no measurement for the Brazen Laver. The Laver filled with water, typical of the cleansing quality of the word of God, sets forth the holiness that befits those, who have to do with God, and there is no limit to that. "Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matthew 5:48).

There was no extinguisher provided for the Golden Candlestick. God would ever give to His people the light they need. Christ is our light. We are the children of light. There is no withdrawal of that at any time.

There was no window provided for the Tabernacle. No light of nature was needed where God Himself provided the light. What a lesson for the believer to learn! All the fullness of the Godhead resides in a blessed Man risen and exalted, even in our Lord Jesus Christ. We are complete in Him, and need no light of nature. We have all spiritual knowledge communicated to us in the Holy Scriptures, and we have an infallible Teacher, the Holy Spirit of God.

There was no seat provided for the priests, for their work was ineffectual, only shadows and types, wonderful as they were, so we read, "Every priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man [the Lord Jesus Christ], after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Hebrews 10:11-12). Thus we have the contrast we spoke of, in this case between the incomplete work of the priests, and the completed work of Christ. The following measurement and weights may be useful to the reader:

1 cubit .. 1 foot, 9.888 inches 1 shekel (silver) .. 2s. 3.37d. (at 5s. an ounce) 1 talent of silver £342 3s. 9d.

1 talent of gold .. £5,475

We must remember the purchasing power of money has fluctuated greatly at various times; in olden times it was far greater than at the present time.

There were two Arks

Deuteronomy 10:1-5 relates how the Lord instructed Moses to make an Ark of Shittim wood, and bring it with two Tables of stone up to the Holy Mount, when he went the second time into God’s

presence, just after the terrible incident of the idolatry of the Golden Calf. So Moses made an Ark of shittim wood, and placed the two Tables of stone in it, thus showing that the law pure and simple was never brought into the midst of Israel, but that God had Christ, and the way of blessing in sovereign grace in the atoning death of Christ ever before Him, even for the sinner, who had broken the law. When God called Moses the first time up to the Holy Mount with all its accompanying signs and sounds, the whole Mount shaking, the thunders and lightnings, the thick cloud covering the Mount, the trumpet loud sounding and waxing louder and louder, we are told that Moses said, "I exceedingly fear and quake" (Hebrews 12:21). And what was the first commandment of the ten? We read, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exodus 20:3-5). As Moses came down the Mount with the two naked Tables of stone in his hands, he heard the voice of singing. When he got within sight of the camp, it was to see the golden calf, and the people stripped naked, according to the horrible idolatrous custom of heathen lands dancing before it. The very first commandment was thus most grievously broken. The anger of Moses waxed hot, and he cast the Tables out of his hands, and brake them beneath the Mount. What an ordeal for Moses! He could well realize that to bring the naked Tables of the law into the camp would have meant the destruction of the whole camp, for all were involved from Aaron downwards in this terrible idolatry.

What was he to do? He would have to think rapidly and decisively. The Tables of stone had been furnished by God Himself, and the Ten Commandments were written by His own fingers. It was a tremendous thing to smash them on the mountain side. It showed the spiritual intuition and great moral courage of this wonderful servant of God. So now we see the provision of God in calling Moses to bring an Ark of Shittim wood in order that the naked law might not be carried into the camp. The two Tables, the Tables of the Testimony, were put inside the Ark, prefiguring that there would come One, who would perfectly keep the law, hide it in His heart, and that God would have One upon whom He could call to effect blessing for those, who broke the law, and were repentant. Not only were the Ten Commandments communicated to Moses, but at the same time all the instructions as to the Tabernacle and the Sacrifices were given. This shows that the law pure and simple was never given to man, but that with it the way was pointed out by shadows, types and prophecies, how sinful men could approach God through the atoning sacrifice of our Lord. The Ark of Shittim wood that Moses made was only temporary, for we read in Exodus 37 how the wise-hearted Bezaleel made an Ark of Shittim wood, covering it with "pure gold," and in this Ark the Tables of Testimony were eventually placed. The interval between Moses receiving the law, and the setting up of the Tabernacle was thus mercifully bridged. The Eastward Position The Tabernacle was always pitched towards the east, so that the Mercy Seat should face in that direction. The Gate of the Court (Exodus 27:13-14) was eastwards. The blood of the Sin offering was sprinkled on the Mercy Seat eastward (Leviticus 16:14). What was the reason for this? As the sun arises in the east, so the Tabernacle was pitched in that direction, typical of the time when "The Sun of righteousness [even our Lord Jesus Christ] shall arise with healing in His wings" (Malachi 4:2), bringing peace and security, and God’s "new order" to this troubled world. We read, "The children of Israel set forward ... and they journeyed ... toward the sun-rising" (Numbers 21:10-11). "The path of the just is as the shining light that shines more and more unto the perfect

day" (Proverbs 4:18). The ritualist, who affects the eastward position, only proclaims by his slavish and unscriptural adherence to the "shadow," that he knows little or nothing of the glorious Substance, the Fulfiller of these types, our Lord and Savior. Ritualism, moral deadness, spiritual darkness, superstition, bigotry, and persecution of what is true and real, often go together. It is to be feared that the Eastward Position, as practiced by the ritualist, is one of the means by which an arrogant priesthood seeks to enslave the laity.

Divine Guidance

"The LORD your God ... went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day (Deuteronomy 1:33). When Moses completed the rearing of the Tabernacle, a cloud covered the Tent of the Congregation, and the glory of the Lord filled the Tabernacle. Provision was thus made for Divine guidance for the people in their journey. When the cloud was stationary the people rested; when it moved, they moved and followed the direction it took. If the journey were by night, the fire was their sufficient guide "He spread a cloud for a covering; and fire to give light in the night" (Psalms 105:39).

Thus God would teach us the lesson of dependence, and how we should ever seek His guidance. We are not sufficient of ourselves to map out our own paths, whether as individuals, or in relation to the Church of God. How full of thoughtful care are all God’s ways. We may well trust Him to do far better for us than we can do for ourselves. The Ark, Mercy Seat, and Cherubims A few general remarks may profitably take their place here. The Divine Architect of the Tabernacle did not follow the way of ordinary custom. If an architect were asked to prepare a royal palace for the reception of a royal throne, he would naturally begin with the foundation, proceed with the walls, and finally put on the roof. Then when the building was finished, the furniture would be installed, the noblest setting of which would be the royal throne.

It is all the other way in relation to the Tabernacle. The Ark with the Mercy Seat was God’s throne, and this is the very first to be mentioned. The Ark and Mercy Seat set forth Christ in His Deity, Manhood, and atoning sacrifice on the cross of Calvary. Yet what can we say of our blessed Lord? He is at once the Foundation and the Topstone, and the Chief Corner Stone, the Alpha and the Omega, the Beginning and the Ending, the First and the Last. All truth circles round His Person and work, He is the great Mediator between God and men.

How truly John Newton, the erstwhile blasphemer, wrote:

"What think ye of Christ? is the test To try both your state and your scheme, You cannot, be right in the rest, Unless you think rightly of Him." In enumerating the articles in the Tabernacle we find the Ark, Mercy Seat and Cherubims in the Holiest of All are first mentioned, then comes the Shewbread Table, and Golden Candlestick in the Holy Place. Though the beautiful Golden Altar of Incense was also in the Holy Place, nothing is said about it till Exodus 30 is reached. Proceeding outside we find the Brazen Altar and the Court of the Tabernacle are mentioned, but nothing, till Exodus 30, is reached, is said of the Brazen Laver, though it stood in the Court. Why should the Golden Altar, and the Laver be thus omitted? We have heard of infidels pointing triumphantly at this apparent omission, and asking: How can you call the Bible inspired when there are such careless and obvious blunders? On the contrary this order is just what stamps the Bible as

inspired. To make our meaning plain we would draw attention to the Scripture, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Hebrews 3:1). Our Lord is both Apostle and High Priest. What is the difference between the offices of Apostle and High Priest? The Apostle brings God To MAN for his eternal blessing. The High Priest brings men To GOD for worship. The Ark, Mercy Seat, Show-bread Table, Candlestick, and Brazen Altar all typify Christ as the Apostle, the sent One of the Father, the great Mediator between God and man, and most especially in His atoning death, the only means by which blessing can come to sinful man. The Golden Altar and Brazen Laver on the other hand set forth Christ, as the High Priest of our profession, supporting His people in the presence of God. The Brazen Laver, filled with water, was where the priests going in to the service of the Sanctuary washed their feet and hands to ensure cleanliness as they went into God’s presence. The Golden Altar set forth the happy service of the priest as a worshipper offering incense, symbolical of presenting Christ in all the sweet savor of His sacrifice to God.

Exodus 25, to the end of Chapter 27, gives us the instructions as to the articles in the Tabernacle that present symbolically Christ as the Apostle of our profession, God coming out to man in Christ, full of grace and mercy.

Exodus 28 tells us of the garments of glory and beauty of the High Priest, and of the garments of the priests.

Exodus 29 gives us the consecration of the High Priest and priests. Not till we have the High Priest and priests consecrated could there be the setting forth of Christ, as the High Priest of our profession. So Exodus 30 tells us of the Golden Altar of Incense, and the Brazen Laver, both speaking of man going in as a worshipper into God’s holy presence. So we see how inspired is the narration of Scripture. How foolish to impose the littleness of human thought of what should be, or should not be, instead of humbly seeking the thoughts of the Divine mind. "As the heavens are higher than the earth, so are ... my thoughts than your thoughts" (Isaiah 55:9), God says.

Another instance of Divine order is seen in Exodus 26. Human architects would scoff at a builder, seeking to arrange the roof before the walls were erected. Yet this is the order followed out in this Chapter. The four curtains, or coverings, of the Tabernacle are detailed for us before the boards of the Tabernacle are spoken of. In the last great war the word "cover" was much in vogue. To help the infantry and artillerymen to carry on their land operations, it was found necessary to afford "air cover." Here the curtains formed the covering of the Tabernacle, typical of Christ in His various official glories, whilst the boards speak of believers being builded together to be a habitation of God by the Spirit. How right it is that Christ should be seen as the cover, before the walls, typical of believers, were erected, for it is in virtue of who He is, and what He has done, that believers get their place before Him. The Ark The Ark was made of Shittim wood, two-and-a-half cubits long, by a cubit-and-a-half wide, and a cubit-and-a-half high. It was covered with pure gold inside and out, and a crown, or ledge of gold, placed around it. Here we have typified very beautifully the Deity and Manhood of our Lord Jesus Christ. The Shittim wood, the acacia wood of the desert, set forth the Humanity of our blessed Lord; the pure gold. His Deity. The crown, or ledge of gold round about, taught how God jealously guards these great truths of the Deity and Manhood of our Lord.

"No man knows the Son but the Father" (Matthew 11:27) is a wonderful statement, settling once and forever the thus far-and-no-further of our knowledge in this direction. Nearly all the great

heresies that have rent the Church of God from the time of Arius downward have originated in faulty and speculative theories as to the truth of Christ's Person. Our only sure course is to adhere to the very words of Scripture, and to refuse speculation into mysteries unrevealed. Only the Father knows the Son; therefore the manner in which Deity and Manhood are united in Him is beyond our scrutiny.

"Thou art the Christ, the Son of the living God" (Matthew 16:16) was the confession of the Apostle Peter. Our Lord traced his knowledge to the fact that it had been revealed to him by the Father, and affirmed that upon the truth of Christ's Person the Church of God should be built, and the gates of Hades should not prevail against it. Although Peter knew the Lord, as all believers do, yet neither he nor they shall ever fathom the inscrutable depths of His Person. The poet sang truly and wisely:

'Tis darkness to my intellect, But sunshine to my heart."

How God, the Son, could become Man, and yet in becoming Man, never cease to be God, and yet be one undivided Person, is surely past the creature's comprehension, but it is the truth as presented in Scripture. We have the clear statements:

"The Word was God" (John 1:1).

"The Word was made flesh" (John 1:14).

It is amazing to contemplate that the One, who wearied with His journey, and who sat on Sychar's well; the One, whose feet were washed by the tears of a penitent woman; and above all the One, who died for us on the cross of Calvary, was none the less than "The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6). "He was crucified through weakness" (2 Corinthians 13:4), yet at that very moment was "upholding all things by the word of His power" (Hebrews 1:3). We may not understand how this can be, but we can humbly adore Him, who is "Emmanuel, which, being interpreted, is GOD with us" (Matthew 1:23).

Right through Scripture the Godhead of Jesus is maintained. He is the Eternal Son in the Unity of the Godhead - Father, Son and Holy Spirit, One God, blessed forever. He claimed equality with the Father. He received unquestioned the worship of His disciples. His omnipotence proclaimed His Godhead. When the frightened disciples awoke their Master as He lay asleep in the hinder part of the ship as it tossed in the storm on the lake, and cried, "Master, Master, we perish," He arose, and rebuked the wind and the raging of the sea, and there was a great calm. Astounded beyond measure, the disciples exclaimed, "What manner of man is this! for He commands even the winds and water, and they obey Him" (Luke 8:25), as much as to say that this was power above that of man, and they were right. His power, even to the raising of the dead, proclaimed His Godhead. But it may be said, Did not the Apostle Peter raise up Dorcas to life again? The answer is that the Lord's servants did not raise the dead by their own power but in the name of the Lord, whereas the Lord raised the dead by His OWN word of power. He invoked no name as His disciples did. He said to the young man of Nain, as he was being carried to his funeral, "Young man, I say unto thee, Arise" (Luke 7:14). Our Lord was "God ... manifest in the flesh" (1 Timothy 3:16). He became a true Man, blessed be His name, and atoned for sin at the cross of Calvary. God and Man - one Christ, one glorious Person - is presented to our faith and for our homage.

Rings and Staves

There were four rings of gold, one in each corner of the Ark. Through these, staves of Shittim wood covered with gold were placed, thus providing for the transport of the Ark from place to place. The staves were not to be withdrawn till the Ark found its final resting place in the Temple in the land. Thus God would teach us that we are still in the wilderness.

Only the priests were allowed to carry the Ark, thus showing that only true believers have right thoughts of Christ. Alas! man makes his new cart of human theology, and the Uzzahs of Higher Criticism seek to steady that which, apparently to them, but not in reality, threatens to fall, only to their own destruction. When one of these modern Uzzahs of unitarian taint was presenting Christ as the great Model and Example for mankind, a woman's shrill voice was heard from the outskirts of the crowd, saying, "I say, Mister, your rope is not long enough to reach a sinner like me." How true is the remark, "When all the Higher Critics have had their say, and all the shouting has ceased, the sixty-six books of the Bible will rise up, and cry in unison, ' Sirs, do yourselves no harm, for we are all here '."

Right thoughts of Christ are vital to Christianity. Let us be crystal clear as to this. We cannot afford to make a mistake. "He that believes on Him is not condemned: but he that believes not is condemned already, because he has not believed in the name of the only begotten Son of God" (John 3:18). The Testimony The Testimony, that is the two Tables of Stone on which the ten commandments were written by the finger of God, was placed in the Ark, which Moses was commanded to make. This symbolized how perfectly our Lord would keep the law. "Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God" (Hebrews 10:7).

Some hold the erroneous idea that Christ's perfect keeping of the law atoned for their lack of doing so. They hold that credit is thereby put to their account, and thus they are accounted righteous. It is, indeed, true, that if our Lord had not kept the law perfectly, He could not have been our Savior, but it needed a sinless Sacrifice upon whom death had no claim to take the sinner's place and room. That this is necessary, that it is our Lord's atoning death, and not His spotless life that is sufficient, is shown by the words, "Without shedding of blood is no remission" (Hebrews 9:22). "As Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up" (John 3:14). The expression, "The Ark of the Testimony," has been sadly perverted by some to mean exclusively the testimony of a body of believers, who profess to be faithful to the truth amid general unfaithfulness. Such will use the ignorant and arrogant expression, "The Ark of the Testimony is with Us." The Ark of the Testimony typifies Christ, and no body of believers can appropriate Him as their exclusive possession, any more than any country can claim the sun as their exclusive possession, as it marches across the sky. The worst form of heresy in the early Church was seen in some saying, "I [am] of Christ" (1 Corinthians 1:12), claiming Christ for a party, and His name and presence in their midst as a distinguishing feature in contradistinction to other Christians. The Mercy Seat The Mercy Seat consisted of a slab of pure gold, stained with the blood of the Sin Offering on the Great Day of Atonement, which rested above upon the Ark. Only on that day, and by the High Priest alone, could entrance be made into the Holiest of All in order to sprinkle the blood once upon the Mercy Seat eastward, and seven times before it. The gold typified Divine righteousness. Without Divine righteousness being satisfied there could not be any flowing out of God's grace to guilty man. The blood of the Sin Offering typified the precious blood of Christ. As it

were, the gold demanded righteous satisfaction, the blood met that demand, and so it became a Mercy Seat. Have we the thought of the Mercy Seat in the New Testament? Yes, for we read, "And over it the cherubims of glory shadowing the Mercy Seat" [Greek hilasterion] (Hebrews 9:5). "Whom [Christ] God has set forth to be a propitiation [Greek hilasterion] through faith in His blood" (Romans 3:25). "He is the propitiation [Greek hilasmos] for our sins" (1 John 2:2). "God ... sent His Son to be the propitiation [Greek hilasmos] for our sins" (1 John 4:10). Thus the New Testament shows clearly that Mercy Seat and propitiation is one and the same word. Thus. the Old and New Testament clasp hands. The Cherubims

Cherubims, angelic creatures, were God's messengers of judgment. Cherubims and a flaming sword barred our fallen and sinful first parents' access to the Tree of Life, lest they should eat of it, and live forever. They stood as representative of God's righteous judgment: "Justice and judgment are the habitation of Thy throne" (Psalms 89:14).

Two cherubims of gold, beaten of one piece (see Exodus 37:7) with outstretched wings covering the Mercy Seat, their faces looking towards each other, and downward towards the Mercy Seat, were placed on the top of the Mercy Seat, as it rested on the Ark. Their outstretched wings symbolized the instant readiness to execute judgment, nay, the absolute necessity for God's righteousness to be upheld when His laws are violated. The camp of Israel contained sinners enough to call forth the full activity, which they symbolized. Yet there they stood, gazing on the golden blood-stained Mercy Seat, surely indicating that God's claims had been fully met, and that justice was satisfied. Of course we must remember that the types in themselves never met God's claims, but what they typified did. We must look past the types to the great Antitype, and there see in Christ and His atoning work the answer, and only answer, to it all. How it sets forth the meaning of "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalms 85:10).

Three Things in the Ark

Hebrews 9:4 tells us there were three things in the Ark" the Golden Pot that had manna, and Aaron's rod that budded, and the Tables of the Covenant." The Golden Pot that had Manna The golden pot that had manna was a memorial of God's sustainment of His people in the wilderness. For forty years this great people were supported in a place where earthly sustenance was absent. God was enough. Morning by morning the manna fell. "Angels' food" it was called. In appearance it was small and round, like hoar frost upon the ground. In color it was white and it tasted like honey.

Manna is a pure Hebrew word, meaning, What is it? The children of Israel could not give it a name. It fell miraculously from heaven, and was outside the range of human experience as to its origin. The manna was small, typical of Christ, whose earthly circumstances were humble and lowly. He came not with pomp of monarch, nor with triumph of conqueror, but in lowly guise. He was born in a stable, and cradled in a manger. It could be said of Him, "The foxes have holes and the birds of the air have nests; but the Son of Man has not where to lay His head" (Matthew 8:20). His deathbed was a cross of shame. He lay in a borrowed grave. Was there ever such an appeal as this? The manna was round, typical of the accessibility of Christ. A round thing - unlike a square, or an oblong, or oval - is equally near the center wherever you may touch the circumference. Round would set forth how accessible our Lord was to young and old, rich and poor, religious and

irreligious. The woman that was a sinner; Mary Magdalene, out of whom was cast seven devils; the dying thief; the children whom the disciples would have driven away - all alike could reach Him and be blessed.

Manna was like coriander seed and white in color, typical of the pure and lovely life of our Lord. Its taste was like wafer made with honey, typical of the sweetness found in Him. "I sat down under His shadow with great delight, and His fruit was sweet to my taste" (Song of Solomon 2:3).

It had to be gathered in the morning, illustrating that there must needs be Divine energy for the appropriation of Christ. Further, what was gathered had to be eaten the day it was gathered. Kept over till the morning, it would breed worms and stink, thus teaching a salutary lesson that there must be present communion.

There was, however, a provision made, that on the sixth day of the week, they should gather a double portion, so as to provide for the needs of the Sabbath when they were not allowed to work.

Those, who attempt to "traffic in unfelt truth," relying on mere memory and knowledge, treating Divine things in a merely intellectual way, will find it only leads to corruption.

God would ever maintain the Golden Pot that had manna as the memorial of how He met the needs of His people in the wilderness. God would never have us forget His grace and provision in the wilderness, not even in the glory.

Aaron’s Rod that Budded

Aaron’s rod that budded had a truly remarkable significance. Korah, a Levite, Dathan and Abiram, Reubenites, rebelled against Moses, in reality against God. They accused Moses and Aaron of taking too much upon themselves in appropriating religious service to the priesthood alone. They contended that all alike were competent to take part in this. It was an attack of religious democracy, and betokened no sense of the holiness of God’s house, or of God’s right to order things therein. The competence of man in the things of God was their claim, and their blasphemy.

If the reader will peruse Numbers 16, 17, he will get the interesting and instructive details of this incident. Suffice it to say for our present purpose that when the test was made, and God had brought dire judgment on the rebels, He ordained a further test to show what His mind was as to the priesthood. Twelve rods were to be chosen, and each marked with the name of a tribe, Aaron’s name to be written on the rod of Levi.

These rods were simply dry sticks. Put a live slip into the earth, and the ground will nurture the life in the slip, and it will take root, grow and bear fruit. Put a dry stick in the earth, and the ground can only rot the stick. The live slip will be "life unto life"; the dead stick "death unto death."

These dead rods were to be laid up before the Lord in the Tabernacle of Witness, and lo! in the morning a miracle had happened. Eleven sticks were dry sticks still, but Aaron’s stick, dry like the others, had overnight burst into buds, bloomed blossoms, and yielded almonds. The miracle was amazing. What did it signify? It was clearly LIFE out of DEATH. In this way God indicated that the priesthood should belong exclusively to Aaron and his sons. In this we learn a wonderful and fundamental lesson, that Christianity is Founded on Resurrection

Christ’s resurrection is the witness of the triumph of His death, of God’s full acceptance of the finished atoning work wrought out on Cavalry’s cross.

There is a wonderful painting entitled, Mors janua vitae, death THE GATE of life; and this is just what Christianity is. But it is Christ’s death, His triumphant death, which meeting all the claims of God’s throne, has opened a new world, that resurrection scene of life and joy and worship, to the believer. The priesthood of Christ is founded on His death and resurrection. His priesthood sustains His wilderness people till the heavenly Canaan is reached in association with Christ, the High Priest of our profession. But remember all believers in Christianity are priests. Wonderful privilege, but how little taken up! The Tables of the Covenant When the Ark was put into its place in Solomon’s Temple, we read, "There was nothing in the Ark save the two Tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt" (2 Chronicles 5:10). The writer of the Hebrews enumerates three things, the golden pot of manna, Aaron’s rod that budded, and the Tables of the Covenant, evidently referring to a different time. The Tables of the Covenant placed in the Ark typified our Lord keeping the law in thought, word and deed. He "did no sin" (1 Peter 2:22); "In Him is no sin" (1 John 3:5); He "knew no sin" (2 Corinthians 5:21), is the threefold testimony of the Apostles Peter, John and Paul. The Table of Shewbread

We pass from the Holiest of All, where were the Ark and Mercy Seat, and we enter the Holy Place. There we see the Table of Shewbread and the Golden Candlestick. The former is mentioned first. It was made of Shittim wood covered with pure gold. Christ in His Godhead glory (pure gold), and in His Manhood (Shittim wood), are here set forth. This is the first time in Scripture the word Table (Hebrew shulchan) is mentioned. The primary thought of a table is food and sustenance. So the Shewbread Table sets forth Christ as the Food of His people, not indeed here as in wilderness circumstances, that the manna met, but in Sanctuary service. It was the food of the priests. The manna is the food we need in connection with wilderness circumstances, and there we are fed and nourished by the Lord’s care of us in our trials, weaknesses, infirmities, bereavements, etc. All of us can tell the story of how we have been maintained in this way. But when we get into the assembly, or in private meditation, we find ourselves in association with a risen Christ, "accepted in the Beloved" (Ephesians 1:6), "blessed ... with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). We know the Father’s love as revealed in and by His beloved Son, our Lord Jesus Christ. In such exercises we are in a region where there are no trials, no disappointments. We taste the heavenly side of things, and this is set forth in the type of The Shewbread Table. The Measurement of the Table of Shewbread

Whilst the length and breadth of the Table of Shewbread was less than that of the Ark, its height was the same. The lesser length and breadth would indicate that whilst the Ark and Mercy Seat have in view typically the whole world, the Table of Shrewbread stands typically in relation to the Lord’s people only. The Mercy Seat is available for all; the Shewbread Table was only for the priests. Their height being equal sets forth that the believer’s communion is commensurate with the fullness of the place won through the atoning death of Christ.

Two Golden Crowns A crown of gold round about, and a border of a hands-breadth round about, and a golden crown for the border, spoke in a twofold way: (1) How God would jealously guard the truth of the Person of His beloved Son, and (2) How God would preserve His people in relation to

Christ. This latter will be understood when we speak of the loaves as placed upon the Table.

Rings, Staves, and Vessels The rings and staves emphasize, as in the case of the Ark, that we are in the wilderness, and not yet at home in the heavenly Canaan. The dishes, spoons, covers and bowls, all made of pure gold signify typically that Divine things, God’s sacred things, cannot be handled by the mind of man, they must be spiritually reached, appropriated and enjoyed. It is the Spirit of God alone, who can help us in this. The Twelve Loaves

Upon the Table were placed twelve cakes, or loaves. These represented the twelve tribes of Israel. It is true that only the priests could eat of the loaves, and that in the Holy Place, but they did so representatively for the whole of Israel. The priests were a tithe of all the children of Israel, and thus stood in a representative relation to the whole. This was all typical of the believer’s portion. All believers are priests. Christ is the Food of all God’s people. Alas! how little we appreciate this wealth of heavenly sustenance. We are often content to live in spiritual indigence, when we might live in spiritual affluence. The cakes, or loaves, were to be made of fine flour, indicating the same truth as set forth in the fine linen, viz. the spotless life of our Lord Jesus. Fine flour has no grit in it. Run your hand through flour, how smooth it is. With all of us how much grit and unevenness there is in our lives. With Him all was perfection. In the case of our Lord He was distinguished from all others, because in Him was the blending of every grace and true quality in all their fullness and perfection. We cannot affirm He was one thing more than another. Where one is marked by failure in this, and failure in that, the Lord is marked off from us all, in that every true quality was fully matured and blended in Him. The cakes, or loaves, were baked. Flour needs to be kneaded and baked in the oven before it is fit for food. This illustrates that Christ could not become the Food of His people save through death. It is His atoning death that enables the believer to feed on Him as the Food of His people.

Two tenth deals were in each loaf. The tenth speaks of responsibility being fully met. The two tenths speak of adequate testimony as to this.

These twelve loaves were set in two rows, six in each row, and frankincense put upon them, typical of how fragrant Christ is to God. Every Sabbath they were set in order before the Lord continually. They were for the food of Aaron and his sons in the Holy Place. The Golden Candlestick (Read Exodus 25:31-40; Exodus 27:20-21; Leviticus 24:1-4; Numbers 8:1-4) The Golden Candlestick was properly a Lampstand, for it was fed with oil. In speaking of the Candlestick we must bear this in mind.

It was made of pure gold. Unlike the previous articles we have considered, no Shittim wood entered into its construction, and no measurement is given as to its size. It weighed a talent of pure gold (114 lbs.), and was worth about £5,745 at the low valuation of those days. It was beaten out of one piece, exquisitely proportioned and ornamented.

Just as the Table of Show-bread sets forth Christ as the Food of His people, so the Candlestick sets forth God’s provision for the Light of His people.

There was no window in the Tabernacle. No light of nature entered the Holy Place. The light of the Golden Candlestick, and that alone, constituted the light of the Holy Place. It reminds us of the Scripture, "The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Revelation 21:23).

Most evidently the Golden Candlestick is typical of our Lord. First it was made of "pure gold," always typical of our Lord's Godhead glory. Then it had no measurement, for it sets forth Christ in glory in all the fullness and blessedness of His person and work. We read, "Three bowls made like unto almonds with a knop [bud] and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the Candlestick. And in the Candlestick shall be four bowls made like unto almonds, with their knops and their flowers" (Exodus 25:33-34). We bring to mind what we said about Aaron's Rod that budded, blossomed and bore almonds overnight as typifying our Lord in His resurrection, which signified life out of death. These ornamentations link up with this teaching, and clearly show it is typical of Christ in the place He has secured for us in resurrection as the result of His atoning death. It is beautiful how Scriptures link up with each other, and confirm and make plain their meaning as they throw light upon each other.

Thus far we have spoken of the Golden Candlestick as the Light BEARER. But what of the light itself? We know that these lamps were fed by oil, and oil is a figure of the third Person of the blessed Trinity, the Holy Spirit of God. How does the light shine for the Christian to-day? Christ is no longer on earth. He has ascended to the right hand of the Majesty on high. How, then, does the light shine to-day for the Christian? In answer we point out that our ascended Lord has sent the Holy Spirit into this world in a very special way in connection with the Church of God upon this earth. So we read, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, HE shall testify of Me" (John 15:26). We believe the oil is clearly typical of the Holy Spirit of God, who testifies of Christ, and this sheds the light of Christ into the hearts of believers.

Numbers 8:2 confirms this very beautifully. We read, "Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the Candlestick." Evidently the lamps were so arranged as to light up the beautiful Golden Candlestick, and its ornamentations of buds, blossoms, and almonds, setting forth the grand truth of life out of death, and that all our knowledge of, and blessing in Christ are founded on that glorious resurrection, which is proof of the acceptance of His atoning death by God, thus setting Him free to bless us in this wonderful way. On each lateral stem of the Candlestick were three bowls, almond shape, with their knops (buds) and flowers. Three surely sets forth the full testimony of the Holy Spirit to the glory of Christ in His Person and work. The central stem had four bowls with knops and flowers, indicating that our Lord's Person and work, and the glory of them, is for the whole world. Alas! the whole world does not respond. The Candlestick had seven stems, setting forth the many-sided activities of the Holy Spirit in His testimony to Christ. Four times over in the Book of Revelation does it speak of the seven Spirits of God. One passage in particular says, "There were seven lamps of fire burning before the throne, which are the seven Spirits of God" (Revelation 4:5). In Ephesians 4:4 we are told explicitly, "There is ... ONE Spirit." That is surely true. Though there were seven branches in the Candlestick, there was only ONE Candlestick. Seven lamps burning, yet only one pervading light.

Isaiah 11:1-2, may illustrate this. We read, "And there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of His roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Here we have three couplets, which with the addition of the term, "The Spirit

of the LORD," make seven descriptions of the one Spirit of God.

There was no measurement given for the Golden Candlestick, setting forth the infinite fullness of our risen Lord. Though He carried Manhood to the throne of God, never to drop it henceforth, yet there is the answer to the measureless Candlestick, "In Him dwells all the fullness of the Godhead bodily" (Colossians 2:9).

It is clear that the full light of God could not shine forth till Christ was raised and ascended. Wonderful as the light was when He was here on earth as the Light of the world, yet the whole truth could not come out. It was only after resurrection that the Lord could say to Mary, "Go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God and your God" (John 20:17), thus announcing the new and wondrous relationship formed by love Divine, in virtue of His death and resurrection, and by the power of the Holy Spirit.

Again it was not until Christ was in resurrection and ascended, not until He took His place on high, and the Holy Spirit descended in the full and peculiar way characteristic of Christianity, that the truth of the one body could come out, that mystery hid from all ages. "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Ephesians 4:4). The Candlestick was made of beaten work. Even in the glory there will ever be the remembrance and witness to the amazing love of our Lord in enduring the bruising of the cross for us. "He was bruised for our iniquities" (Isaiah 53:5). The Apostle John was told, "Weep not: behold the Lion of the tribe of Judah, the Root of David, has prevailed to open the book, and to loose the seven seals thereof" (Revelation 5:5). When he looked and he saw "The Lion of the tribe of Judah," but as "a Lamb as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all the earth." And when the glorious city, symbolic of the Church in administration during the Millennium, is seen, she is introduced as "The Bride, the Lamb’s wife" (Revelation 21:9).

There were instruments accompanying the service of the Candlestick. We read, "And the tongs thereof, and the snuff dishes thereof shall be of pure gold" (Exodus 25:38). We have spoken of the Candlestick, or Lamp-holder, type of Christ Himself; and the oil, type of the Holy Spirit, but no mention is made of the wick, or cotton, without which there would be no light. But the snuff dishes clearly imply this. They would be used to remove the charred portion of the wick after hours of burning, so that the light might be unhindered, and be in full strength. We cannot refer the snuffers to the Holy Spirit of God. That is clear. But we do know that the Holy Spirit uses human vessels through which His ministry may flow. We have the gifts - the apostles and prophets, the pastors and teachers, the helps, the joints and bands of the body of Christ.

If the Holy Spirit uses human vessels, there is room for corrective ministry, in other words the need of the snuffers. Take the case of the Apostle Peter. He was anxious to prove his devotedness to His Lord, but what self-confidence was mixed up with it. He denied His Lord with oaths and cursing. Christ graciously used his fall to teach His impetuous servant very necessary lessons. The golden snuffers were used to good effect. See how clearly the light shone on the Day of Pentecost, when he gave testimony to Christ in wonderful power, and three thousand souls were added to the Lord. Or take the case of the Apostle Paul. Likely to be puffed up beyond measure by the wonderful things he saw and heard in the third heaven, the Lord gave him a thorn in the flesh, a messenger of Satan to buffet him. The golden snuffers did their work. The Holy Spirit strengthened Paul to do a mighty work in founding assemblies, in giving light and blessing to the

whole Church of God.

Remember the Golden Candlestick held the Light The oil, typical of the Holy Spirit, fed the light. The wick, believers as used of the Spirit, pass on the light. But remember, the Church does not teach. The Church is not the source of light. It is only as God’s people are kept in humble communion and self-emptiness that God can use them. In the Holy City, symbolic of the Church in administration in the millennial period, we read, "The nations of them which are saved shall walk in the light of it" (Revelation 21:21). But that light is not the light of the Church. In the previous verse to the one just quoted we read, ".The glory of God did lighten it, and the Lamb is the light thereof." It is the light of God and of the Lamb shining through the city that gives light to the saved nations. Unless this is clearly grasped we are in danger of mysticism.

Let it not be, "’Twas I did this, ’Twas I did that, Nay, brother, nay, take thought and say What fountain fills thy emptiness. The central wick has grown too thick, Instead of keeping spare and slim." The Curtains of the Tabernacle (Read Exodus 26:1-14) There were four curtains or coverings for the Tabernacle:

Curtains of fine twined Linen.

Curtains of Goats’ flair.

Covering of Rams’ Skins dyed red.

Covering of Badgers’ Skins. As remarked before, the instructions as to the coverings are given before those concerning the boards. It is just these surprises that show us the beauty and accuracy of Scripture, and emphasize Divine inspiration. The coverings all speak of Christ, whereas the boards are typical of believers, "builded together for an habitation of God through the Spirit" (Ephesians 2:22). It is the full truth about Christ that enables us to understand the place and blessing the believer has in Him. Christ is the key that unlocks all doors of blessing and happiness. The Curtains of fine twined linen constituted the Tabernacle (Hebrew, Mikseh). The Curtains of Goats’ Hair constituted the Tent, or Covering (Hebrew, Ohel). The Rams’ Skins dyed red were called a Covering (Hebrew, Mikseh). The Badgers’ Skins were called a Covering (Hebrew, Mikseh).

Numbers Stamped upon the Curtains

There were ten curtains, five curtains were looped one to the other by loops of blue; the other five curtains were looped one to the other by similar loops. These two fives were fastened together by fifty taches, or small hooks, made of gold. Thus it became one Covering. The reader will notice how the number five and its multiples are stamped upon the Curtains, speaking typically of responsibility Godward and Manward having been met by our Lord when He died upon the cross. The length of each Curtain was twenty-eight cubits and their breadth four cubits. Twenty-eight cubits (4 x 7) by four cubits resolves each length into seven SQUARES of four cubits each. Seven is the number of Divine perfection, four sets forth that which is universal. Surely this prefigures Christ. He is the transcendent Figure of all ages. He is the One Person of universal and paramount importance in all time. Many have snatched at world-wide dominion. He alone shall reign universally, as likewise His atoning death has in view the whole world. "God so loved the world that He gave His only begotten Son" (John 3:16). Others have been great, virtuous and good, but

all save our Lord have come short of perfection. He alone could be marked by what the figures seven and four typify. The Curtains of Fine Twined Linen

These were the innermost curtains, furthest removed from the observer outside, the nearest to the priests, as they ministered inside. The word, Tabernacle, does not suggest anything temporary. The idea of the Tabernacle is a Dwelling Place, and when God chooses a Dwelling Place it is an everlasting choice. The Tabernacle in the wilderness was only temporary, but then it was a type, which had to pass away. What is typified is not temporary but eternal. In the New Testament we find God dwelling amongst His people, and when the end of time shall have come, and the fixed eternal state reached, we find these words, "Behold the Tabernacle of God is with men, and He will dwell with them [just as He did typically in the wilderness], and they shall be His people, and God Himself shall be with them, and be their God" (Revelation 21:3). The Curtains were "of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them" (Exodus 26:1). Though we dealt briefly with these materials in our first Chapter, we will add some further details here.

Fine twined linen typified the holy spotless Humanity of our Lord. "Let Thy priests be clothed with righteousness" (Psalms 132:9), and we know they were actually clothed in fine linen. "Fine linen is the righteousness [literally righteousnesses] of saints" (Revelation 19:8), is another Scripture that confirms the thought of what fine twined linen stands for, a symbol of holiness in life and walk. Christ was pre-eminently and absolutely holy in His walk.

Blue sets forth the heavenly character of our Lord’s Humanity. He became a true Man when born of the Virgin at Bethlehem, but all the moral qualities of His life were heavenly in their origin. So we find the Lord saying, "And no man has ascended up to Heaven, but He that came down from Heaven, even the Son of Man, which is in Heaven" (John 3:13). "The second Man is the Lord from Heaven" (1 Corinthians 15:47).

Purple sets forth Christ’s glory as Son of Man, as King of kings and Lord of lords. Purple is the color of the emperor. An emperor is strictly a King of kings. The ex-Emperor of Germany was Emperor in virtue of the fact that Germany embraced four kingdoms, Prussia, Saxony, Wurtemburg, and Bavaria. None but Christ has the right absolutely to wear the purple, and it is a joy to His people to know that He will reign universally as King of kings and Lord of lords, the true world Emperor.

"Outstretched His wide dominion O’er river, sea and shore.

Far as the eagle’s pinion, Or dove’s light wing can soar.

Scarlet is the kingly colour. The Gospel of Matthew presents Christ as the King of Israel. At the time of the crucifixion the soldiers in mockery put on Christ a scarlet robe, mocking Him, saying, "Hail, King of the Jews" (Matthew 27:29). Christ has been rejected by His earthly people, but He will yet reign over them as their King, their Messiah, God’s anointed One.

Cherubims speak of judgment. Cherubims guarded the tree of life when our first parents were driven out of the Garden of Eden. Fire was between the cherubims in Ezekiel 10:6. When Christ, who has borne the judgment of sin at the cross, takes up the question of judgment for those who have refused His grace and love, it will be righteous judgment.

There will be no miscarriage of judgment then. Every wrong will be punished, and right will be vindicated. The poet sang:

"Truth forever on the scaffold, Wrong forever on the throne, Yet that scaffold sways the future, And behind the dim unknown Stands God behind the shadow, Keeping watch above His own."

Christ will bring in the true "New Order" that men are vainly trying to introduce, leaving Him out, who alone can bring it in.

Whilst all this is true, yet the cherubims worked with cunning work on these Curtains set forth that Divine judgment has been met by our Lord at the cross of Calvary. Thus the worshipper has all the peace of a purged conscience.

How gloriously do these Curtains typify Christ in His personal purity and official glories, leaving one with a glowing sense of His perfection and triumph. He is indeed perfection, which will finally permeate to the ends of the earth, reminding us of the Scripture, "All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before Thee" (Psalms 22:27). The loops of blue and taches of gold bring out the thought that everything for God, and for us, is secured on the ground of Divine righteousness (gold) and heavenly grace (blue). The Curtains of Goats' Hair As we have seen in our note in Chapter 1, goats' hair garments are typical of the prophet, so these Curtains of Goats' hair, eleven in number, and two cubits longer than the fine twined linen Curtains, set forth Christ as the Prophet. Moses prophesied of Christ in his day. "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" (Deuteronomy 18:15). As the beautiful inner Curtains constituted the Tabernacle, so the Goats' Hair Curtains constituted the Tent, which speaks of that which is temporary, a wilderness provision as long as it is needed. The Tabernacle typified the universe of eternal bliss that lies ahead of every believer. Thank God, the wilderness is not forever. The extra Curtain with its extra length allowed for these to overlap the beautiful inner Curtains, which latter were only for the eyes of the priests in the Holy Place.

We often limit the idea of a prophet to one who foretells future events. The main idea of the prophet is that of a forth-teller, as well as a foreteller. The Prophet brings his hearers into God's presence as to their state before Him. How fully Christ carried this out. "Sir, I perceive that Thou art a Prophet" (John 4:19), cried out the startled woman at the well of Sychar, as in three or four brief sentences the Lord laid bare the secrets of her guilty past. It is ever so. The prophet to be effective must reach the conscience of his hearers. The prophet, whether addressing a sinful nation, as Isaiah and others did in their day, or those, who prophesy in this dispensation (Romans 12:6), must aim at the conscience to be effective. It is true that truth enters the mind through the conscience rather than through the intellect. The intellect grasping the truth without the conscience being affected becomes "knowledge [that] puffs up" (1 Corinthians 8:1). The Covering of Rams' Skins Dyed Red The word, Covering, is not used in connection with the curtains of fine twined linen. It is, however, specifically used for the rams' skins and the badgers' skins. The Curtains present Christ personally, the Coverings, qualities that marked Him when on earth. We shall see this clearly as we proceed. The first mention of the ram in connection with the Tabernacle throws light on the subject. Two rams were employed on the occasion of the consecration of Aaron and his sons. The second Ram was slain, and its blood was not only sprinkled on the Altar round about, but it was put upon the tip of the right ear, the thumb of the right, hand, the great toe of the

right foot of Aaron and his sons, claiming them in their walk and ways for God. It was called "a Ram of consecration." In this we learn that the Ram sets forth consecration, the skins dyed red, showing how far that consecration could go in the case of our Lord, even to death. This was our Lord's consecration to the will of His Father. "Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God" (Hebrews 10:7), and that led Him to the death of the cross. This then was the motive power that carried Christ from the glory into this dark world, and maintained Him in His devoted service, and supported Him, even at the moment of sorest trial in Gethsemane's garden, where His sweat was as it were great drops of blood. He cried in bitterest anguish, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt" (Matthew 26:39). His will was the same as God's will, and this carried Him through the sorest trial of all, the cross itself, where consecration was exhibited to the full. Verily, the Rams' skins were dyed red. Precious Saviour! The Covering of Badgers' Skins

There has been a good deal of inquiry as to what was meant by badgers' skins. The badger is an animal unknown in Bible lands. Whatever these skins were they were common among the children of Israel, for we read, "And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins brought them" (Exodus 35:23). The only other place where Badgers' skins are mentioned apart from this outer covering of the Tabernacle is Ezekiel 16:10, where it says, "I ... shod thee with badgers' skins," giving the idea of something coarse and durable, suitable for foot-wear. It is generally thought it may refer to the tough skin of the seal or dolphin, which animals are abundant in the Red Sea. Such skin would be very durable, and resist sun and rain. The so-called badgers' skins formed the outermost covering of the Tabernacle. Does this not typify how Christ appeared to the people of Israel? Did not Isaiah prophesy centuries before He came into the world, how the world would treat Him. "He has no form nor comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men: a Man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isaiah 53:2-3).

It is tragic to see Him "the altogether lovely One," in God's estimation as "a tender plant, and as a root out of a dry ground" (Isaiah 53:2), the one Object on earth that Heaven could look upon with perfect complacency, unrecognized by man in His true character. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." (John 1:10-11). Such is man in his fallen estate. The Boards of the Tabernacle (Read Exodus 26:15-30)

God's desire ever has been to dwell among His people. Thus far in the Tabernacle we have had Christ personally as the Mediator, and His work, typically before us. "There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a Ransom for all, to be testified in due time" (1 Timothy 2:5-6). "Christ also has once suffered for sins, the Just for the unjust, that He might bring us To GOD" (1 Peter 3:18). We need neither the Virgin Mary, blessed among women, nor the pope, nor priest, be he Roman or Anglican, to mediate for us. The believer is brought to God, and has boldness to enter the Holiest of All by the blood of Jesus.

We shall find how the lesson of the boards will tell us typically how believers are brought to God, and "builded together for an habitation of God through the Spirit" (Ephesians 2:22). If the reader will look upon the Board as representing himself, and follow the details of what happened to the

Boards, as illustrating what happened to him when converted, he will learn much of how we are blessed as believers. The Boards Standing Up The boards were made of Shittim wood, standing up. Shittim wood speaks of humanity. In the case of the blessed Lord His Humanity was spotless and sinless, else He could not have taken our place at the cross. In our case we are fallen and sinful. How then in our case can the board stand up? In other words, How can a guilty sinner stand up before a holy God? The boards were ten cubits high and a cubit and a half wide, that is over 17 feet high and 21 feet wide. They were made of Shittim wood, the coarse indestructible wood of the desert, worth very little, but exceedingly heavy. How were they to stand up on shifting sand? Alas! how many sinners seek to stand up before God on the shifting sand of good works, and self-improvement, as if man could be his own Savior. The boards were ten cubits high. Five is the number of human responsibility, ten, twice five, intensifying the thought of responsibility toward God, responsibility toward man. Now-a-days men do not like this thought, but there it is, spite of what men may think. "Every one of us shall give account of himself to God" (Romans 14:12). The Silver Sockets

If the reader will turn to Exodus 30:11-16, he will find that when Israel was numbered it was necessary to furnish a ransom for their souls, failing which plague would break out upon them. King David once numbered the people, but there is no mention of their giving a ransom. The record is, "The Lord sent a pestilence upon Israel from morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men" (2 Samuel 24:15). God cannot take account of sinful men in the flesh save in judgment. If man is to be in favor before God it must be through an accepted ransom.

All the males among the Israelites from twenty years old and upward had to bring a half shekel of silver. This contained ten gerahs in weight, as if to typify the meeting of the penalty of breaking the ten commandments, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). A half shekel of silver was worth about one shilling and two pence. However rich an Israelite was, he was not allowed to give more; however poor, he must not give less. Does this not set forth the truth that there is only one way of blessing for rich and poor, noble and debased, and that is through the atoning work of Christ upon the cross. But we think we hear someone say, If the half shekel of silver is called "atonement money," is that not like paying for salvation? We are told in the New Testament that eternal life is the gift of God, and that we are saved by faith, and that the gift of God.

It is perfectly true that salvation can not be bought by money, or by any effort of the sinner. It is indeed procured by the propitiation of Christ on the cross, and that is "not of works, lest any man should boast" (Ephesians 2:9).

Redemption could not be procured by a paltry levy of a sum a trifle more than a shilling. That small sum was simply an acknowledgment on the part of the offerer of how he stood in God’s presence, needing grace and pardon. An illustration may help. Years ago we were seeking to rent a piece of ground on which to erect a Gospel Tent. A suitable spot presented itself. On inquiry we were told it was the property of the town. We went to the Town Hall, prepared to pay £1, or even 30s. a week rent for the use of it. We found the corporation officials sympathetic, and after a little consultation they said, "We are prepared to let you have the use of the pitch for six weeks, free of rent, but as we are obliged to have some record of the transaction in our books, we must ask you for the sum

of one shilling. We blessed our good fortune, but it never occurred to us that we were paying rent, but simply making an acknowledgment. So it was with the children of Israel.

These paltry half shekels mounted to a considerable quantity of silver when every male Israelite of twenty years old and upward paid this levy. Exodus 38:25-28 informs us it amounted to 100 talents, and 1,775 shekels. The 100 talents produced 100 sockets of silver, whilst 1,775 shekels provided the silver for the hooks for the pillars, overlaying and filleting the chapiters.

Two sockets of silver were apportioned to each board, fifty boards in all. A talent of silver weighed 114 lbs., which at 5s. an ounce amounts to over £340, so that the two sockets allotted to one board would mean silver to the value of £680. The 100 sockets for the fifty boards amounted to the sum of about £34,000. Was there ever in proportion to its size a more costly foundation? Yes, indeed, if the type was very costly, it pales into utter insignificance when we think of the redemptive work of our Lord Jesus Christ, the Son of God, dying on the cross of shame for us as the righteous foundation of the believer's standing and blessing before God. No wonder we read, "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" (1 Peter 1:18-19). The type was amazingly costly; the Antitype infinitely more so. All the boards of the Tabernacle stood on costly sockets of silver, the believer stands on redemption ground. Surely the hymn writer must have had this in mind:

"Oh! joyous hour when God to me A vision gave of Calvary; My bonds were loosed, my soul unbound;

I sang upon redemption ground.

Redemption ground, the ground of peace!

Redemption ground, Oh! wondrous grace.

Here let our praise to God abound, Who saves us on REDEMPTION GROUND." The Meaning of the Two Tenons

We read, "Two tenons [margin, hands] shall there be in one board, set in order one against another" (Exodus 26:17). Is this not an illustration of the hand of FAITH laying hold of the blessing? Does it not emphasize that salvation is not of works, but by faith in the atoning sacrifice of Christ? We have the hands at work in Hebrews 6:18, where it speaks of those "who have fled for refuge to lay hold upon the hope" set before them.

Further there were two tenons, or hands, to lay hold upon two sockets of silver, the tenon and mortise of the carpenter. One tenon, or hand, and one socket would not be so stable as two tenons to the one board with two sockets, both equally taking the strain, thus giving stability and rigidity. So in the atoning work of Christ there are two great fundamental truths presented for our acceptance: The finished work of Christ on the cross. His glorious resurrection proving the acceptance of the work of redemption by God.

Faith can triumphantly and joyously say, Christ "was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith [the hands laying hold on these two great facts], we have peace with God through our Lord Jesus Christ" (Romans 4:25; Romans 5:1).

The resurrection proves that the atonement was completed to God’s full satisfaction. It is the Divine attestation to the work of salvation wrought out on the cross. What a foundation for the believer! The finished work of Christ! A risen triumphant living Saviour! No wonder the big heavy boards of the Tabernacle stood up well on such secure foundations as the twin silver sockets. No wonder that the believer can stand up before God in the value and efficacy of the work of our Lord on the cross, attested to by the triumph of the resurrection.

There were two extra corner boards coupled together by one ring resting on four sockets of silver, two for each board, thus emphasizing the thought of stability. A Scriptural illustration may help further to the understanding of the two sockets. Two disciples were wending their way back to Emmaus from Jerusalem. They had placed their hopes on Christ, and now He had been crucified, had died, and this was the third day since He had been buried. There were rumors that He was risen, but there was no convincing proof that this was so, and these two disciples were left in sore doubt and depression. Our Lord, risen from the dead, drew near to them. Their eyes were holden that they should not know Him. He inquired of their sadness. In their doubt and sadness they said, "We trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done" (Luke 24:21). Then followed a wonderful exposition of Scripture from the lips of the unknown Stranger, as He asked the question, "Ought not Christ to have suffered these things, and to enter into His glory" (Luke 24:26), which made their hearts burn within them, and caused them to constrain Him, saying, "Abide with us: for it is toward evening, and the day is far spent."

He graciously acceded to their wishes, and lo! they discovered that the Stranger, who had ravished their hearts by His matchless exposition of Scripture to their utmost joy, was none other than the risen Savior, Conqueror over sin and death and hell. The scales fell from their eyes, as they beheld the risen Christ, standing before them. Did they see the nail prints in His blessed hands, we wonder, as He broke the bread at that hallowed evening meal? For see, how unstable these disciples were when they only knew of the death of Christ. It needed the risen Christ to convince them of the value of that wondrous work upon the cross. His death acquired a far greater and fuller meaning in the light of His resurrection, as they stood with wondrous joy and delight in His very presence.

One moment He stood revealed before them, the next moment He had vanished out of their sight. But no more doubt now. The boards were secure on the two sockets of silver apiece. The hands of faith, like the two tenons laid hold with a firm grip upon the grand foundation. Thus would God assure our poor unbelieving hearts. The Boards Fitly Joined Together

We have hitherto considered each board as an individual board. We shall, however, not get a proper idea of what God had in view unless we see that the board was intended to be an integral part of the whole Tabernacle. It was never intended to remain a single board "standing up." It was intended to be put into juxtaposition with the other boards, twenty boards on the south side, twenty on the north side, two boards for the corners of the Tabernacle, six boards for the west side (Exodus 26:22-25), and four pillars with four sockets for the hanging of the vail between the Holy Place and the Holiest of All, making 100 sockets in all, necessary for their foundation.

What did this all typify? We have proceeded from the individual board to the boards "fitly joined together." What did it signify? We answer, God would have a people among whom He might dwell,

a spot where He can place His name. This was set forth typically in the Tabernacle. When we come to the New Testament we find the antitype to this. The boards were fitly joined together. We read, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are BUILT upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone" (Ephesians 2:19-20). Again, "In whom ye also are BUILDED together for an habitation of God through the Spirit" (Ephesians 2:22). Again, "Ye also, as lively stones, are BUILT up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). God has a house here on earth composed or built up of His own redeemed people, among whom He is pleased to dwell. How good it is that believers are not saved to remain as individuals, that there is a wonderful Christian fellowship, likened to a building, reared up by the Holy Spirit of God. How we should prize such fellowship. It is indeed a source of strength and encouragement when God's people get together as gathered to the Lord by the Holy Spirit. So we read of the early disciples, that "they continued steadfastly in the apostles' doctrine and FELLOWSHIP, and in breaking of bread and in prayers" (Acts 2:42). The Five Bars When the boards were placed in position, on either side of the Tabernacle were placed five horizontal bars. At the bottom of the boards there ran two bars, at the top were two bars, whilst an unusual arrangement was made for the middle bar. We read, "And the middle bar in the MIDST of the boards shall reach from end to end"* (Exodus 26:28), that is, it was grooved out of sight. Nothing could have been designed to clamp and bind more strongly together the boards. Thus a compact structure was ensured.

(*The Revised Version renders Exodus 26:28, "and the middle bar in the midst of the boards shall pass through from end to end.")

What did the four visible bars typify? We believe they set forth the gifts given by an ascended Lord to His Church. What in particular did the two bars at the bottom of the boards typify? We believe the answer is that the Church is "built upon the FOUNDATION of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone" (Ephesians 2:20). We get it in symbolic language, "And the wall of the city [the Church in Millennial administration] had twelve FOUNDATIONS, and in them the names of the twelve Apostles of the Lamb" (Revelation 21:14). How indebted we are to the Apostles and Prophets for the introduction of Christianity in this world, in their labors in forming assemblies, and in their inspired writings. The Apostle John, associating the rest of the Apostles in his statement, wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full (1 John 1:3-4). How wonderful was that fellowship, first of all their acquaintance with Christ drawing each Apostle to the other, then the passing of it on to us, drawing believers to Christ and to their fellow believers.

We must remember these Prophets were New Testament Prophets, and had a unique position in revealing the mind of God to the Christians in the days of the early Church. This is seen in the memorable Chapter on the edification, or building up, of the Church as seen in 1 Corinthians 14:29-31.

What was the meaning of the two bars at the top of the boards? We believe they set forth those wonderful gifts to the Church, Pastors and Teachers. These were given "for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:12). The evangelist does not come in here as an evangelist. His gift is with the wide world and sinners, and very blessed is his service in this way. But his converts need to be shepherded in the things of the Lord by the pastor. The word for shepherd and pastor is the same in the original. Then comes the teacher to unfold the deep things of God's word, whereby to build up the Lord's people in their faith. The pastor is like the nurse. Did not the Apostle Paul write, "We were gentle among you, even as a nurse cherishes her children" (1 Thessalonians 2:7)? The teacher is more like the schoolmaster. But what is the meaning of the long bar out of sight, the binding bar, grooved and tongued throughout the boards from end to end? What typical meaning attaches to this bar? We have no doubt that this bar typifies the Holy Spirit of God in His unseen power and influence. Without the influence of God's Holy Spirit, actively at work among the believers, there would be no cohesion, no standing together. Where that power and influence is weak or absent, there will be disunion, divisions, parties, sects. But where the Spirit of God is present in power, there the Lord's people will be found walking in peace and unity. The body of Christ was formed on the Day of Pentecost, when the Holy Spirit came to indwell each believer, binding them each first of all to Christ, the Head of the body in Heaven, and to each other on earth as members of the one body. "There is one body, and one Spirit," and we are called upon to be found "endeavoring to keep the unity of the SPIRIT in the bond of peace" (Ephesians 4:3-4). The Boards Overlaid with Gold

Finally instructions are given to overlay the boards with gold, to provide rings of gold for the bars, and overlay the bars with gold. Here as the boards typify believers, the gold cannot set forth Deity. It sets forth the Divine righteousness in which the 'believer stands before God. That this is no arbitrary interpretation is seen in the fact that Shittim wood and PURE gold set forth the Humanity and Deity of our Lord, whereas in this case, when it refers typically to believers, it is Shittim wood and gold, without the adjective pure. Further in the case of Shittim wood and PURE gold in connection with the Ark and Shewbread Table, the instructions for the overlaying of the Shittim wood with pure gold follow immediately, whereas in the present case the instructions for the making of the boards of Shittim wood begin in Exodus 26:15, and not till verse 29 is reached are instructions given for the overlaying of the boards with gold. Between these two points, fourteen verses in all, the instructions as to the silver sockets (redemption) are given. Does this not convey the thought that the believer enters into the knowledge of the forgiveness of sins (silver) first, and that righteousness (gold), with which justification is connected so very manifestly, is entered into as the full meaning of the death of Christ is grasped? At the same time, let it be clearly stated, the moment the sinner believes he gets forgiveness of sins, justification, the righteousness of God upon Him, at one and the same moment, even when he puts his faith in the Lord Jesus as Savior. But whilst this is so, we go a step at a time in our understanding and appreciation of these things.

Young believer, look at those upright boards, and see in type what God would have you to know and enjoy. They then stand ten cubits high, speaking of responsibility to God, but they stand in silver sockets (redemption); the two tenons, or hands, grasping the foundation firmly, in other words, salvation is by faith alone; they are covered with gold (Divine righteousness, the answer to the atoning death of our Lord), typifying the justification the believer receives the moment he believes on the Lord Jesus Christ in simple faith as his Savior and Lord. So we read of "the righteousness of God, which is by faith of Jesus Christ unto all, and UPON [typically boards covered by gold] all them that believe" (Romans 3:22). "Christ Jesus, who of God is made unto us

... RIGHTEOUSNESS" (1 Corinthians 1:30).

We remember the case of an English nobleman, who had been converted out and out. He read the word of God with great eagerness. One winter's day amid the snows of Canada, riding at the head of his troops, the verse came to his mind, "Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto Thee" (Psalms 71:19). This Scripture came in great power to his soul. He exclaimed to himself with great joy, "Then I am as high as God's righteousness."

If Christ is our righteousness as believers, can we better that? Nay, the convert of yesterday is as righteous in God's sight as the Apostle Paul in the glory. The youngest believer has this gift in all its fullness, the maturest saint cannot have it in larger measure. Rejoice, young believer, God's righteousness is upon you in virtue of Christ's work of redemption on the cross. In human law courts it is impossible in strict justice to justify the guilty. But such is the efficacy of the work of Christ on the cross, so thoroughly has He taken our place of judgment there, that God is able to justify the UNGODLY. We read, "To him that works not, but believes on Him that justifies the UNGODLY, his faith is counted for righteousness" (Romans 4:5). The fact of God's righteousness being upon the believing sinner is portrayed in parabolic language in Luke 15, where we read that when the prodigal returned to the father in his rags and misery, the Father cried out in the gladness of his heart, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat and be merry" (Luke 15:22-23). The righteousness of God by faith of Jesus Christ UPON all believers is surely "the best robe."

Justification is the believer being seen in the presence of God blameless, as if he had never sinned at all. Reader, do you rejoice in this marvelous blessing? Nothing less that this would suit God's presence and pleasure. The Vail and the Hanging for the Door of the Tent (Read Exodus 26:31-37)

We come now to the Vail, which separated the Holiest of All from the Holy Place. It typified Christ. It was made of blue, and purple and scarlet, and fine twined linen of cunning work, with cherubims worked upon it. We need not dwell on the meaning of these colors, as we have already considered them in connection with the Curtains of the Tabernacle. But we may notice a difference in the order in which the items are presented, in that here the blue came first, and the fine twined linen came last with an added description of "cunning work." The blue coming first emphasized the fact that Christ is the Heavenly One, leading His people into Heavenly things, whilst the fine twined linen spoke of the spotless humanity of our Lord, "the cunning work," that all the details and minutia of that life will only afford the reverent believer delight and pleasure. The cherubims worked on the Vail signify that all judgment is committed to the Son, who will carry out righteous judgment, and also that judgment is past for the believer, because Christ has borne the penalty of sin fully. When judgment is carried out the saints of God will rejoice. This is seen when the great whore, apostate Christendom, is judged, as seen in Revelation 19:2-4. The smoke of her torment rises up forever and ever, and we find the four and twenty elders, symbolizing the saints, who have part in the first resurrection, worshipping and saying, "Amen; Alleluia." It is only those, who are in glory past all judgment on the ground of the atoning work of Christ, who can enter rightly into such solemn scenes. The Vail was hung upon four pillars of Shittim wood overlaid with gold. Four

speaks of what is universal. God has in mind the blessing of all, who will come through Christ. The hooks of the pillars were of gold, and the sockets of silver, thus showing that it is only on the ground of redemption (silver), and righteousness (gold) that God can have to do with men.

Hebrews 10:19-22, tells us most beautifully what the Vail symbolized. "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the Veil, that is to say, His flesh: and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The High Priest could only go into the Holiest of All with much solemnity on the Great Day of Atonement. He went in with the blood of bulls and goats, which could never put away sin, for his action was only typical. That being so the Vail remained. No footfall was heard in the Holiest of All for another full year, till the Day of Atonement came round, and the same ritual was gone through, and the Vail still remained up. "Into the second [the Holiest of All] went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest of All was not yet made manifest, while as the first Tabernacle was yet standing" (Hebrews 9:7-8). But in the Antitype, Christ is both Sacrifice and offering Priest. Though He could not be a priest on earth, because He did not belong to the tribe of Levi, yet He performed a priestly act when He laid down His life on the cross as a Sacrifice for sin. It must have been a moment of all moments when He cried with a loud voice, "It Is finished," the wonderful, amazing work of atonement, the only hope of the world’s redemption, completed. Even very nature gave witness at that moment, for the earth did quake and the rocks were rent, the very forces of the material world were convulsed, and above all and beyond all The vail was rent from the top to the bottom, from God’s side, by God’s hand. What a testimony that the day of shadows was over, the day of "good things to come" had arrived. Only the High Priest could enter into the Holiest of All, and that only once a year. To-day believers have boldness of access at all times. The Hanging for the Door of the Tent The hanging for the Door of the Tent was of blue, and purple, and scarlet and fine twined linen, wrought with needlework. There is no need to comment on these as they have been already explained. But there is one omission worthy of careful notice. There were cherubims on the Vail between the Holiest of All and the Holy Place, but on the Door of the Tent there were no cherubims worked. By this omission God would testify that He approached man in pure sovereign grace. No cherubims, speaking of justice and judgment, were visible to the outside to affright the timid seeker after God.

"No curse of law, in Thee was sovereign grace, And now what glory in Thine unveiled face!

Thou didst attract the wretched and the weak, Thy joy the wand’rers and the lost to seek."

It is when God’s long-suffering will have drawn to a close, that judgment will have its course, and all God’s people will worship Him, because of the righteousness of His ways in judgment. But meanwhile the attitude of God to man is one of purest grace.

Five pillars supported the hanging, the pillars were of Shittim wood covered with gold, hooks were of gold, the sockets of brass. This hanging spoke of man going in to God, it was the entrance for the priests as they entered upon their Sanctuary service. Five speaks of responsibility being met through the sacrifice of our Lord (the sockets of brass), and in consonance with righteousness (gold hooks). The Brazen Altar (Read Exodus 27:1-8)

We step outside now, and find ourselves in the Court that enclosed the Tabernacle. Passing through the entrance of the Court from the outside, the first thing that met the gaze was the Brazen Altar. It was an arresting figure. A comparison between the measurement of the Ark and the Brazen Altar is interesting. THE ARK - THE BRAZEN ALTAR.

2.5 cubits long - 5 cubits long 1.5 cubits broad - 5 cubits broad 1.5 cubits high - 3 cubits high

It will be seen that the Brazen Altar was much larger than the Ark, and twice its height. God would impress upon men the necessity of atonement, if He has to do with sinful men in blessing. Would that this lesson were burned more deeply in every heart.

Unlike the Ark and Table of Shewbread, which were made of Shittim wood covered with pure gold, the Brazen Altar was made of Shittim wood, covered with brass. Brass, or more correctly copper, is the most fire-resisting of all the metals. The ancients had some process for hardening copper to a very high degree, the secret of which is unknown to-day. Brass (or copper) sets forth the fierceness of God's wrath against sin. "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 has afflicted Me in THE DAY OF HIS FIERCE ANGER" (Lamentations 1:12). As another has said,

Gold is the righteousness of God for drawing near where God is; brass, the righteousness of God for dealing with man's evil where man is." The Brazen Altar was the place where the sacrifices were offered, the Burnt Offerings and Peace Offerings. The hands of the offerer were placed on the head of the Sacrifice, and the Sacrifice killed by the offerer, and its blood sprinkled by the priests upon the Altar. The size of the Brazen Altar was arresting, as if God would make it very plain that there can be no approach to Him save through an atoning sacrifice. "Without shedding of blood is No remission" (Hebrews 9:22). Further, the Brazen Altar was foursquare, setting forth that the Gospel message is for the whole world, north, south, east, west, for Jew and Gentile, to white, red, copper and black skins; to princes and beggars; to learned and ignorant; to religious and irreligious, to rich and poor; to young and old. So our Lord's instructions were, "Go ye into ALL the world, and preach the Gospel to EVERY creature" (Mark 16:15). The four horns upon the Altar, made of Shittim wood covered by brass, symbolize the strength of the Altar. It is as if God would assure the heart of the one, who seeks to get right with Him. We remember how Joab, fearing the result of his treachery to King Solomon, fled unto the Tabernacle of the LORD, and caught hold on the horns of the Altar" (1 Kings 2:28). He thought he had got to a safe asylum, but He did not come with sacrifice and blood, and the Altar was against him, and he died. The pans, shovels, basins, flesh-hooks, firepans pertaining to the Brazen Altar, were all made of brass, typically showing that God will not allow us to get away from the thoughts of His holiness, His righteousness, His claims. These are met only by what the sacrifice on the Altar typifies. A grate of network of brass was made, which fastened to four rings in the four corners of the Altar, was so placed, that the net should be held securely in the midst of the Altar. There was thus to be no escape for the victim. Right in the heart of the Altar the sacrifice was securely placed, there to be consumed by the fire.

We remember when Abraham was bidden by God to sacrifice his son upon the altar on Mount Moriah, that just as the knife was held aloft to descend quickly to do its deadly work, God graciously held back Abraham's hand, and told him there was a ram caught in the thicket by its horns, which he could slay instead of Isaac. But when our Lord was placed upon the cross, there was no substitute for Him, no escape from the ordeal of the cross. In the garden of Gethsemane

the Lord Jesus cried out in bitterest anguish of soul, sweat like drops of blood falling to the ground, "O My Father, if it be possible, let this cup pass from Me" (Matthew 26:39), but there was no escape for Him, if atonement were to be made, which none but He could accomplish. He alone could do the mighty work. In His perfection He would add, "Nevertheless not as I will, but as Thou wilt." The network of brass was indeed a reality. A striking attestation to all this is found in Numbers 16. When Korah, Dathan and Abiram rebelled against the priesthood, Moses instructed the rebels and Aaron his brother, to take their censers, and incense and fire, and come before the Door of the Tabernacle of the congregation. God soon answered their presumption by causing a new thing to happen, the earth opened her mouth and swallowed the rebels alive. Fire came from the Lord and consumed the two hundred and fifty men, who had offered incense. Moses then said to Eleazar, "Take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the Altar; for they offered them before the LORD, therefore they are hallowed; and they shall be a sign unto the children of Israel" (Numbers 16:37-38). The censers beaten into broad plates, placed as a covering on the Altar, were ever the solemn sign that God could only be approached in the way of His own ordering. There are multitudes to-day, who perish "in the gainsaying of Core [Korah] (Jude 1:11). Think of the Seventh Day Adventists, Millennial Dawnists, Jehovah's Witnesses, Christian Scientists, Christadelphians, and the like, who are traveling on this deluded path with its terrible end of eternal punishment. Think of those, who teach the Mohammedan notion that death in battle saves.

Look at those censers, beaten into broad plates for a covering of the Brazen Altar, and think of the end of the men who dared to come into God's presence other than by His appointed way. Let their be no weakening of the truth of the absolute necessity for the one and only Sacrifice, that has sufficed for the meeting of God's claims.

Finally, staves of Shittim wood, overlaid with brass, remind us of the wilderness character of this present time. Thank God, the wilderness is not forever. The Father's house lies invitingly before each believer on the Lord Jesus Christ. The Court of the Tabernacle (Read Exodus 27:9-19) The number five and its multiples in a specially striking way are stamped upon the Court of the Tabernacle. The fine linen hangings were five cubits high, their length southward one hundred cubits, and their pillars twenty: their length northward one hundred cubits and their pillars twenty: their breadth westward fifty cubits and their pillars ten. So there was between each pillar a square of linen, measuring five cubits by five.

These squares of fine linen set forth what the life of our Lord was in all its purity and holiness. The pillars filleted with silver, with hooks of silver and sockets of brass typify, that unless the claims of God's holiness had been met at the cross, there would have been no presentation of the wonderful life of our Lord in testimony in this world. "This is He that came by water and blood, even Jesus Christ, not by water only, but by water and BLOOD" (1 John 5:6). The total length of the hanging is significant:

100 cubits northward 100 cubits southward 50 cubits westward 30 cubits eastward 280 cubits in all

This, you may remember, was the length of the beautiful inner curtains, which were only for the eyes of the priests. The hanging of pure linen emphasizes to the whole camp the testimony of the purity of our Lord's life. There was thus no discrepancy between His outward life and inward life.

When He was asked, "Who art Thou?" He could reply, "Even the Same that I said unto you from the beginning" (John 8:25). What is the difference between the Badgers' Skins Covering and the Hanging of pure white linen? The answer is, that the former is what unbelieving man saw in His life; the latter, the purity in which He presented Himself to the world. Man saw "no beauty that they should desire Him." Surely His unique manhood should have arrested their attention. "Never man spake like this Man" (John 7:46), testified the officers of the Chief Priests and Pharisees, who had been sent to take Him, but who were disarmed by His testimony, and returned empty-handed. The people wondered at the gracious words which proceeded out of His mouth" (Luke 4:22). Alas! that men generally refused this wonderful testimony. The Gate of the Court The fifty cubits of the hanging with its ten pillars were apportioned in the following order:

15 cubits and 3 pillars 20 cubits and 4 pillars

15 cubits 50 cubits and 10 pillars

We notice again the multiplies of five that obtain so strikingly. The four pillars allowed for the Gate of the Court are interesting, as setting forth that its Entrance was for the whole world, not for one nation, or one family, the priests, but for the wide world, wherever man is found. The Hanging of the Gate of the Court was more than the fine twined linen, it was "wrought with needlework," and had blue and scarlet and purple. We already have seen what this signifies. The Door of the Court is typical of Christ, who said "I am THE DOOR" (John 10:9). "I am THE WAY" (John 14:6). "There is one God, and ONE MEDIATOR between God and men, the Man, Christ Jesus" (1 Timothy 2:5). "There is NONE OTHER NAME under heaven, given among men, whereby we must be saved" (Acts 4:12). "No man comes unto the Father, but by Me" (John 14:6), are His own words. Not through tears, prayers, strivings, feelings or making the supreme sacrifice on the battlefield, but through CHRIST ALONE, and in virtue of His atoning death upon the cross.

Five and its multiplies speak of responsibility being met, for the pillars that supported the Hanging of fine linen were socketed in brass, speaking of the atoning death of our Lord. The blue, purple and scarlet speak of His personal and official glories. No cherubims were worked on the Gate of the Court. No threat, no judgment marked the Entrance. Pure sovereign grace alone is presented in the typical meaning of this beautiful Gate.

There was only ONE Entrance for all; only ONE Entrance into the Holy Place for the priests; only ONE Entrance into the Holiest of All for the High Priest. The Pins and Cords

If the white linen of the Court sets forth Christ primarily in His spotless life of testimony, in a secondary way it tells the believer that he should be a testimony to Christ in this world. Alas! how many of us break down in our everyday life, and forget that righteousness is not measured by paying twenty shillings in the pound, but in acting towards others in the grace in which we have been set up by God. In this secondary connection the pins and cords set forth that we cannot testify in our own strength. Just as the pillars were held up by a power outside themselves, so the believer can only be upheld in testimony in the power of God's Holy Spirit. The Garments of Glory and Beauty (Read Exodus 28:1-39) So far in our studies we have been traveling from the inside to the outside, from the Ark in the Holiest of All to the Court of the Tabernacle. God came out to man in the person of His beloved Son, man goes in to God through Christ as the High Priest of our profession. We are bidden to "consider the Apostle and High Priest of our profession, Christ

Jesus" (Hebrews 3:1). We begin now to consider how man goes in to God as a worshipper. An enquirer at this stage may ask why no mention has been made of the Golden Altar in the Holy Place, and the Brazen Laver in the Court of the Tabernacle. It looks like an omission. But as we have already pointed out the reason is very beautiful. What the infidel would joyfully point out as a mistake in a fallible book, the spiritual mind can see as the plain marks of inspiration in an infallible Book. The answer is this, Until the High Priest is in His place for the believer, there can be no going in to God. The Brazen Laver had to do with the priests washing their hands and feet from defilement in the water of the Brazen Laver, so as to be clean in their Sanctuary Service. The Golden Altar was where the priests burned incense unto the Lord, typifying the worship and intercession of God's people. So now our attention will be concentrated on Aaron as a type of the Lord Jesus, as the true High Priest.

"HOLY GARMENTS ... FOR GLORY AND BEAUTY "

We have now to consider the garments of glory and beauty worn by Aaron. Christ is called "A great High Priest" (Hebrews 4:14). Aaron was never so called. The Antitype far surpasses the type. Whilst Aaron is a remarkable type of Christ, he stands in vivid contrast to Him in certain ways. It is anticipating, but it would be well to point out how Aaron stands in contrast to our Lord. The fact is, that God had to take account of Aaron's real condition. He was a man, sinful and failing, though a High Priest. On the great day of the Consecration of Aaron and his Sons, a Sin Offering was necessary for himself and his sons. That could not be typical of our Lord, for He needed no Sin Offering. He was Himself the Sin Offering on the cross for us, which He could never have been had He needed a Savior for Himself.

Again on the Great Day of Atonement Aaron went in twice into the Holiest of All to sprinkle the blood of the Sin Offering upon and before the Mercy Seat, first for himself, and then for the people. His first entrance for himself could not typify our Lord, for He never needed a Sin Offering for Himself. But when Aaron went in the second time to offer for the sins of the people, he was clearly a type of our Lord, for "neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us" (Hebrews 9:12).

Again, Aaron and his sons had to wash their hands and feet in the water of the Brazen Laver to remove the defilement that was upon them before they entered the Holy Place to carry out their Service. Though Aaron was cleansed and forgiven through the precious blood (typically), yet he was capable of contracting defilement, and needed cleansing by water. In this he is most clearly not a type of our Lord, but stands in contrast to Him, who never was defiled as He passed through a defiling scene.

Bearing such contrasts in mind, we shall see that Aaron is in many ways a beautiful type of our Lord. The expression High Priest implies priests. The character of our Lord as High Priest determines the believers' position and portion as priests. Exodus 28 devotes no less than thirty-nine verses, descriptive of the High Priest's garments of glory and beauty, and only four verses descriptive of the garments of the priests. Does this not teach us a lesson of very prime importance? To get a proper understanding of our place and portion as priests, that is as worshippers, it is a first necessity that we understand the Person, place and portion of our great High Priest. Once we understand somewhat His place and portion, we can more easily understand our own. Our place and portion take their character from His.

Let us now examine in detail the garments of the High Priest. They were The Breast Plate. The Ephod. The Robe. The Broidered Coat. The Miter. The Girdle. The Plate of pure gold with "Holiness to the Lord" engraved upon it. To these were added the garments of the priests, which were

Coats.

Girdles.

Bonnets.

Linen Breeches for Aaron and his Sons. As we examine the typical meaning of these various articles of dress, let us remember that God Himself designed them, and that wise-hearted men were raised up of God to help in the work of producing them. Bezaleel was specially called to be the leader and director of this work. God "filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship" (Exodus 35:31, et seq). How wonderful that God should inspire the execution of these garments as well as Himself planning them. Surely they must have very special lessons for us. THE EPHOD The word, Ephod, is a pure Hebrew word, meaning to "put on," and in this connection has acquired a technical meaning, and stands in the Scriptures characteristically for the priestly garment. "Did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine Altar, to burn incense, to wear an ephod before Me?" (1 Samuel 2:28).

"And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work." This list is striking in one particular. Gold is mentioned for the first time in addition to blue and purple and scarlet, which we saw were the colors on the innermost Curtain. Never before do we read of gold, as being part of any garment or hanging. Why then is gold mentioned?

Gold, as the golden wire-thread sparkled on the dress of the High Priest, would remind us that Christ takes His place righteously (gold, Divine righteousness) as our great High Priest. His High Priesthood is founded on His redemptive work, truly a firm foundation. Understanding this there is rest of heart and conscience in the knowledge that our relationship with our Lord has for its basis and foundation the glorious work of righteousness He accomplished on the cross for our salvation.

Blue speaks of the Heavenly character of our Lord’s Manhood. He did not become Man till born of the Virgin Mary at Bethlehem. Yet He could say of Himself, "No man has ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven" (John 3:13). "The second Man is the Lord from heaven" (1 Corinthians 15:47).

Purple sets forth our Lord’s glory as the Son of Man with widest dominion, as King of kings and Lord of lords, the true world Emperor.

Scarlet sets forth our Lord’s glory as the King of Israel, as the Messiah of His earthly people.

Fine twined linen sets forth our Lord’s spotless life. "With cunning work" brings before the delighted affections of the renewed mind all the beautiful details of that life of all lives. So we read, "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26). The Curious Girdle of the Ephod This was made

of the same material as the ephod. There is no need to repeat what we said of the colors in their typical teaching, as we have just pointed these out. But we must say a little as to the girdle itself. "Curious girdle" is an expression only used in connection with the ephod of the High Priest, and signifies devised work. It stands as a symbol of service. For instance, our blessed Lord after the Passover Supper was ended, "took a towel, and girded Himself. After that He pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded" (John 13:4-5). Again we read, "Blessed are those servants, whom the Lord when He comes shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37).

How touching it is to know that the Lord on high is constantly serving His people. He serves us, but most emphatically He is not our Servant, for a servant is bidden to do this or that at the command of the master. If I were bidden to the King's table, and he graciously with his own hand brought me a cup of tea, he would be serving me, but he would be very surprised, if he were told, that I had said he was my servant. The Lord's service for us is voluntary, and dictated by the love of His heart, and is showered upon His people. He serves us as the Captain of our salvation, leading us to glory; as our High Priest in connection with our infirmities and weaknesses; as our Advocate, even when a believer occasions by an act of sin the sorrowful yet faithful exercise of that office. The "Curious girdle" is typical of the service our blessed Lord renders His own. How we adore such a Savior and render to Him our heartfelt thanks. The Shoulder Plates

These are not mentioned separately in verse 4, where we have the different articles of the High Priest's garments enumerated. They were evidently part of the ephod, and linked on with the breastplate to which they were firmly attached by wreathen chains of gold.

Two onyx stones were engraved with the names of the children of Israel, six names on one stone and six on the other. These two onyx stones were then set in ouches, or sockets, of gold, and put upon the shoulders of the ephod, Aaron thus bearing their names before the Lord for a memorial. What typical meaning has this for us in this dispensation? In Scripture the shoulder is the place of power. We read, "Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder" (Isaiah 9:6). One shoulder suffices for the government of the world, but when it is a question of Christ maintaining His people in the presence of God, we have two shoulders mentioned. Thus God would teach us how the Lord Jesus in all His ascended power is able to maintain each one of His own in the presence of God. "Christ is ... entered ... into Heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

We get the same thought in the parable of the Shepherd finding the lost sheep. When the Good Shepherd, symbolical of our Lord, was successful in his search, we read, "And when he has found it, he lays it on his shoulders, rejoicing (Luke 15:5). We, believers are well cared for indeed. The Breastplate of Judgment But this is not all. If the shoulder plates set forth the Lord's tower exercised on our behalf, so the breastplate sets forth His affection for His own. It was made of the same materials as the ephod, emphasizing afresh the personal and official glories of our Lord. In this breastplate were settings of four rows of precious stones, three in each row, having engraved upon them the names of the twelve children of Israel. What the special meaning of each stone is, we are not competent to say. That they have a special significance we doubt not. A celebrated lapidary, an expert in precious stones, gave it as his considered opinion that the order in which

these gems were chosen and arranged was beyond human skill, that it could only have been done by Divine arrangement:

Each precious stone had its particular character in color, density, powers of refraction and the like, so that each precious stone was different from the others. Even so God takes account of the different ways that Divine character is produced in believers. God surely is not the Author of a mass production of articles that do not vary in the slightest degree. It is said in nature that not two blades of grass are alike, and one never sees two faces exactly alike in every particular. So doubtless it is so in the realm of grace. The symbolic City in Revelation 21, the church symbolized in its administrative display in the millennial reign of Christ, had twelve precious stones in its foundation. As we read our New Testaments we are conscious of the difference between Paul and Peter and John and other servants of Christ. They shine on earth each in his own characteristic, reflecting the life of Christ in them in their earthly circumstances. Shall they cease to shine as "one star differs from another star in glory"? (1 Corinthians 15:41). We think not. But this much is plain. These precious stones, gleaming in the breastplate of the High Priest, typify our great High Priest, the Lord Jesus Christ, representing and maintaining His own in deepest affection in the presence of God. We are not lost in a crowd. We are not lumped together in a vague generality. We are each of us, individually known, cared for, ministered to, upheld, represented in all the strength of Divine love in the presence of God.

Further, rings of gold were attached to the two ends of the breastplate, and two rings were attached to the ephod, and rings were bound to rings by a lace, or riband of blue. Thus securely attached to the person of the High Priest were these precious stones. In the shoulder plates the onyx stones were set in ouches, or sockets, of gold. In the breastplate the precious stones were set in gold in their inclosing or fillings. Thus securely were the shoulder plates attached to the ephod, as also was the breastplate. With such wealth of detail would the Spirit of God emphasize the glorious truth of how Divine love and Divine power are united in the security of the believer, and their maintenance before God in Divine favor. Our Lord plainly said, "My sheep hear My Voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish" (John 10:27-28). Eternal life could not be given, if it could be lost. Interpose the fraction of a second, or the breadth of a hair, in interruption of eternal life, and it could not be eternal. And "never perish" means, not to perish for one moment, not to perish forever. The reader will pardon the writer, if he gives an incident, connected with this subject, very dear to him. It was told him as a child by his sainted mother. Many years ago Charles Stanley, a gifted preacher of commanding and attractive personal appearance, stood up to preach in a large North of England city. The grandfather of the writer borrowed a chair from a near-by shop for the preacher to stand upon. Soon a large crowd assembled. As the preacher proceeded he used as a happy illustration of the security of the believer in Christ, the subject we have in hand. He spoke of the believers thus:

"As jewels on His breast Jesus does ever bear."

He was speaking in a district where the doctrine was rife that a believer may be saved to-day and lost to-morrow, saved almost up to the very gate of Heaven, and yet lost at the finish. Mr. Stanley used the striking expression, "Thank God, He has no hook-and-eye believers, hooked on to-day and hooked off to-morrow." Expatiating on this happy theme that Aaron’s breastplate spoke of Christ’s unchanging love for His own; that the rings of gold set forth Divine righteousness; that the

riband, or lace, of blue set forth heavenly grace, he stressed the absolute security of the believer. My mother often told me how she heard the subdued comments of warm approval on the part of the audience.

Then the precious stones, whether on the shoulder plates, or breastplate, were engraved. God said of Zion, "Behold, I have graven thee upon the palms of My hands: thy walls are continually before Me" (Isaiah 49:16). Engraving signifies something indelible, inerasible, enduring. How touchingly these engraved stones speak to us of the deep and abiding place believers have in the heart of Christ.

"Nothing can the ransomed sever, Naught divide them from the Lord." The Urim and Thummim The names, Urim and Thummim, are pure Hebrew words, meaning Lights and Perfection. For some wise reason the details of how they were placed in the breastplate, and how they worked are not given. Speculation as to this would serve no good purpose. They were put in "the breast plate of judgment," the breastplate evidently acquiring this title because of the Urim and Thummim. Judgment here does not mean condemnation, but discernment and guidance. We speak in everyday speech of a man of sound judgment, that is, of one able to give wise counsel. Psalms 119:66 says, "Teach me good judgment and knowledge: for I have believed Thy commandments."

We learn from other Scriptures of its use. For instance, when God was giving instructions to Moses as to his successor, Joshua, He said, "He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord" (Numbers 27:21). Again we read, "And of Levi He said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah" (Deuteronomy 33:8). Evidently by some means or other in times of stress and national perplexity, inquiries could be made of the Urim and Thummim by the High Priest, and answers given by God Himself. So we see three things come out clearly in regard to the breastplate: The Shoulder Plates spoke of POWER. The Breastplate spoke of LOVE. The Urim and Thummim spoke of WISDOM. This is a perfect combination. We may have love and not power. For instance, a mother has love, as she bends in tender solicitude over her dying child, but she has not power to save its life. A rich man may have love and power, and yet lack wisdom, when he gives his loved child every luxury that money can buy, indulging him in every whim and fancy, till for lack of wisdom he has completely ruined the child for life. But when wisdom, love and power are all united, as they are in the case of our blessed Lord in relation to His people, we have altogether a perfect result. May we rejoice continually in the sense of this. The Robe of the Ephod The Robe of the Ephod was all of blue, typical of the Heavenly character of our great High Priest. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Hebrews 4:14). "Christ is not entered into the Holy Places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). How happy we are to be thus represented. On the hem of this garment were placed pomegranates of blue, and of purple, and of scarlet, and bells of gold, a pomegranate and a bell alternately. The pomegranates spoke of fruitfulness, the bells of testimony. The colors on the pomegranates spoke of the personal and official glories of the Lord Jesus Christ. The bells of gold spoke of Divine righteousness.

How happy to see that our Lord’s fruitfulness (pomegranates) to God was equal to His testimony (bells) for God. With us things are often unbalanced. Our walk and our talk often do not match. The walk should give power to the talk. The talk should be the product, as it is indeed part, of the walk.

Note in verse 33 of our Chapter the pomegranates come first in order, then the bells are mentioned. In the next verse the bell comes first, and then the pomegranate. Why this difference? In life the fruitfulness must be first, before there can be true testimony. Those who testify apart from practicing what they teach are like sounding brass and tinkling cymbal. In the case of our blessed Lord all was perfect and balanced. In the next verse, as we have said, we find the order reversed. It stands in connection with Aaron going into the Holy Place, and his coming out. When our Lord went into heaven, it was as sounding the glorious news (bells) of atonement, completed to God’s entire satisfaction, the news of a rent vail, and a glorious resurrection. Then followed the fruits (pomegranates), typifying the consequence of our Lord going in to the presence of God in the outpouring of the Holy Spirit, seen in its blessed consequences from the wonderful day of Pentecost to this present time. The Plate of Pure Gold on the Miter. This striking ornament had engraven upon it the words "HOLINESS TO THE LORD," and was bound on a blue lace on the forefront of the High Priest’s Miter. "And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord" (verse 38). Everything offered to God must be altogether holy. But with believers, spite of their assured relationship before God on the ground of the atoning work of Christ, there are alas! imperfections and shortcomings. How then can the believer’s offerings to God in worship be accepted? The golden plate fixed in its prominent place ever testified in the presence of God to righteousness being fully accomplished, meeting even the imperfections and shortcomings of the believers’ approach to God, taking them out of the way as before God, so that nothing may be left but what is of the Holy Spirit of God, even that which is "HOLINESS TO THE LORD." Blessed and cheering type, encouraging the believer to come into God’s holy presence with boldness. "Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:21-22). The Embroidered Coat of Fine Linen This innermost garment speaks of the utter perfection of the life and walk of our adorable Lord and Savior. It is significant that on the Great Day of Atonement the High Priest did not wear his garments of glory and beauty, but this coat of fine linen. Our Lord went to the cross, not in His claims to universal dominion, nor of His kingship over the Jews, but in the perfection of His life, so that death having no claim upon Him, He was able to lay down His life as an atoning sacrifice for sin, and for our eternal blessing. The Garments for Aaron’s Sons

Coats, girdles and bonnets were made for Aaron’s sons, and also "linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach" (verse 42). These were put upon Aaron as well as his sons. He could not be a type of Christ in this. Blessed be God, there was no nakedness that needed to be covered in Him. He was absolute perfection. But in the case of Aaron and his sons this careful provision shows that we have to do with a holy God. There must be no presumption in His holy presence. The Consecration of Aaron and His Sons (Read Exodus 29:1-37)

First of all the materials necessary for consecration are enumerated. There were one young bullock, two rams without blemish, unleavened bread, cakes unleavened tempered with oil, and wafers unleavened anointed with oil. All these speak of Christ in one way or another. It is because of what Christ is and what He has done, that the believer is what he is. All depends on Christ.

Aaron and His Sons Washed with Water

What is the significance of being washed by water? As we shall see in a later Chapter the priests continually washed their hands and feet at the Brazen Laver, but this was a case of the has, washing all over ceremonially. This was done at their consecration, never to be repeated.. Evidently Hebrews 10:22 refers to the consecration of the priests, telling us how the type applies to Christians of this dispensation. "Having our hearts sprinkled from an evil conscience [typically, the blood of the Sin Offering], and our bodies washed with pure water [typically, Aaron and his sons washed all over ceremonially]." That both blood and water are cleansing agencies, and both connected with the death of Christ, is evident from John 19:34; "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water." Whilst actual blood and water flowed from the side of the dead Christ, it is evident they have a symbolic meaning, for we read in 1 John 5:6, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood." And again, "There are three that bear witness in earth, the Spirit, and the water, and the blood" (1 John 5:8).

We know that the blood of Christ is for cleansing for we have the Scripture, "The blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7). To keep things clearly in our minds, we may call this judicial cleansing, clearing the believer from the penalty of sin once and for all; whereas cleansing by water is for moral cleansing, the believer being freed from the defilement of sin, and it answers to the new birth by the operation of the Holy Spirit. The blood is for judicial cleansing. The water is for moral cleansing. The blood cleanses from the penalty of sin. The water cleanses from the defilement of sin. The blood is connected with righteousness and our standing before God. The water is connected with holiness and state. The blood is connected with Christ’s atoning death alone. The water is connected with the Holy Spirit’s operation. Let these statements be well considered.

Now to prove our statement that water has to do with new birth, without which none of us can enter the kingdom of Heaven, we read, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (John 3:5-6). But says some reader, Does this not mean the rite of baptism? Most assuredly not, and we will give our reasons for this answer. (1) It could not be Christian baptism for the simple reason that when our Lord spoke, Christian baptism was not known. The only baptism then was that of John, the Baptist. Christian baptism was not known till after Christ had died, for believers are baptized unto the death of Christ. John’s baptism was "the baptism of repentance to all the people of Israel" (Acts 13:24). (2) Our Lord spoke of being "born of water and of the Spirit." Christian baptism speaks of death. "Buried with Him by baptism into death" (Romans 6:4). Birth is life at the beginning of existence; death means burial at the end of life. Our Lord spoke of being born again. He said to Nicodemus, "Ye must be born again" (John 3:7). Baptism speaks of death. Get it clear in your mind that "being born of water and of the Spirit," does not remotely allude to Christian baptism. It is a frightful travesty of the truth to mistake the water of regeneration (life) for

the water of baptism (death and burial). To make out that the rite of baptism makes unconscious infants children of God, and inheritors of the kingdom of God, is a popish figment, designed to put tremendous power into the hands of an arrogant priesthood. Baptism as a mere rite never did anything vital for anyone. If it did, then all baptized infants would grow up to be true born-again Christians, and alas! we know this is not the case. Infants become Christians, when, coming to years of responsibility, they repent of their sins, and trust the Lord Jesus as their Savior, and in no other way.

Ephesians 5:25-26 throws great light on the meaning of water as a cleansing agent. We read, "Christ also loved the Church, and gave Himself for it; that He might sanctify it, and cleanse it with the washing of water BY THE WORD." Though the simile is changed from "water" to "seed," we find the same thought in connection with 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD." "Of His own will begat He us with THE WORD OF TRUTH" (James 1:18). A seed has life in it, and produces life. But you may ask how can water mean the new birth? Do you not remember the very pregnant statement of our Lord, we have just quoted, ” That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6)? This means that the flesh, the evil nature that pertains to all of Adam’s race, cannot produce anything but flesh, that which is entirely obnoxious to God. How then can there be anything pleasing to God? There must be a birth of the Holy Spirit, "that which is born of the Spirit is spirit." This means that for moral cleansing there must be a new nature. Think this over, and you will be convinced of the truth of it. An illustration may help. A traveler in Italy got belated one evening, and had to find a lodging for the night up among the mountains. He got accommodation in a humble cottage. The room assigned to him had a very filthy floor. The traveler was about to ask the woman of the house to clean the floor, when he noticed it was a mud floor. Hot water, soap and scrubbing applied to the mud floor would only have made more mud. "That which is born of the flesh is flesh." You cannot alter the nature of anything by outside means.

What then was the alternative? How could the traveler get a clean floor? The only way to accomplish this would be to get a NEW floor, made of materials capable of being kept clean. So the flesh cannot be improved, not even in Nicodemus, a ruler of the Jews. A NEW floor is necessary, in other words a NEW life is necessary, and that is brought about by the word of God acting on the individual in the power of the Spirit of God, producing NEW birth. "BORN of water and of the Spirit," predicates a NEW life by the agency of water (the word of God) and the power of the Holy Spirit.

Augustus Toplady wrote long ago:

"Rock of Ages, cleft for me, Let me hide myself in Thee, Let the WATER and the BLOOD From Thy riven side which flowed Be of sin the DOUBLE cure, Cleanse me from its GUILT and POWER."

Evidently the poet had grasped the meaning of judicial cleansing by blood, and moral cleansing by the impartation of a new life.

There is a well-known Scripture, which clearly shows the difference of the has, being washed all over, and the daily washing of hands and feet, as the priests did at the Brazen Laver. Our Lord in washing the feet of His disciples as a symbolic act, said, "He that is washed [Greek louo, to wash

the WHOLE body] needs not save to wash his feet [Greek, nipto, to wash A PART of the body], but is clean every whit" (John 13:10). The first washing answers to the ceremonial washing of the priests all over, never to be repeated; the second, to the washing of the hands and feet in the Brazen Laver repeatedly.

It is interesting and helpful to see how truths dovetail in such an exact way in Scripture. When we remember that the writers were separated by centuries from each other, and that the earlier writers could not know what the later writers would say, it is a wonderful mark of inspiration to see this, and how there is only one Mind behind the whole Bible, the mind of God. We see blood and water flowing from the side of a dead Christ, and that sets forth that which is the fountain spring of everything. We find blood and water in the Tabernacle, blood upon the Mercy Seat, water in the Brazen Laver. We find water and blood in the consecration of Aaron and his sons; water, the washing all over; blood, the Sin Offering necessary for their approach to God. We find water necessary for new birth in John 3, and in the same Chapter the necessity that the Son of Man should be lifted up on the cross, must die, must shed His precious blood. In John 13:10, we have seen how there are two Greek words for wash, one to wash all over, the other to wash a part, answering to the washing all over of the priests on the day of their consecration, and then washing a part answering to the Brazen Laver. Finally we saw in Hebrews 10:22, "Our hearts sprinkled from an evil conscience [the blood], and our bodies washed with pure water." We find Scripture giving clear testimony as to this. The washing ceremonially of Aaron and his sons brings out the truth of the vital necessity for all, who approach God, of being born again, having a nature suitable to Him and His holiness. We can sum up the matter. There are two grand results of the death of Christ, one to do with man’s guilt (the blood); the other to do with his state (Divine life). We read, In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live [involving the impartation of the Divine life in the New Birth] through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation [cleansing by blood] for our sins" (1 John 4:9-10).

Aaron Clothed and Anointed

Aaron is first clothed in the garments of glory and beauty, surely typical of Christ as Representative of His people, in their relation as priests to Him, who is the High Priest. The anointing oil was poured upon His head, typical of Christ "having received of the Father the promise of the Holy Ghost" (Acts 2:33), and thus taking up His office before God.

Then Aaron’s sons were clothed with linen coats, girdles and bonnets, thus set in relation to Aaron as the High Priest, typical of how all believers to-day are priests in relation to Christ the High Priest. The Sin Offering A bullock was then brought to the Door of the Tabernacle of the Congregation. Aaron and his sons put their hands on the head of the bullock. This was symbolic of their accepting the sacrifice as necessary for the question of meeting their guilt. All the sinfulness of Aaron and his sons was thereby in figure transferred to the sacrifice. The bullock was then slain. They would mark its death as the fatal blow fell upon it. They would see its quivering death agonies, and learn therein feebly, and in picture, what a serious thing sin is, and how only death can meet it. Part of the blood was put upon the horns of the Altar, and the rest poured out at the bottom of the Altar. The life is in the blood, and this act testifies that death alone can meet the penalty of sin, only death and that an atoning death, and none could furnish that but the Son of

God. The fat parts of the bullock, viz. the fact covering the inwards, the caul above the liver, the two kidneys, and the fat upon them, were burned upon the Altar of Burnt Offering. These went up as "a sweet savor unto the Lord," for nothing was burned upon the Brazen Altar, but what went up as entirely acceptable unto the Lord. The fat parts being burned upon the Altar typified, that, even in this most serious type of the death of Christ, there was in the most inward springs of Christ's devotedness to the will of God, that which was most delightful to the heart of God. Indeed the burning of the fat parts comes first, as if this aspect of Christ's death is ever before God. Never could this have been manifested in its fullness and depth as., at the cross of Calvary. The rest of the bullock - his flesh, his skin, his dung - was burned outside the camp. It was a Sin Offering, which was always burned outside the camp. Outside the camp was a place of reproach. We read, "The bodies of those beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Hebrews 13:11-12). The camp was a large place. Some three million souls surrounded the Tabernacle. According to the Jewish historian, the camp had a circuit of twelve miles. It must have been a solemn and awe-inspiring spectacle to see the Sin Offering being carried outside the camp, there to be burned as symbolizing God's utter detestation of sin, and the death of our Lord as alone meeting the judgment of God.

"There is a green hill far away Without a city wall, Where the dear Lord was crucified, Who died to save us all." The flesh of the Sin Offering was burned, setting forth that which is general. The flesh is altogether bad. The dung too was burned. The dung, the excreta of the animal, represents what is recognized as bad even among men, the excesses of sin, such as drunkenness, dishonesty, blasphemy, uncleanness and the like. All can understand the dung being burned. But the skin, the beauty of the animal, was likewise burned. Here we have a very different lesson. Not only does man's worst come under God's judgment at the cross, but his best. This is a hard lesson to learn, but a very necessary one.

Job, as it were, had a handsome skin. Honest, upright, benevolent, generous, kind-hearted, yet he had to learn that his best was but vileness in God's sight. To his three friends he stoutly maintained his own righteousness. But when he found himself in God's presence, he exclaimed, "I have heard of Thee by the hearing of the ear; but now mine eye sees Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6). The skin of the bullock was burned.

Saul of Tarsus had a handsome skin metaphorically. He could boast, "If any other man thinks that he has whereof he might trust in the flesh, I more ... concerning ... righteousness, which is in the law [I was] blameless" (Php 3:4-6). In the light of that which was above the brightness of the sun he learned the humbling truth as to himself. The proud Pharisee was brought to confess what he truly was in God's holy presence. He wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Timothy 1:15). In him God showed forth His whole longsuffering. The skin of the bullock was burned.

It is well to learn the lesson of the skin being burned as well as the dung. The best the flesh can offer to God is no more acceptable than the worst. "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15), is a hard lesson to learn. In connection with the sacrifices, it is noticeable that there are two words in the Hebrew language for burning. The word used in connection with the Brazen Altar for burning is gatar, a word used for the burning of

incense, that which is a sweet smelling odor, rising UP to God to His delight. The word used in connection with the Sin Offering burned outside the camp is saraph, which means to consume with intense heat. It is a word of dire significance, speaking only of condign punishment, a terrible word, signifying the wrath of a thrice-holy God, coming DOWN in unsparing judgment. God would teach us by this latter word the awful heinousness of sin, and thus the meaning of Calvary. On similar lines it is a striking fact that there is only one word in the Hebrew (chattath) for sin and Sin Offering. So we read of our Lord being so identified with the sins He atoned for on the cross, that it could be said, "He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21). Could the awful meaning of the cross be more powerfully portrayed than by the fact that our Lord, who knew no sin, was made the sin He abhorred, as He only could abhor it? Surely the believer is bound by the tenderest ties of Divine Love to our Lord, who entered upon such a path, and did such a work at such a cost to Himself. Words entirely fail us here. The Two Rams and Their Typical Meaning

Two rams were scarified in connection with the consecration of Aaron and his sons. The first ram was a Burnt Offering. The second was "a Ram of Consecration."

Aaron and his sons put their hands on the head of the first ram. It was slain, its blood sprinkled round about the Altar, cut in pieces, and the whole burned upon the Altar, as a Burnt Offering. This presents us with an aspect of the death of Christ different from the Sin Offering which we have just considered. The distinction between the two should be grasped. The Sin Offering spoke of God’s unsparing judgment upon sin. The judgment comes DOWN upon the sacrifice. The Burnt Offering emphasized Christ’s devotedness to the will of God, leading Him to lay down His life at the cross as an atonement for sin. The sweet savor of the burning goes UP as incense to God. In the Sin Offering all the demerit of the offerer in the laying on of hands was transferred typically to the offering, and the offering was charged with all the guilt of the offerer. "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24). In the Burnt Offering all the merit of the sacrifice was transferred in the laying on of hands to the offerer, who thereby stands in all the acceptance of the offering. "Accepted in the Beloved" (Ephesians 1:6). If never a sinner were blest through it, that offering of Christ through the eternal Spirit would still be altogether pleasing to God. The laying on of hands speaks of full and complete identification.

"A Ram of Consecration."

Aaron and his sons put their hands on the head of "the other ram." It was slain, and the blood put "upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot" (Exodus 29:20). This second ram was called "a ram of consecration." By this significant ritual we learn in type that God calls upon believers to be consecrated to Him. He claims their ears, that they receive His communications and instructions. He claims their hands for willing service to Him. He claims their feet, that their walk before Him should be fully to Him. Our lives were forfeited because of sin, and we receive life and pardon through the death of our Lord, and this gives God a claim in full measure upon all that we are and have.

"Were the whole realm of nature mine, That were an offering far too small;

Love so amazing, so Divine, Demands my soul, my life, my all."

"The love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him, which died for them and rose again" (2 Corinthians 5:14-15). The Sprinkling with Blood and Oil

Moses was then instructed to take of the Blood that was upon the Altar, and of the Anointing Oil, and sprinkle Aaron and his sons, and their garments, therewith. Thus were the priests and their garments hallowed.

It is by the efficacy of Christ's atoning death (blood), and the action of the Holy Spirit (oil) that believers are constituted priests. The believer is thus brought into association with Christ, who has won by His death our place of nearness and approach to God, the Holy Spirit being the power whereby we appropriate this favored place. From the One, who died at Calvary, was given the Holy Spirit from Heaven to link believers up with Himself in glory. The Wave and Heave Offerings The fat parts of the Ram of Consecration were taken by Moses with the right shoulder, a loaf of bread, a cake of oiled bread, and one wafer of unleavened bread, and put into the hands of Aaron and his sons, and they were to wave them before the LORD. Moses was then to burn them upon the Altar as a Burnt Offering, a sweet savor before the LORD. The Hebrew words for consecration, mata yad, mean to fill the hands.

What answers to this in Christianity is the heart filled with Christ, the overflowing of a heart occupied with Christ, rising up to God in worship. The fat parts of the ram speak of the strength of our Lord's devotedness to the will of His Father, even unto death. The right shoulder only strengthens the idea of our Lord's devotedness to the will of God, even to death. The shoulder is emblematic of strength. The loaf of bread speaks generally of the perfection of our Lord's life. The cake of oiled bread sets forth that just as the cake was permeated with oil, so "God gives not the Spirit by measure unto Him" (John 3:34). Our Lord was filled with the Holy Spirit of God from His birth as a Man in this world. The one wafer was evidently anointed with oil, for in other Scriptures it is so, and would typify how our Lord was anointed for service at His baptism, the Holy Spirit descending like a dove upon Him. The right shoulder would point to the atoning sacrifice of the cross, all that He was in life contributing to what He was in death, the perfect willing Sacrifice, bringing such glory to God and blessing to us.

We have seen how the right shoulder was waved before the LORD, now we find the breast of the wave offering united with the shoulder of the heave offering being sanctified as the portion for Aaron and his sons to eat. This stands for the believer entering into the strength (shoulder) and efficacy of the atoning death of Christ, and the Divine affection (breast) of the Lord that carried Him through the dread ordeal of the cross. The wave and heave offerings took the character of peace or communion offerings. How sweet it is for saints to have thoughts in common with God about Christ, and to feed upon the wondrous. thoughts of His love, which spring from the sacrifice of Himself.

Aaron and his sons were to seethe the flesh of the Ram of consecration in the Holy Place, and eat of it with the bread of consecration. Two provisos were made.

Only the consecrated priests were to eat of it.

They had to eat it in one day, nothing was to remain over to the next day. This teaches us that only believers are entitled to be in God’s presence as worshippers, and that it must be in the power of present communion that these wondrous spiritual things can be enjoyed.

Finally the ceremony of consecration was to be repeated, and the Altar cleansed, daily for seven days, indicating the perfection (seven) that must ever mark that with which God has to do. Surely the priests would never forget the lessons of sacrifice and holiness all their earthly days. May we Christians learn these lessons more and more deeply as we enter into the truth of them. The Golden Altar of Incense and the Brazen Laver (Read Exodus 30:1-10; Exodus 17-21) The description of the Golden Altar of incense and the Brazen Laver is designedly left, as we have already seen, till the priests were consecrated, whose privilege it was to use them, for they had to do with the work of the priests, and their entering in to the service of the Sanctuary.

We have seen how God comes OUT in Christ as the Apostle of our profession. We are now about to, see how Christ has gone IN as the High Priest of our profession, leading His own into the very presence of God for worship. The pure gold as seen in the Golden Altar, comes before the brass as seen in the Laver. The Altar comes before the Laver, the inside before the outside, which is ever God’s way. The reason is obvious. The Golden Altar gives us the place of the worshipper. The Brazen Laver gives us the condition of the worshipper. The place comes before the condition, because the place is won for us by what comes out at the Brazen Altar, and the meaning of the blood upon the Mercy Seat, even by the atoning death of our Lord Jesus Christ. Righteousness (blood) has won the place for us; holiness (water) is the necessary condition for the enjoyment of that place. Hence the Laver. Let us never confound place and condition. To do so is to cloud the soul, for it is the fruitful source of doubts and fears. The Golden Altar of Incense The materials of which this article was made, viz. Shittim wood overlaid with pure gold speak as before of the true Manhood and supreme Deity of our Lord Jesus Christ. The rings and staves remind us that we are still in the wilderness, and have not yet reached the Heavenly Canaan. Its position was "before the vail that is by the Ark of the Testimony, before the Mercy Seat that is over the Testimony, where I will meet with thee" (Exodus 30:6). The vail is still up in the type, in the antitype the vail is rent, there is now only one Holy Place - all has now the character of the Holiest of All. On the Golden Altar Aaron had to burn incense every morning and evening, typical of our High Priest’s intercession, presenting the fragrance of what Christ is and what He has done as upholding His people in the presence of God. So we read, "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus ... and having an High Priest over the house of God; let us draw near ... in full assurance of faith" (Hebrews 10:19-22).

Further, no strange incense was to be offered on the Golden Altar. None but the High Priest was qualified to offer incense at that Altar. Nadab and Abihu, the sons of Aaron, took their censers, putting fire and incense therein, and offering strange fire before the LORD, contrary to the commandment, and paid the penalty with their lives. "And there went out fire from the LORD, and devoured them, and they died before the LORD" (Leviticus 10:2). Only believers in communion have the right to enter the presence of the Lord, and that because of the intercession of our Lord on their behalf, supporting them in that wonderful place, the very presence of God. No burnt sacrifice, no meat offering, no drink offerings were to take place at the Golden Altar of incense. These were dealt with at the Brazen Altar, the place of atonement, whereas the Golden Altar of incense was the place for the worshipper, as maintained there by the intercession of our Lord

Jesus.

There is a peculiar word used here for "burn" (Hebrew Alah) only twice used in Scripture, and that in connection with the lamps burning before the Golden Altar of incense. It carries the significance of causing to go UP. The Brazen Laver The Laver was made of brass, and contained water only, where the priests could cleanse their hands and feet from defilement before going into the presence of God in the Sanctuary.

There was no measurement given for the Laver, for there is no limit to the holiness that God would wish His people to show. "Be ye holy: for I am holy" (1 Peter 1:16) is the standard given by God. The priests, bathed all over ceremonially, were to keep up cleanliness practically and daily. The Laver was provided for that purpose. The washing of hands and feet in the Brazen Laver sets forth that for the defilement, which is contracted in passing through this evil world, cleansing is necessary. It is not a question of actual sin, which is a grave matter, needing the office of our Lord as our Advocate with the Father. For instance a believer might be employed in a place where loose talk and swearing was indulged in, which could easily fix itself on his memory, though refused by him in his spirit. He goes to a meeting, and in that atmosphere, or by private meditation, his memory is freed from occupation with these defiling things, and the believer is set free in spirit to be occupied with the Lord’s things. This is what is typified in the Brazen Laver. Or a Christian’s mind might be burdened with business things, quite legitimate in their place. He would have need to have his feet washed, that ministry from our Lord, or through one of His own, that would free his mind to be occupied with the Lord’s things. Remember the washing is by water, setting forth that it is connected with moral condition of soul before the Lord. In the Old Testament the hands and feet were washed; in the New Testament the feet only. Why this difference? The answer is simple. The hands of the Jewish priests had to do with gory sacrifices, and would therefore get defiled; the feet got defiled in the dust and stain of the desert and of the camp. Thank God, there is no need for what answers to the hands in Christianity being washed, for the Sacrifice of our Lord is completed, and the believer stands in the presence of God without a stain. In Judaism the sacrifices were repeated again and again, for the blood of bulls and goats could never take away sin, "But Christ, the spotless Lamb, Took all our guilt away, A Sacrifice of nobler name, And richer blood than they. The defiling influence of the world is all around us, even when most sheltered from it, and need of the spiritual cleansing of the spirit, symbolized by the feet washing, remains. For this we have the blessed ministry of the Lord, so that we may have "part with Him." Our Lord in this has graciously given us an example. If our Lord and Master has washed our feet, we also ought to wash one another’s feet. The Women’s Brazen Looking Glasses

It is said of Bezaleel that "he made the Laver of Brass, and the foot of it of brass, of the looking-glasses [margin, brazen glasses] of the women assembling, which assembled at the Door of the Tabernacle of the Congregation" (Exodus 38:8). The brazen mirrors, which had oftentimes been the instruments of self-gratification, for the display of that which springs from the flesh, were surrendered to the service of the LORD, and employed in that which typified the need of personal holiness. "Follow ... holiness, without which no man shall see the Lord" (Hebrews 12:14). Do we as Christians surrender everything that would give us status in this world, so as to be free in spirit for God’s presence and service?

"The Sea of Glass "

It is interesting to see the end of God’s ways on this line. The Brazen Laver of the wilderness gave place to the "Molten Sea of the Temple." Standing on twelve molten oxen with five Lavers on the right hand and five on the left, it must have been a wonderful sight. The priests used the lavers for the washing of the Burnt Offering, "but the sea was for the priests to wash in" (2 Chronicles 4:6). At last when the Church is raptured to glory, and the Lord’s people are beyond the reach of defilement, we have the sea of glass. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they SING," etc. (Revelation 15:2). No longer do they wash in the Laver, no longer is there the need of feet washing, no longer are they in a defiling scene, but standing on a sea of glass, symbolic of a state of fixed and absolute holiness in a scene where naught that defiles shall ever enter, they stand and SING in holy exultation the Song of Moses and the Song of the Lamb. All that hinders communion and joy forever left behind. Nothing but bliss and joy unspeakable left.

It is very significant that between the description of the Golden Altar and that of the Brazen Laver, there is interposed instruction as to the numbering of the children of Israel, and the necessity of the atonement money as the only ground on which typically God could have to do with sinful people, The Peace Offering Of the herd, male or female, of the flock, male or female. The Offerings (Read Leviticus 1-7) In writing of the Offerings it would be well to make a few prefatory remarks. A good general survey always helps to an intelligent grasp of the details. The principal Offerings were five in number: The Burnt Offering. The Meat Offering. The Peace Offering. The Sin Offering. The Trespass Offering.

These in their turn were divided into three and two. The Sweet Savor Offerings were burned upon the Brazen Altar. The first three of our list belonged to that category. The Sin Offerings were burned "outside the camp." The last two of our list belong to this category. The Sweet Savor Offerings spoke of God’s delight in our Lord’s surrender to His will in making atonement on the cross. The Sin Offerings spoke of the fierce judgment of God upon sin when the load of our sins was laid on the Holy Sufferer. The following will give at a glance the things offered, and show to the careful observer somewhat of their differences and detail. The Burnt Offering Bullock, a male without blemish.

Ram, a male of sheep or goats without blemish.

Fowls, turtle doves or young pigeons. The Sin Offering FOR THE ANOINTED PRIEST.

Young bullock without blemish. FOR THE WHOLE CONGREGATION. A bullock without blemish. FOR A RULER.

Kid of the goats, male without blemish. FOR ONE OF THE COMMON PEOPLE.

Kid of the goats, female without blemish. Lamb, female without blemish. The Trespass Offering Female lamb, or kid, two turtle doves or two young pigeons. Tenth part of an ephah of flour. IN THE HOLY THINGS OF THE LORD.

Ram, without blemish, restitution, and fifth part added. a trespass against the Lord.

Ram, without blemish, restitution and fifth part added.

It will be noticed that a bullock is a higher class of sacrifice than a young bullock; that a male is higher than a female; and that the lowest type of sacrifice were the turtle doves, or young pigeons or even fine flour. It can be seen at a glance that the higher the sinner was, the greater his privileges before God, the greater his sin in the sight of God. This is on the lines that "unto whomsoever much is given, of him shall be much required" (Luke 12:48).

It will be seen there is a distinct order. God begins at the Burnt Offering, the highest type of Offering. The sinner in his experience begins with the Trespass Offering. Just as God began with the Ark, and the Holiest of All, as we have already seen, began as it were at the very top with His own glory, rather than with the sinner's need, though His glory includes meeting the sinner's need, so here God begins with the Burnt Offering, the highest aspect of the death of Christ, an atoning death even in this aspect.

Just as the prism splits light into its seven amazing colors, the blending of which gives perfection, viz. pure light, so the death of Christ in its varied aspects, grouped together in our mind, helps to a fuller and richer understanding of the death of Christ. The Bible gives no quarter to Unitarianism, Higher Criticism and Modernism with their denial of what is fundamental to Christianity. Sacrifice, blood-shedding, death of victim, burning, ashes - all emphasize with a mighty voice that the death of Christ was sacrificial, vicarious, atoning. To rob it of these meanings or weaken them is to make the death of Christ perfectly meaningless. To present Christ's death as that only of a martyr, or as an inspiring example to mankind, is to mock a sin-stricken, death-marked race with a crueler deception than the mocking mirage of the desert, deceiving the traveler dying of thirst, leading its already exhausted victim to a last despairing effort, only ending in death. To pretend that the sacrificial aspect of the death of Christ is not in the Scriptures, is to call black white, and white black, deceiving none but the willingly ignorant. The Burnt Offering (Read Leviticus 1) This is the Offering, which presents the death of Christ in its highest aspect. The Hebrew word, Olah, translated Burnt Offering, means "that which goes up," that which ascends. It was a voluntary Offering, presenting Christ typically as the One, who voluntarily offered Himself to God, even as an atoning sacrifice for sin. It should be carefully noted that ATONEMENT is connected with it. It was burnt upon the Brazen Altar, and gives the Altar the name of "The Altar of Burnt Offering" (Exodus 30:28; Exodus 40:10). We read, "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" (Hebrews 10:6-7). That will took Him to the cross, for the settlement of sin, securing God's glory in fullest measure. The Laying on of Hands The laying on of hands denoted identification of the offerer with the offering. He was met by the words, "It shall be accepted for him to make atonement for him." The laying on of hands in this case was very significant. It meant all the merit of the Sacrifice was transferred in type to the offerer, so that he stood in all the acceptance of the offering at the hands of God. The offerer was thus brought into Divine favor.

Christ's death in this aspect was alluded to by the Apostle Paul in writing, "To the praise of the glory of His grace, wherein He has made us accepted IN THE BELOVED" (Ephesians 1:6). The Beloved is Christ, but we do well to meditate on the reason why the word, "Beloved," is chosen. It is the only time our Lord is so designated. If the Scripture had said that we were accepted in Christ, that would have been true but hardly sufficient, for the Spirit of God would emphasize the warmth and wonderful nature of the acceptance in which our blessed Lord stands before God as our Representative. So the Spirit of God uses the endearing word, "BELOVED." We can sing with

joy, "So dear, so very dear to God, We cannot dearer be; For in the person of the Son, We are as dear as He." In this aspect of Christ's death we learn how wonderfully acceptable and fragrant was the atoning death of our Lord to the One who sent Him. All that was burned on the Burnt Offering Altar went up as "a sweet savor to God."

Different Values in the Animals Sacrificed Of the herd, a bullock without blemish. Of the flock, a sheep or goat without blemish. Of fowls, turtle doves or young pigeons. The bullock is more valuable than a sheep or goat; the sheep or goat more valuable than the turtle doves or young pigeons. This presents to us the varying degrees of appreciation the believer has of the death of Christ. But thank God, the sacrifice of pigeons was accepted equally with that of a bullock. We are accepted, not according to the measure of our apprehension of the death of Christ, but of God's full and perfect appreciation of the death of Christ. None of us can rise to this height, but God accepts us on the ground of what He thinks of the death of His Son. This is a source of great comfort to us, and would give us confidence to praise God for His unspeakable gift. The bullock without blemish was the highest form of sacrifice. On the part of the offerer it typifies a very high appreciation of the death of Christ. The offerer was to slay the bullock. The priest then sprinkled the blood about the Altar. Nothing short of blood-shedding can make atonement for sin. The Burnt Offering was then flayed, and cut into his pieces, typifying God's appreciation in detail of all that led Christ to offer up His life on the cross. Fire was placed upon the Altar, and wood laid in order thereon.

Then the priests were to lay the parts - the head and fat - upon the Altar, the inward parts were to be washed in water, and all was consumed upon the Altar. The inwards and legs washed in water typify Christ in the inward springs of His being (the inwards), and in all the detail and energy of His walk (the legs). It has been well said by another, "As to the washing with water, it made the sacrifice typically what Christ was essentially, pure." All was to be burnt on the Altar. The key to the understanding of this beautiful type of the death of Christ lies in two main ideas. First, the word for burning typifies the ascending in fragrance up to God of the wonderful devotion of our Lord in giving Himself to death in carrying out the will of God. It is a word that is used for the burning of incense, fragrance ascending. Second, it carried with it the thought of the acceptance of the offerer.

If there never had been a sinner saved through the atoning death of our Lord, yet His death would have glorified God as nothing else could have done. Christ's devotedness to the will of God in this was delightful to the heart of God. The offering of a sheep or goat "without blemish" suggests a less vivid appreciation of the death of Christ, but yet most precious and acceptable to God, precious as He knows so fully the value of that perfect offering of our Lord upon the cross. But being a Burnt Offering, the animal sacrificed had to be a male, typical of the dignity and blessedness of this presentation of the work of Christ. But an offerer might be poor. The bullock, or even the sheep or goat, might be quite beyond his means. Provision was made for such. He was allowed to bring turtle doves or young pigeons. Grace would meet and appreciate the feeblest apprehension of the death of Christ, which would not abate one iota of the acceptance wherewith the offerer was accepted, for that depended, not on the offerer's apprehension, but on the value GOD sets on that wondrous sacrifice. The crop and feathers of the birds were cast away, typifying that the worshipper may mix up unworthy and unacceptable thoughts of Christ's death with what is worthy and acceptable. In the case of the bullock, or the sheep or goat, all was burned upon the

Altar, but in this case the crop and feathers were cast by the east side of the Altar by the place of the ashes, showing that unworthy thoughts of Christ must perish. The birds were cleft in two, but short of being wholly severed asunder, again typifying poverty of apprehension, as if the worshipper could travel thus far on the right road, but had not the strength of apprehension to go the whole way. And yet how touching is the grace of God in meeting such a case. How cheering to such to be greeted by the same words as were given to the offerer of the bullock or sheep or goat, "It is a burnt sacrifice, an offering made by fire, of a sweet savor unto the LORD." The head was to be burned upon the Altar, while the blood was wrung out at the side of the Altar. Nothing short of blood would meet the case. Poorly as we have presented this wonderful sacrifice, it may encourage us to desire enlargement of soul in the apprehension of this wondrous aspect of the death of Christ. The Meat Offering (Read Leviticus 2) The Hebrew word used in this case is Minchah, simply meaning an offering, a word always employed for the Meat Offering. The materials of which this offering was composed was never "meat," as we speak of the flesh of animals. It was always composed of things baked in the oven, such as cakes and wafers, and sometimes of green ears of corn. This Offering presents to us the beautiful humanity of our Lord, so delightful to the Father, that the heavens could be opened upon Him, and attention drawn to Him as the One in whom God was well pleased. Though our Lord was a perfect Man of God’s delight and pleasure on this earth, yet we must never forget He was "God blessed forever" (Romans 9:5).

Seeing there is no blood-shedding connected with this sacrifice, it clearly presents the death of Christ as the culmination of a life lived upon earth that was fully to God’s glory, the whole headed up, as it were, in His death. The Meat Offering, therefore, presents typically the death of Christ, not as in its atoning efficacy, but on the lines of Php 2:5-11, where we are exhorted to have the same mind as Christ Jesus, who being on equality with God, for He was God, stooped down to man’s estate, took upon Himself the form of a servant, and became obedient to death even the death of the cross. Our Lord’s death gathered up all that He was in life, and the whole was presented to God for His delight and ours. The Meat Offering was to be of fine flour without leaven and oil poured upon it. The fine flour typified the beautiful life of our Lord. Just as flour is smooth and without grit, so our Lord’s life was perfect in every detail. Oil poured upon it sets forth that the Lord, as a dependent Man on earth, received the Holy Spirit in fullest measure. Frankincense poured upon it tells us that that wonderful life was ever fragrant to God. Every word, every footfall of His, was as sweetest music in the ear of God. A handful of this fine flour, with oil and frankincense put upon it, was burned by the priest upon the Altar as a memorial, "an offering made by fire, of a sweet savor unto the LORD." There is no separating Christ’s life from His death. We, Christians, could not in any way touch His life, save as His death has met our sins, as will be seen in the Sin Offering, and given us acceptance, as we have seen in the Burnt Offering. The remnant of the Meat Offering belonged to Aaron and his sons, beautiful reminder that God gives His people to enjoy, that which delights His own heart. The Meat Offering could be treated in three ways, Baken in the oven.

Baken in a pan.

Baken in a frying pan.

These seem to indicate the different intensities of trials and sufferings by which Christ was tested in life and death, and in all of which He was perfect. The oven speaks of that which is out of sight, and may typify the hidden out-of-sight sufferings of mind and spirit that the Lord passed, through, known only to His Father. We read of our Lord "groaning in Himself" at the grave of Lazarus. None of us with senses blunted by sin can ever realize what suffering our Lord went through in spirit as He met sorrow and sin in this world. He was indeed "a Man of sorrows and acquainted with grief" (Isaiah 53:3). The pan may speak of the more public sufferings of our Lord in this world. He told His disciples, how He must "suffer many things of the elders, and chief priests and scribes" (Matthew 16:21). We have only to read the four Gospels to see what our Lord suffered in His path of testimony. The frying pan may speak of that which is still more intensive, and include even the cross itself. In everything the Lord was perfect. Is it the temptation in the wilderness for forty days, when the Devil presented a threefold enticement, which with us would have appealed to the lust of the flesh, the lust of the eyes, the pride of life? He came out unscathed, untouched by breath of evil, unmarked by touch of failure. Is it the want of that understanding and sympathy which His disciples should have shown? Is it in all the sore trials He endured that marked His path; nay, was it in the cross itself with its fiery trial? In everything He was absolutely perfect. The details given bring out these thoughts clearly. They speak of Unleavened cakes of fine flour mingled with oil.

Unleavened wafers anointed with oil. In both cases the Offering was to be unleavened, no evil in our Lord’s life answered to this. In both cases it had to be of fine flour, again emphasizing the absolute perfection of His life.

" Mingled with oil," what can be the meaning of this? It sets forth that our Lord in His human nature was filled with the Holy Spirit of God. Oil is typical of the Holy Spirit. Our Lord was begotten by the Holy Spirit of the Virgin Mary. From His birth it could be said, "God gives not the Spirit by measure unto Him" (John 3:34).

Anointed with oil is typical of the day when our Lord was baptized, and stepped into public service for God and man. "And, lo! the heavens were opened unto Him, and He, saw, the Spirit of God descending like a dove, and lighting upon Him" (Matthew 3:16). The Hebrew word, Messiah, and its Greek equivalent Christ, means the Anointed One. God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38).

There were two things that were forbidden in the Offerings of the LORD made by fire, viz. leaven and honey. Leaven typifies evil. To mix up the holy things of the Lord and evil is abomination to God. This was seen in the case of Eli’s sons, Hophni and Phinehas. These two men were "priests of the LORD," that was their office, and yet in their practice they were described, "The sons of Eli were sons of Belial; they knew not the LORD" (1 Samuel 2:12). There followed a most tragic breakdown in the history of Israel. Eli fell dead, his two sons killed in battle, and the Ark of the LORD taken by the Philistines.

Honey typifies that which is pleasant to nature, such as natural affection, links of friendship, and the like. Nature has its place, but not in the things of the Lord. To be "without natural affection" (2 Timothy 3:3) is a sign of the last and perilous times. When the relationships of life are flouted, and men and women live only to gratify their selfish desires and lusts, surely the last days have arrived. But when it comes to the things of the Lord, Scripture announces a great truth,

"Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Corinthians 5:16). A Scriptural illustration comes to hand. When Moses cried for volunteers to avenge the dishonor put upon the LORD'S name in the matter of the worship of the golden calf, the sons of Levi responded. Moses said, "Thus says the LORD God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor" (Exodus 32:27). Here we have an example where the claims of the LORD stood before the claims of nature. Honey had not to assert itself at a time of stress in the presence of apostasy, when men had to stand for God and His honor. Or take a simple illustration. A father and son are both in the same assembly. Outside the assembly they are father and son; inside the assembly they are brothers IN CHRIST. Human arrangements and natural links must not obtrude in the things of God. On the other hand "the Salt of the Covenant" had not to be lacking from the Offering. There should be that element present, that would neutralize what would make for moral putrefaction, even the active purifying effect of the grace of God working in our hearts through the Word, and the practical application of the death of Christ applied to our hearts and consciences. The activities of that grace may not always be agreeable to us, but the effect is according to God's Covenant of blessing towards His own. "No chastening for the present seems to be joyous, but grievous; nevertheless afterward it yields the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11), Green Ears Dried by Fire The Meat Offering could take the form of Firstfruits unto the LORD, green ears dried by the fire, even corn beaten out of full ears, with oil and frankincense laid upon it. This all refers typically to Christ. There can be no spiritual harvest save through Christ. We recall the well-known Scripture, "Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit" (John 12:24). Again, "Now is Christ risen from the dead and become the Firstfruits of them that slept" (1 Corinthians 15:20).

How do the green ears set forth Christ? Notice that the ears were green, vet they were full ears, that is they were mature. Does this not remind us of the prophet's wonderful lament, "I said, O my God, take Me not away in the midst of My days" (Psalms 102:24). At about the age of thirty-three our Lord's life was cut off. And yet though He was, as to His manhood, but a young man (as men reckon), He was marked by full maturity. Though green the ears were full ears, Only three-and-a-half years covered His public ministry, and yet how profound a mark He has made on the world's history.

Further these green ears, full ears of corn, were dried by fire. Does this not bring before us most touchingly, that the perfect life of our Lord was laid down at the cross? Oil poured upon the dried and beaten-out ears, with oil and frankincense put upon the Offering, signify that our Lord's life, laid down in death, was fragrant and delightful to the heart of God (frankincense). We get the Meat Offering as well as the Burnt Offering alluded to in Ephesians 5:2, where we read, "Walk in love as Christ also has loved us, and has given Himself for us an Offering and a Sacrifice to God for a sweet smelling savor." This memorial was burned upon the altar, "an offering made by fire unto the LORD." The Peace Offering (Read Leviticus 3:1-17; Leviticus 7:11-34)

Let it be at once observed that the Peace Offering was not an offering to make peace, but an offering that celebrated and rejoiced in peace already made. As another has said, "It is the offering, which typifies to us the communion of saints, according to the efficacy of the sacrifice with

God, with the priest who has offered it in our behalf, with one another, and with the whole body of saints as priests to God." The blood of the sacrifice had indeed to be sprinkled round about the Altar. It is on the ground of shed blood alone that the communion of saints as to the death of Christ is based. The believer appropriates the Sin Offering first, and then being set free in conscience, he can joyfully enter into common thoughts with God about the wondrous sacrifice of His blessed Son, as typified in the Peace Offering. A female as well as a male was admissible in this Offering, since its aspect was not so wholly for God as the Burnt Offering was, when only a male could be offered. Turtle doves or young pigeons were not admissible. It presupposes some strength of feeling that would lead the offerer to come forward with a Peace Offering.

Leviticus 7:12-13 shows that the Offering could take the form of a thanksgiving, or of a vow, or voluntary offering. This fully supports our explanation that this offering is not a question of peace to be made, but the enjoyment and thanksgiving for peace already made. The offerer laid his hands on the head of the Offering, type of the believer’s appropriation of Christ, and his identification with Him. The blood was sprinkled upon the Altar round about. The fat parts of the animal, that which speaks of inward power and strength, were burned upon the Altar, surely teaching there can be no communion apart from the death of Christ.

Leviticus 7:12-13 shows that when this Offering was presented as a thanksgiving, a Meat Offering might accompany it, thus showing how one aspect of Christ’s death touches another aspect. It is impossible in such a theme, concerning such a Person and such a work, to place one aspect of Christ’s death, as it were, in a watertight compartment. Thoughts of Christ’s death lead us to the contemplation of His wondrous life; and the contemplation of His wondrous life leads us to worshipful meditation on His death. As to this Meat Offering we read, "Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his Peace Offerings" (Leviticus 7:13). There is one other occasion where leaven is brought in in connection with the offerings to the Lord. This is the New Meat Offering (Leviticus 23:17). Apart from these two exceptions, and of Amos 4:5, offering of unleavened bread is always emphasized.

It would be well to explain why this is so at this juncture, though it is anticipating in measure what we shall say when we speak of the Feasts of the Lord (Leviticus 23). In Leviticus 7:13 we read that the leavened bread was offered with the Sacrifice of Thanksgiving. Here it is what the Offerer presents to God in the way of thanksgiving. The previous verse insists on unleavened bread and unleavened wafers. Is there any contradiction here?

Far be the thought. In the case of unleavened bread and unleavened wafers, both are typical of our blessed Lord, and therefore had to be unleavened to set forth the Lord’s perfect freedom from sin in thought, word and deed. But if it is a question of OUR offering a thanksgiving sacrifice, the presence of leaven is but the acknowledgment that in OUR offering there may be ignorance, self-complacency, pride, lack of becoming reverence, even of rivalry. It is painful to hear defective or erroneous things said in thanksgiving, or to see a brother standing to a worship hymn with his hand in his pocket, or sitting in a careless lounging attitude. If they were in the presence of their earthly King, or President, there would be care and right reverence given in everything.

Surely the Spirit of God removes the leaven from the offering when presented to God. It is encouraging to know that, however failing our presentation to God of praise and thanksgiving may be, God delights to be thus approached.

We read that the offerer of a Peace Offering with "his own hands shall bring the offerings of the LORD made by fire" (Leviticus 7:30), showing how individual exercise has to be present on such an occasion as approaching God in communion concerning the sacrifice of our blessed Lord on the cross. The offerer had to bring the fat with the breast, that "the breast may be waved for a Wave Offering before the LORD." The fat was burned upon the Altar, and the breast became the portion of Aaron and his sons. Similarly the right shoulder was a Heave Offering to the LORD, and became the portion of the offering priest.

What do we learn from the Breast, the Wave Offering and the Shoulder, the Heave Offering? It is very sweet that what is presented to God, the Breast waved (Leviticus 7:30) is typical of the holy affections of our Lord, leading Him through death, and appreciated by His Father with infinite delight, and is also the communion of saints: God’s full portion and ours. The Shoulder heaved speaks of the strength of the sacrifice, how the one supreme sacrifice of our Lord has once and forever set us in the presence of God in cloudless favor. The right shoulder was the portion of the priest who offered the blood of the Peace Offering (Leviticus 7:33), thus setting forth our joy in communion as we think of the death of Christ. This is seen very happily in that wonderful meeting when the saints gather to remember the Lord in His death. The Lord gets His portion, the Father gets His, as His Son is well spoken of, we get our portion, and what a wonderful portion it is. The one loaf speaks of communion embracing the whole Church of God. The Wave Offering goes up to God, the appreciation of the wonderful love of our Lord that took Him to the cross; the Heave Offering is heaved up, the appreciation of the strength of that sacrifice that can take us from the power of darkness and translate us into the kingdom of the Son of His love.

Finally in the case of a vow or a voluntary Offering, the food of the Peace Offering had to be eaten the same day, and if any remained to the third day, it had to be burned with fire. Anyone eating it the third day would commit an abomination against the LORD, and would have to bear his iniquity. This teaches us that we must take our place in the worship of the Lord in the power and strength of present communion. This might stretch further with one than another, but when that limit is reached, it is a serious thing to go into the Lord’s presence, if not in communion of soul. This is still further emphasized when Leviticus ends with a solemn warning, that if a soul eats of the sacrifice of the Peace Offering having uncleanness upon him, that soul shall be cut off from among his people. We get an example of this when we read of the Corinthian believers turning the Lord’s hallowed supper into an occasion for surfeiting and drunkenness. We read, "For this cause many are weak and sickly among you, and many sleep" (1 Corinthians 11:30); that is, many were hindered from the partaking of the Lord’s supper, and in extreme cases many died under the hand of God in judgment. Fit for glory they were by the grace of God and the atoning sacrifice of Christ; unfit for earthly testimony for Christ, and removed in discipline, but all that they "should not be condemned with the world." How God does insist on personal holiness on the part of those, who have to with the holy things of the Lord. The Sin Offering (Read Leviticus 4) The Sin and Trespass Offerings were in reality both Sin Offerings, but each has its distinctive character, as we shall see. In those we have been considering, Sweet Savor Offerings we have before us offerings presented by one in communion approaching God. The Sin and Trespass Offerings set forth the approach to God of the sinner, or in the case of the Trespass Offering of one, who has sinned against his neighbour. The Sweet Savor Offerings were burned upon the Brazen Altar. The Sin Offerings were burned "outside the camp."

It was the blood of the Sin Offering on the Great Day of Atonement that was carried by the High Priest into the Holiest of All, and sprinkled on and before the Mercy Seat. This alone is sufficient to show how solemn and important was this Offering. The Sin Offering was required for sins committed in ignorance against any of the commandments of the Lord. The offerer was held guilty, whether he knew of the sin or not. Indeed "a sin of ignorance" supposed no knowledge of the offense. An offering presented supposed subsequent enlightenment.

How true it is that none of us really grasps the full seriousness of sin, that much, very much, God holds us guilty of, we are ignorant of. Does it not show how sin has beclouded our vision, and stultified our moral sensibilities? And is it not happy to know, that if we pass over much in ourselves as right when it is wrong, God does not? In the light of His knowledge of what sin is, sin has been dealt with in full completeness at the cross of Calvary. With what relief of conscience we read such a statement as "The blood of Jesus Christ His Son cleanses us from ALL sin" (1 John 1:7). The Sin Offerings of Leviticus 4 are enumerated as follows: The sin of the anointed priest. The sin of the whole congregation. The sin of a ruler. The sin of one of the common people. An examination of the differences in the way these sins are met, will show that the greater the privilege, the greater the responsibility, the greater the sin. In the case of "the priest that is anointed," or of "the whole congregation of Israel" that is guilty, a young bullock in either case had to be offered, and it had to be burned outside the camp. In either case the whole congregation was affected, for the anointed priest stood in relation to the whole camp.

If a ruler sinned it sufficed that he brought a kid of the goats, but it had to be a male, showing that the sin of a ruler was more serious than the sin of a common person.

If one of the common people sinned, he must bring a kid of the goats, in this case a female sufficed.

Thus we see that privilege, position, and nearness to God, made any ignorance, or sin arising therefrom, serious in proportion to the greatness of the privilege and position. For instance if an ordinary person broke some law of the land, it would be serious, but if a judge did so, the offense would be still more serious, for a judge ought to know what the laws of the land are. It is known in earthly courts for men to be fined for offenses, when they were unaware that they had trespassed in any way. The law presupposes that men should be acquainted with its enactments. It is well for believers to study the Scriptures, so that they may not sin through ignorance.

If an anointed priest sinned "according to the sin of the people," he was instructed to bring a young bullock to the Door of the Tabernacle, lay his hand on the head of the sacrifice, and slay it before the LORD. The priest was then to take the blood, and dipping his finger therein sprinkle it seven times before the LORD before the vail of the Sanctuary, and put some of the blood on the horns of the Altar of Sweet Incense. As the sinning priest did all this would he not feel how very serious it was for him to disobey the commandments of the LORD? He would realize how in his position as an anointed priest he had brought great dishonor on the name of the LORD. The blood was poured out at the bottom of the Altar of Burnt Offering. The blood signified the life. Nothing less than the shedding of blood, the life surrendered under the judgment of God, would suffice to meet God’s claims. Sin is a very serious matter, and all this ritual would bring it vividly home to the anointed, sinning priest. The fat parts were then removed, and burned on the Altar of Burnt Offering, showing that even in this most solemn presentation of the death of Christ, there was that

in the Offering that was supremely the delight of God, the surrender of our Lord’s will, the deep hidden devotedness of Christ that led Him to such a death, all this was acceptable to God in fullest measure. But now came the most solemn part of the ceremony. The skin of the bullock, its flesh, its head, its legs and inwards, its dung, the priest had to carry outside the camp to a clean place, where the ashes were poured out, and there burn the whole on the wood with fire. Surely the mind of the priest would feel deeply the seriousness of all this. The camp was a large place. Six hundred thousand men able to bear arms, besides old men and youths, women and children, were encamped round the Tabernacle. It must have been a solemn testimony as to what God thought about sin. A distance of six or seven miles lay between the Tabernacle and "outside the camp" where the ashes were poured out.

Scripture itself tells us the typical meaning of this. We read, "For the bodies of those beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Hebrews 13:11-12). Dying under the wrath of God because of our sins, uttering the bitterest of cries, "My God, My God, why hast Thou forsaken Me?" our Lord fulfilled the type of the Sin Offering in all its terrible meaning. Surely our souls may well bow before Him in deepest worship and thanksgiving, that He has met all the claims of Divine justice against us, and saved us from an eternal hell. The different parts of the Sin Offering are enumerated, and call for our reverent meditation.

"The skin of the bullock," that which constituted its beauty, comes first under notice. Being burned typified that the glory of man in the flesh, that which between man and man is admired and gloried in, is obnoxious to God. "An high look, and a proud heart, and the plowing of the wicked is sin" (Proverbs 21:4).

"All his flesh," typified sin in general.

"With his head" signified plainly that every thought of sinful man is only evil in God’s holy sight. "Every imagination of the thoughts of his [man’s] heart was only evil continually (Genesis 6:5).

"With his legs" signified that every activity of the natural man is sin. Where does sin come from? From a nature, and nature can only express itself. "They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one" (Romans 3:12).

" And his inwards," set forth that which was hidden and secret. Every movement of the natural heart and will is against God. The outside may look fair, but what of the inside? We "make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matthew 23:25).

"And his dung" typified that which is outwardly vile and evil. Even sinful men condemn these grossly vile things that men are guilty of. This description carries us irresistibly to the sweeping condemnation of man in the flesh as summed up in Romans 3, where throat and tongue, and lips and mouth and feet are all members of wickedness. Isaiah adds his testimony, "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores" (Isaiah 1:6). Again, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6). In these details we get the most solemn sense of what sin is, and of the unutterable woe that the Lord Jesus, the Son of God, had to face to meet our terrible need.

"He passed through death’s dark raging flood To make our peace secure." The Trespass Offering (Read Leviticus 5:1-19; Leviticus 6:1-7)

We come now to the Trespass Offering, which is concerned mainly with specific and overt acts, some done in ignorance, some done knowingly. If a man was put upon his oath, and failed to give true evidence of what he had seen or heard of another’s guilt, he was guilty, and a Trespass Offering was demanded. If a man touched an unclean thing, and though it was hidden from him, he was unclean and guilty. If one touched the uncleanness of man, and if it was hidden from him, when he knew of it, then he was guilty. If a man swore to do good or to do evil, and it was hid from him, when he knew of it, he was guilty in one of these. A Trespass Offering was then needed. A female from the flock, or if the offender were too poor to furnish a sheep or a goat, he was allowed to offer two turtle doves or two young pigeons.

It is interesting to see that when two birds were offered, one was looked upon as a Sin Offering, the other as a Burnt Offering, thus showing that it is the death of Christ in all its aspects that is for the believer’s blessing. In the case here the Sin Offering came first, and then the Burnt Offering, thus following the order in which the sinner realizes the value of the death of Christ. First the Sin Offering, typifying clearance; then the Burnt Offering, typifying acceptance. And then follows a most touching and extraordinary provision. If a man was so poor that even a pair of turtle doves or two young pigeons were beyond his power to provide, he was permitted to bring as a Trespass Offering the tenth part of an ephah of flour, a handful of which was burned on the Altar by the priest to make atonement for the specific sin committed, the remnant belonging to the priest as a Meat Offering.

Here is a Sin Offering without blood. What can it signify? One thing is certain. We know that from God’s side everything for blessing for the sinner rests on the precious blood of Christ, and in no other way. The explanation is simple and yet profound. It was a question of the offerer’s extreme poverty, typical of one with a very feeble and vague sense of sin, and the way it can be met.

Many a soul is drawn, we believe, to the Lord with practically little or no knowledge of the real meaning of Christ’s death, yet trusting Him in a vague and childlike manner for blessing and eternal happiness, and from such a type as this we are encouraged to believe that such a case is met by the death of Christ. In the Old Testament times there were saints of God, who never knew of Christ, nor the full meaning of the death of Christ as dimly set forth in the Offerings, and yet, believing in God, they were blessed in view of the Sacrifice that was to be. We get the contrast between the Old Testament believers and those of this dispensation in the following, "God has set forth [Christ] to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God," that is, the sins of Old Testament believers were passed over and forgiven in view of righteousness being met in due time by the atoning death of Christ. And now for the New Testament believers we read, "To declare, I say, at this time His righteousness: that He might be just, and the Justifier of Him which believes in Jesus" (Romans 3:25-26).

We repeat most emphatically the words of Scripture, "Without shedding of blood is no remission" (Hebrews 9:22). Thank God, for this gracious provision that is made typically for those, who have vague and feeble apprehension, or who are ignorant of the Gospel as we know it, and yet whose souls are honestly stretching out to God and looking to Him for salvation, and finding it, even if

unknown to themselves, in the atoning sacrifice of Christ on the cross. The rest of the examples in this Chapter, viz. a sin in the holy things of the LORD, or against any of the commandments of the LORD, though in ignorance, bring in a new element, viz. restitution. A Ram was to be brought as a Trespass Offering. The principal, that is the equivalent of the fraud committed, was demanded, but added to it was to be a fifth part in addition. Where fraud had taken place, restitution was a most wholesome test of repentance, and any attempt to evade it, would mean that the priest could not offer the Trespass Offering, for the Offering and the restitution had to go together. In Leviticus 6:1-7, where the sins were clearly breaches against a neighbor, the restitution comes first, and then the Offering. In the case of these breaches it was imperative to get right with the one sinned against, a right and urgent matter in the sight of God, before getting right with God Himself. The Great Day of Atonement (Read Leviticus 16) The Great Day of Atonement was celebrated annually on the tenth day of the seventh month. It was designed typically to put the whole of the people of Israel in relationship with God on the ground of redemption. It did nothing vitally, any more than the blood of bulls and goats could put away sin. It was repeated again and again for the simple reason that the shadow could do nothing save point the way to what would be efficacious, till the time came when Christ entered in ONCE into the Holy Place, having obtained eternal redemption for us" (Hebrews 9:12). The vail was never rent under the shadows. Blessed be God, "The vail is rent, our souls draw near Unto the throne of grace; The merits of the Lord appear, They fill the Holy Place. " The early breakdown of the priesthood in the case of Aaron’s sons, Nadab and Abihu, who offered strange fire against God’s commandment, when fire came down from the LORD and devoured them, and they died before the LORD, had a special reaction as we shall now see. In Leviticus 16:2, we read that because of this breakdown, God forbad Aaron going at all times into the Holy Place within the vail before the Mercy Seat, that he die not. Very clear instructions were given when and how he was to enter, and that only on the Great Day of Atonement. "Into the second [viz. the Holiest of All] went the High Priest alone once every year, NOT WITHOUT BLOOD, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the Holiest of All was not yet made manifest, while as the first Tabernacle was yet standing" (Hebrews 9:7-8).

Whilst in a general way this solemn ritual sets forth the truth and need of atonement, it will have a special fulfillment with Israel in a ’future day. This we shall see when we consider the Feasts of the LORD in a future Chapter. No longer was Aaron allowed to put on the garments of glory and beauty on this occasion. Arrayed in the inner linen garment, setting forth holiness, and washed with clean water, typical of moral fitness, Aaron took up his solemn office on the Great Day of Atonement.

He was instructed to furnish himself with a young bullock for a Sin Offering and a Ram for a Burnt Offering. This bullock was offered as a Sin Offering FOR HIMSELF and his house. In this he stands, not as a type, but as a contrast to our blessed Lord. Aaron and his house needed a Sin Offering, for they were sinners. Christ needed no Sin Offering, nay was Himself the Sin Offering, the perfect Sacrifice, who has glorified God at the cross.

Aaron took two kids of the goats for a Sin Offering, and one ram for a Burnt Offering of the congregation of the children of Israel. He then brought the two goats, and presented them before the LORD at the Door of the Tabernacle of the congregation. He then cast lots upon the two goats, one lot for the LORD and the other for the scapegoat. And just at this point we find Aaron was

instructed to slay the bullock for a Sin Offering for himself and his house, taking a censer full of burning coals from off the Altar. His hands filled with sweet incense beaten small, he put the incense upon the fire before the LORD so that the cloud of the incense covered the Mercy Seat that was upon the Testimony that he died not.

"That he die not," shows how intensely solemn the whole approach to God was. Nothing short of the atoning work of our Lord can give us title to be in God’s presence. It is a relief to turn from self to Christ, and find in HIM our righteousness in God’s presence.

Then Aaron took of the blood of the bullock, and sprinkled it with his finger upon the Mercy Seat eastward, and before the Mercy Seat seven times.

After that he killed the goat of the Sin Offering that was for the people, and did with the blood of the goat what he had done with the blood of the bullock, sprinkling its blood on the Mercy Seat. Thus he made atonement for the Holy Place, and for the uncleanness of the children of Israel, and for the Tabernacle that was in the midst of their uncleanness. No man accompanied him in doing this, then he came out and proceeded to the Brazen Altar, took the blood of the bullock and the blood of the goat, and sprinkled seven times the Altar and hallowed it from uncleanness. Thus year by year would the children of Israel be reminded of the holiness of God, and the necessity of a sufficient and accepted sacrifice.

We can clearly see the connection between the Throne and the Altar, the Altar meeting the claims of the Throne. In the very highest way the blood of Christ met every claim of God in fullest satisfaction; nay, it glorified Him where sin had brought in dishonor, glorified Him as nothing else could.

Let it ever be remembered, the believer can go as far as the blood went. The blood could go no further. It went into the very presence of God, turning a Throne of inflexible righteousness (and still and forever remaining so) into a Mercy Seat.

Christ also has once suffered for sins, the Just for the unjust, that He might bring us To GOD" (1 Peter 3:18). The blood was sprinkled once upon the Mercy Seat, and seven times before it; once for God, that sufficed fully, seeing He alone can fully estimate the wonderful efficacy of the precious atoning work of our Lord on the cross; seven times for us, who need to be assured again and again of these things. It is not all at once that we grasp the full meaning of the precious blood of Christ. As time goes on we come into a fuller and growing appreciation of that work till we find ourselves in the presence of the Lord when our praises shall be eternal. "Unto Him that loved us, and washed us from our sins in His own blood, and has made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen" (Revelation 1:5-6). Thank God we stand before Him in the measure of His appreciation of Christ’s work on the cross, not of ours. And now what about the two goats Aaron was instructed to take for the people? We have seen how the goat’ that was the LORD’S lot was slain, but the live goat is seen as being identified with the slain goat, whose blood was sprinkled on the Mercy Seat. We quote two verses to make this plain. "And Aaron shall bring the goat upon which the LORD’S lot fell, and offer him for a Sin Offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD to make an atonement. with him, and to let him go for a scapegoat into the wilderness" (Leviticus 16:9-10). The two goats are identified one with the other, and carry one great lesson.

Upon the head of the live goat, in virtue of what is set forth typically in the death of the goat which was the LORD'S lot, the High Priest laid his hands, and confessed the iniquities of the children of Israel, and all their transgressions, putting them in that symbolic way on the head of the goat, and then sent him away by the hands of a fit man into the wilderness. In this highly spectacular way was typified how thoroughly sin is put away - clean gone, never to be seen again. It reminds us of Scriptures that show how thoroughly God deals with sin. We read, "As far as the east is from the west, so far has He removed our transgressions from us" (Psalms 103:12). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). "Thou hast cast all my sins behind Thy back" (Isaiah 38:17). "Their sins and iniquities will I remember no more" (Hebrews 10:17).

Whilst all this may be a comfort and assurance to the individual believer, and rightly so, yet the goat going into the wilderness with the sins of the nation confessed on its head, typified specifically what will happen to Israel in a future day. As the result of the repentance wrought by the spirit of grace and supplications being poured out upon the Jewish nation, in that day when they shall look upon Him whom they have pierced (see Zechariah 12:10) they will then keep the Feast of the Great Day of Atonement as they have never kept it in all their long history, and will read in this spectacular ritual, having Christ then as the key to it all, how sin has been effectually put away. Just as the let-go goat disappeared in the wilderness to be seen no more, so the blood of the Sin Offering, even the precious blood of the Christ they despised and cast out, they will see to be efficacious before God for their full and complete redemption, and "their sins and iniquities will I remember no more" (Hebrews 10:17) will be the assurance of the Lord to them according to the covenant of grace made with Israel.

It was when Aaron came out of the Holy Place that the scapegoat was sent into the wilderness; and it will be when Christ shall come again to earth, and Israel purified through the great Tribulation and repentant shall welcome their Messiah, that this precious type will meet its fulfillment. Meanwhile Christ is hidden, and His people of this dispensation have their portion with Him,* "blessed ... with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3).

(NOTE * The Seventh Day Adventists teach that the scapegoat is Satan, that Christ will remove from the heavenly Sanctuary the sins of His people, and will place them upon Satan. "As the scapegoat was sent into an uninhabited land never to come into the congregation again, so will Satan be banished from God's presence to be blotted out of existence in the final destruction of sin and sinners." This teaching is pure assumption, a blasphemous contradiction of our Lord's triumphant words on the cross, "IT IS FINISHED." To teach that Christ is now making atonement in Heaven, and that at the end Satan is called upon to finish the work and be annihilated in the end, is the strangest bit of exegesis we have ever heard. The Hebrew word for scapegoat is Azazel, meaning a goat for going away. The word occurs four times in Leviticus 16, and nowhere else in Scripture, and does not refer to Satan by any stretch of fancy.)

Aaron, having let the live goat go into the wilderness by the hand of the fit man, then came into the Tabernacle of the Congregation, put off his linen garments, washed his flesh with water in the Holy Place, put on his garments of glory and beauty, and came forth and offered his own Burnt Offering, and that for the people. Then Aaron's bullock, and the goat, the LORD'S lot, already slain, were carried outside the camp and there burned in the fire - skins, flesh and dung, figure of God's unsparing judgment on sin at the cross. But even in that solemn type the fat was burned upon the

Altar of Burnt Offering, there was ever that which was delightful to the heart of God in the blessed redemption His Son made for sin. This completed the ritual on the Great Day of Atonement, a most precious type of the atoning death of our Lord Jesus Christ.

Key Words in the Epistle to the Hebrews In the light of what we have been considering, it is interesting to note the key words of the Epistle to the Hebrews, key words used to contrast the glorious fullness of Christ, the Antitype with the ineffectual shadows.

Better is one key word -

Christ "... better than the Angels"; "a better hope"; "a better Testament"; "a better Covenant"; "better promises"; "better sacrifices"; "a better country"; "a better ... substance"; "a better resurrection." Grammarians will tell you that "better" is comparative, but never was such a superlative comparative used, if we may employ such a phrase.

Once, or one, is another key word -

"Christ was once offered to bear the sins of many"; "once for all"; "one sacrifice for sins"; "one offering" - in contrast to the unending succession of sacrifices under the law, which could never take away sin. No more is another key phrase -

"no more conscience of sins"; "no more sacrifice for sins" - this is just another way of showing forth the complete efficacy of Christ’s work upon the cross.

Eternal is another key word -

"eternal salvation"; "eternal judgment"; "eternal redemption"; "eternal Spirit"; "eternal inheritance." To these might be added "an unchangeable priesthood." "And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because He continues ever, has an unchangeable priesthood" (Hebrews 7:23-24).

Thus is contrasted the stability, permanence and perfection of Divine things with the temporary, unsatisfactory character of carnal ordinances. The glorious Substance, the great Antitype, the Lord Jesus, has arrived, and the shadows have fled away. That is the poverty and blindness of present day ritualism, copying the shadows when all the time the true meaning of them is unknown. The greater the ritualism the less the spiritual life. Christ is the key to the meaning of these types. How can any, who really know the Antitype, go back to shadows in which God had no pleasure (Hebrews 1:6). The Cleansing of the Leper (Read Leviticus 13, 14)

Leprosy is a terrible figure of sin. All disease is the result of sin, but the incurable character of leprosy, the terrible way it disfigures its victims, how first one joint and then another of fingers and toes are eaten away, nose eaten off, hair falling out, till the poor sufferer looks a pitiable object, makes it a striking figure of sin in its defiling ineradicable and contagious nature. Moreover it is so contagious that the victim must be segregated from his fellows. The first mention of leprosy in the Bible was when the Lord told Moses to thrust his hand into his bosom, and when drawn out "his hand was leprous as snow" (Exodus 4:6), as if to show the truth of the prophet’s utterance, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:6).

Leviticus 13 gives a very careful diagnosis of the disease, so that the priest could decide whether a man was a leper or not. One spot with certain characteristics would decide the leprosy of the individual. One spot reveals an inward diseased condition, just as one sin comes from a sinful nature. How good God is in giving us such a vivid presentation of what sin is in His presence. One spot might disclose the leper, but on the other hand if the whole body wherever looked at by the priest was covered with leprosy from head to foot, "then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that has the plague: it is all turned white: he is clean" (Leviticus 13:13). This seems to teach that when a sinner really owns fully his sinner-ship, it is then the mercy of God can come in, and bless him. Job in the Old Testament and Saul of Tarsus in the New Testament come to mind in this connection.

Job was a wonderful man, upright, perfect in his ways, generous, looked up to with deep respect by old and young, and then challenged by Satan, the Lord allowed him to be stripped of wealth and family in one day, to be tormented by boils from head to foot, to be tortured and irritated by his three carping friends, charging him with being a hypocrite, which he certainly was not. At last when God spoke to him he came most astonishingly to the true estimate of himself in God’s presence. "I have heard of Thee by the hearing of the ear, but now mine eye sees Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6), Would Job ever forget that day? It was the best day of his life. The leprosy had covered all his flesh. It had all turned white. He was clean. The leprosy had worked out in the flesh till there was no more flesh to work upon, and he was thus clean.

Take Saul of Tarsus. What a good show in the flesh he made. He was sincere, if ever a man was. As touching the righteousness of the law he was blameless. But one day he got a vision of Christ. He saw a light above the brightness of the sun. He was stricken down, and learned in a moment that the One he was opposing, in savagely haling His humble followers to prison, and hounding them to death, was none less than the Son of God, a glorious Savior, risen and triumphant at God’s right hand. He took up his pen and wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I Am CHIEF" (1 Timothy 1:15). The leprosy covered all his flesh. He was clean. Of course we must be careful at this point. The flesh, the fallen evil nature with which we are born, is ever the flesh. There will be no cure for that. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8), though the verse before says so beautifully and truly that "the blood of Jesus Christ, His Son, cleanses us from ALL sin." The type goes no further than a sinner fully realizing his sinner-ship, and owning his true condition before God, being looked at as clean in God’s holy sight, though we know full well that it is only through the atoning sacrifice of Christ that blessing can come to any. When a man was pronounced a leper how pitiable was his condition. We read, "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, Unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean; he shall dwell alone: without the camp shall his habitation be" (Leviticus 13:45-46). Not only was the leper segregated as an individual, but he was cut off from the Congregation. Is this not typical of sin cutting a soul off from communion with God? It may be the sin of a believer is of such a nature as to cause him to be put away from the fellowship of saints on earth, as was the case of the incestuous man in 1 Corinthians 5. There is a "within" and "without" in relation to God’s assembly; which is a place of holiness, where evil is to

be judged and dealt with, when it occurs, just as there was a within and without in the camp of the Israelites. In Leviticus 14 we read of a house being plagued with leprosy. When that was proved, the house had to be emptied, scraped and the dust taken into an unclean place. Other stones and plaster were then used, but if the plague broke out again, it is "a fretting leprosy" beyond recovery, and so the house must be broken down, stones, timber, plaster, and all carried to an unclean place. Do we not know something of this today? Take these professing Christian bodies who are unsound as to the person of our Lord and His atoning death. Have they not got a "fretting leprosy" in their midst? Take the case of Christadelphians, Seventh Day Adventists, Millennial Dawnists, Jehovah's Witnesses, Christian Scientists, and others, are they not all in similar condition, leprous houses? There is nothing for it but to refuse to have anything to do with all such blasphemous anti-Christian systems. It is a "fretting leprosy". The cleansing of the healed leper is most instructive typically. The priest commanded that two birds be taken alive and clean with cedar wood, scarlet and hyssop. One of the birds was to be killed in an earthen vessel over running water. The other living bird with the cedar wood and scarlet and hyssop was dipped in the blood of the bird that was killed over running water, and the blood sprinkled seven times upon the healed leper and the living bird let loose in the open field.

We pause here. How touching are these items typically. The slain bird is typical of our Lord, who died to cleanse us by His precious blood. The bird was killed in an earthen vessel. Our Lord who was very God of very God, God the eternal Son, became a: Man, and thus came in "an earthen vessel." "A body hast Thou prepared Me" (Hebrews 10:5). The bird was killed over "running water." Water is typical of the word of God as applied by the Holy Spirit, and running water speaks of the Holy Spirit in activity. "Christ ... through the eternal Spirit offered Himself without spot to God" (Hebrews 9:14). As to the living bird, it was identified with the slain bird, inasmuch as it was dipped in its blood. Let loose into the open field, allowed to fly to heaven, as it were, it set forth how our blessed Lord brought to death for our sins, rose triumphantly from the dead, and ascended to glory, the proof of the victory He had won. What a testimony! Just as the bird with blood-marked wings flew to the heavens, so we read of Christ, "Neither by the blood of goats and calves but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us" (Hebrews 9:12). Not only was the living bird dipped in the blood of the slain bird, but also the cedar wood, scarlet and hyssop. Cedar wood and scarlet speak of man in all his grandeur. Solomon spoke of trees, "From the cedar tree that is in Lebanon even unto the hyssop that springs out of the wall" (1 Kings 4:33). The lowly stoop of our Lord from the throne of God to the manger of Bethlehem, to the cross of Calvary, puts into the dust all man's grandeur. Does not Isaac Watt's wonderful hymn show us the dipping in blood of the cedar wood and scarlet?

"When we survey the wondrous cross On which the Prince of glory died, Our richest gain we count but loss, And pour contempt on all our pride." As to the hyssop, emblematical of that which is mean in nature, many think the poor should be blessed because of their sad lot in this life, but the blood-stained hyssop sets aside that notion. We are all sinners. It is all beautifully summed up by the dying King Edward VII, when he asked Prebendary Carlile, Founder of the Church Army, how his tramps were. Before the Prebendary had time to reply, the King said, "Take notice, Carlile, that tramps [hyssop] and Kings [cedar wood and scarlet] need the same Savior." What a wonderful lesson for the King in all his exalted position to have learned!

Then there come the most elaborate details as to the cleansing, telling loudly that there must not only be done a work outside the sinner, but also inside the sinner, so that there may be the leaving off of all practical defilement. Holiness is insisted upon. Let the matter be crystal clear. It is the death and blood-shedding of our Lord on the cross, that gives the sinner, who believes, title before God - a title, not of works, but all of the grace of God, on the righteous ground that the atoning death of our Lord has settled the whole question of sin for the believing sinner. But on the other hand there must be moral suitability, or fitness, to be in God's presence.

There is not only the blood, but the water - blood, setting forth judicial cleansing, giving title to God's presence; the water, the cleansing action of the Word of God, giving fitness. Judicial standing first, then moral suitability. A peer of the realm may have title to appear at the King's Court, but he would never dream of appearing there in anything but court dress. The healed leper was pronounced clean, but he had to wash his clothes, symbolic of a man coming under the influence of the grace of God giving up habits that are not suitable to his approach to God. The leper had to wash himself and shave off all his hair, setting forth something still more intimate as unfitting for God. For seven days he was to tarry out of his tent abroad. On the seventh day he had to shave the hair off his head, his beard and eyebrows, wash his clothes and himself again, and then he was clean. How God inculcates holiness in thought, talk, and ways of His beloved people. On the eighth day the cleansed leper was to take two he lambs without blemish, one ewe lamb of the first year without blemish, three tenth deals of fine flour for a Meat Offering, mingled with oil and one log of oil. The first thing that was done was to slay a lamb for a Trespass Offering, and wave it before the Lord. Then the priest took of the blood of the Sacrifice, and put it upon the right ear of him that was to be cleansed, upon the thumb of his right hand, and upon the great toe of his right foot. In this way was symbolized, first, that there is no approach to God save on the ground of the atoning sacrifice of our Lord, and second, that the amazing love of that Sacrifice claims from us nothing less than the consecration of our lives to Him, who loved us and gave Himself for us. "The love of Christ constrains us; because we thus judge, that if One died for all, then were all dead; and that He died for all, that they which live should NOT henceforth live unto themselves, but UNTO HIM, which died for them and rose again" (2 Corinthians 5:14-15). Not only should there be a response on our side, but the glad acknowledgment of the claim that God makes on His side.

Now we see the reason for the log of oil. Some of the oil was poured into the palm of the priest's hand and with it he anointed the tip of the leper's right ear, the thumb of his right hand, and the great toe of his right foot. These members were already marked with blood. So the oil was put upon the blood. The ear is that which receives communications, the hand and foot carry them out. The oil is symbolic of the Holy Spirit, and that it is only in the strength and power of God's Holy Spirit that the believer will be able to respond in the way that is suitable to such Divine love and grace. The remnant of the oil was poured out upon the head of the cleansed leper, a picture of the whole man being claimed for God.

"Love so amazing, so Divine, Demands my soul, my life, my all."

Then was offered a Sin Offering, followed by a Burnt Offering and a Meat Offering, as if to bring before the soul the different aspects of the death of Christ, showing what was needed to meet our deep need. The Ashes of the Red Heifer (Read Numbers 19)

Occurring in the Book of Numbers at the end of the wilderness experience of the children of Israel, it has a special significance. We shall see it is a provision for the removal of defilement from people already in association with a Holy God. It will teach believers a lesson to be vigilant as to our practical ways as Christians, and as to the associations we keep. The children of Israel were to bring to Eleazar, the priest, a red heifer without spot or blemish and upon which never came yoke. Eleazar had to bring the heifer outside the camp, and one should slay her before his face. Then the priest with his finger had to sprinkle the blood, directly before the Tabernacle of the Congregation seven times, showing all in the Congregation are in view. The heifer was then burned in the sight of Eleazar - her skin, flesh, blood and dung - all had to be burned. Then Eleazar took cedar wood, scarlet and hyssop, and cast them into the burning. A clean man then gathered the ashes of the red heifer into a clean place without the camp for the use of the whole congregation for "a water of separation; it is a purification for sin" (Numbers 19:9). The meaning of all this is plain. There can be no holiness apart from the redemptive work of Christ, when at Calvary God showed His abhorrence of sin in that His full judgment upon sin was seen when He forsook the Sin-bearer, His only begotten Son, visiting Him with all the wrath sin deserved. The burning of the heifer in all its parts, whether it be its skin, the beauty of the animal, or the dung, the grossness of sin - all of man, his best as his worst - symbolizes the unsparing judgment of God in the person of the Substitute. Our Lord was without spot and blemish. "He knew no sin." "He did no sin." "In Him was no sin." So Scripture testifies. Upon Him never came yoke. He was completely free from sin and its penalty, else He could not have laid down His life for us. The priest casting the cedar wood, hyssop and scarlet into the burning shows that all human pride and glory must go, the hyssop setting forth the meanness of man, all must go from top to bottom. When a man was unclean by touching a dead body, his uncleanness was upon him for seven days. On the third day "he shall purify himself" by taking running water with the ashes of the heifer in a vessel, and be sprinkled therewith, and again on the seventh day. On the seventh day the unclean person having purified himself, washed his clothes, and bathed himself in water, at even he was pronounced clean. The meaning of this is that when a believer is unclean through permitting sin and failure in his life, for purification there must be a sense of God’s holiness as symbolized in the slaying and burning of the Red Heifer. Does the Red Heifer emphasize this? The ashes speak of the judgment on sin having being carried out. The remembrance of that, and the application of the Word in the cleansing power of the Holy Spirit of God, typified by the "running water" being mixed with the ashes (the recollection of what our Lord went through on the cross), have their own subduing, cleansing influence on the heart of the believer. Not only so, but washing the clothes and washing the person set forth the defiled person’s activity in putting out of his life defiling ways, or even thoughts, and the necessity of being personally clean in moral condition before God. This sets forth not the cleansing of the sinner by blood, but of the saint by the water of the Word, engaging the heart with the solemn sense of sin as seen typically in the burning of the Sacrifice, and in the ashes, so that the heart of the believer really judges himself in the presence of God.

Mark what is said about the third day and the seventh day. There must be time for an erring saint to recover communion with God. For instance if a preacher were caught in some evil sin, and he got restored, it would not be suitable for him to dash into prominence as a servant, but take time for full restoration. This might be instanced in the case of the Apostle Peter. After his fall, denying His Lord with oaths and curses, our Lord looked upon him with that look of mingled grief and forgiving love, which made him go out and weep bitterly. But something further was needed. Our

Lord saw Peter specially by himself after He rose from the dead. But still later the Lord probed him to the very bottom, till Peter uncovered his heart in the presence of the Lord, and exclaimed, "Lord, Thou knowest all things; Thou knowest that I love Thee" (John 21:17). Our Lord then gave him his commission, "Feed My sheep," and he was the spokesman on the great Day of Pentecost.

We do well to meditate upon this incident of the ashes of the Red Heifer, teaching us what a defiling thing sin is, and how necessary to be preserved in a state of fitness in God’s holy presence. It shows, too, that a saint may not always contract defilement by his own act, but getting into touch with defilement, it may be even unwittingly, he is defiled, and needs the "water of purification." One may have to judge some sin in the assembly, and the mind be defiled listening to the sordid story, and a purification be needed. It says the ashes mixed with running water is "a water of separation." How necessary separation from evil is, and to be preserved in happy enjoyment of heart in communion with God.

Four Great Historical Types of the Death of Christ (Read 1 Peter 1:18-20; 1 Corinthians 10:1-12; Romans 8:1-4; Joshua 3, 1; Ephesians 1:3-7)

These four types are not intimately connected with the Tabernacle, but afford such striking lessons concerning the children of Israel, who were ranged round the Tabernacle in their journey to Canaan, that we have deemed it well to insert this chapter.

There are four great historical types of the death of Christ, as illustrated in the journey of the children of Israel from Egypt to Canaan. They were:

1. The Passover.

2. The Crossing of the Red Sea.

3. The Uplifting of the Brazen Serpent.

4. The Crossing of the Jordan into Canaan.

Very briefly they can be described as follows:

1. The Passover, typifying how God satisfied His claims in respect of sin, so that He could redeem His people righteously.

2. The Crossing of the Red Sea, typifying the deliverance of believers from Satan’s power (Pharaoh), and from the bondage of the world (Egypt).

3. The Uplifting of the Brazen Serpent, typifying how the believer gets deliverance from the bondage of the flesh by the introduction of Divine life, and the indwelling of the Holy Spirit.

4. The Crossing of the Jordan into Canaan, typifying how the believer comes to be blessed "with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). This bare outline we will now begin to amplify. The Passover

Let it be particularly noted at the outset that the Passover is the only type of the four in ’which there was blood-shedding. The other three flow out of this first grand type, setting forth the great foundation of all our blessings, even the atoning work of our Lord Jesus Christ upon the cross of Calvary. For after all how could there be any further action on God’s part, if His righteous claims

were not first met? And further, all God’s subsequent actions in blessing His people are founded on this great outstanding start.

God was about to answer the groans of the oppressed children of Israel. But in order to do so, He must be righteous. The children of Israel were as much sinners as the Egyptians. What right had God to favor the children of Israel as against the Egyptians? The Egyptians as a nation had enslaved the children of Israel, and when God demanded that they should allow them to worship in the desert, Pharaoh refused. Therefore God in righteousness visited Egypt with His sore displeasure. If Pharaoh would not let the children of Israel go, God Himself would bring them forth out of Egypt "with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders" (Deuteronomy 26:8). On the other hand God could only redeem His people by first meeting His own righteous claims. The great point to grasp in the Passover is, that it was the one great and vital question of a settlement with God. Other questions came in later, but this is the one great matter to be first settled.

We would now state in a couple of sentences the whole pith of the matter. God shut Himself out as a righteous Judge, by bringing Himself in as a gracious yet righteous Savior. Of course this was all typical, but how rich is the type when we consider the Antitype. A lamb without blemish had to be killed, its blood put into a basin, and with a bunch of hyssop the lintel and door posts of the houses where the Israelites were had to be sprinkled by blood, and Jehovah pledged His word that when He saw the blood He would pass over, hence the word, Passover. But in type it prefigures a righteous pass over. The blood of the lamb was but a type of the precious blood of Christ, which cleanses from all sin. So we read in the New Testament, "Christ OUR PASSOVER is sacrificed for us" (1 Corinthians 5:7) "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" (1 Peter 1:18-19). In previous chapters we have written about the Passover, so will add no more here. The Crossing of the Red Sea

Once God’s righteous claims were met, and that by His own provision, there was still present the lamentable condition of the children of Israel. In the cruel grip of Pharaoh, a nation of slaves, making "bricks without straw," in the land of Egypt, could God leave a redeemed people in that plight? A further action followed out of the first great action, the Passover. What was needed was deliverance from Pharaoh and Egypt. Pharaoh is a type of Satan. So we read, "Forasmuch then as the children are partakers of flesh and blood, He [Christ] 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; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14-15). Egypt is a type of the world. " And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break My covenant with you" (Judges 2:1). The believer though in the world is not of the world. Twice over in the ever-memorable prayer of our Lord breathed into His Father’s ear, we read, "They are not of the world, even as I am not of the world" (John 17:14; John 17:16). What a wonderful deliverance!

1 Corinthians 10:1-4 gives us a beautiful scriptural illustration of the typical meaning of the crossing of the Red Sea. The children of Israel passed through the Red Sea, that, which was

death to the Egyptians, was for the Israelites the way of deliverance from Egypt and the bondage of Pharaoh. It must have been a terrible ordeal as the Egyptians in full-armed force threatened to annihilate them, hemming the Israelites in between Pi-hahiroth and Migdol and the sea. The case was desperate, but the sea in front was cleft in two, and a path made through it by the mighty power of the God - sent east wind, and they passed safely through to the other side.

1 Corinthians 10 tells us how the children of Israel "were all baptized unto Moses in the cloud and in the sea," as if the wall of water on each side, and the cloud resting on the water, made a dark tunnel through which they passed. What a deliverance! No more Pharaoh, no more Egypt, and on the other side of the Red Sea they were under the leadership of Moses with heavenly resources in the stream, which flowed from the smitten rock for drink, and the daily manna for food. We are told distinctly that the Rock that followed them was Christ, the water flowing from the smitten rock being designated as the Rock that followed them. The Passover brought out, as we have already seen, the thought of the death of Christ FOR us. The Crossing of the Red Sea our IDENTIFICATION with that death. The children of Israel were baptized unto Moses. Believers are baptized unto the death of Christ, they are buried with Him by baptism, and are now free to walk in newness OF LIFE. The death of Christ has freed believers from the power of Satan, and from the world as a system away from God, and committed them to Christ spirit soul and body. From Egypt lately come, Where death and darkness reign, We seek our new, our better home, Where we our rest shall gain:

Hallelujah!

We are on our way to God." The Uplifting of the Brazen Serpent

Towards the end of the children of Israel’s wandering in the desert, a remarkable incident occurred. The soul of the people was much discouraged by the way, they murmured against God and Moses, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loathes this light bread [manna]" (Numbers 21:5). They murmured against the goodness of God, and despised His provision for them in giving them water from the flinty rock and "angels’ food" (Psalms 78:25). So "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Numbers 21:6). What lesson have we to learn from this incident? It is one that takes much learning and is a very necessary one. Sin springs from a sinful nature. What can thistles produce but thistles? "Ye shall know them by their fruits," said the Lord. "Do men gather grapes of thorns, of figs of thistles?" (Matthew 7:16). The Passover taught the lesson of deliverance from the judgment of God. The crossing of the Red Sea taught deliverance from Egypt (the world) and Pharaoh (Satan). The uplifting of the Brazen Serpent teaches the way of deliverance from sinful self. It is a deep and a practical lesson.

What was the remedy? Moses was instructed to make a Serpent of Brass, and those who looked would live. Have we any light thrown upon this in the New Testament? Most certainly we have. We read, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believes in Him should not perish, but have eternal life (John 3:14-15). The Brazen Serpent is typical of our Lord being lifted up to die on the cross that sinful men might have life.

There are two grand results flowing from the death of Christ, as seen in 1 John 4:9-10. We read, "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might LIVE THROUGH HIM. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the PROPITIATION FOR OUR SINS." Not only the forgiveness of sins is ours, but DIVINE LIFE is imparted to every believer.

We read, "It came to pass, that if a serpent had bitten any man, when he beheld the Serpent of Brass, he LIVED" (Numbers 21:9). Just in the same way, the one who looks to Christ, once uplifted for our sins on the cross, that one will live. It is well seen that sinful flesh can only bring forth sin, and will never find a place in Heaven. As the child's hymn puts it, "There is a city bright, Closed are its gates to sin;

Naught that defileth, naught that defileth Can ever enter in."

All through John's Epistle the great theme is life! Life!! LIFE!!! The gospel is framed on the type of the Uplifted Brazen Serpent.

Romans 8:3-4, brings out the same truth, but in a different setting. We read, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Brazen Serpent was in the likeness of the fiery serpent that bit the people, the Lord Jesus was in the likeness of sinful flesh. He was not sinful flesh, or else He could not have been our Savior. Not only is sin atoned for, but sin in the flesh has been condemned in the death of our Lord Jesus Christ. Not only is the fruit (sins) dealt with, but also the root (sinful nature). Sins are forgiven. The sinful nature is not forgiven. That could never be. The only thing that will do for sin in the flesh is DEATH. The great mistake of many in Christendom to-day is that they are trying to cultivate man in the flesh. If we tried to cultivate a thistle, we might be successful in producing bigger and more aggressive thistles, but we should only produce thistles. It is for the believer to recognize this, and to seek grace to "walk in the Spirit." The Apostle Paul speaks of "Newness of Life" (Romans 6:4). The Apostle John speaks of "Eternal life" (John 3:15).

If once the teaching of the Brazen Serpent is apprehended, we shall learn that there is nothing in the flesh for God, that we cannot improve it, that we need to pass the sentence of death upon ourselves in this particular. It has been well said of the two natures they cannot be improved. The flesh is so bad it cannot be improved. The new nature is so good, it cannot be improved.

What a sight the uplifted Son of God must have been. What a lesson for us that not only has sin been atoned for, but the sinful nature has been condemned at the cross, and so if the Lord is to have a people in whom He can have pleasure, they must have a life to which no sin was ever attached, and the Holy Spirit of God must be given as the power for that new life, so that we "walk in the Spirit" (Galatians 5:25). The Crossing of the Jordan (Read Joshua 3, 4, and Ephesians 1:3-5) The Crossing of the Jordan meant the end of the wilderness journey, and entrance into Canaan, the land flowing with milk and honey. There was fighting to do to possess the land and to turn out the enemy. We Christians are in the wilderness so far as our earthly circumstances are concerned. We have to face trials and difficulties of all kinds. But in spirit we may be occupied with the blessed heavenly things that are ours, and in our minds have left the wilderness and find

ourselves in what answers to Canaan.

We are blessed with all spiritual blessings in heavenly places in Christ. We are chosen to be holy and without blame before the Father of our Lord Jesus Christ. We have received the adoption of Children by Jesus Christ. Here is a sphere of thought and feeling outside of this world of time and sense. As another has said, "We are introduced into a life which is on the other side of death by the power of the Spirit of God, as being dead and risen in Christ, there must be the remembrance of that death, by which we have been delivered from that which is on this side of it, of the ruin of man as he now is, and of the fallen creation to which he belongs."

Canaan cannot be the full type of Heaven for there was stern fighting for the possession of Canaan, and there will be no fighting in Heaven. It links on with Ephesians. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [heavenly, same word as in Ephesians 1:3] places" (Ephesians 6:12). We are exhorted to take the whole armor of God that we may be able to stand, and not give up this wonderful portion that is ours. In the type when the children of Israel passed over the Jordan, the river of death, the first movement was upon the part of the priests bearing the Ark of the Covenant. A space of 2,000 cubits had to be between it and the people. They had not passed that way heretofore. As soon as the feet of the priests were dipped in the brim of the river, the waters of Jordan rose and stood up in a heap, very far from the city Adam, that is beside Zaretan, and those, that were flowing to the Dead Sea, failed and were cut off, and the people passed over.

Many have tried to explain this miracle as resulting from a landslide up stream that dammed the waters. But this cannot be. Jordan at that time of harvest had overflowed all its banks. And it was not till the priests' feet were dipped in the brim of the river that the miracle happened.

Note the Ark of the Covenant had to go first. Our Lord had to die. He bore the storm, He went through the tempest. He sank in deep waters. Alone He went into death, so that when we come to the river of death, we may find no water in it, but pass over dry-shod.

"He passed through death's dark raging flood To make our rest secure."

What a triumph is ours! As soon as the priests' feet touched the brim of the river, the flood of waters ceased. As soon as all had passed over and the priests' feet were lifted up to the dry land, the waters returned.

Instructions were given that twelve men, a man from each of the twelve tribes of Israel, were each to carry a stone on his shoulder from the very place where the priests' feet had stood when they bore the Ark of the Covenant into the midst of the river bed, and then bring these twelve stones to the place where they were to lodge that night. When any Israelite should ask in the days to come what was the meaning of the stones, this was to be the answer, "That the waters of Jordan were cut off before the Ark of the Covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever" (Joshua 4:7). This typically tells us that even when we are in the Heavenlies in our spirits, tasting those things which will be ours in all their fullness in Heaven itself, when we have our glorified bodies, and are with our Lord and like Him, that God would not allow us to forget where the foundation of our blessing was laid.

I remember going up to the top of a New York skyscraper many years ago. When we got to the dizzy height, I said to my friends as I looked over the parapet, "I never felt the necessity of a good foundation as I do to-day." They replied, "The foundation of this building consists of four stories beneath the level of the street, ribbed in steel, and exceedingly strong." And so when we get to the heights of Christian experience on the other side, the Spirit of God will not allow us to forget the atoning death of our Lord, the foundation on which is built all our blessing. Is there not a charming intimation of this when we read in the description of the holy Jerusalem, the symbolic city setting forth the Church in administration during the Millennium, "Come hither, I will show thee the Bride, the Lamb's wife?" In that gorgeous scene we read, "The Lord God Almighty and the Lamb are the Temple of it," and again, "The Lamb is the light thereof"; and again, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb"; finally we read, "The throne of God and of the Lamb shall be in it" (Revelation 21:9; Revelation 21:22-23; Revelation 22:1; Revelation 22:3). The Lamb speaks of sacrifice, "Behold, the Lamb of God, which takes away the sin of the world" (John 1:29).

We shall never forget our Lord as the Lamb of God throughout eternity.

Joshua finally took twelve stones, and embedded them in the midst of Jordan, where the priests' feet had stood whilst the people passed over. Thus was typified the fact that all that we are in the flesh is gone in the death of Christ, so that finally in the ways of God only new creation, new life, will stand before Him.

Melchizedek, Type of Christ as Priest and King Upon His Throne (Read Genesis 14:17-24; Psalms 110; Hebrews 7)

We have thought it well to add this Chapter, as there is a link between our Lord as the Priest after the order of Melchizedek, and His carrying out of His priesthood after the Aaronic order, as set forth in the Epistle to the Hebrews. A good deal of controversy has arisen over the mysterious figure of Melchizedek. Some think he was Christ Himself, but this could not be, for he was "made like unto the Son of God." Some treat him as a real man, whose history afforded types that set forth our Lord. Others think he was a special creation of God, but that could not be, for a special creation of God would have a beginning of days. Others think he was a man, who was born, lived and died, but of whom there was no record of his birth or death, and with this we agree. The best plan is to examine the Scriptures that bear on the subject, and let them speak for themselves. In Genesis 14 we read that four kings made war with five neighboring kings in the neighborhood of the Dead Sea. The four kings triumphed over the five, and in taking the goods of Sodom and Gomorrah they captured Lot, Abram's nephew, who dwelt in Sodom, and his goods, and departed. The news of this was taken to Abram, who acted promptly, armed his trained servants born in his house, pursued the kings unto Dan in the far north of the country, made a night attack, and recovered his nephew Lot and his goods, and his women, and the people. On returning Melchizedek met him with bread and wine, and blessed him saying, "Blessed be Abram of the most high God, possessor of Heaven and earth; and blessed be the most high God, which hast delivered thine enemies into thy hand" (Genesis 14:19-20). Thus suddenly and mysteriously appeared Melchizedek upon the scene. We are told three things about him in Hebrews 7. His name means King of righteousness. He was King of Salem, which means King of Peace, and further he was a priest of the Most High God. He was a King and a Priest. Mark well, his double

position.

Abram paid him tithes. That was equivalent to homage due to a king from a subject. Tithes mean that the person to whom they are rendered has the right to the whole, just as God has the right to all that we have, and yet graciously accepts what we render to Him. King David in ’his day in the thankfulness of his heart exclaimed, "For ALL things come of Thee, and of Thine own, have we given Thee" (1 Chronicles 29:14). One hundred per cent comes from Him, even if we render to Him a tenth.

Melchizedek is at once marked out as a wonderful person when Abram paid such homage to him. He distributed to Abram bread and wine. Anticipating somewhat, Melchizedek typifies our Lord when He shall take up Israel again in the last days. The war between four kings against five is typical of the battle of the nations in the last days when our Lord, like Abram, will interfere and deliver His ancient people from their enemies, and distribute bread and wine to them and the world. They are talking of "a new world order," but that cannot come till the Prince of Peace comes to reign, the true King of Salem. Bread speaks of sustenance, and wine speaks of joy. Sustenance and joy under such a King will mean the Millennium. The Jewish nation rejected their Messiah. Little did they recognize that the One they rejected was their Messiah, and as far as the Jewish nation is concerned He has gone into the Holiest of All, and until He comes out, Israel waits for her time of blessing. When our Lord does appear He will appear in the Melchizedek character. What a day will that be for this poor sin-stained world, soaked in tears and sodden with blood!

Further in Hebrews 7 we are told that Christ could not be a priest after the Aaronic order, for that order came of the tribe of Levi, and our Lord came of the tribe of Judah. But is our Lord not to be a priest? Yes, a priest after the order of Melchizedek. As King He came of the Davidic, the kingly family, and as King He will represent God to the people. As Priest He will represent the people to God. He will be both King and Priest on His throne.

Then the Apostle Paul argued that Melchizedek was greater than Levi, because when Abram paid tithes, Levi was still in his loins, as Scripture phrases it. If Melchizedek received such homage from Abram, Abram thus acknowledging his greatness, then Levi his descendent would have to pay similar homage.

Moreover perfection was not found under the Levitical priesthood, their High Priest was made "after the law of a carnal commandment" so a change in the priesthood was necessary, that One after the similitude of Melchizedek should arise, who is made "after the power of an endless life" (Hebrews 7:16).

Note, there was no High Priest in the Melchizedek order, for there was only one Priest in that order. This mysterious figure suddenly arising in Genesis 14, passes off the scene, and as far as any notice is taken, there is no record of his birth or his death. Thus he finds his Antitype in the blessed Son of God, our Lord Jesus Christ. Brief as the description of Melchizedek is in Genesis 14 he was the most remarkable type of our Lord in all time. Hebrews 7 fills in details which are not found in Genesis 14.

First he was the priest of the Most High God. This is a Millennial title of our Lord, pointing to the time when He will take His rightful place with Israel as King and Priest upon His throne, His throne and priesthood covering the whole world, 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?" (Romans 11:15). "When the Most High (Hebrew Elyon) divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deuteronomy 32:8). "That men may know that Thou, whose name is JEHOVAH, art the Most High (Hebrew Elyon) over all the earth" (Psalms 83:18). When the Lord takes His place over the earth, it means the Millennium. This is borne out by the name, Melchizedek, which means King of righteousness, whilst his title, King of Salem, means King of peace. This is a grand combination, which will be seen in the Antitype, our blessed Lord, in a future day in full result. This world is needing righteousness and peace badly. Every problem solved righteously and peace reigning, what a world that will be, a world that poets have dreamed of, and sung, which politicians have striven after, but all hitherto has been failure, for The Central Figure, Christ, has been left out. What good is the rim and the spokes of a wheel, if the hub is left out. There can be no wheel without a hub, and there can be no "new world order" without Christ. There cannot be a circumference without a center. And further we come to the very foundation of these titles. How can there be peace without righteousness? That is an impossibility with God. Thank God, Christ has settled the whole question of sin righteously at the cross of Calvary when He made atonement for sin. Peace how can be proclaimed, and whilst all believers share now in this righteousness and peace, one day these will visit this sad earth, and joy and gladness will come.

"He'll bid the whole creation smile, And hush its groan."

Next we have a most important statement. It says of Melchizedek, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually" (Hebrews 7:3). Adam was without father and mother, and without descent, but he had beginning of days and end of life, so he is ruled out. The priests could not claim the Aaronic priesthood unless they could trace their descent from Aaron, and unless they could claim both father and mother to be of the Aaronic line. Or, if we take it in its very literal meaning, it could not refer to the Lord as to His Manhood, for as Man He had a mother, and had beginning of days, and end of life. Therefore it refers to our Lord as THE SON OF GOD, in other words as the Eternal Son. Of no one could it be said but of Deity, that He has neither beginning of days nor end of life. That postulates Deity, and nothing short of that. We have no doubt, but that Melchizedek was born, and lived, and died, but evidently in a time of the world's history when a man's parentage was carefully recorded, and his birth and death as carefully noted, but here was a man whom none knew when he was born, nor when he died, in other words he appeared as having neither beginning of days, nor end of life. The great testimony given to him is that he LIVED.

He was "made like unto the Son of God." Then the Son of God existed before Melchizedek was made like to Him. What a proof of the Son as eternal in the unity of the Godhead - Father, Son and Spirit, one God, inscrutable but most blessed mystery, filling the heart of the believer with adoring worship. At the present moment our Lord is acting with Aaronic functions for His people, and in this way Aaron is typical of Him as we have seen repeatedly in the former chapters. But the day for Israel and the world is coming, when He will come out as of the Melchizedek order, the one and only true Melchizedek, and bless Israel and the world at large. That day is surely drawing nigh.

Zechariah gives a glowing prophecy as to this. We read, "Behold the Man, whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the Temple of the Lord; even He shall build the Temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne; and the counsel of peace shall be between them both" (Zechariah 6:12-13). Note our Lord will be A King upon His throne. A Priest upon His throne.

Kingship and Priesthood will unite in one blessed Person. Of course it was necessary for our Lord to become Man in order to die an atoning death upon the cross of Calvary. But in the end the world will rejoice in the advent of the eternal Son of God in the character of the true Melchizedek, a Priest and King, ushering in peace and plenty and joy, bringing in bread and wine, bread to sustain and wine to give joy. Then will come the true new world order. The Seven Feasts of the Lord (Read Leviticus 23)

It has been said that till a Christian can explain the seven Feasts of the Lord, the seven parables of the Kingdom of Heaven, and the seven addresses to the Churches in Asia as found in Revelation 2, 3, he has not got very far in Christian knowledge.

There is no doubt these three sevens cover an enormous extent of truth. Our object in this Chapter is to look a little at the Seven Feasts of the Lord.

Leviticus 23 begins by emphasizing that man must work six days, and that the seventh - the Sabbath - is a day of rest, but verse 4 says emphatically as to what follows, "These are the Feasts of the Lord," and from that point seven are specified. They are: The Passover The Feast of Unleavened Bread The Feast of Firstfruits The Feast of Pentecost The Feast of Trumpets The Great Day of Atonement The Feast of Tabernacles

Some commentators think that the Sabbath is the first of the seven Feasts, and treat the Passover and the Feast of Unleavened Bread as one thus still counting the seven Feasts of the Lord.* (*See J.N.D. Synopsis on Leviticus 23) But on looking at the beginning of Leviticus 23 this exposition does not seem to be justified. Verse 3 emphasizes the Sabbath, the day of rest. But verse 4 says, "These are the feasts of the Lord," and then proceeds to enumerate the seven Feasts of the Lord.

Why then should the Sabbath have such a prominent, place to begin with? The answer is that the Sabbath typifies the very end of God’s ways in grace on earth, even His own entrance into the rest He has had ever before Him, of accomplishing all the purposes of His grace and love to men. The very word Sabbath, Hebrew, Shabbath, means cessation of work. "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works" (Hebrews 4:4). The Sabbath typifies the eternity of rest that lies before God when He will rest in the complacency of His love, when righteousness shall dwell. "We, according to His promise, look for new heavens and a new earth wherein dwells righteousness" (2 Peter 3:13). In short we have here an example of God setting the end before us, and then giving us the Feasts of the Lord, as showing how He works in grace with Israel and His Church to His goal of glory and eternal rest.

Then further the Sabbath is never called by itself a Feast, though there are Feast days that specifically occur on the Sabbath. Finally the Sabbath was a weekly occurrence, whilst the Seven Feasts of the Lord occurred annually. It would have thrown things out of gear to have a feast occurring fifty-two times in the year, and the others annually, as one set of feasts. Verse 4 settles the point, "These are the feasts of the Lord."

These seven Feasts of the Lord were celebrated as follows: The Passover 14th day of 1st month The Feast of Unleavened Bread 15th - 21st day of 1st month The Feast of Firstfruits (Harvest time) 3rd month The Feast of Pentecost, fifty days later 5th month The Feast of Trumpets 1st day of 7th month The Great Day of Atonement 10th day of 7th month The Feast of Tabernacles 15th day of 7th month

These break up into three sections. The first two set forth God’s way of dealing with man, the foundation of all His ways in grace, whether in Old Testament or New Testament times, whether with Jew or Gentile. The third and fourth set forth this present dispensation, marked by neither Jew nor Gentile, but the Church of God. The fifth, sixth, and seventh set forth God’s dealing with the Jews after the Church is raptured to glory.

Thus we reach the very end of God’s ways in grace, and come to the threshold of the Eternal State, the Antitype of the Sabbath.

Let us now take these up in detail. The Feast of the Passover The Passover was the beginning of God’s dealing with Israel in establishing relationship with Himself. They must be a redeemed people at the outset. This was typical. But we are left in no doubt as to what it typified. We read,

Christ our Passover is sacrificed for us" (1 Corinthians 5:7), Christ’s sacrifice is actual and efficacious on behalf of the believing sinner.

How often has the Passover night in Egypt been enlarged upon by the gospel preacher, so that we need not say much about it here. How often have we rejoiced over this Scripture, "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" (Exodus 12:13). God sees the blood, typical of the precious blood of Christ, this satisfies Him as to His righteous claims and His holiness, and that same blood is given to the believer as the token for his assurance. What more could we have? As the hymn puts it, "God is satisfied with Jesus, I am satisfied as well."

If God is satisfied, the believer may well be.

Acquaintance with God on the ground of redemption as the foundation of God’s ways in grace, is typically presented to us in the Passover, when we read, "This month shall be unto you the beginning of months; it shall be the first month of the year to you" (Exodus 12:2). It started the Jewish calendar, and typically testified that God could only begin relationship with His people on the ground of redemption. The Feast of Unleavened Bread

If the blood of the Passover gave TITLE to God to redeem His people, and bring them with a strong and outstretched hand from the land of their bondage, the Feast of Unleavened Bread sets forth that there must be MORAL SUITABILITY on the part of the people, if they were to be happy with God. They must be a sanctified people. This feast flowed out from the Passover as its consequence, but though it immediately followed, it will be seen how different they were. The Passover was God acting typically in righteous grace in relation to His people on the ground of redemption. The Feast of the Unleavened Bread was the answer that God expects from His people in their practical ways on earth. Leaven had to be put out of their dwellings, that is evil has to be refused on their part.

We get the connection between the two feasts in the New Testament, where it says, "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 Corinthians 5:7-8).

Christ is our Passover. Brought to God on the ground of redemption, holiness becomes those who stand in relationship with God. Evil, typified by leaven, has to be excluded from our lives. "Follow ... holiness, without which no man shall see the Lord" (Hebrews 12:14). These words are addressed to believers, to each one of us. The Feast of Unleavened Bread lasting seven days typifies our whole responsible life down here, the eighth day leading to the day, which has no evening and morning, the eternal Sabbath of God’s rest, the eternal State when God shall be all in all. The Feast of Firstfruits

Verse 9 of our Chapter, with the opening sentence, "And the LORD spake unto Moses," marks a new section, introducing us to the Feast of the Firstfruits and the Feast of Pentecost.

These two feasts are marked very significantly by the formula, "On the morrow after the Sabbath" (verse 11) and "unto the morrow after the seventh Sabbath" (verse 16). The Sabbath is the great day connected with Judaism. They were accustomed for all their feasts more or less to circle round the Sabbath. What could this new departure mean, "the day after the Sabbath"? The answer is that "the day after the Sabbath," that is "the first day of the week" is connected with CHRISTIANITY. To this hour the unbelieving Jews celebrate their Sabbath every seventh day of the week, whilst "upon the first day of the week ... the disciples came together to break bread" (Acts 20:7) as their custom was in apostolic times, a custom in the mercy of God permitted to us to this present time. In short we may ask, What great event occurred on the first day of the week? The answer is, The most wonderful moment in the history of this world was when our Lord, the triumphant Conqueror over sin and death and hell, rose from the dead. So it is no wonder that the first day of the week was called the Lord’s Day. The apostle John wrote, "I was in the Spirit on the Lord’s Day" (Revelation 1:10). It was indeed a very special day. The Jew’s rejection of Christ brought in a new era, that of Christianity. A Jew who gets converted to-day drops Judaism religiously, and embraces Christianity. And until the Church is raptured to glory it will be true that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Romans 11:25). So these two Feasts, the Feasts of the Firstfruits, and the Feast of Pentecost, must have occasioned much inquiry in Old Testament times, but when we come to the New Testament, we get the key to it very plainly, as we shall see. The harvest in nature is used as a type of the harvest in grace. Our Lord, as is noted the people of Samaria streaming out in response to the woman’s invitation, "Come, see a Man, which told me all things that ever I did: is not this the Christ?" (John 4:29), said to His disciples, "Say not ye, There are yet four months and then comes harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reaps receives wages, and gathers fruit unto life eternal: that both he that sows and he that reaps may rejoice together" (John 4:35-36). When the Jewish harvest in the field was to be reaped, a Sheaf of the Firstfruits was brought unto the priest, and his office was to wave it before the LORD "on the morrow after the Sabbath." This is clearly a type of Christ in resurrection. He lay in the tomb all the Sabbath, surely showing that there was no blessing according to the law and for Israel on those lines. In that great resurrection Chapter, 1 Corinthians 15, we read, "Now is Christ risen from the dead, and become the FIRST-FRUITS of them that

slept" (verse 20). Again we read in the same Chapter, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: CHRIST THE FIRSTFRUITS; afterward they that are Christ's at His coming" (verses 22, 23). So this great New Testament resurrection Chapter clearly links up with Leviticus 23. When it says, "In Christ shall all be Made alive," this does not teach, as the universalists do, who deny eternal punishment, that all mankind shall be eventually saved. All mankind is not "in Christ." Born into this world, the offspring of a fallen race, we are all "in Adam." To be "in Christ" means to be saved, to be a believer on the Lord as Savior. Christians can look back to a moment in their history when they put their faith in the Lord and passed from death unto life. The Apostle Paul in his salutation to the Church of God in Rome wrote, "Salute Andronicus and Junia, my kinsmen, and my fellow prisoners ... who also were IN CHRIST before me" (Romans 16:7), showing these relations of the Apostle had been converted at a time when he was unconverted.

Another point to be observed is of all importance, in that the very word, FIRSTFRUITS, typically shows that it is a sample of the whole harvest of grace, of which all believers form a part. How our blessing is all wrapped up for confirmation in the resurrection of Christ is seen in the argument, If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). In this connection Romans 8:11 is a very illuminating Scripture. We read, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you." Note the wonderful connection. Christ was raised by the power of the Holy Spirit. That same Holy Spirit has been sent by an ascended Christ in glory to indwell each believer as the pledge that just as HE was raised, so shall saints on the earth, alive when the Lord comes, be quickened as far as their mortal bodies are concerned by that same Spirit. The Spirit is given as the seal, or the pledge of this. Christ was raised representatively just as He died representatively, and His resurrection carried with it the promise and pledge of the resurrection of all God's people, who have fallen asleep in Jesus, or, if alive on the earth, their bodies will be quickened into bodies of glory like our Lord's. In connection with the waving of the Sheaf of the First-fruits, a Burnt Offering - a lamb without blemish - was offered up, typifying God's delight in all the sweet savor to Him of the sacrifice of Christ.

Note there was No Sin Offering, as there was with the new Meat Offering as we shall see presently. There could be no Sin Offering as applying to the Lord personally. A Meat Offering was also to be presented to the Lord, a Drink Offering accompanying the same, typifying God's delight in the devoted life of our Lord even unto death, and the joy - the Drink Offering - connected with it. Neither bread, nor parched corn, nor green ears were to be eaten till the Offering was presented to God, thus emphasizing that nothing can be enjoyed spiritually till the foundation of all has been laid in the death of Christ, and until we begin with Him. The Feast of Pentecost The Feast of Pentecost was to be celebrated on "the morrow after the seventh Sabbath," with its special meaning of "the first day of the week," the great day of this Christian dispensation, as the Sabbath was of Judaism. Moreover it was to take place fifty days after the Wave Sheaf was waved before the Lord.

What great event happened fifty days after Christ rose from the dead? The very word, Pentecost (Greek, Pentecoste, means fiftieth), points to that great happening described in Acts 2:1-13. We know how our Lord remained on this earth forty days after His resurrection, and before His ascension. The disciples were to tarry at Jerusalem until they were "endued with power from on

high" (Luke 2:49). "And when the day of Pentecost [the fiftieth day] 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. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). On the day of Pentecost, "the morrow after the Sabbath," "the first day of the week," fifty days after our Lord rose from the dead, the great event took place of the bestowal of the Holy Spirit to be in this world as He had never been before. Indwelling each believer, it was the glorious day of the Church's birth. On that day the Church was constituted. The mystery hid from all ages emerged in the sight of a triumphant Head in Heaven, even our Lord Jesus Christ, and believers on earth were indwelt by the Holy Spirit of God, thus linking each believer with the Head in Heaven, and with each other as members of the one Body on earth. "There is one Body, and one Spirit, even as ye are called in one hope of your calling" (Ephesians 4:4). "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

Thus clearly can we see that the "New Meat Offering" is typical of the Church of God upon this earth. Indeed there is no such clear intimation of the Church upon earth in the Old Testament pages, as we find in Leviticus 23. At the same time the relation between the Head in Heaven and the members of the one Body on earth could not be hinted at in Old Testament times. This constituted "the mystery which has been hid from ages and from generations, but now is made manifest to His saints" (Colossians 1:26). The New Meat Offering consisted of two loaves. The two loaves set forth how Jew and Gentile believers are bound together in this new and blessed association. Nothing less than this wonderful truth would make the Jew forget that he was a Jew religiously, or the Gentile that he was a Gentile "afar off," and in the warmth and glory of the conception of the Church in its relation to the Head in Heaven forget their long-time religious feud, than which none could be more bitter. This is a word that is needed to-day. The Church of God oversteps all frontiers, differences of language, differences in social position, color of skin, and makes one all believers on the face of the earth in one blessed Christian fellowship. There is ever the tendency to limit the Church in one's mind to the country to which we belong, or the small section of Christians with whom we may walk. This is all guarded against in Ephesians 2:13-14. We read, "Now in Christ Jesus ye who sometimes were far off [Gentiles] are made nigh by the blood of Christ. For He is our peace, who has made both [Jew and Gentile] one, and has broken down the middle wall of partition between us [Jew and Gentile]." How good it is when all walls of partition are broken down in the mighty flow of divine love, and by the living influence of the Holy Spirit of God.

These two loaves were to be of fine flour baken with leaven Why leaven? In Leviticus 2:11 we are told "Ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire." This seems to contradict this instruction to burn no leaven in any offering made by fire. It is true that in every case without exception where the Offering sets forth CHRIST personally no leaven is allowed. It would be unthinkable to speak of leaven, or evil, in connection with Him. But this is a New Meat Offering, not the Meat Offering (Leviticus 2) setting forth Christ personally, but one that sets forth the Church as the product of the death of Christ. This New Meat Offering does NOT,

however, set forth Christ personally, but the Church composed of Jew and Gentile, who both before their coming into blessing were sinners, and who, even as saints, might sin. The leaven in the Offering acknowledges that. The fact that it was baken in the oven sets forth that the working of the leaven would be arrested by the fire. And furthermore in addition to a Burnt Offering, and a Meat Offering with its attendant Drink Offering, there was a SIN OFFERING and a Peace Offering. This offering is carefully described as the New Meat Offering.

We remember in the Feast of the Firstfruits, typically setting forth Christ in resurrection, there were a Burnt Offering and a Meat Offering with its attendant Drink Offering, but No SIN OFFERING. How could there be a Sin Offering when the feast set forth our Lord personally? But in this case the Sin Offering answers to the leaven in the fine flour of the loaves, acknowledging what had been the character of the saints before conversion. Even in this New Meat Offering there were these sacrifices accompanying it, that show that the Church can only be looked upon as an offering to the Lord as the believers approach in all the efficacy of the work of Christ, whether seen in the Burnt Offering, the Meat Offering, the Sin Offering, the Peace Offering, and that such approach covers all these particular types of the death of Christ. The Gleaning of the Harvest

Leviticus 23:22 is a very remarkable verse.There shines from it the clear light of Divine inspiration. We read, "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God." Note where this verse lies. It is situated between the New Meat Offering Feast, typical of this present' dispensation of God's grace in connection with His Church upon this earth, and the Feast of Trumpets; that bringing in the last three Feasts that pertain to God's, dealing with the Jews, His own people and the nations, after the Church is raptured to glory. This verse sets forth that when the Harvest of this present dispensation is over as the result of the preaching of the Gospel of the grace of God, there will be a special movement of God's Holy Spirit in reaching the Jews with the Gospel of the Kingdom to prepare them for their reception of their Messiah and King, the Lord Jesus Christ. Through the Jews the message will go out to the poor and the stranger - the heathen nations of the world - in preparation for the day when the Lord shall reign as universal Lord as the Son of Man and "the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea" (Habakkuk 2:14). Not many details are given in Scripture as to this. Perhaps the fullest and clearest is found in Matthew 25:31-46, which tells us of the Lord's earthly brethren, Jewish evangelists, preaching among the nations in view of the day when the nations shall be gathered before the judgment seat of Christ. The sheep, those receiving the Gospel of the Kingdom, will be separated from the goats, those, who reject this testimony - the sheep to pass into life eternal, that is into millennial blessing, and the goats into everlasting punishment.

It is interesting that sheep and goats are always found mixed together in the flocks of Palestinian shepherds, and the separation of the sheep from the goats would be a vivid way of presenting what will take place in the last days. The Feast of Trumpets With the New Meat Offering we leave the Christian dispensation, typified in this interesting Chapter. Again we get the formula, "And the Lord spake unto Moses." We come now to God taking up the Jews for blessing, to implement His promises to Abraham and to give His Son His earthly rights as the Messiah and King over Israel, and over the wide world as Son of Man. "Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession" (Psalms 2:8).

We read, "Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation" (Leviticus 27:24). A trumpet, a loud sounding instrument, that played a large part in the signals for the moving of the camp from time to time, symbolizes some arresting movement of God's Holy Spirit in connection with the revival of God's earthly people after their long centuries of unbelief and the judicial blindness that has overtaken them. In the words of Scripture, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Romans 11:25). Zechariah, too, throws light on this subject for he predicts the day will come when there will be a Divine outpouring "upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10).

It is a remarkable sign of the times that for the last third of a century the Jews have been returning to their ancient land in large numbers, going back as predicted in the Old Testament Scriptures in unbelief, all telling the tale that things are developing in preparation for this wonderful Feast of Trumpets when it comes. It will be so arresting that there will be no mistake about it. But there is no doubt that the extraordinary way the Jew is returning to his own land, and all the developments that are happening as the result of this is all foreshadowing the time when the Feast of Trumpets will take place, The Great Day of Atonement

Ten days after the Feast of Trumpets the Great Day of Atonement was celebrated. When the spirit of grace and of supplications are poured out by Divine goodness on the Jewish nation, when they shall look on Him whom they have pierced, then the nation will experience a deep spirit of humiliation, so deep that husband and wife will humble themselves apart. All classes will take part in this. We read, "The family of the house of David apart, and their wives apart [the kingly family]; the family of the house of Nathan apart, and their wives apart [the prophetic family]; the family of the house of Levi apart, and their wives apart [the priestly family]; the family of Shimei (see Numbers 3:18) apart, and their wives apart [the Levitical family]" (Zechariah 12:12). In such a spirit of deep humiliation the nation will celebrate the Great Day of Atonement as it has never been celebrated before. It will be such a celebration as will betoken the acceptance of their Messiah, and that the One they have long rejected is their true Messiah, whose work at the cross, and the shedding of His precious blood, is the glorious fulfillment of all the types and shadows. The Jews revere these shadows, but so far have missed their true meaning as connected with, the One they have despised and rejected. What a glorious day that will be for the world, the introduction of a true "new world order" founded on righteousness, peace and security through the personal reign of our Lord on the earth. We read, "If the casting away of them [viz. the Jewish nation governmentally] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Romans 11:15). The Feast of Tabernacles

Fifteen days after the Feast of Trumpets, and five days after the Great Day of Atonement, the Feast of Tabernacles took place. This Feast is typical of the Millennium, the thousand years' reign of Christ on this earth. It is the windup of God's dealings with Israel on the earth. It is interesting that prophecy concerning the Jew never goes beyond the Millennium, See Isaiah 65, where it speaks of "new heavens and a new earth" (verse 17), but it goes on to speak of Jerusalem on earth, it speaks of a sinner being accursed, showing plainly that Isaiah prophesied of an earthly

time, even the Millennial reign of our Lord. But when we come to the New Testament prophecy goes further. When the earth and heaven have fled away, the very scene of the Millennium gone, there will appear "a new heaven and a new earth" (Revelation 21:1), wherein righteousness shall dwell, when there will be no more tears, sorrow, crying, pain or death. We shall be in eternity then in the full meaning of that word.

During the Feast of Tabernacles, which took place at the end of the Harvest, a time of plenty and rejoicing, a faint picture of the fulfillment of the type in the days to come, the Israelites by birth were to dwell in booths to remind them how God had brought them out of the land of Egypt. They might forget this in the comfort of the land and in the joy of the bountiful reign of their Messiah with all its accompaniments of peace and plenty never before known in the world. It does not do for us to forget the pit out of which we have been dug, that we are after all, with all the wondrous blessings that are ours, sinners saved by grace.

Numbers 29 is a remarkable chapter. Its setting occurs when Israel had got out of the wilderness, and had arrived in the land on the east side of the river Jordan. In this Chapter we are given fuller details than anywhere else as to the offerings that were required in connection with these three Feasts of the Lord, viz. the Feast of Trumpets, the Great Day of Atonement, and the Feast of Tabernacles.

One remark may be made about the offerings made on the eight days of the Feast of Tabernacles. On the first day among other sacrifices, thirteen young bullocks were offered up as a Burnt Offering. The next day they sacrificed twelve, and day by day the number was diminished till on the seventh day only seven bullocks were offered. Does this not set forth how everything committed to man has the tendency to lose its first enthusiasm? Ephesus lost its first love. The last times came in the lifetime of the Apostle Paul. Many antichrists were seen in John’s day. The seventh Church addressed in Revelation 2, 3 is Laodicea, which was only fit to be spued out of the mouth of the Lord. The Millennium has got two sides to it. First it hails the triumph of our Lord Jesus Christ. He gets His rights as David’s heir and reigns over His ancient people. "They shall all know Me [the LORD] from the least of them unto the greatest" (Jeremiah 31:34). On the other hand it will be the last and greatest test of man, and here it shows how incorrigible fallen mankind is under ideal circumstances. Surely after such a reign there will be nothing but holy submission to God’s will. Nay, as soon as the personal hand of the Lord is withdrawn, we find, when Satan is loosed from his imprisonment in the bottomless pit during the thousand years’ reign of Christ, that he will go out to deceive the nations, and under his awful leadership there shall be seen the last and biggest revolt against God that has ever been. In untold numbers they will spread over the earth, and attack Jerusalem, called "The beloved city." Fire will come down from God, the last revolt will be over. See Revelation 20:7-10. The earth and the heavens shall pass away, the elements shall melt with fervent heat, the earth and all its works shall be burned up, and "we, according to His promise, look for new heavens and a new earth, wherein dwells righteousness" (2 Peter 3:13). Such is the man in the flesh that even the personal reign of Christ does not alter him. But shall God be defeated? Nay, "then comes the end, when He [the Son] shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He has put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Corinthians 15:24-26). In one word the eternal state will be a scene where every trace of sin and sorrow, and man’s will, will be absent, a scene marked by "GOD ... ALL IN

ALL" (1 Corinthians 15:28).

We rise up from our task with two very deep impressions, made so by cumulative testimony to these two things as we considered the Tabernacle’s Typical Teaching The first impression is that there can be no having to do with a holy

God, no way of blessing for the sinner, save through the atoning sacrifice of our Lord Jesus Christ, and through that alone. The necessity for this, the solemnity of it, cannot be exaggerated. The second impression is that along with the perfect standing of the believer on the ground of the atoning sacrifice of Christ, there is the insistence again and again of the necessity of moral suitability, if we have to do with God. The two deep impressions circle round the truth set forth by the symbolic meaning of the blood and the water. They can be compressed into two verses:

"Without shedding of blood is no remission" (Hebrews 9:22) ...

"Follow ... holiness, without which no man shall see the Lord" (Hebrews 12:14).

Any weakening of either of these two great facts is fraught with very evil consequences.

S. Things Which Must Shortly Come to Pass

Things Which Must Shortly Come to Pass by A J Pollock Table of Contents Foreword to First Edition Foreword to Second Edition The Great Subject Matter Three Ways in Which Prophecy is Presented Two Great Themes of Prophecy A Prophecy of Foreknowledge

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Maps and Charts The Fifth Vision Foreword to First Edition This present work has been produced as the result of an earnest request from Australia, couched in terms which hardly admitted of a refusal. The deep interest taken in prophecy at the present time, the need of something brief and simple, yet exhaustive as to the main outlines of the subject, were reasons urged. The reader may now judge if this need has been met.

Many Christians, anxious for enlightenment on these subjects, and who have not the time in these days of business stress and pressure to master long and exhaustive treatises, we trust will find this book just what they want.

Whilst dispensational truth and prophecy generally have been touched upon, the reader will find the following pages are mainly a brief exposition of the Book of the Revelation and of the prophetic parts of the Books of Daniel and Zechariah. A special effort has been made by the judicious use of letterpress and diagrams to make the subject matter clear and easily grasped.

It is with great pleasure that we acknowledge our indebtedness to Mr. James Green for kindly preparing the maps, which appear at the end of the volume. The writer lays no claim to originality. He has freely availed himself of the help other writers have furnished on these subjects. The reader must be prepared for a measure of repetition in these pages. For instance, in explaining Revelation we get help in comparing it with Daniel; in explaining Daniel we get help in comparing it with Revelation, etc., etc. That God may graciously use these pages to the help of many of His people is the desire and fervent prayer of the writer.

Weston-Super-Mare,

November, 1918.

Foreword to Second Edition That a second edition of this book is called for shows a steady interest in prophecy among God’s people. Since it first made its appearance, many events of the greatest importance have taken place, pointing to fulfillment of prophecies bearing on the last days. It is interesting that quite a number of events, which threw their shadow sufficiently clearly on the dial of time, when the first edition was being written, have materialized.

We have revised sparingly, but have brought information up to date.

November, 1936. The Great Subject Matter

“The testimony of Jesus is the spirit of prophecy” (Revelation 19:10), is a deeply interesting statement. It is one of the few sentences in Scripture which can be reversed. We can say equally well, “The spirit of prophecy is the testimony of Jesus.”

It brings out a thought dear to every Christian who understands that prophecy has in all its parts a relation to Christ. This is true, whether the prophecy is direct or indirect as to Christ, whether it has to do with the Church, which is His body; the Jews, who are His earthly people; or the Gentiles over whom He will rule eventually as Son of Man. HE is the Center of prophecy, and all its predictions are related to that Center. That being so, how absorbingly interesting the prophetic word becomes.

Alas! the misuse of prophecy is not uncommon. Its details are too often discussed simply as appealing to the intellect—the conscience not exercised, the heart’s affections not stirred. Let us ever remember that God never records the past, nor reveals the future, without designing to affect us by His word in the present. To see how God will have all things headed up in Christ, to see aright how His ways in grace and government are all leading to this grand goal, is to secure these two things—a conscience exercised and affections deepened. The mystery of God’s will is in “[the] administration of the fullness of times; to head up all things in the Christ, the things in the heavens,

and the things upon the earth" (Ephesians 1:10, JND). God's will is made known to us, who have received His Holy Spirit; and to recognize the goal to which God is working is to help us in our present inquiry.

Three Ways in Which Prophecy Is Presented There are three ways in which prophecy is presented:

(1) Direct Prophecy.

(2) In Type.

(3) By Biography.

1. Direct Prophecy—This includes all direct statements as to future events. The first instance is found in Genesis 3:15 — "It [the woman's seed, that is Christ] shall bruise thy [Satan's] head, and thou [Satan] shalt bruise His [Christ's] heel."

How magnificently this was fulfilled when Satan, so far as his intention and purpose went, was instrumental in bringing about the death of Christ, though in reality the Lord surrendered Himself to the will of God at the cross. Satan's apparent triumph was but short-lived, for Christ rose triumphant the third day, having shattered his power, and fully atoned for sin. The right moment shall assuredly come when Satan will be cast into the bottomless pit and finally and forever into the lake of fire. His head shall thus be bruised.

Let this suffice to explain what is meant by direct prophecy. The reader will recall many a prophecy on Old Testament page as to the coming Christ, His sufferings and His glory, that falls under this head.

2. In Type—All the types are prophetic in character. For Instance, God clothing Adam and Eve with coats of skins was typical, and therefore prophetic. Sin had come in. The sinner was naked. To obtain the needed covering the death of innocent animals had to take place, and with their skins (the skin constituting the beauty of the animal) the naked sinner was covered. Now the root meaning of the Hebrew word rendered "atonement" is to cover.

It is affecting that when sin came in, and the sentence of death was passed, the first death to take place was not that of the sinner in judgment, but of the innocent victim, the sacrifice, the substitute, thus showing forth God's intention to bless and save, and that righteously. The victims typified Christ in His wondrous sacrifice, the covering skins the wondrous atonement effected and its application to the needy sinner in righteousness.

Then, again, the Passover was prophetic. We are not left to guess this, but have the authority of Scripture for putting type and Antitype together. "Christ our Passover is sacrificed for us" (1 Corinthians 5:7). The tabernacle and its service in the wilderness, the temple and its service in the land, were all typical of Christ, His deity, His humanity, His life, His death, His resurrection, His glories, of the sinner's approach to God, of the believer's fitness for worship in His presence.

3. By Biography—The Bible biographies of Adam, Isaac, Joseph, David, Solomon, and many others, are in certain details prophetical of Christ.

Adam, the Head of the first creation, is typical of Christ, the Head of the new creation. “Adam ... is the figure of Him that was to come” (Romans 5:14).

Isaac is the type of the heavenly Christ. The first mention of love in the Bible is when God said to Abraham, “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” (Genesis 22:2). Does this not illustrate most beautifully the love of God the Father to His well-beloved Son, and bring before us in type the great sacrifice that righteousness demanded and love provided? The second mention of love is found when we read, “And Isaac brought her [Rebekah] into his mother Sarah’s tent, and took Rebekah, and she became his wife: and he loved her; and Isaac was comforted after his mother’s death” (Genesis 24:67). This brings us to a beautiful picture of Christ and His Church, of Christ with His earthly links with Israel broken, typified in Sarah’s death, and heavenly links formed with His Church, His bride, typified in Isaac’s union with Rebekah.

Joseph is a beautiful type of Christ, in that he was loved by his father, hated by his brethren, sold for twenty pieces of silver, passing in figure through death and resurrection in his prison life in Egypt, and finally exalted to the place of rule and authority, becoming in figure the Savior of the world. Was not Christ loved by His Father, hated by His brethren the Jews, sold for thirty pieces of silver, did He not pass through death and resurrection; and will He not yet come forth as the Savior and Ruler of the world for its peace and blessing in the Millennium?

David is typical of Christ in His rejection.

Solomon is typical of Christ in His exaltation and glory.

Moreover, much of the Psalms, which are in part autobiographical, at least of the feeling of the writers of the Psalms in their circumstances, are prophetic of the feelings of Christ. The writers clearly go again and again clean beyond what could be their own experiences. The matchless Twenty-second Psalm is the most notable example of this. In it the sufferings of Christ are detailed in a most wonderful way. You can see, as it were, the nails being driven into His hands and feet, and the soldier—robbers gambling for His clothes at the foot of the cross. Without introduction or preamble the Psalm opens with a sob. Right from a heart torn by anguish it comes. “My God, My God, why hast Thou forsaken Me?” (Psalms 22:1). Surely this was prophetic. One thousand years before the actual cry was uttered on the cross in all its desolating anguish by Christ, the Spirit of God used David to go far beyond his own experiences, thus to place on record a prophetic forecast of the story of the cross.

Two Great Themes of Prophecy The two great themes of prophecy in the Old Testament are —

(1) “The sufferings of Christ”; and (2) “The glory that should follow” (1 Peter 1:11).

“The sufferings of Christ” have all been fulfilled. “The glory that should follow” is future as to its manifestation to the world. And just as surely as the prophecies of “the sufferings of Christ” have been fulfilled, so surely will the prophecies of the coming glories be fulfilled.

Christianity stands or falls with the person of Christ. His claims are either divinely true, and overwhelming in their demand for acceptance on the part of everyone, or else they are the highest conceivable point of blasphemy ever reached. He is either “God... manifest in the flesh” (1 Timothy

3:16), supremely good and true, or else He is the greatest impostor that has ever sought to palm himself off on the credulity of mankind There can be no question as to Him. He is what He said He was, the incarnate Word, “God manifest in the flesh,” the Savior of the world. There can be no other true conclusion.

Just in the same way the Bible stands or falls with Christ. Through the Bible we are made aware of His history, His claims, all that is set forth concerning Him. The Bible is either the best book in the world or the worst—the best, if it brings before us the true revelation of God in Christ; the worst, if it be not true. Language utterly fails to extol the one, or to denounce the other. It is either superlatively good or intolerably bad. But the influence of the Book is only good. It is God’s message to us, a message of supreme importance and blessing.

How then does the Old Testament, in which are found these two great themes spoken of in 1 Peter 1:11, present Christ to us? It has been well said that —

1. The Pentateuch gives us the FIGURES of Christ;

2. The Psalms give us the FEELINGS of Christ;

3. The Prophets give us the FORETELLINGS of Christ; and whether figures or types, or feelings, or foretellings, all are prophetic. The New Testament gives us the fulfillment of the Old. Thus—

4. The Gospels give us the FACTS of Christ;

5. The Epistles give us the FRUITS of Christ; Christ is THE great Figure in history, beside whom all others are as naught. He is the Incomparable, the Infinite, the Eternal.

There are over three hundred distinct prophecies of Christ scattered over the pages of the Old Testament.

It is possible to make a fortunate guess of a future event and claim for it the dignity of a prophecy, but every item added to the prophecy is a matter of geometrical progression, rendering it much more difficult of fulfillment, until by the addition of a very few items it becomes absolutely impossible of fulfillment on the score of chance, or of fortunate guess.

Suppose some five hundred years ago some one prophesied that in the nineteenth century a queen should reign over Great Britain and Ireland. This might without much stretch of imagination come true. But suppose the prophet said she would ascend the throne when she was eighteen years old, marry when she was twenty, become the mother of nine children, a widow at a comparatively early age, and reign for over sixty years; that further, she should be born in Kensington Palace and die at Osborne House; and it all became true; then such a prophecy is clean lifted out of the region of chance, and becomes established beyond question as a prophecy of foreknowledge. A Prophecy of Foreknowledge In a far more wonderful way than our supposititious case the coming Christ was prophesied. Not one or two or six or eight items, as in the supposed case of Queen Victoria, but over three hundred; not the pronouncement of one prophet, but of many—Moses, the lawgiver; David, the shepherd-king; Isaiah, the eloquent prophet; Amos, the herdsman; Zechariah, the post-exilian prophet; Daniel, greatly beloved of God; Malachi, the last of the prophets; and many others; not uttered at one time, but extending over fifteen centuries—all this lifts the prophecy of the coming Christ into an absolutely unique place.

These three hundred prophecies, relating to Christ's Deity, His humanity, the place of His birth, His life, His death, His resurrection, have been happily likened to shafts of light of varying length, directed by different hands across the centuries and falling first of all on the face of a Babe in Bethlehem's manger and lighting it up, then on that wondrous life lived in Galilee and Judea, step by step lighting up the pathway of the Son of God, until we behold Him on the cross. The most wonderful prophecy of all was that of His own resurrection, a fact that is so strongly witnessed to by so many reliable witnesses and by the spread of Christianity as to render it beyond legitimate dispute.

Scripture after Scripture, as we read in the four Gospels, was fulfilled in the life of Jesus. As it has been well said, it were a far greater miracle for the four evangelists to have imagined the life of Jesus, a life that has fascinated even the perverted intellects of infidel writers such as Renan and Strauss, than to have placed on record the actual life that was lived. The Jews were so zealous and careful of their holy books that it is impossible to deny that these prophecies lay on the sacred page for centuries before they were fulfilled.

Aye, and the day cannot be far distant when the prophecies relating to the glories of the coming King will lighten up the face of the Son of Man in the cloud and follow Him down the golden age of the Millennium, which men are dreaming about and working for, but which cannot come till Christ ushers it in, and then the prophecies concerning the glory that should follow will be fulfilled. Then "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4). The three hundred prophecies concerning Christ can all be searched out by the diligent student. They are all on the sacred page, and prove the inspiration of Scripture, as well as the person and work of Christ, in an irrefutable way.

It is well in studying brief outlines of prophecy to see that the great overwhelming prophecy of all is that relating to Christ, and that He has already fulfilled all that pertains to His sufferings—the glories to come awaiting sure fulfillment. The great outstanding FACT of all time and eternity is Christ. We may well pause and ask the reader how he stands in relation to Him. Not only does the Scripture lay emphasis on His person, but on His mission into this world, and His work.

If the reader is unsaved, we beseech him to read through the Bible. Every Jewish sacrifice with its flowing blood emphasizes in prophecy the absolute necessity of the one great sacrifice of Christ.

"NOT WITHOUT BLOOD" (Hebrews 9:7), is writ large over the whole book. "Without shedding of blood is no remission" (Hebrews 9:22), is the truth of Scripture. Has this no voice for you? Can you afford to be negligent of the claims of Christ? Surely, a thousand times no. Ponder well this stupendous fact. Jesus, God's eternal Son, has died for YOU. Death had no claim upon Him on His own account. His coming into the world was voluntary. He was the second Person of the Trinity, the uncreated Creator, the unsustained Sustainer of all things.

"In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD" (John 1:1). "All things were made by Him" (John 1:3). "And the Word was made flesh, and dwelt among us" (John 1:14). "John bare witness of Him" (John 1:15). "John sees Jesus coming unto him, and says, Behold the Lamb of God, which takes away the sin of the world" (John 1:29).

It is said that German prisoners, who were captured from the deep subterranean fortresses which they built on the Somme, were blanched, because for months they had been living away from the light of the sun, and were practically entombed in a damp dark prison.

What will be the result, my unsaved friend, if you live your life away from the light of God in time, and then, if you die unsaved, you must exist away from that light perforce for eternity? There is no room for Unitarianism in heaven, and none shall ever enter there but those whose robes have been washed in the blood of the Lamb. For a sinner with death and judgment lying straight in front of him there is no blessing save through Christ and His glorious finished work. Be very clear on that point, we beseech you.

Let us quote one or two verses that may bring blessing to some anxious reader of these pages. In reading these verses remember very particularly that salvation is not of works, but of faith; that is, it is needful not only that Christ should have died for you, but that you should repent of your sins and bow in faith before the Lord Jesus, accepting Him as your personal Savior. In short, you must appropriate the blessing for yourself! Have you done this yet? Till you do you cannot be saved. We beseech you not to miss this wondrous blessing.

There is enough in these verses to make plain the way of salvation to every troubled soul. Just believe them as they stand. “It [is] impossible for God to lie” (Hebrews 6:18). You may therefore rely implicitly on God’s Word. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast” (Ephesians 2:8-9). “To him that WORKS NOT, but believes on him that justifies the ungodly, his faith is counted for righteousness” (Romans 4:5). How plain it is that it is not the sinner’s doings and strivings that can save the soul. How true are the lines —

“Cast your deadly doing down, Down at Jesus’ feet;

Stand in Him, in Him alone, Gloriously complete.

’It is finished,’ yes, indeed, Finished every jot.

Sinner, this is all you need:

Tell me, is it not?”

We beseech you, make no shipwreck on this point. How many there are, who in their self-righteousness have refused to acknowledge that their own doings have no value in connection with their souls’ salvation. All, all is accomplished by Christ on the cross. There is plenty of room for works after salvation-works, which can be described as “works of faith” and “labor of love,” works that are the evidence of salvation, works “that accompany salvation,” but salvation is altogether of faith and faith alone.

Weigh well the following passages of Scripture: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). “Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things” (Acts 13:38-39). “God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life” (John 3:16). “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have

eternal life" (1 John 5:13). "The blood of Jesus Christ His Son cleanses us from all sin" (1 John 1:7). Many more passages might be added. Let these suffice.

Happy will it be if the consideration of the wondrous prophecies of the Scriptures concerning Christ, and the way those prophecies have been fulfilled regarding His entrance into this world and His death, should lead any reader of these pages to true repentance before God, to the acknowledgment of the claims of the Lord Jesus Christ, and to personal faith in Him. Thus only a happy knowledge of sins forgiven can be secured.

Dispensations

Without a right understanding of dispensational truth no student of prophecy can rightly comprehend God's ways in the past and present, nor His plans for the future. At the beginning of our inquiry we may well ask what is meant by the word dispensation. "A Dispensation is a stretch of time marked out by some special dealing of God with men—that dealing imposing upon man responsibility, and always ending in failure." With this in mind it is easy to trace the dispensations of Scripture.

Perhaps it will help to make our meaning plain if we use a very simple diagram with descriptive letterpress.

Let it be clearly understood that whilst the beginning of a dispensation can be clearly marked, its close cannot be so definitely fixed in every case. The remark we make later in connection with the Dispensation of Promise illustrates what we mean.

Dispensation of Innocence. This probably lasted a very short time. The record is covered by Genesis 2:7-25, Genesis 3:1-24.

Adam was created innocent. Placed as head over the first creation. Given a helpmeet. One test was imposed upon our first parents, namely, not to eat of the tree of knowledge of good and evil. In their attempt to rise and become as gods they fell. Their act was prophetic of the rise of antichrist, who will make the greatest attempt to be as God. The dispensation ended in failure. It was closed by the fall of the creature and the introduction of the reign of sin.

Dispensation of Unrestrained Will. Man was tested by the fact of no restraint being put upon him. The record is covered by Genesis 4:1-26, Genesis 5:1-32, Genesis 6:1-22, Genesis 7:1-6. This followed the dispensation of innocence, and closed with the Flood. Man was allowed to do what he liked. And what was the result? He corrupted and defiled himself to such an extent that in mercy and judgment God ended the dispensation by a flood of water. Doubtless the closing of this dispensation by a flood of water is prophetic of the closing up of the world's history by a deluge of fire (see 2 Peter 3:10-12). How often the natural heart thinks that to do as it likes is the way of happiness. Behold the result!

Dispensation of Government. Man had the sword of government put into his hand. The record is covered by Genesis 8:15-22, Genesis 9:1-29, Genesis 10:1-32, Genesis 11:1-9.

Noah and his family after the flood commenced this dispensation. Noah had the sword of government put into his hand. He proved himself unfit by getting drunk. He could not govern himself. In process of time population increased and the lessons of the flood were forgotten; men

banded themselves into one vast imperialism in their desire to be strong without God. The dispensation ended with the intervention of God in confounding the language of all the earth, so that the people were scattered, and left off building the tower and city of Babel (confusion). This closed the dispensation.

Dispensation of Promise. Beginning with the call of Abram and going on to the Exodus, though its principles still go on, and will find their full answer when all nations shall be blessed in Abram's seed—Christ—in the Millennium. The record is covered by Genesis 12 -Exodus 18. No words can exaggerate the importance of this new departure in the ways of God. Abram was the first person to be called. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee" (Genesis 12:1). Since his day calling has been God's way of blessing. The calling out was the proof that God no longer looked for response from the world as such, and was the condemnation of that out of which the call was given. Abram in this connection became the recipient of the promise that in his seed all nations should be blessed. Henceforth the calling and promise descended to Isaac and Jacob, which last became the head of the Jewish patriarchs, who in their descendants became the called-out nation, as we shall presently see. All this was on the lines of an earthly calling in view of an earthly inheritance. The church comes in parenthetically with a heavenly calling, with a heavenly inheritance, but still on the lines of calling. The Greek word for church (ecclesia) means called out. Of that more later. Secondly, Abram was the first person in whom the truth of justification came out. "Abraham believed God, and it was counted unto him for righteousness" (Romans 4:3). So two NEW things come out in Abram: (1) Calling: positively, leading to God's thoughts of blessing for the one called; negatively, involving condemnation of the scene out of which he was called; (2) Justification, that is, complete clearance on the ground of faith in what Another was to do. The Galatian epistle shows how Abraham is the Head of promise, and how all—Jew and Gentile—who put their faith in Christ are the children of Abraham and blessed with him. It were well for the reader to seek to grasp this important departure in the ways of God 'brought out in this dispensation. Succeeding dispensations differ, yet the blessings first brought to light in Abraham are carried on, though in the present dispensation they connect themselves with a heavenly order of things, and go beyond what was seen in Abraham.

Dispensation of Law. Connecting itself with Israel under Moses the lawgiver, Joshua, and the elders, the Judges and Kings, until the captivity. The record is covered by Exodus 19 -2 Kings 25. This dispensation is strongly marked. It had to do with a called nation, and is one sad history of lapses into idolatry—the flagrant breaking of the first and greatest commandment—Israel was set aside and Gentile dominion came in. Israel began with theocracy, that is, direct rule by God. When the Israelites demanded a king, God said to Samuel the prophet, "They have not rejected thee, but they have rejected ME, that I should not reign over them" (1 Samuel 8:7). In the time of king Rehoboam, David's grandson, the kingdom rent in two—Israel, comprising ten tribes, formed the Northern Kingdom: Judah and Benjamin, with the Levites and many Israelites who fell to Judah, forming Judah, the Southern Kingdom. The king of Assyria carried Israel into captivity in B.C. 740, whilst the king of Babylon carried Judah into captivity in B.C. 599.

Dispensation of "The times of the Gentiles." (Luke 21:24). The record is covered prophetically by Nebuchadnezzar's dream of a great image. It began with Nebuchadnezzar, king of Babylon, and will end when Christ returns to this earth to put all enemies under His feet and to reign. The Stone

cut out without hands, falling on the feet of the image and destroying it, gives us symbolically the end of the dispensation. (See Daniel 2:31-45).

Idolatrous Israel being set aside as God's center of dealing with this world, God now puts authority into the hands of the Gentiles. As this is a large subject and intimately connected with prophecy, we will content ourselves with this remark at present. We shall have to see how there arises a dispensation of grace within this dispensation of government, which latter "the times of the Gentiles" really is. This dispensation of grace is connected with "the fullness of the Gentiles" (Romans 11:25), and is consequent on the death, resurrection, and ascension of the Lord Jesus, the gift of the Holy Ghost and formation of the Church, closing with the rapture; then the Jew will again be taken up and become the center of God's dealings with the earth. But more of this in detail later on.

Dispensation of the Millennium. The record is given in Revelation 20:4-6. This covers the personal reign for one thousand years of the Lord Jesus as the long promised Messiah over Israel, and as Son of man over the whole earth. He will, indeed, be the Lord Emperor—King of kings and Lord of lords. This dispensation will fulfill the prophecy of 1 Peter 1:11—"the glory that should follow." It will involve the return of the Jews to their land, and the breakup of Gentile power to make way for the reign of Christ. This will be taken up in detail later on. The Final Phase. This cannot be called a Dispensation. The record is covered by Revelation 20:7-10. When the Millennium closes, God in His wisdom allows Satan to be released from the bottomless pit, who shall then go out to deceive the nations. This interregnum between the close of the Millennium and the beginning of the eternal state will be short, and is described in Revelation 20:7-10. Satan will deceive the nations gathering them to battle in numberless hosts. The will attack God's people, and Jerusalem's last siege will take place. Fire will come down from God which will devour His enemies—the devil himself being cast into the lake of fire, where the beast and the false prophet will have been during the Millennium. This interregnum will be one of the strongest proofs possible that man's condition as fallen is hopeless. The long period of Christ's personal reign, and the withdrawal of the malign influence of the devil, will not suffice to alter men's hearts. God will be fully justified in winding up all things, and the prophecy of 2 Peter 3:10, as to the heavens and the earth being destroyed by fire, shall be fulfilled. The Eternal State

Then will succeed the eternal state. This is recorded in Revelation 21:1-8. It will consist of two parts—the new heaven and new earth wherein righteousness will dwell (see Revelation 21:1-4), and the lake which burns with fire and brimstone in which the unbeliever will have his part (see Revelation 21:8).

Revelation 20:11-15 gives us the last great session of judgment—the great white throne. Seeing the earth and the heaven will have fled away, there can be no more time, for these are marked by the two motions of the earth round the sun—its diurnal rotation on its axis giving the succession of night and day, and its orbit round the sun giving the seasonal successions and marking off year from year. This gives the awfully solemn thought that the great white throne will be set up after time has ceased, and its judgment will be effected in eternity and for eternity. The new heaven and earth will be the blissful side of the eternal state, where God shall dwell in complacency with His people—all the activities of time forever ended. "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that GOD MAY

BE ALL IN ALL" (1 Corinthians 15:28).

God's Four Great Judgments IT will greatly help to the understanding of dispensational truth to be clear as to the above subject.

They are as follows—

1. The Judgment of Sin at the Cross.

2. The Judgment Seat of Christ for Believers (2 Corinthians 5:10).

3. The Judgment of the Living Nations (Matthew 25:31-46).

4. The Judgment of the Wicked Dead (Revelation 20:11-15). The first took place at the cross, the other three are still future. The second will affect believers only, and will take place after the Lord comes for His people, and before He comes with His people to set up His millennial kingdom. The third will affect the nations, when evangelized by the Jewish missionaries, whom God will use to preach the Gospel of the kingdom after the Church of God has been caught up. It will be the session of judgment that will decide who, of those alive upon the earth, are to go into the kingdom of heaven in display, that is the millennial kingdom. The fourth will affect the wicked dead, when raised at the second resurrection. It will take place in eternity—the resurrection, one of God's last acts in time—this judgment, His first recorded act in eternity.

Let us take each judgment in detail. The Judgment of Sin at the Cross.

Here we have the affecting thought of the spotless Son of God suffering in His own Person the awful penalty of sin; so that believers can say of Him, that He "was delivered for our offenses, and was raised again for our justification" (Romans 4:25). To grasp how fully God has been glorified and the need of the sinner met is of the greatest importance. Without it none can have solid peace with God. The Judgment Seat of Christ for Believers. (2 Corinthians 5:10).

Writing to the Corinthian believers, the Apostle Paul says, "We must all appear [be manifested, JND] before the judgment seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad" (2 Corinthians 5:10). The above passage may appear to some of our readers to contradict a passage with which they have been familiar since their conversion. We refer to John 5:24. "Verily, verily, I say unto you, He that hears My word, and believes on Him that sent Me, has everlasting life, and shall not come into condemnation [judgment, JND]; but is passed from death unto life." Is His word to go for nothing? Cannot we rest upon what He has said?

Certainly we can. John 5:24 will ever be true.

Then how are we to reconcile the two passages? The answer is very simple. At the cross the person of our blessed Savior came under the judgment of God in order that OUR persons, as believers, should never come into judgment. Carefully note that the word translated "condemnation" in John 5:24 should be rightly rendered "judgment." A man brought up for judgment might be condemned or not, as the result of his being proved guilty or not; but John 5:24 teaches that we shall never come up even for judgment, so definite and complete is the clearance wrought out at the cross, measured alone by the position of Christ in glory. The whole point lies in

the answer, Who or what comes under judgment according to 2 Corinthians 5:1-21? Not “who” but “what,” is the reply; not our persons, but our deeds are to be judged or manifested. An illustration will help. We step into the assize court one day. We note its solemn setting—the judge upon the bench, the jurymen in their panel, the counsel in their seats, the policemen at the doors, and above all the prisoner in the dock. It is a serious murder case, and the judge is summing up. How eagerly the poor prisoner listens. How tense his attention. He knows full well what is at stake—his person. If he is condemned he knows it means the gallows, death, and a felon’s grave. We all understand the seriousness of an assize court under such circumstances. A little later we find ourselves in a very different spot —a flower show. The exhibits are there and the exhibitors. Presently the judges are announced. Does their arrival produce in the breasts of the exhibitors the same feeling as the sight of the judge produced in the heart of the murderer? Certainly not. The flower-show judges have not come to judge persons, but works—not to judge exhibitors, but exhibits—not to administer punishments, but awards. So with the judgment-seat of Christ. When it takes place our bodies, if we have fallen “asleep in Jesus,” shall have been summoned by the mighty voice of the Son of God from the slumber of the tomb; or, if alive upon the earth, caught up, having been changed into the likeness of Christ’s own body of glory (see Php 3:20-21), to be with Him in the Father’s house, the fruit of the travail of His soul, presented to Himself as His glorious Church, without spot or wrinkle or any such thing (see Ephesians 5:27). Can there be any question as to our persons when, raised and changed by His mighty power, we are with Him, and like Him, and already in glory? Assuredly not! But our deeds shall come up for judgment. One of two things shall happen as they are reviewed—we shall either be rewarded or suffer loss. The following passage helps to the understanding of this: “For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he has built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (1 Corinthians 3:11-15).

Note six things:

1. The foundation.

2. Building good materials thereon.

3. Reward.

4. Building bad materials thereon.

5. Loss.

6. The individual saved “yet so as by fire.” The Foundation. —This is Jesus Christ. Only true believers will appear before the judgment-seat of Christ as given in 2 Corinthians 5:1-21 And if the consequences of the judgment-seat of Christ for the true believer are so solemn, where his works shall be manifested and judged in view of rewards, what must be the consequence of the judgment be for the unbeliever, where his person is to be judged? There can be nothing more solemn. So the Apostle, with his soul filled with the awe of this, says, “Knowing therefore the terror of the Lord, we persuade men” (2 Corinthians 5:11); not only as to unbelievers in the preaching of

the Gospel, but as to believers by presenting the solemn truth as to the judgment-seat of Christ. Not for one moment would we make light of the consequences of the judgment-seat even for the believer. In our illustration of the flower show all the exhibits are more or less praiseworthy, the super-excellent winning the prizes, but at the judgment-seat of Christ all the deeds of the believer—good and bad—shall be manifested. How inexpressibly solemn! To suffer loss is to lose for eternity. To gain, to gain for eternity.

Finally, the Apostle presents the love of Christ as the constraining power. The death of Christ imposes upon those, who owe all their blessing to it, the obligation of no longer living unto themselves, but UNTO HIM who died for them and rose again.

Building Thereon.—Acceptable deeds, begotten and energized by the Holy Spirit of God, are likened to gold, silver, precious stones—materials that can stand the test of the fire. Such deeds will receive reward. But if deeds are unacceptable, the product of the flesh, however subtle and outwardly good they may appear to be, they are likened to wood, hay, stubble—materials that cannot stand the test of the fire. Loss will be experienced —loss of time, loss of trouble, loss of the Lord's sweet approval, loss of reward—which might have been gain had the deeds been acceptable. The Individual Saved.—An extreme case is stated, that of a man whose works are all to be burned up, yet it states clearly that he shall be saved "yet so as by fire." He gets clear by the fire of judgment consuming all that was wrong in his life. It is the precious blood of Christ alone that puts away our sin before the eye of God, but self-judgment cars us from them in our own conscience and practice. the solemn light of the judgment seat of Christ affect us daily in our lives, and influence our conduct continually. Do not the above considerations amply confirm John 5:24—"shall not come into judgment"? The Rewards.—These are not for heaven, but for the kingdom of heaven; not for the Father's house, but for earth. In short, rewards determine the believer's position in the millennial kingdom of Christ, and have nothing to do with his, place in heaven. That is solely the result of the finished work of Christ. But more of this in detail later on. The Judgment of the Living Nations (Matthew 25:31-46).

After the rapture of the Church, God will again take up the Jew for blessing. By means of the activities of His grace on the one hand in reaching the Jew for blessing, and through the agency of the Jew presenting the Gospel of the kingdom for the acceptance of the Gentile, and permitting on the other hand His purifying judgments to afflict the world, God will prepare the world for the glorious advent of Christ to rule as Messiah over His ancient people and over the nations as the Son of Man. No longer will the Gospel of the grace of God go forth. That Gospel, rejected by Christendom, will cease to be preached after the Church has been caught up at the second coming of Christ. The Gospel of the kingdom—that which was preached by our Lord and His apostles while He was upon this earth—will again be preached among all nations by the instrumentality of Jews reached and blessed in a special way to be His messengers. Just as John the Baptist was the forerunner of Christ when He first came, so these Jewish converts may be likened to His forerunners in a general and secondary sense at His second coming. The result of this evangelization will be seen in the account of the judgment of the living nations in Matthew 25:31-46.

Those who receive the Gospel of the kingdom will form the "sheep" class, who shall stand on the right hand of the Judge and go into life eternal, that is, enter into the millennial Kingdom of Christ.

Those who reject the Gospel of the kingdom will form the “goat” class, who shall stand on the left hand of the Judge and go into everlasting punishment. This will take place at the close of all the tribulations that shall sweep over the earth in their purifying work, and be preparatory to the Lord setting up His millennial kingdom. So we read: “The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father” (Matthew 13:41-43). The Judgment of the Wicked Dead (Revelation 20:11-15). This presents us with God’s last session of judgment. It will affect the wicked dead—all those who have part in the second resurrection. The first resurrection finds all those who are Christ’s raised, and this will take place a thousand years at least before the wicked dead are raised. The wicked dead will be raised after the little space of time when Satan, loosed from the bottomless pit, shall have made his last final attack on God’s people at Jerusalem, the beloved city. The great white throne will be set up after the earth and heaven shall have fled away from the face of Him who sits upon the throne. The Seer beholds in vision the awe-inspiring sight of the dead, small and great, standing before God—the books opened and the dead judged accordingly. The result is solemn in the extreme: “And death and hell [hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

Death is the condition of bodies apart from souls.

Hades is the condition of souls apart from bodies. When dissolution takes place the body is in the condition of death; the soul in the condition of hades. In resurrection death will deliver up the custody of bodies, and hades the custody of souls, and bodies and souls reunited are looked on as death and hades personified. It is in this way that the wicked dead raised and judged shall be cast into the lake of fire.

Death is not a place, but a condition.

Hades is not a place, but a condition. But as death, a condition, demands a place for the body, the grave generally speaking; so hades, a condition, demands a place—for the believer “with Christ in paradise,” for the unbeliever a place of torment as set forth in Luke 16:19-31. The second death is not annihilation. Death never means annihilation. The first death does not mean annihilation—the soul survives and the body will be raised. The second death does not mean annihilation, but an eternal living death. In short, eternal punishment means eternal punishing. Solemn thought, yet Scripture clearly teaches it, and it is our wisdom to bow to Scripture and not raise in question God’s justice. His ways are perfect and right. The Times of the Gentiles This illuminating expression from the lips of our Lord is found in Luke 21:24. It refers to the time when, Israel being set aside because of idolatry, God ordained that the Gentile should hold the government of the world. It ends with that power being set aside because of its wickedness, and God in sovereignty bringing in the Jew for blessing under the reign of Christ in His millennial kingdom.

It is twice presented pictorially in the book of Daniel —once in Nebuchadnezzar’s dream of the great image as described in Daniel 2:31-45; and again in Daniel’s vision of four beasts as described in Daniel 7:1-28. The times of the Gentiles began with Nebuchadnezzar. God allowed him to make Israel tributary. He dethroned Judah’s king and carried away the people captive. From then till the Lord comes to reign “the times of the Gentiles” run their course. It is interesting

and instructive to see why this was allowed, namely, because of Israel's idolatry, and later on continued because of their great sin in rejecting their Messiah

Nebuchadnezzar was the first Gentile monarch to rule by divine right. The prophet Daniel addresses the Babylonian monarch with the words: "Thou, O king, art a king of kings: for the God of heaven has given thee a kingdom, power, and strength, and glory" (Daniel 2:37). The times of the Gentiles run as follows, as typified by the great image seen by Nebuchadnezzar in his dream, and by the four beasts as seen by Daniel in his vision.

(1) Head of Gold = Lion = Babylonian Empire.

(2) Breast and Arms of Silver = Bear = Medo-Persian Empire.

(3) Belly and Thighs of Brass = Leopard = Grecian Empire.

(4) Legs of Iron, feet partly iron and partly clay = Fourth Beast = Roman Empire.

Evidently the vision given to Nebuchadnezzar emphasized the outward appearance of these world empires, whilst that given to the prophet presented the inner characteristics. The Babylonian Empire existed at the time of these visions, but nothing short of inspired prophecy could have foretold the fall of that mighty empire, and the rise of other empires, whose course lay absolutely untracked by mortal vision in the vista of the approaching centuries. Daniel affords, then, a very remarkable proof of inspiration. Not much is said about the first three empires. The main attention of inquiry is naturally fastened on the fourth—the Roman Empire,—as it is that empire which comes into importance in the last days.

Note the descending value of the materials of the composite image, as seen in vision by Nebuchadnezzar.

Gold,

Silver,

Brass,

Iron,

Clay, thus illustrating the gradual decadence of supreme power, which had, as its highest illustration, Nebuchadnezzar.

We would ask the thoughtful student to turn to Daniel 7:1-28 in reading the description of the four beasts as seen in Daniel's vision. Just as the materials descended in value in Nebuchadnezzar's dream, so there is descending value seen in the beasts described in the prophet's vision.

Babylon.—Here we have majestic power presented to us under the figure of the lion; rapidity as set forth in the eagle's wings, but finally broken and subdued as seen in its being made to stand upon its feet as a man, and a man's heart given to it (see Daniel 7:4). This is illustrated in the history of Nebuchadnezzar himself.

Medo-Persia.—Here power is presented to us under the figure of a bear. The impression given is that of a ferocious unwieldy power, and the two parts of the empire not being equal, as the beast

raised up itself on one side more than on the other. This was seen in that Persia was the predominant power in the Medo-Persian Empire.

Greece.—Here power is presented to us under the figure of a leopard, speaking of rapidity. To this was added the further symbol of four wings of a fowl, emphasizing the idea of rapidity, though inferior to eagles' wings as set forth in Babylon. This imagery was fulfilled by the rapid conquests of Alexander the Great, who died in his early thirties, whilst the four-headed appearance of the leopard answered to Alexander's empire being divided by his four generals after his death.

Rome.—The terrible character of this empire could not be symbolized by a likeness to any known beast. Daniel describes it as— "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all beasts that where before it; and it had ten horns" (Daniel 7:7). The wonderful Roman Empire was different from every empire that preceded it. It was not signalized by the complete autocracy of Babylon, for it passed through various phases of rule, that of kings, consuls, presidents, emperors, etc. Yet throughout all it was characterized by tremendous force and determination, coupled with a genius for taking time in which to call to itself ample power to deliberately carry out its purposes of aggrandizement.

It is this same beast that occupies the attention of the Apostle John. When he wrote, the three previous world-empires had passed into history, and he himself was a prisoner at Patmos in the power of the Roman Empire, whose revival in a future day he foretold. If we put Daniel and Revelation together we shall see that both books refer to the Roman Empire.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel 7:7-8).

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon [Satan] gave him his power, and his seat, and great authority. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Revelation 13:1-3).

It is instructive to note that whilst Daniel speaks of this beast as being "dreadful and terrible," John, the Seer, tells it was like a leopard as a whole, its feet bearlike and its mouth lion-like, thus showing that whilst the Roman Empire has its own distinctive features, it inherits the characteristics of the three preceding empires.

Daniel tells us that this beast had ten horns, and that a little horn arose before whom three of the ten horns were plucked up by the roots, thus leaving seven horns, whereas there had been ten.

John, the Seer, beholds the beast as having seven heads and ten crowned horns. Thus John and Daniel agree, each presenting the matter in hand in his own distinctive way.

We come now to an important and interesting inquiry: What is the meaning of the deadly wound being healed? There is no doubt, we think, but that John in vision beholds the revived Roman Empire, which is still future, and which cannot come into definite existence till after the rapture of the Church. But whilst John sees it, as such, he does not, we think, ignore its past history. The Roman Empire will be resuscitated, and will not be a new thing. The deadly wound, we believe, was the break-up of the imperial power of Rome by the Huns and Goths in the fifth century. For nearly fifteen hundred years the Roman Empire has not been in actual existence, though “the times of the Gentiles” are still running their course, as is very evident from the Savior’s words in Luke 21. Palestine has been in Gentile hands from that day to this.

Before we answer our question, What is meant by the deadly wound being healed? we ask, Why has God allowed the Roman Empire to be broken up, necessitating its revival, for no such event as is betokened by the symbol of the stone cut out without hands smiting the feet of the image has ever taken place? It might be argued that the descent of the Huns and Goths into the Lombardy plain and their thundering at the gates of Rome itself might answer to this, but a careful reading of Daniel 2:34; Daniel 7:9-14, incontestably points to divine interposition, and that no less a person than the Lord Jesus is referred to as “a stone cut out without hands” (Daniel 2:34), and that it is the Lord Himself who will set up the fifth world-empire, which shall stand forever.

Why then has God allowed the Roman Empire to be broken up for the moment? We believe the answer is very obvious. It was (consequent on the rejection of Christ by the Jews) the time chosen of God to carry out His wondrous designs concerning the Church—designs which were the subject of purpose between the Father and the Son in the past eternity.

Just as God put the Jew aside spiritually because of his rejection of his Messiah, and introduced the Church into heavenly blessing, so God set aside for the moment the Roman Empire governmentally because of its crucifying the Son of God, for we must remember that, although the Jews clamored for His death, yet it was under the Roman power that He suffered.

We believe then the being wounded to death was the break-up of the Roman Empire, though the dispersal of the Jews among the nations, and the Holy Land passing under the sway of first one Gentile power and then another, have continued the times of the Gentiles until now.

Although the healing of the deadly wound, that is the revival of the Roman Empire, is subsequent by many centuries to its infliction, that is the break-up of the Roman Empire, the Apostle John does not ignore the latter as a great fact in history. He mentions it to draw attention to its healing, which is still future. Few things will be so dramatic and awe-inspiring as the revival of the Roman Empire, in other words the healing of the deadly wound. The Roman Empire, when revived, will run its course under the power of the beast, the over-lord over vast territory, and will be energized by the dragon, Satan, until the stone cut out without hands strikes the feet of the image and destroys it, or as Daniel tells us, “I beheld till the thrones were cast down... I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” (Daniel 7:9; Daniel 7:11).

How exact is the prophecy of our Lord in Luke 21:1-38. He foretold the destruction of the Temple, and it took place exactly as predicted; He foretold the terrors of the siege of Jerusalem, and it was the worst in history for bloodshed. He prophesied that the Jews should be led captive among all nations, and volumes could be written to show how literally this has been fulfilled. The

phenomenon of a people, thus scattered and down-trodden, preserving its identity along the centuries, is the marvel of the world's history which cannot be explained on natural grounds. He likewise prophesied that the holy city should be trodden down of the Gentiles, and it has been, and will be till the times of the Gentiles are fulfilled. Could prophecy be more exact and wonderful, proving beyond a doubt the inspiration of Christ and the Scriptures? The Fullness of the Gentiles

(Romans 11:25) This is a most significant expression, demanding a word of explanation. It stands in contrast to the blindness in part that has happened to Israel.

Israel, because of her rejection of her Messiah, is set aside and judicially blinded. The words of Isaiah, written centuries before, are fulfilled— "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Then said I, Lord, how long? And He answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate" (Isaiah 6:10-11).

Just as "the times of the Gentiles" is a political term, referring to God's governmental dealings in the world, so "the fullness of the Gentiles" is a spiritual term, referring to God's ways in grace in this world. It is significant that the word Gentiles dominates both expressions. In studying the Acts of the Apostles we see how the divine commission for the Apostles to be witnesses in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth (see Acts 1:8) was carried out. Judaism is left to its unbelief and rejection of Christ. Acts 2:1-47, Acts 3:1-26, Acts 4:1-37, Acts 5:1-42, Acts 6:1-15, Acts 7:1-60 inclusive give us the fulfillment of this to Jerusalem and Judea. "To the Jew first" is the divine order.

Satan, having secured the martyrdom of Stephen, proceeded to stir up great persecution of the Church at Jerusalem. But he outwitted himself. Like a child using a pair of bellows to blow out a spark, but who, instead, blows it into a flame, so Satan, instead of quenching the light of the infant Church, did the very reverse by causing the disciples to be scattered abroad, for everywhere they went they preached the Word. Thus Philip found himself preaching in Samaria. This Acts 8:1-40 records. But even Samaria was not far enough afield for the energies of the grace of God, so we find Philip sent to the desert near Gaza in order to speak to an Ethiopian, who in his turn carried the Gospel to his native land. But in connection with Stephen's death we find a striking character introduced—the young man, Saul. The arch-persecutor of the Church was destined to be the arch-propagator of the Gospel and the zealous founder of new churches. If he persecuted even unto strange cities, we shall see him evangelizing even unto strange countries. So Acts 9:1-43 gives us the conversion of this remarkable man, and his early labors at Damascus and Jerusalem, and his escape to Tarsus.

Then the curtain falls for the moment upon Saul, and Peter comes into prominence again. But let it be grasped how this Apostle of the circumcision is presented to us. Acts 10:1-48, Acts 11:1-30 narrate very fully how the prejudiced Peter was made willing to go to Caesarea in order to preach to the Gentile Cornelius and his Gentile friends. That God should use the Apostle of the circumcision on this service was divinely wise, inasmuch as he convinced Peter, the chief of the Jewish Apostles, of the rightness of the work among the Gentiles, and through him carried the rest with him in this conviction. What a victory for the grace of God when the narrowness of the exclusive Jewish heart was widened out to go to the Gentile. The next important point to notice is

in Acts 13:1-52. There the Antiochan prophets and teachers, as directed by the Holy Ghost, separated Barnabas and Saul for the work of the ministry. Here a new and striking departure took place. Jerusalem is set aside, and from a Gentile city these servants of God are sent forth. And where do they go? Their divine Master was sent to “the lost sheep of the house of Israel” (Matthew 10:6). But was the scope of His death limited to the Jews? No; we read: “The Father sent the Son to be the Savior of the world” (1 John 4:14). The divine scope of His death is thus indicated here. We find Barnabas and Saul immediately going to such places as Seleucia, Cyprus, Pamphylia. True, in the main they ministered in the synagogues, but the way was being prepared for the Gentiles.

Acts 13:1-52, Acts 14:1-28 form one long record of Gentile places visited by the energy of these servants of Christ. In Acts 15:1-41 Peter again comes to view in connection with the attempt to bring in Judaizing principles in connection with the Gospel. Jerusalem is the scene of the remarkable conference to discuss this matter, and its result is to release the infant Church from looking to Jerusalem for guidance or control, and setting her free to seek it from her glorious Head in heaven. Nor is Peter’s name once mentioned after this chapter. The word “Gentiles” is the predominant word of the narrative. Let us quote the passages referred to: “And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe” (Acts 15:7). Here the Apostle refers to the great epoch when he preached the Gospel to Cornelius and his friends. “Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them” (Acts 15:12). “Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for His name” (Acts 15:14). “That the residue of men might seek after the Lord, and all the Gentiles” (Acts 15:17). “Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God” (Acts 15:19). “The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia” (Acts 15:23). So the circle of blessing starts from, the center, Jerusalem, moves on to Judea, passes thence to Samaria, and then through the tireless energy of the great Apostle and his companions widens out to the very ends of the earth. The Apostle Paul was called as the Apostle of the Gentiles, and fulfilled that ministry far and wide. Judaism bitterly opposed him in this. As he made his defense on the castle stairs at Jerusalem he was listened to in “great silence” till he came to the point where he told how the Lord had given him his commission. “And He said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live” (Acts 22:21-22). Such is man’s heart. To hear that a man was commissioned by God to carry the Gospel to the Gentiles sufficed to provoke an outburst of bitter bigotry and hatred. And thus we run through the Acts of the Apostles till we come to Acts 28:1-31, where the Jews refuse the testimony of Paul, and he says to them: “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, AND THAT THEY WILL HEAR IT” (Acts 28:28).

“The fullness of the Gentiles” (Romans 11:25) refers then to the spiritual blessing of the Gentile, consequent on the setting aside of the Jews because of their rejection of Christ. Its operation is described by Simeon: “How God at the first did visit the Gentiles, to take out of them a people for

His name" (Acts 15:14). God is not blessing nationally either Jew or Gentile, but saving men and women out of the world. The very word for Church —ecclesia— means called out, and this calling out is what God is doing at the present time.

"The fullness of the Gentiles" will be complete when Christ comes to catch up His church, His called-out ones, and then God will begin to deal with His ancient people again for earthly blessing. But in the meantime one glance will tell us that the light and energy and blessing of the Gospel lie in Gentile hands, and not in Jewish. That Gentiles should form missionary societies to the Jews is proof enough of the state of things. But when the Church is caught up "the fullness of the Gentiles" will be complete. We shall then see the Jew evangelizing the Gentile again. The Kingdom of Heaven The expression, the "Kingdom of Heaven," does not refer to heaven as such, but to the rule of heaven over the earth. It will be seen that corruption and false profession find their place in the Kingdom of Heaven, and such will assuredly not find a place in Heaven. When Did the Kingdom of Heaven Begin? Was it known in Old Testament times? Daniel told Nebuchadnezzar, as he interpreted his dream, prophesying that monarch's approaching insanity, that the judgment was sent to humble his pride, and in order to teach him "that the heavens do rule" (Daniel 4:26). This was not the Kingdom of Heaven, but meant the governmental rule of God over the world. Our inquiry will show that the Kingdom of Heaven has a spiritual significance. When did it begin? One verse settles the question. The Lord said: "Verily I say unto you, Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11:11). And again: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presses into it" (Luke 16:16).

These two verses prove that John the Baptist was not in the Kingdom of Heaven, but that though never in it himself, yet his preaching prepared the way for it. Let it be at once grasped that there could be No Kingdom Without First a King, and that John was the forerunner of the King. But seeing that the King is rejected, the Kingdom is in mystery now, as it will be in display when Christ rules as the King of Israel and as the Son of Man over the whole world.

It may be noted that the term "Kingdom of Heaven" only occurs in Matthew's Gospel, which thus presents its dispensational character, whilst the expression, "Kingdom of God," occurring in all the Gospels, especially in Luke's, and running through the Acts of the Apostles and occurring in the Pauline Epistles, presents more often the truth in a moral character, though in some cases the expressions cover the same ground, as the context proves. The Kingdom in Mystery. That the Kingdom should take this character was necessary because of the rejection of the King. When Christ takes His rightful place it will be in display.

Matthew 13:1-58 is the great chapter which indicates the course of the Kingdom of Heaven in mystery. It consists of seven parables, which fall into three divisions. The first parable stands by itself, then the three following form the second division, and the last three the third division. The chapter begins: "The same day went Jesus out of the house, and sat by the sea side" (Matthew 13:1). This action of His was symbolic, "the house" signifying Judaism, "the sea side" the nations of the world. His attitude indicates a new departure in the ways of God. Christ turns His back upon Judaism as such; it had rejected the rightful King, and He indicates a new line of action in this parable.

Notice, it is the only one of the seven parables that does not begin with the expression, “The Kingdom of Heaven is likened.” The reason of this is because it is by the sowing of the seed of the Kingdom that the Kingdom is formed.

Hitherto Jehovah had been seeking fruit from Israel; now He is no longer seeking, but is giving, and that not to Judaism only, but to the whole world. It is not a question now of seeking fruit, but sowing seed to produce fruit. We do not need to go into the details of this beautiful parable: it speaks for itself. The next three parables present the Kingdom in mystery in its outward form or aspect. The parables are as follow:

(1) The Wheat and the Tares.

(2) The Grain of Mustard Seed.

(3) The Woman, the Meal, and the Leaven. The Wheat and the Tares The good seed is sown: that is God’s blessed indestructible work. The enemy sows tares: that is Satan’s work. Note that the enemy’s work was done “while men slept.” Thus it has ever been that man fails when responsible in God’s things.

Note, too, that the wheat and the tares are individuals. This brings out the outward aspect of the Kingdom in that Satan has succeeded in introducing mere professors into the Kingdom.

Many Christians think this Scripture warrants them in sitting down with the unconverted at the Lord’s supper, seeing that the exhortation is to let both wheat and tares grow up till the time of harvest, and not to pull up the tares at once. But the field is the world, and not the assembly. This contention thus falls to the ground.

Doubtless the true children of the Kingdom today are also true members of the Church of God. But the Church of God is the place of holy discipline, where no unconverted person should have the privilege of the Lord’s supper. The exhortation to let both wheat and tares grow together to the end does not refer at all to the discipline of the Church, but to the deferring of judgment until the time of the end. The time of harvest refers to the moment when Christ shall set up His Kingdom in display. The Grain of Mustard Seed

Here we have that which we are told is the least of all seeds, growing into a tree, and the fowls of the air lodging in its branches. This presents to us the pretentious character of Christendom, for the Kingdom of Heaven and Christendom are identical until the Lord comes for His Church, when the Kingdom will take a different character, or rather it will not then be modified by the truth of this present Church dispensation. The Church of Rome, with its papal arrogance, its display of worldly pomp and glory, its ceaseless scheming after world-empire, affords a good example of this pretension, though all, who forget that, till Christ gets His place, the Christian has no place in the world save that of “stranger or pilgrim,” evidence in greater or lesser measure the same thing. The Woman, the Meal, and the Leaven This parable emphasizes the fact that evil doctrine would be introduced into the Christian profession until the whole is permeated. A woman taking the lead in divine things is very generally a sign of evil, and it is significant that women have been notorious for this. Take the case of Mrs. White, a neurotic, hysterical woman, who was the chief prophetess of Seventh Day Adventism; of Mrs. Eddy, likewise neurotic, hysterical, and a spiritualistic medium, the founder of Christian Science; of Mrs. Blavatsky, a spritualistic medium, the introducer of

modern Theosophy; of Mrs. Besant, the erstwhile infidel, her successor; of Ann Lee, of Shaker fame, and so on. Take Jezebel, as referred to in Revelation 2:20, and whose spiritual significance is delineated in Revelation 17:1-18, as a case in point.

Leaven in Scripture is always a type of evil. It was to be put out of the dwellings of the Israelites. Christians are exhorted: “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 Corinthians 5:8).

Again, the Apostle Paul, vehemently combating the Judaizing principles that were imperiling the very foundations of Christianity, so that he could say that even if an angel from heaven should preach any other gospel than the true one, he should be accursed, says: “A little leaven leavens the whole lump” (Galatians 5:9). And following the history of the Christian profession, is it not true that evil doctrines have permeated everywhere? Take the evil doctrines of the Church of Rome as to penances, purgatory; the higher criticism and ritualism of the Establishment; the rationalism of Dissent; the fearful delusions of latter days, of Millennial Dawnism, Christian Science, Seventh Day Adventism, Christadelphianism, Mormonism, Theosophy, and the like—the general breaking down of truth on every hand—does it not all fulfill this parable?

How comforting—amid all the sorrow of seeing Christendom getting worse and worse, preparing for its awful and final plunge into the abyss of apostasy—it is to know that Christ foretold it all, and that the very present state of things must be if the Scriptures are true. The last three parables present the Kingdom in mystery in its inward aspect. The parables are as follow:

(1) The Treasure.

(2) The Pearl of Great Price.

(3) The Drag Net. To grasp clearly the significance of these we must enlarge on The Threefold Division of the Seven Kingdom Parables.

These are very obvious. The first parable—constituting the first division—illustrates the way the kingdom is formed. It begins by what is real. Though the response may vary—some a hundred-fold, some sixty-fold, some thirty-fold—yet it is all God’s work at the start. The three following—constituting the second division—are uttered in the hearing of the multitude by the sea side, and present to us the outward appearance of the kingdom of heaven; that is, as (1) containing, through the enemy’s efforts, false as well as real; as (2) taking a pretentious worldly form opposed utterly to the Divine purpose for this age, that is, the King rejected and a kingdom in mystery; and as (3) being leavened by evil doctrine. The last three parables—constituting the third division —and the explanation of the preceding three are given by the Lord in the privacy of the house after the multitudes have been sent away—the house here, not representing Judaism as in verse 1, but showing that the information given as to the three preceding parables, and of the three closing parables, could only be understood by those in relation to God when withdrawn from the world.

It is the Lord’s significant action of (1) changing His position, and (2) of limiting His explanation of the parables to His disciples that marks the division between the two sets of parables, besides the distinctive line of teaching that marks each set, a line of teaching which is on the surface. The

Treasure The field is the world. There is a treasure hid in it. A man finds it, and for joy thereof sells all that he has and buys the field.

Observe, not a word of failure as to men or methods comes in here. We believe that in the figure of the treasure we have a picture of all those who share in the blessing that comes to light through the death of Christ. True it is that the Old Testament believer does not enter into a Kingdom which could only begin with a rejected Christ, but in the resurrection they will be raised, and as resurrected will have their part in the Kingdom of Heaven on the heavenly side of it. They can never have part in the Kingdom in mystery, for they passed off the scene before that kingdom came into being, but they will have their part in the Kingdom in display. Luke 13:28 proves this. The Pearl of Great Price

Notice again, not a word as to failure is found in this short but incomparably beautiful parable. The merchant man is seeking goodly pearls, when finding one pearl of great price which eclipses everything else, he sells all that he has and buys it. In this we see a picture of the Lord Jesus. He seeks goodly pearls, and will find THEM. By this we believe are indicated different classes of believers—the Jew in the day to come, for instance, the Gentile nations blessed in view of the Kingdom in display. But one pearl of great price eclipses everything, and nothing more is said about the goodly pearls He was seeking. The pearl of great price we believe to represent the Church, that peculiar treasure for the heart of Christ, that mystery of members gathered from both Jew and Gentile united to Christ as the living Head in heaven—a mystery hid from all ages, but now revealed in God's word. The true Kingdom in mystery in this dispensation is only composed of those who are members of Christ. A Jewish believer today finds himself as much in the Church of God as a Gentile believer.

Whilst Kingdom principles and Church principles run on different lines, yet it is true that the Kingdom in its outward profession is to be found in Christendom; whilst in its reality its true members are likewise members of the Church of God. And this modifies some things as to the Kingdom. For instance, we do not preach "the Gospel of the Kingdom" (Matthew 4:23)—the Kingdom Gospel, which was preached by Christ and the Apostles before the day of Pentecost, and which will be preached again after the rapture. We preach "the Gospel of the grace of God" (Acts 20:24), which takes people morally out of the world, giving them heavenly hopes and destiny. The Drag Net In this final parable we have the first note of anything evil in connection with this last series, but on examination it will be seen that it is the good, and only the good, that is in view. The drag net of the Gospel encloses every kind of fish. There is the true believer and the false professor, the good fish and the bad. Mark, it is the fishermen and not the angels that do the sorting out in verse 48. God has got the good before Him. The good are put into vessels; the bad cast away, and taken no further account of by the sorters. No further action towards the bad is taken by the fishermen.

We are reminded that this is on similar lines to the angel's work at the end of the age. But there is this vital difference. There the angels are used to carry out the judgment of the wicked, who shall be cast into the place of wailing, but in the case of the fishermen it is the preserving of the good in vessels that is their object. The Parable of the Ten Virgins (Matthew 25:1-13) The ten virgins represent the whole mass of professing Christendom, the Kingdom of heaven at the present moment. Five have no oil, mere professors; five have oil in their vessels with their lamps, and are

not only professors, but true professors, possessors indeed.

They all, awakened by the midnight cry, go forth to meet the Bridegroom. Only the five wise go in to the marriage. They do not go in as representing the Church, but as true and faithful believers. The marriage, too, is connected with Messiah and Israel, the joy of the Lord in gaining His earthly Bride. The whole parable has an earthly setting, in keeping with the whole teaching as to “the Kingdom of Heaven.” The Rewards of the Kingdom (Matthew 25:14-30) The rewards of the Kingdom determine our place, not in heaven, but in the Millennial Kingdom of Christ, that is, in the Kingdom in display.

Heaven is connected with sovereignty, and the grace of God. The title to it is not in ourselves, but in the grace of God on the righteous basis of the work of Christ. All believers have equal entrance. “The Kingdom of Heaven” has to do with responsibility and government, with our conduct down here, which receives its due reward or otherwise at the hands of the King. Of course the Church will sit with Christ on His throne as His Bride, the nearest and most exalted position, but in our individual responsibility we meet our just deserts, whether of praise or blame, in the coming Kingdom.

What an incentive to holy living and earnest service!

Things New and Old

We read that the Lord said: “Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which brings forth out of his treasure things new and old” (Matthew 13:52). The scribe in studying the Old Testament Scriptures was familiar with the glowing prophecies of the Kingdom of Heaven—a kingdom having for its center the Jew, and through the Jew extending to the Gentile nations. He expected the glory of the reign of the Messiah. They were “the things old,” known for long centuries. But the Lord brought out what was “new”—the Kingdom in mystery, and going out now not only to the Jew, but to every nation for blessing. The sowing of the seed in the field of the WORLD was an idea the scribe had not hitherto had. Now an instructed scribe would bring out of his treasures “things new and old.”

Notice new comes before old, for the old is still future, still to be fulfilled, whilst the new came into actual existence as the Lord proclaimed the Gospel of the Kingdom, and it became effective in souls. The old, that is the Kingdom of Heaven in display—first in conception and last in manifestation—will come to pass when Christ sets up His millennial Kingdom.

Short Sketch of Jewish History

We have seen how the history of the Israelites practically began with the Exodus, and how it ran its course till the whole of the twelve tribes found themselves in captivity in Assyria and Babylonia as the result of their idolatry, and how never since then have they reverted to the state of things when God recognized them nationally. Ever since then power and government have been centered by God in Gentile hands. The prophet Jeremiah foretold that their captivity in Babylon would last seventy years, whilst 2 Chronicles 36:21 tells us the captivity was “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.”

Leviticus 25:4 tells us that God ordained that every seventh year should be a sabbath of rest unto the land. Now if seventy years of rest were given, it looks as if the land had not received its septennial year of rest for four hundred and ninety years. Seeing that Judah was carried away captive B.C. 610, four hundred and ninety years before that would bring us to B.C. 120. This was just about the date when the children of Israel clamored for a king, and when God said, “They have rejected ME, that I should not reign over them” (1 Samuel 8:7). This captivity ran practically the whole length of the Babylonian Empire. With a new regime, that of Persia, the way was opened for a change of policy. But would such a change naturally come about? What monarch, especially in those rough days, would care about the fate of a subjugated and captive race?

We come now to one of those remarkable interventions of God that witness to His care for His own word and people. Isaiah 45:1; Isaiah 45:4 tells us: “Thus says the Lord to His anointed, to Cyrus, whose right hand I have holden…For Jacob My servant’s sake, and Israel Mine elect, I have even called thee by Thy name: I have surnamed thee, though thou hast not known Me.” The date given for Isaiah’s prophecy is B.C. 712. The date for the first year of the reign of Cyrus is B.C. 536, or 176 years between Isaiah’s prophecy and the start of Cyrus’ reign. Thus God distinctly raised up a deliverer for His people—Gentile though he was—in the person of Cyrus, even naming him long before his birth. So we read in Ezra 1:1-4 : “Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, “Thus says Cyrus king of Persia, The Lord God of heaven has given me all the kingdoms of the earth; and He has charged me to build Him an house at Jerusalem, which is in Judah. “Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. “And whosoever remains in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.” The effect of this was that the chief of the fathers of Judah and Benjamin, and the priests and the Levites, and all those whose spirit the Lord stirred up, responded to the invitation. Moreover, Cyrus brought forth the vessels of the Lord that Nebuchadnezzar had taken from the temple, and restored them to the custody of this remnant in order that they might carry them back to Jerusalem. Nearly fifty thousand thus returned on this occasion.

Reaching Jerusalem under the leadership of Zerubbabel (an ancestor of our Lord according to the flesh) and Joshua, the High Priest, the foundation of the temple was laid. The old men, remembering the glories of the former house, Solomon’s temple, wept, whilst the young men, only knowing the revival of God’s interests, shouted for joy. But alas! the adversary succeeded in hindering and stopping the work.

Sixteen years passed between the edict of Cyrus and the second year of the reign of Darius, when God stirred up the returned Jews by the prophecies of Haggai and Zechariah to go on with the work of building the temple. An attempt to stop the work caused Darius to inquire into the matter, the result being that he definitely confirmed the decree of Cyrus, and thus the work prospered, until in B.C. 516 the temple was completed, and dedicated with great rejoicing.

Encouraged by this, we find Ezra the priest, with some of the children of Israel, priests, Levites, arrived in Jerusalem. We read of some fifteen hundred males returning at this time.

There the narrative of the book of Ezra practically ends, and we are now introduced to Nehemiah—a wonderful servant of God. Learning of the distress of the remnant of the captivity, that the walls of Jerusalem were broken down, and its gates burned with fire, this Great-heart fasted and prayed for certain days. Cup-bearer to Artaxerxes, the king noticed his sad countenance and inquired the meaning of it. Emboldened, Nehemiah told his story, and asked the king to send him to Jerusalem. The king granted his request. Arriving at Jerusalem he found certain enemies “grieved…exceedingly that there was come a man to seek the welfare of the children of Israel” (Nehemiah 2:10).

Under Nehemiah’s leadership and inspiring example the building of the wall went on apace. This so roused the enemies—Sanballat, Tobiah, and others—that Nehemiah had to arm the people, half of them working, and half standing ready to repel any sudden attack. Finally the wall was finished. From henceforth there is silence in Scripture as to the history of the Jews, till the veil is lifted at the birth of Christ, and then only in relation to Christ. The historical narrative ends B.C. 445, the only recorded intervention of God subsequently being the touching prophecy of Malachi (B.C. 397). Then for nearly four centuries there is silence till the veil is lifted with the story of the marvelous intervention of God in the affairs of this world in sending His beloved Son into it, thus fulfilling many a glowing prophecy recorded on Old Testament page.

Secular history gives us much information as to the history of the Jews in that interval. The endeavor of the Jews to regain their independence under the Maccabees, resulting in Palestine’s becoming tributary to Rome, prepared the people and the land for that condition of things into which Christ was born. This period we do not enlarge upon. We will pass on to the moment when Scripture lifts the veil once more.

We come now to that most wonderful moment in the world’s history, when the Lord Jesus Christ entered this world. For this moment the eager centuries had waited. To this hour the prophetic page had pointed with unerring finger.

God’s ancient land was under Roman yoke, its rightful King—Joseph—was but a carpenter, the Temple at Jerusalem was the creation of Herod, the Idumean king, when this most marvelous event took place. To an uninstructed eye, the event was of little importance. A humble peasant pair, brought from their Galilean home in Nazareth by the edict of Caesar Augustus to the city of David, Bethlehem, in order to be taxed, meant nothing in the eyes of the world. A detail of no significance. What did the world know of or care about this humble pair? What did it matter if she gave birth to her Firstborn in a stable because there was no room in the inn? But faith can see that the whole Roman Empire was taxed in order that this wondrous event should take place in Bethlehem. Did not Micah, seven centuries before this occurred, put on record the prophecy?—“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting” (Micah 5:2).

Here then we have Him, of whom Isaiah wrote in glowing utterance: “For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be

called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. “Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever” (Isaiah 9:6-7). We have the record of His beautiful life in the four evangelists. Emphatically He went about doing good. The common people heard Him gladly. They wondered at the gracious words that fell from His lips. And what did the Jews do with Him, their greatest Prophet, the brightest Ornament of their race—greater far than that, the Mighty God, the Father of eternity, the One who was their sole Hope, did they but know it? The crucifixion of Christ stands as the greatest crime that ever stained the history of this world. And what has been the governmental result of this to the Jews? Here we come to a most interesting inquiry.

We find the answer in Luke 21:5-26. How deeply interesting is this scripture when we reflect that it contains a prophecy that fell from the lips of the Lord Himself. For our purpose we would draw attention to the different parts of this prophecy.

1. The Temple should be razed to the ground.

2. Jerusalem should stand a siege and fall into the hands of the enemy.

3. That it should be accompanied by terrible bloodshed.

4. That the Jews should be dispersed among the nations.

5. That Jerusalem should be trodden down of the Gentiles “until the times of the Gentiles be fulfilled” (Luke 21:24) Not for seventy years’ exile, as happened when Judah was removed to Babylon, but for nearly two thousand years, has the Jew been in exile. If sin brought about seventy years’ exile, what terrible sin has the nation committed to bring this about? Surely the rejection of God’s Son. Reader, see that you do not reject Him.

Let us now take up the points enumerated above.

1. The Temple Was to Be Razed to the Ground. In the month of April, A.D. 70, Titus, at the head of not less than one hundred thousand trained and seasoned troops, advanced against Jerusalem. But for internal factions he would probably never have effected an entrance. Even in his success he ardently desired to spare the Temple and preserve it intact. But the Lord Jesus had said that not one stone should be left upon another. Whose word was to stand? That of a dead Galilean peasant, as the world would judge, or the word of the general of the mighty army of the mightiest empire the world had ever seen? Let the historian present his vivid picture of the fulfillment of Christ’s prophecy. “The direful day arrived of the destruction of the Temple by the power of Rome. A soldier, then, upon the shoulders of a comrade, succeeded in casting a torch through a door in the wall which led to the chambers on the north side of the Temple. Titus would have avoided this, for he was reluctant to destroy what was the glory of the whole world. The conflagration spread, however, fanned by a tempest; in the flames, besiegers and besieged, locked in the final struggle, perished—their bodies against the very altar, and the blood ran down the steps. The ground could not be seen for the dead. The furious priests brandished for weapons the leaden seats and spits of the Temple service, and rather than yield, threw themselves into the flames. Titus and his captains, entering the Holy Place, found it beautiful and rich beyond all report. The fire fastened upon all but the imperishable rock; the Roman standards were set by the eastern gate, and Titus

received the salutes of the legions as emperor."—The Jews—Ancient, Mediaeval, and Modern (Hosmer), page 118.

How literally was our Lord's prophecy fulfilled, that not one stone should be left upon another.

2. Jerusalem Was to Stand a Siege and Fall Into the Hands of the Enemy. The city was defended with fanatical bravery, but all was of no avail. It fell, and was razed to the ground, excepting three towers and part of the wall, that might stand as witness how great a city had been captured.

3. The Taking of Jerusalem Was to Be Accomplished With Great Bloodshed. The historian Josephus, who has preserved for us a very detailed description of the siege, says that no less a number than one million one hundred thousand inhabitants were slain and only ninety-seven thousand survived. The proportion between the slain and the captives is staggering. It was the bloodiest siege in the history of the world.

4. The Jews Were to Be Scattered Among the Nations.

How true this is! All over the world the Jews are scattered, Russia, and especially Poland, holding large numbers of them. Spain, Italy, Germany, Great Britain, Asia, Africa—all witness to the dispersion of the Jews, and in later years, as civilization has spread out, they are found in North and South America, Australia, New Zealand, etc.

More than that, their history has been one long course of oppression, murder, spoliation, ravage, and banishment.

One country, Great Britain, has given the Jews a refuge and protection, extending with the widening of the borders of the English-speaking world to the United States of America and the British Colonies. But alas! it was not always so. A brief account of how the Jews came to these shores, and their treatment, will furnish a sample of how they were generally treated, and in many cases are to this hour more or less. The historian tells us: "The treatment accorded to the Jews by Englishmen was no kinder than they experienced on the Continent, though the persecution was less colossal, from the fact that the number of victims was smaller. The Israelites probably came to Britain in the Roman day, antedating, therefore, in their occupation, the Saxon conquerors, by two or three centuries, and the Normans by perhaps a thousand years."—The Jews —Ancient, Mediaeval, and Modern (Hosmer), page 187. At that time Saxon might fight with Briton, and Briton with Saxon, but the hand of all was against the Jew. King Canute banished them from his kingdom, but they returned when William, Duke of Normandy, conquered England. So things went on till the time of Richard, the Lion. The Crusades were inflaming military passion, and Richard put himself at the head of this movement. The Jews, wishing to ingratiate themselves with him, overshot the mark. With rich clothes and costly gifts they repaired to Westminster Abbey at the coronation of the king. Was not the king about to take his army to the Holy Land, and rescue, if he could, the Holy Sepulcher from the defiling custody of the infidels? Here were infidels at home. The persecution broke out, and swept over London, not a Jewish household escaping robbery, murder, and outrage. The tide passed over London, and enveloped the provinces, where enormities were perpetrated exceeding those of the capital.

York Castle witnessed the worst scene of all. Five hundred Jews had taken refuge in this fortress. Seeing that resistance could not be successful, the Chief Rabbi of York counseled that, rather than

yield to their enemies, who would torture and slay them to a man, they should yield up their lives to their Creator by taking each others' lives. The advice was taken.

During the night, whilst the besiegers were watching the castle, flames burst forth. Inside, the men had slain their wives and children, then fell by each others' swords, the less distinguished dying first, till at length the Chief Rabbi stood alone. Around him lay in the stillness of death maiden and greybeard, young and old. A self-inflicted stroke, and the brave old man had joined his compatriots. The fire blazed forth in a mighty conflagration. Entrance next day was easily effected by the besiegers, only to find a heap of ashes and five hundred charred skeletons. For one hundred years after, a scattered remnant maintained a precarious footing, till Edward I drove them forth from the land to the number of sixteen thousand five hundred. For four hundred years there is no trace on record of a Jew being left in the country, when finally Cromwell gave them permission to return. Though long under heavy disabilities their lot gradually ameliorated, till today they receive every protection and privilege that a Briton himself is entitled to.

Lord Beaconsfield, one of Britain's greatest statesmen, was a Jew. The late Lord Chief Justice, Lord Reading, was a Jew, whilst the chief financiers—the Rothschilds—are Jews, and the list could be indefinitely added to.

5. That Jerusalem Should Be Trodden Down of the Gentiles "Until The Times of the Gentiles Be Fulfilled" (Luke 21:24).

How true this prophecy has proved. Jerusalem has been in the hands of the Romans, Saracens, Turks of the Seljukian race, Egyptian caliphs, Latin Christians, Egyptian caliphs for a second time, Mamelukes, and the Turks of the Ottoman race.

Now it is in the hands of the British, and though the land may be given back to the Jews they will doubtless hold it in sufferance as guaranteed by Gentile powers. Not till Christ reigns will Jerusalem be INDEPENDENT of Gentile dominion.

We might finish our brief history by calling attention to the fact that the nation of Israel is still loved by God. "As touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Romans 11:28-29); that is to say, God will not repent or change His mind as to Israel's call, and the gifts He has given to that favored nation. That being so, the future of Israel, according to Scripture, is connected with their being brought back to their own land in unbelief. Palestine becoming the strategic center of the military activity of the revived Roman Empire, the great tribulation will break upon the Jews as the climax of God's governmental dealings with them, resulting in their repentance and willingness to accept the long-rejected Christ as their long-promised Messiah. Then Christ will come and take His rightful place as the Messiah over Israel, and be recognized as the King of kings and Lord of lords—"the Prince of the kings of the earth" (Revelation 1:5). The details of all this will come out later in this volume. The Old and New Covenants The Old Covenant is the law given by Moses. The New Covenant is yet to be made with Israel. It is promised in Jeremiah 31:31-34; the time of it and the terms of it are explicitly laid down in Ezekiel 36:24-38. The Old Covenant was one of demand, and though "ordained to life," was in result one of condemnation and death (see 2 Corinthians 3:1-18). The New Covenant to be made with Israel, following on her deep repentance at the end of the great tribulation, and synchronizing with the personal reign of Christ in the Millennium, is one of pure sovereign grace,

consisting of new birth, the forgiveness of sins, and the gift of the Holy Spirit. What a day will that be for Israel! The righteous foundation for this New Covenant is already laid in the death of Christ, and though not ratified with Israel as a whole, it has been antedated in God's dealings in blessing with His saints from earliest times. Apart from new birth there can be no link with God in blessing. The forgiveness of sins and the gift of the Holy Spirit were alike promised in Old Testament times. As to Christians, though not formally under it, they have the blessings of it already. The cup at the Lord's Supper signifies "my blood of the New Testament [Covenant]" (Matthew 26:28). The Apostle Paul and his companions were made "able ministers of the New Testament [Covenant]" (2 Corinthians 3:6). The Christian has, indeed, larger and fuller blessings than those of the New Covenant, but as the greater includes the lesser, so do Christian blessings include the New Covenant blessings.

Meanwhile these blessings are found in connection with the Church, but when the Lord comes for His people, and Israel is set up under Christ, as Priest and King upon His throne, the New Covenant will be made with Israel in a public way. The River of Egypt The natural conclusion is that this river is the Nile, which is indeed the only river in Egypt, upon which the whole prosperity of the country depends. But in considering these matters one has ever to view them from the standpoint of Palestine and in relation to the Jews.

"The river of Egypt" formed the southern frontier of the Holy Land. It was called by the Jews the river or brook of Egypt—Shihor or Sihor—because it formed the southern frontier, and beyond it the great power they had to reckon with was Egypt.

It is evident it cannot mean the Nile, which was one hundred and fifty to two hundred miles further in a west and south-westerly direction. Whoever possessed the Nile possessed Egypt, and Israel never possessed that country.

Joshua, enumerating the uttermost cities of the tribe of Judah, localizes them as far south as Gaza with her towns and villages, which are said to be "unto the river of Egypt," evidently indicating a river in that neighborhood, which could only refer to the river Shihor or Sihor. The word employed in Numbers 24:5, and in other places, is nachal, signifying a winter torrent, or a dividing brook in a valley, which further points to the same conclusion. But the land promised to Abraham is to be "from the river of Egypt unto the great river, the river Euphrates" (Genesis 15:18). Here the word employed is nahar, a river, and would probably allude to the most easterly branch of the Delta of the Nile. The promised land will be very much greater in extent than the actual territory occupied by the Israelites hitherto.

Revelation 11:18 The import of this verse should be clearly grasped if Revelation is to be understood. It rapidly surveys the wind-up of all things. Seeing that this is the great judgment book, the winding-up of judgment comes first in the verse. The reward of His servants the prophets, the saints, and them that fear His name, small and great, comes next, not in order of time, but in moral order. The destroying of them which destroy the earth is the clearing of the earth of evil, so that those who are to be rewarded may have their place in the coming kingdom, just as the flood destroyed those who destroyed the earth, and thus prepared the way for Noah's place in the new earth of that day. To make it clear, the first half of the verse carries us on to the great white throne, which is the final act of judgment, and takes place on the threshold of the eternal state, whilst the second half is chronologically earlier, and leads up to the battle of Armageddon (Revelation

19:1-21), the siege of Jerusalem (Zechariah 14:1-21), the sessional judgment of the sheep and the goats (Matthew 25:1-46), and the setting up of the millennial reign of Christ (Revelation 20:4). The clear grasping of the meaning and place of this verse is a great help. The Chief Personages in the Last Days

1. “A beast rise up out of the sea” (Revelation 13:1) refers to the Roman Empire; the head wounded to death being healed, its revival. The Empire and its ruler are often referred to in the same terms. The beast, then, is the political and military head of the revived Roman Empire—the last and greatest of its Emperors. His doom is narrated in Daniel 7:11 and Revelation 19:20.

2. The “beast coming up out of the earth” (Revelation 13:11) is called “the false prophet,” proving his religious character; he is called “that man of sin,” “the son of perdition,” “that Wicked” (2 Thessalonians 2:3; 2 Thessalonians 2:8); “antichrist” (1 John 2:18); and his doom is foretold in Revelation 19:20. In the Old Testament he is described as “THE King” (Daniel 11:36-40).

3. “The King of the North” in the Old Testament is the Assyrian. He will be revived in future days and may prove to be the Turk driven into Asia, for the Turks are an Asiatic race, and probably come from the very region of the ancient Assyrians. His doom is given in Daniel 11:40-45.

4. “The King of the South” is Egypt, and his chief antagonism is with the King of the North. Daniel 11:40, gives us plainly the three kings: kings: “And at the time of the end shall the King of the South push at him [the King of Daniel 11:36-39, the Antichrist]: and the King of the North shall come against him like a whirlwind.”

5. “Gog and Magog” stand for the Russian ruler and his people. “Son of man, set thy face against Gog, the land of Magog, the chief prince of Rosh (Russia), Meshech (Moscow), and Tubal (Tobolsk)” (Ezekiel 38:2, JND). For Russia, who has been a bitter persecutor of the Jews, a great role in the future is assured.

We append a separate note on the subject: page 261.

6. “A great red dragon” (Revelation 12:3). He is called in Revelation 12:9, “that old serpent,” “the Devil,” “Satan.” Here we get THE supernatural agent behind the scenes, energizing the forces of evil already described. A Trinity of Evil The devil, the beast, and the false prophet (antichrist) form the great trinity of evil. Their activity is general, whilst the Kings of the North and the South are largely connected with the Jews, whose land lies between their territories.

Gog and Magog

It is interesting to note that Gog (the Ruler) and Magog (the Russian people) are the last people specifically mentioned in Scripture. After the millennium, in the last great uprising of Satan against God, Gog and Magog, the implacable enemies of the Jew, will meet their final doom in the Holy Land (Revelation 20:8).

Ezekiel 38:1-23, Ezekiel 39:1-29 show the part Gog and Magog will play before the millennium, finding their then, but not final, doom in the Holy Land.

Geography and the Four World Empires The Babylonian Empire began in the Valley of the Euphrates, the cradle of the human race, and extended west to Armenia and Palestine. The

Persian Empire extended further west, and reached to the whole of Asia Minor and Egypt. The Grecian Empire extended still further west, originating in Europe in the territory (Greece) from which it made its conquests. The Roman Empire was the greatest of all the four world-wide empires, both in extent of territory and in power. The Roman power in Italy conquered the Grecian Empire, and extended also west of Italy, to Spain, France, and Britain. Roughly speaking it was west of the Rhine and south of the Danube, and did not include Germany or Russia. It extended its hold on the north coast of Africa. The Second, Third and Fourth Empires held Egypt, the Roman adding the whole of the North African littoral as known by us today under the names of Morocco, Algiers, Tunis, and Tripoli.

Note how the movement was from east to west. Today the interest is gravitating from west to east, and Palestine is rapidly becoming the strategic center of the world. Surely the signs are ominous. The world is getting ready for its final battles.

Jewish Prophecy Arrested by the Christian Era

We have often pointed out that there can be no correct views of prophecy, as a whole, apart from understanding that Old Testament prophecy concerns itself with the Jew, and the Gentile in relation to the Jew, and of course all in relation to Christ. In that way the long centuries of the present Christian era are taken no account of in Old Testament prophecy.

It is deeply interesting to find this long gap accounted for from a different standpoint. Mons. E. Guers, a Protestant Pastor of, Geneva, writes in 1855: “We cannot repeat it too often, so long as Israel, dispersed throughout the world, ceased to have a national and independent existence, prophecy interrupts the circumstantial and regular history of Jerusalem. But so soon as the nation, still scattered to the four winds of heaven, returns to its own land,... Israel becomes in prophecy again the explicit subject of divine testimony.”

Armageddon and Zechariah 14:1-21

It is important to see that the Old Testament does not give us the destruction of the false prophet (Revelation 19:1-21), though the end of the beast is indicated in Daniel 7:11; whilst the New Testament does not give us the siege of Jerusalem before the Millennium (Zechariah 14:1-21) nor the destruction of the King of the North. The reason is not far to seek. Revelation deals with the destruction of the Gentile power, of God’s enemies; while Zechariah deals with the deliverance of the Jewish remnant, God’s people. The Greek Church and Babylon

It is not a little interesting to ask why the Greek, or Eastern Church, broke loose from the Roman, or Western Church. We can trace in it God’s hand preparing the way for the fulfillment of His own word.

Scripture presents the Romish Church as being allied with the Roman Empire, and standing together up to a point. This is seen in the prophecy that the woman (apostate Christendom taking its character from the Romish Church) is to sit upon the scarlet-colored beast (Romish Empire); that is, they are intimately connected: either the Empire carries the apostate profession, or the apostate profession controls the Empire, or it may be a mixture of both. On the other hand, Gog and Magog (Russia) have a very great role to play in the future, and that as distinct from the Roman Empire. That being the case, it would render things vastly more complicated if both the

Roman Empire and all that Russia stands for were dominated by one vast, subtle, imperious, highly organized religious system.

We know that other countries besides Russia have been affiliated to the Greek Church, but we should be prepared to see whole countries seceding from the Greek to the Romish Church, if it suited their purpose, or if forced to do so by the dominating power of the revived Roman Empire. The great Greek Church country has been Russia, and in that way she has been set free, we believe, from Rome for a distinct purpose.

Symbolic “Babylon” in Scripture, we believe to refer definitely to the preponderating influence of the Romish church. The Desert Shall Blossom as the Rose

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose” (Isaiah 35:1).

It has often been asked how the earth will support the huge increase of population that will take place during the thousand-year reign of Christ, when the birth rate will be high and the death rate practically nil. A variety of circumstances will enable us to give a satisfactory answer. First, no standing armies and huge navies will be tolerated during the reign of peace and righteousness; prisons, reformatories, lunatic asylums, poor-houses, will practically not be wanted. Doctors, lawyers, and the multitude of professions and trades that are called into prominence through man’s sin will not be needed at that time.

Thus every man and woman will be free to follow the avocations of peace. Disease, mental affliction, the feebleness of old age, will not impair the productive power of the population.

Moreover, the curse on nature will be greatly minimized. The ground will be prolific. Blight, canker, pest, bad seasons, will not hinder full fertility.

Added to all this, the verse we have just quoted throws a flood of light upon the changed condition of things. Through seismic alterations the desert shall have water again, and there is no fertilizer like that precious fluid. How poetically the Scriptures present this to us: “The parched ground shall become a pool, and the thirsty land springs of water” (Isaiah 35:7).

Think what will happen when the mighty stretch of the Sahara is thus changed. Think of all the Arabian and Syrian Deserts, and all the desolate parts of the earth thus altered.

How glorious will be the time when —

“He’ll bid the whole creation smile, And hush its groan.” The Assyrian and the Jew

It has been helpfully remarked that when the Jew was in the land the Assyrian, or the King of the North was the great enemy, but when he was carried captive, and his country became tributary, Babylon became the chief enemy, and the succeeding empires took up that position, till we find Rome dispersing the Jews among the nations. But when the Jew goes back to his own land in unbelief the King of the North will again come into prominence.

It looks as if the Turk might play the role of the King of the North in the future day. Driven little by little out of Europe he will seek compensation in Asia, and there nurse schemes of revenge against Palestine and Mesopotamia, once his possessions.

David and Solomon Typical of Christ in Relation to the Setting Up of the Millennium The destruction of the beast and false prophet will be summary. Not so the destruction of the Lord's enemies in the siege of Jerusalem subsequent to the destruction of the beast and false prophet, and prior to the setting up of the Millennium. The Jews will be allowed, in the wisdom of God, to be sorely tried, their city captured, and their people taken captive. This is necessary because of their state. And not all at once will they be at peace with all their enemies, though Christ Himself is their King. This is finely put by another. "I doubt not Jesus will reign in the character of David before assuming that of Solomon. He suffered as David, driven away by the jealousy of Saul. The remnant will pass through this in principle. This is the key of the Book of Psalms. He will reign as David, Israel being blessed and accepted, but all their enemies not yet destroyed. And, finally, He will reign as Solomon, that is to say, as Prince of Peace. Many passages, such as Micah 5 and several chapters in Zechariah, Jeremiah 51:20-21, Ezekiel 25:14, speak of this time, in which Israel, already reconciled and acknowledged and at peace within, shall be the instrument for executing Jehovah's judgment without. (Compare Isaiah 40:10-14). (J. N. Darby, Synopsis of the Books of the Bible, Vol. 2, new edition, revised, page 404.) It is important to turn up the scriptures referred to.

But, naturally, Christ assuming the David character will be for a brief period, and leading up to His assuming the Solomon character, when He shall reign in peace and righteousness, and all nations shall come up to Jerusalem to worship.

It is suggested that after reading this volume to the end, it would be profitable to re-read these notes in the light of what has been set forth.

Brief Exposition of the Revelation The Apostle John, the writer of the Book of the Revelation, was imprisoned in Patmos, an island in the Aegean Sea off the coast of Asia Minor, where tradition says he worked in the copper mines. The date (A.D. 96) at the top of our Bibles shows that the Revelation is one of the very last books written to complete the canon of Scripture. The Revelation is the great prophetical book of the New Testament, as Daniel is of the Old, in connection with the detailed course of future events. The book is stamped with a precious character:

"The Revelation of Jesus Christ."

We are told that God gave it to Him in order to show to His servants things that must shortly come to pass, and He committed it to the Apostle John. The book begins as no other book in the Bible does by saying: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand [near, JND]" (Revelation 1:3). Doubtless the reader is "blessed" as he peruses any part of God's Word, but this definite promise is significant, and encourages us in the study of this book.

Next we notice that John can say of himself, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Revelation 1:10). And again later on he says: "And immediately I was in the Spirit" (Revelation 4:2), thus emphasizing in a remarkable way the character of the book.

Further, it was addressed to the seven assemblies grouped together in Asia, which was a small province in the western part of what is known today as Asia Minor. As we shall see later on, the seven epistles of Revelation 2:1-29, Revelation 3:1-22, whilst addressed to seven existing

assemblies and dealing with the state which characterized each at that time, also present a prophetic history of the Church from the end of the Apostolic Age to the Rapture. It will be thus seen how directly this wonderful revelation is addressed to all Christians at all times. The Divine Division Of The Book Is Threefold. The Lord Jesus Himself says to John: “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Revelation 1:19). Nor are we left in any doubt as to where these three divisions begin and end. Revelation 1:1-20 gives us “the things which thou hast seen”; Revelation 2:1-29, Revelation 3:1-22 “the things which are”; Revelation 4-22 “the things which shall be hereafter.”

Revelation 4:1-11 commencing with the invitation: “Come up hither, and I will show thee things which must be hereafter,” clearly indicates where the third division begins. The Things Which Thou Hast Seen Revelation 1:12-16 The first thing John saw was the seven golden candlesticks, each candlestick representing one of the seven assemblies addressed. The figure of a candlestick is symbolic of the light or testimony borne by each assembly.

Next the apostle tells us he saw one “like unto the Son of Man” walking in the midst of the seven golden candlesticks, truly the Lord Himself, for He could say to John: “ I am the First and the Last.” His appearance was terrifying, judged by the effect upon John, who tells us that he fell at His feet as dead.

He was girt about the paps with a golden girdle, speaking of affection being restrained as to its expression. Divine affection remains unchanged towards those on whom it is placed, but its expression may differ. The girdle usually encircles the waist, not the breast. His head and hair white like wool, and as white as snow, symbolize His judicial character. His eyes, as a flame of fire, speak of discernment that nothing can escape. His voice as the sound of many waters speaks of majesty and dignity. The seven stars in His right hand represent the angels of the seven churches (Revelation 1:20). The angel of a church does not represent a single individual in our judgment, but those in an assembly who are directly and mainly responsible to the Lord in connection with it on account of their intelligence and weight as guiding and ruling. But being in the right hand of the Lord betokens that supreme power and authority belong to Him. Once those who have the place of guiding get away from the direct control of the Lord there is trouble and sorrow.

It is significant that the addresses given are not addressed to the assembly directly, but to the “angel” of the assembly, though once the angel is addressed the message is clearly through that chosen channel for the assembly, and the appeal thus made to every individual in it. The sharp two-edged sword proceeding out of the Lord’s mouth denotes summary judgment. He has but to speak, and judgment is carried out. For long in grace He has been silent, but speak He will in the end, and men must hear. His countenance shone as the sun shines in its strength. What a symbol of glory—divine and universal glory as the Son of Man. The Lord Jesus Christ is thus depicted in a striking, arresting way.

Once men rejected Him, but the day of judgment will come when men will have to take account of Him. The Book addresses itself to the assemblies first, before branching out to Israel and the world. “Judgment must begin at the house of God” (1 Peter 4:17). No wonder that the Apostle fell at His feet as dead; but the Lord tells him to fear not, and presents Himself as the First and the Last, as the living One that was dead, and who is alive for evermore, and the Possessor of the keys of hades and death.

Then the Lord instructs John to write down:

(1) “The things which thou hast seen,”

(2) “The things which are,”

(3) “The things which shall be hereafter.” But in bringing us to this point John has already—in response to the command in Revelation 1:2—described the things which he had seen. May we pay heed to these things, and have deepened in our souls a true sense of God’s holiness, and of the jealous observation by the Lord of all that is contrary to Him in that which professes His name, and of the sure fact that judgment must fall upon all that is not according to Him.

We now come to the second section of the Book —

“ The Things Which Are.”

There are two ways of looking at this section, both of which have their place. There were seven local assemblies existing at the time, to whom the addresses were applicable. It may be that the evils were not then full-blown, but the germs of them all were apparent to Him whose eyes are as a flame of fire. But it would scarcely be considered that this view, true and right as it is, would exhaust the meaning of God’s Spirit in inditing these remarkable addresses, and embodying them in the great prophetical book of the New Testament, and one of the very last books of the canon of Scripture.

It has long been acknowledged that these seven addresses present to us a prophetic course of the Church’s history from the day in which John wrote until the second coming of the Lord Jesus Christ, when He shall present that Church unto Himself, a glorious Church without spot or wrinkle or any such thing. The addresses are seven —the number seven speaking, as it does, of Divine perfection. So the seven addresses to the seven churches bring before us the Lord’s perfect and complete dealing with His Church in discernment and discipline all through her checkered history. In this aspect there are two or three general remarks to be made. At the close of each of the seven addresses we get the exhortation: “He that has an ear, let him hear what the Spirit says unto the churches” (Revelation 2:7; Revelation 2:11; Revelation 2:17; Revelation 2:29; Revelation 3:6; Revelation 3:13; Revelation 3:22). “An ear” means a receptive moral condition, without which Divine communications would meet with no response. But note, it is what the Spirit says, not to the particular church addressed, but to all the churches. This is particularly significant. There is not one evil or corruption in any phase, or at any time, of the Church’s history that we are not capable of. Whatever the time in which our lot is cast, we do well to pay heed to what is said to every one of the churches.

It is also worthy of note and careful study to observe that the Lord presents Himself to each of the Churches in a character that is calculated to help the overcomer to overcome just those peculiar difficulties and temptations that mark each church.

Further, it is well to state at once that the first four phases of the Church are successional, that is, one gives place to the other; whereas the last four, counting the fourth of the successional churches as the first of the next series, are contemporaneous, that is, as they come into existence, one after another, they run side by side to the end. A diagram like the letter L will illustrate our meaning, and fix this thought upon the mind of each reader.

Prophetic View of the Seven Churches: Brief Exposition of the Revelation

I.

EPHESUS. First phase of Church history. Began at the end of the apostolic age when the Apostle John wrote. Succeeded by Smyrna.

SMYRNA. A period of persecution allowed by God as a voice to the Church, which in the preceding stage had been marked by decline of “first love.” Succeeded by Pergamos.

PERGAMOS. The period marked by the alliance of the Church with the world, beginning about the time of the Emperor Constantine. Succeeded by Thyatira.

THYATIRA. That phase of the Church in which corruption asserted itself, and is seen full blown in Roman Catholicism. Represents the whole Church till Sardis appeared, when Thyatira still pursued her way, but as contemporaneous with Sardis, and later with Philadelphia, and later still with Laodicea.

SARDIS. God in mercy gave a purer testimony to His Word. This resulted in Protestantism. Contemporaneous with Thyatira, and later with Philadelphia, and still later with Laodicea.

PHILADELPHIA. Represents rather a moral than an ecclesiastical movement. It represents a moral recovery from the departure that set in at Ephesus. Contemporaneous with Thyatira and Sardis, and later with Laodicea.

LAODICEA. A moral movement representing the full declension that set in in Ephesus, a n d stands in vivid contrast to Philadelphia. Contemporaneous with Thyatira, Sardis, and Philadelphia. The last phase of Church history. The seven churches appear to be divided into three and four, inasmuch as the exhortation, “He that has an ear, let him hear what the Spirit says unto the churches,” occurs in the case of the first three churches before the reward is held out to the overcomer, as if to indicate that the appeal is made to the whole Church; whereas in the last four churches the exhortation to hear is given after the reward is held out to the overcomer, as if to indicate that it is no longer the Church as a whole that is looked to for response, but rather the overcomer alone.

It is to be carefully observed that as soon as Sardis appears alongside of Thyatira, Church testimony as a whole is gone, never to be revived as long as the Church is upon earth. The testimony of the whole Church under the Thyatira phase was so corrupt that the Lord could not allow it to continue. And yet there was mercy in this, for collective testimony was brought to an end by the introduction of a revived and purified testimony being placed alongside it, even Sardis, answering to the great revival of the Reformation; but more of that anon.

We do not wish to assert that there is not and cannot be effective and practical testimony to Church truths, but it is only a remnant that can give such testimony. The Church, as a whole, will never again give it. Collective testimony, that is the testimony of the Church as a whole, came to an end in the corruption of Thyatira (Roman Catholicism).

Ephesus. As we intend to keep this book within modest dimensions, the reader must expect a rapid sketch rather than a detailed examination.

Observe in this address to the church at Ephesus the solemn introduction of the Lord as the One who holds the seven stars in His right hand, and walks in the midst of the seven golden candlesticks; His commendation of all that can be praised; the enumeration of their good deeds, not few nor costing little, yet the sad absence of any indication of the spring of these services.

He could speak of their works, their labor, their patience; yet how different is it from the way that the Spirit of God could say to the Thessalonian Christians: “Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father” (1 Thessalonians 1:3). How the Spirit of God loves to give all the credit He can, but gives no more than is strictly due. So the silence of Scripture often discloses sadness, as in this case. But the feelings of the Spirit of God cannot be restrained. In faithfulness He lays His finger on the sore spot. In remonstrance all the more powerful because of its restraint and brevity He says: “Nevertheless I have... against thee, because thou hast left thy first love” (Revelation 2:4). The word “somewhat,” printed in italics, should not be in the text. It weakens the sorrowful charge. And then the Spirit adds: “Remember therefore from whence thou art fallen, and repent, and do the first works” (Revelation 2:5). It is as if the Church had fallen from some lofty height, and lay crushed and bleeding at the bottom of some awful precipice.

Behold in this departure from first love the germ of every evil in the Church, whether seen in the unspeakable corruption of Thyatira, or the deadness and self-complacency of Laodicea. The touching reproof and appeal of the Lord speaks to our hearts that He values our love, and it is in the healthful exercise of this bond that we shall be kept. May this have a special voice to each one of us at this present time. The threat to remove the candlestick evidently had not the effect it should have had, for, viewing things from the prophetic, and not the local standpoint, we find the Ephesian phase passes away to give place to the Smyrna stage —the candlestick was removed. The overcomer in the Ephesian Church will have the reward of eating of the tree of life in the Paradise of God. The Tree of Life is Christ, and it means that if through God’s grace and the supply of His Spirit the believer is able to withstand the chilling influences of the moment, and is characterized by whole-hearted love for the Lord, when heaven comes Christ Himself will be the food and delight of his soul—a full reward indeed for overcoming every difficulty down here.

Smyrna. To this church the shortest address is given, and in it not a word of rebuke is said. We must not, however, suppose that everything was perfect. God allowed the Church in that period to go through much tribulation. It is as if the Lord, jealous of the affection of His people, permitted the persecution as a means of recovery. The prophecy is here given that the devil should cast some into prison, and that tribulation for ten days should be their portion. There were indeed ten distinct pagan persecutions, possibly referred to in the prophecy. The following list gives the name of the Emperor under whom the persecution occurred, and the approximate year of its outburst.

1. Nero — AD 54 2. Domitian — AD 81 3. Trajan — AD 98 4. Adrian — AD 117 5. Septimus Severus — AD 193 6. Maximin — AD 235 7. Decius — AD 249 8. Valerian — AD 254 9. Aurelian — AD 270 10. Diocletian — AD 284 Doubtless persecution generally marked the whole period, but there were these ten distinct outbursts.

How encouraging the reward to the overcomer that he should not be hurt of the second death. Man may kill the body, but he has no power to kill the soul.

Pergamos. The down-grade of that with which the name of Christ was connected is sadly evidenced in this assembly in the statement, twice repeated, that it dwelt where Satan had his seat. In the Smyrna phase we have seen how Satan sought to overthrow Christianity by attacking it from without; here he seeks another method, that of undermining it from within. His former effort had, indeed, under God's overruling hand, only purified the Church, and now what the persecuting emperors, acting as Satan's agents, had failed to encompass, the patronizing emperor—Constantine—accomplished, namely, the ruin of the Church.

Constantine, in the fourth century, was the first emperor to be favorable to the Christians. He repealed the persecuting edicts of former emperors, placed Christians in high positions in place of pagans, and generally corrupted Christianity by his favors and patronage. True he was not actually baptized as a nominal Christian till a few days before his death, but his attitude towards Christianity throughout began that unholy alliance between Church and State. His influence made the Church a political power in the world, thus destroying its proper character and wrecking its true testimony.

Thus was begun that grafting of pagan observances on to Christianity, and the transformation of pagan feast days into Christian feast days, which developed into the depths of corruption seen in Thyatira.

Pergamos, though sound evidently as to the profession of Christian doctrines, tolerated those who held the doctrines of Balaam and of the Nicolaitanes.

We have Scripture to tell us what the doctrines of Balaam were. He was a false prophet who seduced the Israelites into the two sins of idolatry and fornication. Certainly his doctrines, finding root in Christian soil, are seen in full bloom in the idolatry of Roman Catholicism, the canonizing and veneration of saints and of the Virgin Mary, and in the fornication, which, if taken in a spiritual sense, consists in the friendship of the world as cultivated by the Church. Friendship with the world is spiritual adultery. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" (James 4:4). The origin and doctrines of the Nicolaitanes are wrapped in obscurity, but all are agreed that their doctrines must have been impure and unholy.

Thyatira. In Thyatira we behold the full-bloom development of the patronage the world showed towards the Church. Up to this point we find the Church sound as to fundamentals. The evil is at worst only tolerated among them. The mass is sound in faith. In Thyatira, however, we strike a more terrible note. Corruption has done its awful work till the whole mass is leavened. A name of grave import is introduced, that of Jezebel, the shamelessly wicked queen of Ahab, now used, we believe to symbolize the utterly wicked influence of Rome. No wonder that the infidel historian, Gibbon, in writing the history of those times should say, "The history of the Church is the annals of hell."

Corruption and wickedness rose to such a height that God came in, and by giving a revived testimony, as the result of the glorious Reformation, took away from Roman Catholicism its testimony as the whole Church. Its testimony was indeed one of wickedness and corruption, and no wonder that God came in and broke up that testimony and divided the professing Church.

Yet even in Thyatira there are those, who have not known the depths of Satan, and upon them is put "none other burden"; that is, they are left where they are. Sincere, and ignorant of the awful

system in which they find themselves, they can walk before God in integrity of soul.

Notice this is the first church of the seven in which the hope of the Lord's coming is brought in. "I will give him [the overcomer] the morning star," and this is one of the proofs that it will go on to the end.

Sardis.

Sardis is described as a church of profession, but of little reality. "Thou hast a name that thou livest, and art dead" (Revelation 3:1).

Yet the Spirit of God can speak of the things which remain, but describes them as about to die. He also calls upon the Church to remember how it had received and heard, and exhorts it to hold fast and repent. Evidently it speaks of great recovery in contrast with the awful corruption of Thyatira. Is this not all seen in the glorious Reformation? What Christian can read the stirring histories of Wycliff, Huss, Luther, Melancthan, Zwingli, Farel, Knox, Calvin, without being moved to his deepest depths in thankfulness to God for such a movement of God's Spirit with which they were connected?

Alas! how has the fine gold become dimmed. As soon as the Reformation in Germany leaned on the arm of princes it ceased to spread vigorously, and much of Germany is mainly Roman Catholic to this day, whilst whole countries such as Austria, Italy, and Spain have been practically untouched by it.

Yet as these lines are penned in a so-called Protestant land, and one rejoices in an open Bible and liberty of conscience, one cannot but thank God for such a work of His Spirit, bearing wonderful fruit even to this day.

Yet the record in Revelation 3:1-6 only gives us a picture of the present state of Protestantism, that is of utter deadness. Alas! how this characterizes Protestantism today. The Lutheran Church is a striking example of it.

Philadelphia and Laodicea.

Roman Catholicism (Thyatira) and Protestantism (Sardis), together stand for the great ecclesiastical systems into which Christendom is divided. Philadelphia is found rather in a moral movement of the Spirit of God. We may learn much by contrasting Philadelphia with Laodicea. Both, we believe, stand for moral movements in these last times—Philadelphia standing for the greatest moral recovery to what Ephesus was corporately at the beginning; Laodicea standing for the greatest moral departure from the same. Philadelphia is characteristically caught up at the coming of the Lord; Laodicea, spued out of His mouth. And cannot we see these two lines clearly marked in these days? True it is that we are in Laodicean days, but it is also as true that Philadelphia as a testimony will go on to the end. The word Philadelphia means brotherly love. The Lord sets before that church an open door, which no man can shut. What a comfort this is to the earnest seeking soul. It is not that any need look for great attainments in themselves, or in others, for Philadelphia is characterized by "little strength." But there is the keeping of Christ's word and not denying His name. May these features characterize each one of us. To be governed by these is to be Philadelphian in character; whilst to claim to be Philadelphian is the sure road to Laodiceanism, that is to say, any assumption on our part is fatal to true spiritual progress.

Further, there is a great promise given to Philadelphia: “Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Revelation 3:10). This verse settles once and forever that the Church will not go through the great tribulation. Suppose someone, who believes that the Church will go through the great tribulation, argues that the universal hour of temptation is not the great tribulation; we answer, if his contention is true, it can only strengthen our position. It is clear that the “great tribulation” occurs in the second half of Daniel’s seventy weeks. And further, the second half of Daniel’s seventy weeks brings us to the very end of God’s governmental ways on the earth before the personal reign of Christ in the Millennium is set up.

Now if the Church is taken away from the universal hour of temptation, if it is contended that this is prior to the great tribulation, then it clearly follows the Church is taken away before that great tribulation occurs. And if the Church is taken away before the universal hour of trial starts, it is unthinkable that God would replace her on the earth to stand the brunt of the fiercest and last bit of trial. There is not one word of Scripture to give countenance to such an idea. The language of our verse is most explicit. It does not say, “I will keep thee from the temptation,” but “I also will keep thee from the HOUR of temptation.” Indeed the language could not be more forcible, for it literally reads, “I will keep thee from (e? Greek — out of) the hour of temptation.” And seeing the trial is universal, there is no haven of refuge by fleeing from one part of the earth to another. The only possible way to be kept out of the hour of trial, is by being taken out of TIME altogether, and that means being put into eternity.

Moreover, the next verse clearly points to the way that this will take place, namely, the coming of the Lord to take His people out of this world. He says: “Behold, I come QUICKLY: hold that fast which thou hast, that no man take thy crown” (Revelation 3:11). So that the trials bursting upon this world, as narrated in Revelation 4:1-11 and on, the believer will have no part in, but the reward of keeping the word of Christ’s patience will be his translation before these judgments occur. Seeing the trials are the governmental judgments of God upon this world because of their rejection of Christ, and especially of the Jew as in the great tribulation, which is distinctly called “the time of Jacob’s trouble” (see Jeremiah 30:7), and seeing that the Christians have on the contrary accepted Christ, and borne rejection by the world because Christ is rejected, it is quite understandable how the Lord will not allow His Church to pass through that universal hour of trial. What a cheer to the heart of the Christian to hold on to the end. The Lord’s coming is indeed nigh. To turn to the contemplation of Laodicea for a moment, one is struck by the entire change of atmosphere. In Philadelphia we find no assumption; the Lord credits them with the keeping of His word and not denying His name; He gives the promise of His coming; and the beautiful reciprocal attitude of the Lord and His people is to be noted. In Laodicea we get full-blown assumption: blind people professing to see, naked people professing to be well clothed, poor people spiritually professing to be rich. The whole description is of self-satisfaction, assumption, loud profession without any reality, accompanied by nauseating lukewarmness. Here the Lord speaks as outside the whole thing, as indeed He is, but yet His gracious voice sounds an invitation in case some individual may hear and respond.

Beside standing generally for a loud but empty profession of Christianity, would not such concrete cases as Higher Criticism, Modernism, Millennial Dawnism, Christian Science, Seventh Day Adventism, Mormonism, Christadelphianism, illustrate what Laodicea means? The spueing out

doubtless will take place when the Church is caught up, for what is left behind is in reality spued out of Christ's mouth.

Thus in this very cursory examination of these churches we see laid out for us the whole history of the responsible. Church upon the earth from the Apostle John's day to the second coming of Christ.

We are living in the days of "the things that are," and these close when the Lord comes for His own. The Third Division of the Book: Brief Exposition of the Revelation

(In regard to the interpretation of the rest of the book there are two great schools of opinion—the historical and the futurist —the former teaching that the seals and trumpets and vials have all been already fulfilled in history, since they were shortly to come to pass in John's day. The sixth seal is said to have been fulfilled when the Emperor Constantine renounced paganism and embraced Christianity. The fifth trumpet is said to have been fulfilled when the Turk advanced into Europe, even to the very gates of Vienna, etc., etc., etc.

We do not deny that there have been happenings in history that may stand as illustrations or foreshadowings of what is yet to come, but that they stand as interpretations or fulfillments we strongly deny.

If much of what is described in the third division of the book is past, then the second division is certainly past too, and we Christians are not in the time of "the things that are." Where is the promise of the Lord's coming? Gone, if such fantastic theories as the historical school indulge in are true. The ingenuity of manipulating facts of history to fit in with this historical theory might well remind us of children playing with a big puzzle. It serves no good purpose that we can see.)

We now come to the third division of the book, "the things which must be hereafter," or as another translator puts it, "the things which must take place after these things." At this point John sees a door opened in heaven, and the same voice, which he had heard in Revelation 1:1-20, even the voice of the Lord Himself, sounds as a trumpet, conveying the invitation, "COME UP HITHER, and I will show thee things which must be hereafter" Revelation 4:1. This remarkable introduction of the third section of the book should be emphasized. If John in vision is to see these happenings on the earth, he must see them FROM HEAVEN. He cannot view them as being in their midst.

John's position then is surely typical of the position the Church will have when the judgments actually fall, namely, in heaven. This is quite in line with the truth that the Church will not go through the tribulation. The evidence in that respect is cumulative. The first thing that meets John's gaze is a throne, and One sitting upon it. No longer is Christ looked at as walking among the seven golden candlesticks. As long as the Church is upon earth He is doing that. But here He is on the throne in heaven—a throne of government. The aspect of the One sitting on the throne is likened to a jasper and a sardine stone—the first and last stones set in the breastplate of the High Priest (see Exodus 28:1-43). The sardine stone is believed to have been of a red color, whilst the jasper is thought to have displayed various brilliant hues. The whole effect would be awe-inspiring, whilst the red color might symbolize the judicial character of Christ and the judgments that He will execute. The rainbow round about the throne is very significant. It sets forth God in covenant with creation. God by it pledged Himself that He would never again destroy the earth with a flood. The bow was set in the cloud. The cloud might threaten deluge, but the bow was the pledge, the sign of

“the everlasting covenant between God and every living creature of all flesh that is upon the earth” (Genesis 9:16), that the earth would never again be destroyed by water. For the rainbow to be transferred from the guilty earth to heaven, from the cloud to the throne, was ominous indeed that the time of judgment had come, that God’s long-suffering with the world was over, and that judgment must at length take its course.

This, then, is the introduction to this section of the book.

Next, John sees four and twenty seats, and upon them four and twenty elders sitting, clothed in white raiment, and upon their heads crowns of gold. If the Church by this time is caught up to heaven, one would expect in a description of what John saw there that the Church would have her place. One can search from Revelation 4 to the end of the book and not one allusion to her presence on the earth, or one line of instruction or counsel as to how she should deport herself amid the extraordinary happenings of judgment will be found. Is it reasonable to suppose that Christ would leave His Church to her sorest trial, and not give one line of counsel or comfort to guide or console at such a juncture? It is unthinkable. The very silence of Scripture on this point is a piece of the strongest circumstantial evidence that the Church cannot be on the earth at that time. But if not on earth, then she is in heaven. And it is only to be expected that next to seeing the Lord Himself, John’s eye would see that which is nearest and dearest to his heart, even His redeemed people. When it is a question of intelligently following God’s judgments on the earth, one would expect that all the saints in glory —Old Testament and New Testament saints alike—would be represented. This we believe is seen in the four and twenty elders. Our reasons for believing this are that:

1. There were four and twenty courses for the priests (see 1 Chronicles 24:7-19), thus setting forth the whole range of worship; the priests being typical of the believer in worship.

2. Twelve being the administrative number, twelve would stand for the Old Testament saints and twelve for the New Testament—that is, twenty-four in all.

3. They were clad in white raiment and on their heads were crowns of gold. Now white raiment is clothing common to angels and glorified saints, as Scripture testifies. With the latter it specially symbolizes the practical righteousness of the saints, all the fruit of the Holy Spirit’s operation, as Revelation 19:8 testifies. But crowns are never said to be the portion of angels, whereas they are held out as a reward to believers. One of the last things said to the Church in Philadelphia is: “Behold I come quickly: hold that fast which thou hast, that no man take thy crown” (Revelation 3:11). The combination of white raiment and crowns can point to none other than the saints of God.

4. Their occupation confirms what has been already said. They do two things: (a) follow intelligently and with appreciation the justice of God’s governmental dealings with the world, and (b) worship. They never take active part in the carrying out of judgment, as, for instance, the angels do, who are instruments for the execution of God’s commands.

5. When the Church, as such, comes into view in Revelation 19:7-8, the voice of much people exclaiming glory to God is heard in heaven, and in that connection the Lamb’s wife is seen. This is the first mention of the Church as such from the beginning of Revelation 4 to this point.

6. In Revelation 21:10 we are distinctly told that the holy city, that is, the Church viewed in administration in connection with the Millennium, is seen as coming “out of heaven from God.” She must have been in heaven to come out of heaven. This is at the close of the great tribulation and prior to the setting up of Christ’s Millennial Kingdom.

These considerations leave us in no doubt whatever as to who are represented by the four and twenty elders, and that the Church’s rapture terminates “the things that are” (Revelation 2:1-29, Revelation 3:1-22) and that she is with her Lord in glory while His judgments sweep this world in tribulation.

Next John intimates the character of the throne, that is, of judgment, for out of it come lightnings, and thunderings and voices, and the seven Spirits of God are seen as seven lamps of fire burning before the throne. The seven Spirits of God* portray the one Holy Spirit of God in sevenfold activity—seven speaking of divine perfection in discernment and activity, whilst the seven burning lamps of fire speak of that discernment and activity being seen in judgment.

(* Isaiah 11:2 may illustrate this, (1) “The Spirit of the Lord,” (2) “Spirit of wisdom and” (3) “understanding” (4) “Spirit of counsel and” (5) “might” (6) “Spirit of knowledge and of” (7) “the fear of the Lord.”)

We are next introduced to the sea of glass like unto crystal before the throne. We are reminded of the brazen sea that Solomon made for the priests to wash in (see 2 Chronicles 4:2-6). There water was the agent for cleansing. The sea of glass speaks of absolute cleansing having been reached. No longer have the worshippers to tread the wilderness, where defilement may be contracted. Holiness is now a fixed state: hence the sea of glass. Glass is in appearance like water, but unlike it in nature, in that it is not fluid, but solid.

Then come into view the four beasts* or living creatures. We judge these to be symbolical. God will have His instruments to carry out His behests in judgment, but the character of His actions we believe are described in this symbolical way.

(* Greek zoon — living creature. The word used for the beast rising up out of the sea, the head of the revived Roman Empire (Revelation 13:1); and also for the beast coming up out of the earth, the false prophet (Revelation 13:11) is therion — wild or venomous beast. Such is the exactitude of Scripture.)

First of all they are full of eyes behind and before, speaking of the omniscient discernment of God in judgments. He makes no mistakes, whether in broad principles or minutest detail. The living creatures were four, that number speaking of that which is universal. One was like a lion, another like a calf, a third had the face of a man, and the fourth was like a flying eagle.

Lion is the symbol of strength and power and majesty.

Calf is the symbol of endurance.

Face of man is the symbol of intelligence.

Flying eagle is the symbol of rapidity of execution.

What a combination of attributes! How it speaks of the power, wisdom, and justice of God's dealings! Whoever the executors of God's judgment may be, His power, as thus described in symbol, is behind them.

Notice the four living creatures give God glory whilst the elders fall down and worship, this latter again emphasizing the place and portion of the saints of God. It is interesting to notice that the redeemed in this chapter ascribe worthiness to the Lord in connection with creation. It is not here a question of redemption, but of His claims as Creator, which He is about to enforce, though as we proceed we shall see how His redemptive work is indicated in His title of Lamb, characterizing His position in the book.

Brief Exposition of Revelation 5:1-14 The book in the right hand of Him who sits on the throne is the book of judgment. Note the long-suffering of God. The book is written within and on the backside, that is, the writing fills one side of the scroll and has overflowed to the back. Yet the overflow is arrested. Seven seals bind up the book. It awaits the time when One competent to open it does so. And if God thus perfectly sealed the book, who is to open it when the time of opening comes?

None can do that but One, even our Lord Jesus Christ. He alone is sufficient for this. As John wept because none was found worthy to open the book, one of the elders informed him that the Lion of the tribe of Judah, the Root of David, had prevailed to open the book and to loose the seven seals thereof. There is no mistaking who this is. He is described as the Lion of the tribe of Judah, the Offspring of David, the One who as Man descended from David. But He is also described as the Root of David, the One who was before David, and from whom David sprang; in short, the One who was from all eternity. As Man, Jesus sprang from David; as Jehovah, the covenant-keeping God, David sprang from Him, owed his existence and all he was to Him.

John turned, and what did he see? The majesty of the lion? Not in that character did he see Him. He turned and beheld a Lamb as it had been slain. Is it not a little remarkable that the title "Lamb," directly applied to the Lord, should only be found in John's writings? Twice it is found in John's Gospel, "Behold the Lamb [amnos, Gr.] of God" (John 1:29; John 1:36). Twenty-seven times in the Revelation the Greek word arnion, a little lamb, is used. If one had been asked at random where the title "Lamb" would most frequently occur, one would never have selected the book of judgment; yet so it is.

It seems a solemn thing that the One, despised by the world, rejected and crucified by the Jews, should be thus presented. It is as much as to say that He is the One whom God has selected to be the Executor of His judgment, and that on the ground of His work on the cross. This Lamb has seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. The horns speak of fullness of power over the earth, the seven eyes complete discernment, and as they are said to be the seven Spirits of God sent forth into all the earth, the thought is added of full and universal government; that is to say, that no part of the earth is beyond the penetrating power of Him who stands beside the throne.

Next the Lamb takes* the book out of the hand of Him who sits on the throne.

(*Some may find a difficulty in our saying that the One sitting on the throne (Revelation 4:2-3) is Christ, and that the Lamb in Revelation 5:7, who is clearly Christ, should take the book out of the

right hand of Him who sits on the throne. The difficulty is clearly solved by seeing that Christ is looked at as the Jehovah of the Old Testament in Revelation 4, and as in a general aspect denoting judgment; whereas He is looked at in a different aspect in Revelation 5:1-14, that is, as actually active in the unfolding of the scroll of judgment, and that as having a right to do so on the ground of having accomplished redemption, and that redemption having been refused by those who are about to come under judgment. He is then seen as the Lamb.

We append a weighty opinion as to this: “We do not find the Father here; it is Jehovah. And indeed, should we ask in whom He is personally displayed, it would be as always in the Son: but it is in itself simply the Jehovah of the Old Testament here.”—J. N. Darby, Synopsis of the Books of the Bible. New edition, revised. Vol. 5, p. 522. The same difficulty is present in Daniel 7:9-14, where the Ancient of Days sits upon the throne and the Son of Man receives dominion at His hands. The solution of the difficulty lies again in viewing Christ in different aspects.

“The Father judges no man, but has committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father” (John 5:22-23).

We think this Scripture is conclusive.) This is the signal for an outburst of worship on the part of the four and twenty elders. Redemption being introduced, they “sing,” not merely “say” as in Revelation 4:1-11. They ascribe His worthiness to redemption. That which men describe as His weakness, His death on the cross, is in truth the ground of His worthiness. It is the general praise of redemption without ascribing it to any particular class. The correct translation in Revelation 4:9 should be, “hast redeemed to God by Thy blood,” not “hast redeemed us to God by Thy blood.”

Brief Exposition of Revelation 6:1-17 In Revelation 6:1-17 we get six seals of judgment broken by the Lamb. They are evidently providential judgments, the like of which the world has often witnessed, but with this difference, that these are distinctly set forth as the beginning of the end; that is to say, that God uses them towards the fulfillment of His own will in preparing the earth for Christ’s reign. The First Seal is simple of explanation. A white horse, a rider with a bow, a crown given him, describe the seal. The rider on the horse goes forth conquering and to conquer. This evidently refers to some sudden outbreak of war, which quickly reaches its objectives with little expenditure of blood. The white horse bespeaks the easy bloodless conquests made; the bow the distant objectives that are reached; the crown the success attained. The Second Seal presents to us a red horse and a great sword given to its rider. Red is the sanguinary color, bespeaking immense slaughter, whilst the great sword in contrast to the bow symbolizes near conflict, emphasizing the thought of great bloodshed. Note, it is not only a sword, but a great sword. The Third Seal gives us the black horse and the pair of balances in his hand. This speaks of the usual outcome of a sanguinary war, namely, famine. Note the necessities of the poor—wheat and barley—are at prohibitive prices, whilst the luxuries of the rich—the oil and wine—are untouched. The Fourth Seal presents to us the pale horse. The name of the rider is given—death—and hades follows him. They had power to kill with the sword, with hunger, with death, and with the beasts of the earth—the four sore judgments of Ezekiel 14:21. How terrible is the scene! How the wild beasts speak of the utter destruction of the cultivation of the countries affected. Note, we are distinctly told here that one-fourth part of the earth is affected. Revelation 12:3-4 shows that the Roman earth is designated as the one-third, so that one-fourth speaks of a more restricted area. God would endeavor to reach men by His hand in government. If they will not hear, His judgment

becomes both more extensive and intensive, as we shall see. The Fifth Seal is not the signal for a fresh outburst of providential judgment, but is the occasion for the description of those who are martyred during the succession of the previous seals. Evidently with the Church in glory, and the restraining influence of the Holy Spirit withdrawn from the earth, coupled with the fearful condition of things occasioned by all the bloodshed, famine, and pestilence resulting from the previous seals, persecution marks the period. With the Church in glory, and this present dispensation of grace closed by the Rapture, the saints in view are evidently those who come into blessing as the result of the preaching of the Gospel of the Kingdom. They are earthly saints, but evidently, standing true to their testimony, are martyred.

They cry for righteous judgment on their foes, a prayer not in keeping with this dispensation, but perfectly in accord with theirs. White robes of victory are given them, and they are bidden to rest till the roll of martyrs shall be complete. The Sixth Seal is the logical outcome of the previous seals. War, bloodshed, famine, pestilence, fearful conditions of life, lead to great political upheaval. The great earthquake speaks of a mighty convulsion of ordered society. Anarchy will sweep all before it. The sun becoming black as sackcloth of hair symbolizes dethronement of supreme power. The moon becoming as blood speaks of derived authority sharing in the catastrophe that overtakes supreme authority. The vigorous language of the prophet, describing the heaven departing as a scroll, and every mountain and island being moved out of their places, is descriptive of the most awful and universal shattering of society that has ever been known: only throwing into still blacker relief the terrible circumstances of the previous seals that could have led up to such a fearful climax The great men of the earth call on the rocks to hide them, and in their terror recognize the hand of God in these providential happenings, and wrongly imagine that the great day of the wrath of the Lamb has come.

It has been thought by some students of prophecy that the sixth seal gives us the appearing of the Lord Jesus with the saints as seen in Matthew 24:1-51 But a little reflection should show that this cannot be. The seventh seal, following the sixth seal with its catastrophic terrors, unlooses the seven trumpet judgments, more severe and more terrible than the seal judgments. Now if the sixth seal introduced the return of Christ in power to this world, instead of judgment succeeding judgment we should have the blessed and peaceful Millennium set up.

Brief Exposition of Revelation 7:1-17

Revelation 6:1-17 closes with the truly awful sixth seal, the cumulative horrors of the former five seals busting upon an affrighted world, so much so that men universally think the great day of the wrath of the Lamb has come.

Revelation 8:1-13 gives us the opening of the seventh seal, not so much a judgment in itself as releasing the seven trumpets—judgments more directly from the hand of God than the providential seal judgments, more intense and terrible in their character.

If the past was terrible, what heart can contemplate the more terrible future without quailing? It is just at this point Revelation 7:1-17 comes in. It is PARENTHETIC in character. In it the prophet sees in vision an election of (1) Jews, and of (2) Gentiles, both of whom are to be preserved through the terrible tribulation about to devastate the earth.

First of all John sees four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. This symbolizes a providential restraint of judgment for the object of sealing the servants of God in their foreheads. If Antichrist will seal his servants in their foreheads (see Revelation 13:16), God will seal His servants and preserve them. The four angels, the four corners of the earth, the four winds of heaven, speak of that which is universal. The angels holding the four winds indicate a new feature. The seal judgments, whilst permitted of God, are of a providential character. The trumpet judgments about to commence are of a character indicative of direct heavenly intervention. Hence we find angels are the instruments of their execution.

Another angel, having the seal of God, is heard. He cries that the earth (the ordered state if society), the sea (the masses without principle), the trees (prominent rulers and the like) shall not be hurt till the servants of God are sealed in their foreheads. These are described as one hundred and forty-four thousand of the tribes of Israel, twelve thousand for each tribe. It may be mentioned that Joseph's name is substituted for Ephraim's, and that Levi, who was not a territorial tribe, is given, and Dan's name left out. We cannot explain the reason for this omission, unless it be that the tribe of Dan was notorious for its idolatry.

We believe the number is not an exact number but symbolic. It is a solace and stay to know that God can and will preserve His people.

Now John sees a great multitude of every nation, kindred, people, and tongue. They are clothed with white robes, and have palms in their hands, speaking of victory. We are left in no doubt as to them, for one of the elders informs John that this multitude has come out of great tribulation.

Evidently it is composed of those who are blessed under the preaching of the Gospel of the Kingdom, after the Church is caught up, and who are preserved in the faithfulness of God.

How terrible the tribulation will be is evident when the Lord tells us in Matthew 24:22 that "for the elect's sake those days shall be shortened." How comforting in the contemplation of it to behold the vision of the preserved companies, witnesses of God's care for and over His own.

Brief Exposition of Revelation 8:1-13

Revelation 8:1-13 begins with the opening of the Seventh Seal, and silence in heaven for about the space of half an hour. The silence betokens the special seriousness of the breaking of the seventh seal. And indeed its seriousness is seen in this respect. It is not so much a judgment in itself, but it is the prelude to the seven trumpets—a course of severer judgments than the seals themselves were.

Note, too, whilst the fourth seal affects the "fourth part of the earth" (Revelation 6:8), these trumpet judgments have for their scope a wider area, a third part, and whilst affecting a wider area are more intense in their character.

Note, likewise, the seven trumpets are divided into four and three. Whilst all are called trumpets, the three last have an added description—woes, taking, as they do, a far more intensive form than the first four. That these trumpets are distinctly direct interventions from heaven, and not strictly providential as the seals were, is proved by Revelation 8:3-5. An angel, evidently the Lord Himself, as the great High Priest, takes the golden censer and much incense, and offers up the prayers of

all saints upon the golden altar which was before the throne. Doubtless these are the prayers of the earthly saints, who, rightly according to the dispensation and circumstances in which they are placed, cried to God for vengeance on their persecutors. “How long? O Lord,” is their cry. Now the time for answering these prayers in the wisdom of God has arrived. The angel, the Lord Himself—who else could have acted thus?—then takes the censer, fills it with fire off the altar, and casts it to the earth, and there are voices and thunderings and lightnings and an earthquake. Of course all this is couched in symbolical language, which, however, furnishes us with a very vivid idea of what will take place. The time has come for direct heavenly intervention of a very serious nature to be taken in judgment upon the earth. This is the signal for the seven angels to sound their trumpets. The angels’ sounding brings out the heavenly character of the judgments. Unlike the governmental judgment of the seals, which are heralded by riders on horses, figures of providential and earthly happenings in judgment, here we have angelic agencies at work. Further, the trumpet, with its loud martial blare, speaks of that which must command attention. The First Angel Sounds.—The symbols are terrific. The most contrary elements—hail and fire—unite in carrying out the visitations of God. The result is that the third part of the trees is burnt up, and all green grass is destroyed. Trees symbolize those who are in positions of prominence and authority, whilst the green grass speaks of the masses. Observe this is the direct visitation of heaven in judgment. The Second Angel Sounds.—A great mountain burning with fire is cast into the midst of the sea; the third part of which becomes blood; the third part of the creatures in the sea, and the third part of commerce are destroyed.

“A great mountain” stands for a great organized power. It may stand for an individual or for what is collective. “Burning with fire” speaks of complete destruction. “Cast into the sea” shows that the sudden descent of this organized power is moved from heaven, just like God used the Chaldeans against Israel, as seen in the prophecy of Habakkuk. The result is seen in the Roman earth (the third part), as complete destruction, not only of life but of commerce. Commerce affected can bring people to the sorest plight. The Third Angel Sounds.—A great star, burning as a lamp, falls from heaven. It falls on the third part of rivers and springs of water. The name, “Wormwood,” is given to the star in its new course, and its effect is to make the waters so bitter that many men die after using them. The great burning star betokens some great source of light in the world, standing for morality, truth, uprightness, and honor—its fall speaking of its vast influence for good being perverted to that which is evil. The observance of common morality and uprightness will be terribly corrupted. The effect will be that the springs of living are so poisoned, that life will become unbearable for many. A terrible picture, this, of what will obtain when all hold on the common decencies of life is given up. Again the third part—the Roman Empire—is affected. The Fourth Angel Sounds.—The third part of the sun, moon, and stars is smitten; darkness prevails during a third part of the day and night. This evidently signifies confusion and weakness seizing the governing classes, whether supreme as symbolized by the sun; delegated, as by the moon; subordinate, as by the stars. The third part again emphasizes the Roman earth as the sphere of the judgments. And now four trumpets are sounded and three are yet to come. The description of the trumpet series of judgments is arrested at this point. Revelation 8:13 describes an angel flying through the midst of heaven, crying, “Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound,” the thrice-repeated “woe” being taken up as an added name descriptive of the terrible nature of the three last trumpets (see Revelation 9:12).

Brief Exposition of Revelation 9:1-21 The Fifth Angel Sounds.—The first woe begins. A star falls from heaven, symbolizing a person of great authority who utterly apostatizes from truth, and who sells himself to the devil. To him is given the key of the bottomless pit. The bottomless pit should be translated “abyss,” and is distinct from hell.

Hades is the condition of souls without a body. Death is the condition of bodies without souls.

Gehenna is hell itself, spoken of in the Revelation as “the lake of fire.” The abyss is a place where God can confine the devil and evil spirits at His pleasure.

We learn from the description of the fifth trumpet that up to now God had kept in check to some extent the forces of evil, but that now He permits this fallen star to release them for His own wise purpose. Not that God initiates or provokes evil, but it may be His wisdom and purpose and time to allow what exists to express itself. The immediate result of the opening of the abyss is a smoke as of a furnace arising out of the pit, which darkens the sun and the air. An evil, baneful, and we may add demoniacal influence arises, affecting supreme power (the sun) and permeating social order (the air).

Out of this smoke come locusts, symbolical of spiritual forces, evil spirits, being let loose for the work of judgment. The description of these symbolical locusts gives us an idea of the agencies they represent.

First of all in order comes the description of those who are the object of their malevolence, namely, those who have not the seal of God in their foreheads. In Revelation 7:1-17 we have recorded the sealing in their foreheads of 144,000 of Israel, a symbolical number, we believe. Here, those who have not the seal of God in their foreheads come into view, namely, the ungodly Jews, upon whom the judgment of God now falls.

Secondly, we have the extent to which the judgment can go. Like Satan, who was allowed to persecute Job short of taking his life, so these symbolical locusts, these agents from the bottomless pit, are not allowed to take the lives of their victims, but to subject them for a limited period (five months) to such extreme torture that death will be desired, but in vain. Their torment is likened to the effect of the sting of the scorpion. It is specially stated that their stings were in their tails

Isaiah 9:15 throws light, we believe, on this statement: “The prophet that teaches lies, he is the tail.” The sting in the tail, then, we believe to be the perversion of truth on the part of these demoniacal agents, resulting in such anguish of spirit on the part of those affected, as to make life unendurable.

Next we have the description of these monsters. They were like horses prepared for battle, that is, there is concerted organized attack. On their heads were, as it were, crowns of gold, speaking of the claim to previous excelling in their deadly work, for the crown here is the reward of the victor in the games. They were no novices in their deadly work. Their faces were as the faces of men, speaking of intelligence. Outwardly they were formidable, but behind the scenes subjection and effeminancy marked them, for we read they had hair as the hair of women. They were ferocious, for they had teeth like lion’s teeth.

Breastplates of iron symbolizes that they were invulnerable when attacked, and finally we are reminded that they had tails like scorpions and stings in their tails, speaking of the form of trial they were capable of inflicting, even the instilling of untruth, which would produce exquisite anguish of spirit, making life intolerable.

Finally, we are reminded that Apollyon is their king, and that he is the angel of the bottomless pit, thus proving a controlling intelligence and subtle organization.

One terrible woe has fallen, two more are to come. The Sixth Angel Sounds.—The Second woe begins. A voice is heard from the four horns of the golden altar which is before God. Revelation 8:3-4 marks the golden altar of incense as the place associated with prayer and its answer. It would seem that the prayers for vengeance rising from God's people are about to be answered. The result of this voice from the altar is the loosing by the angel of the four angels bound in the great river Euphrates. Here we get a picture of a great power held in check by God till the exact hour for loosing it for its deadly work has struck. So we are informed that the hour and day and month and year has arrived. To slay the third part of men was to be the result of the angels being loosed. This shows that whilst the first woe visited the ungodly part of the Jewish nation—those men which had not the seal of God in their foreheads—this was to afflict the Roman earth. The great river Euphrates, the spot where the angels were loosed, is the great barrier between east and west, the great barrier between what we call the Near East and the Far East. It signifies the letting loose of vast hordes of armed men in order to chasten the Roman earth. The multitude of the horsemen is given at the prodigious number of 200,000,000, evidently not a literal number, but one setting forth the prodigious size of the armies employed.

Then again, the description of the horsemen and the horses must be symbolic. The horsemen had breastplates of fire, and of jacinth and brimstone, speaking of satanic energy and power and direction. The horses are one with their riders, for out of their mouths went fire and smoke and brimstone, and by these spiritual poison gases men were killed. Not only so, but the horses' tails were like unto serpents with heads, capable of inflicting hurt.

It looks as if something other than physical death (though leading up to that) was in view, even the effect of spiritual poison, leaving those who got under its influence in a state of utter departure from God, and pressed by the horsemen even to the length of physical death. It looks as if the decimation of the population of the Roman Empire under this truly terrible woe will be tremendous. But the survivors are unaffected by all this, and go on with demon worship and idolatries and wickedness. Such is man!

Brief Exposition of Revelation 10:1-11

Revelation 9:21 closes the description of the sixth trumpet or second woe. The seventh trumpet or third woe is yet to come, and is of a very remarkable character. Revelation 10:7 tells us that "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [that is, God's dealings preparatory to the open reign of Christ, when mystery will cease and full revelation as to the earth will take place] should be finished." From Revelation 10:1-11, Revelation 11:1-14 is parenthetic. It begins with a Mighty Angel, clothed with a cloud, a rainbow upon His head, His face as it were the sun, and His feet as pillars of fire. In this description there can be no mistake. Here we have the Lord Himself in angelic form. When He appears it is indeed the beginning of the end.

He has in His right hand a little book open. We shall presently see what this means. He sets His right foot upon the sea and His left upon the earth; that is to say, the time of His public intervention in the affairs of this world has come. He is able to assert Himself over the masses (the sea) and also over the governing part of the world (the earth). The angel cries like a lion, and seven thunders utter their response. The prophet is forbidden to record these thunders. The whole scene is full of mystery. The angel lifted up His hand to heaven and sware by Him who lives forever, who created all things—that is God—that there should be time no longer; that is, that there should be no more delay.

During this present dispensation of grace God has not intervened directly in the affairs of the world. In long-suffering grace He has been bearing with this world. But once the Church is caught up the work of judgment begins. First the seven seals, God's providential judgments, run their course; then the seven trumpets follow, direct visitations from heaven as seen in their angelic agency; the last three of the latter series being likewise called woes. But in the seventh trumpet or third woe, taking place during the great tribulation, we have THE LORD INTERVENING IN PERSON. And we are distinctly and solemnly told by the Lord Himself that in the days of the voice of the seventh angel the mystery of God should be finished, and that there should be time no longer, that is, no more delay. It means that God's secret dealings are to come to an end, and His public dealings are about to bring judgment to a close, preparatory to setting up Christ's Millennial kingdom. He refers to time in relation to judgment. The prophet is bidden to eat the little open book. In his mouth it is sweet; in his belly it is bitter. It is the book of prophecy, open because it is about to come to pass. To the spiritual mind all God's ways are sweet; but the prophesying of God's ways before kings, rulers, and people, whilst affording sweetness as God's service, in its actual carrying out is bitter.

Brief Exposition of Revelation 11:1-19

It is most important to grasp the meaning of Revelation 11:1-19. John in given a reed, and the angel (Christ) bids him measure the temple of God, and the altar and the worshippers; but the court, which is without the temple, is not to be measured. The Gentiles are to be in possession of it, and the holy city is to be trodden under foot by them for forty and two months, or three and a half years.

Here we get plainly indicated the great tribulation which is to take place in the latter half of Daniel's seventieth week, and the expiry of which practically ends the time of judgment. It is the final purging of the Jews, causing at length deep repentance and readiness to receive their long-expected Messiah. To find that He is the One whom they have crucified will bring them into depths of repentance, so vividly described in Zechariah. The measuring of the temple, altar, and worshippers shows that God is taking account of His ancient people as prophesied so fully in Old Testament Scriptures.

Two witnesses stand up at this awful time in testimony. Probably the two witnesses are not two men, but represent a godly remnant among the people who will render competent witness (two speaking of competent witness. "In the mouth of two or three witnesses every word shall be established" (Matthew 18:16)).

God will preserve these witnesses spite of the fury of the enemy during 1260 days, that is during three and a half years. The witnesses have power. Clothed in sackcloth shows that they are broken-hearted as to the state of things around them.

They are likened to two olive trees and two candlesticks, reminding us of Zechariah 4:1-14, where the prophet sees a vision of a seven-branched golden candlestick fed by two olive trees. The two candlesticks speak of their clear and competent testimony, the two olive trees that this testimony is adequately supported by the Spirit of God.

If any man will hurt them, fire proceeds out of their mouth and destroys their enemies. They have power to shut heaven, so that it does not rain, reminding us of Elijah; and power over waters to turn them to blood, and to smite the earth with plagues, as often as they will, reminding us of Moses, who performed such miracles. Elijah witnessed to a people in relation to God; Moses to a hostile power. Thus God would indicate how He will leave the people among whom the witness is rendered without excuse.

Yet when their testimony is finished, like their Lord and Master against whom no weapons forged could be effective till His hour had come, their hour comes when the beast, who ascends out of the abyss, makes war against them, overcomes and kills them. Their dead bodies lie in the street of Jerusalem, called Sodom and Egypt spiritually—Sodom, because of its wickedness, Egypt, because of its oppression of God's people. Could there be a more solemn description of Jerusalem?

Apparently the news of the death of these witnesses gives rise to rejoicing world-wide, so much so that earth dwellers send gifts of congratulation one to another. But their joy is short lived, for at the end of three and a half days the unburied bodies live—the spirit of life from God enters them, and they stand on their feet, and great fear seizes upon those who see them. But their work is done, their testimony in life and death and in resurrection is over—a great voice from heaven is heard, saying, "Come up hither." In a cloud they ascend up to heaven, their enemies beholding the wonderful sight. At the same hour a great earthquake takes place, a tenth part of the city falls, seven thousand are slain—the rest are affrighted and give glory to the God of heaven. But the end is not yet. At this stage it is solemnly stated, "The second woe is past, and behold, the third woe comes quickly." The Seventh Angel Sounds.—The third woe begins. Great voices in heaven are heard, saying, "The kingdom of the world of our Lord and of His Christ is come, and He shall reign to the ages of ages" (JND). In our Authorized Version the rendering is distinctly faulty. It is not the kingdoms of the world becoming the kingdoms of the Lord, but the world-kingdom of the Lord and of His Christ is come.

Many have been the attempts at a world-kingdom. Christ alone is worthy and competent for such a glorious position, and the day is not far distant when He will reign as King of kings and Lord of lords. This announcement produces two results. The four and twenty elders rise from their seats, fall on their faces and worship God, saying, "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." Solemn and glorious sight! But the nations are angry. At this point we would ask the reader very specially to note Revelation 11:18. In that verse we have reviewed in rapid sequence all God's dealings with men in judgment up to the very end. The time of the dead that they should be judged leads us up to the great white throne which is set up in eternity.

Next, rewards to the prophets and saints and them that feared God's name are mentioned. This gives us the result of the judgment seat of Christ (2 Corinthians 5:1-21), and the judgment of the living nations (Matthew 25:1-46). This in time takes place prior to setting up the kingdom of heaven, in manifestation, what we call the Millennium.

Thirdly, the destruction of those who destroy the earth, that is, the judgment of the living takes place at the great battle of Armageddon. The first in chronological order is last in order of narration in this interesting passage. The rest of the book is taken up with details leading up to these great events. Unless it is understood that the chronological sequence of events closes with the rapid summing up of Revelation 11:18, all must be confusion.

Nothing that is described in the later part of the book is subsequent to this verse, except Revelation 21:1-8, which deals with the eternal state, but nothing can be subsequent in time, for this verse leads us up to the very portals of eternity—the great white throne.

Revelation 11:19,* we believe, gives us the seventh woe being poured out. In one short verse its tremendous happenings are compressed. The temple of God is opened, and the ark of the testament seen. In other words, it is Christ's personal intervention in judgment. He is the true Ark of the Testament.

(*Others, whose judgment we profoundly respect, see in this verse the beginning of a new section, including the whole of the next chapter, and connect it with the Jew.) On the one hand, the time has come for the deliverance of Messiah's earthly and sorely afflicted people; on the other, the hour has struck when their enemies and God's shall be finally disposed of prior to setting up the Millennium.

Lightnings and voices and thunderings, and an earthquake and great hail occur. The last woe descends on the quivering earth, and out of its travail is produced the blessed peace and rest that comes when Christ sets up His kingdom, and reigns in righteousness—the true Melchisedec, who, as King of righteousness and King of peace, will give bread and wine to His people—sustenance and joy.

Brief Exposition of Revelation 12:1-17

Revelation 12:1-17 is parenthetic, giving us in symbolical language a rapid history of the Jews from the birth of Christ to the great tribulation. It ignores, except by implication, the Christian era.

It is a question of the Jew in relation to Christ.

First a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, is seen. In symbolic language Israel is here presented. But she is looked at, not as in her actual condition, for at the time of the birth of Christ she was tributary to Rome, a poor broken conquered country. But here she is seen as God intends her to be, and as she will be in a future day. The sun speaks of supreme authority—Israel will be head of the nations, and not the tail; the moon under her feet tells of complete delegated authority, for all authority in this world is delegated; finally she wears a crown of seven stars, speaking of full administrative power, the twelve possibly referring to the twelve apostles, who in the future day will judge the twelve tribes of Israel. Though this is so, the Spirit of God views Israel here in connection with the great event in her history, and apart from which she would have had no divinely recorded history, namely, the

birth of Christ.

Next, we read, the woman with child cries, travailing in birth and pained to be delivered. Here we have presented in symbolic language the birth of Christ. It was the fulfillment of that grand prophecy, “Unto us a child is born, unto us a son is given” (Isaiah 9:6). And when Jesus was born we read that all Jerusalem was troubled.

Next a sinister figure comes before our notice. A great red dragon having seven heads and ten horns and seven crowns upon his heads is presented. His tail draws the third part of the stars of heaven and casts them to the earth. The dragon stands before the woman in order to devour her son as soon as he should be born.

We are left in no doubt as to who the dragon is, for verse 9 speaks of him as “ the great dragon... that old serpent, called the Devil, and Satan.” The fact that his color is “ red,” shows how Satan is ready to shed the blood of God’s saints. His having seven heads and ten horns identifies his power in this connection with the Roman Empire, for in the next chapter, Revelation 13:1-18, we read of the beast rising out of the sea, having seven heads and ten horns. We shall see, when we examine that chapter, how this represents the Roman Empire. And further, the dragon drawing the third part (the third part representing the Roman Empire) of the stars of heaven, and casting them to the earth, shows that Satan’s chief power in the attempted frustration of God’s purposes lies in his corrupting and controlling the Roman power.

It will be at once remembered that Palestine was tributary to the Roman power when Christ was born. The terrible evil condition of that pagan power, Rome, only brings out clearly the extent of Satan’s influence.

Then the vain attempts of Herod to encompass Christ’s death, as witness his slaying all the children in Bethlehem and its coasts from two years old and under, as well as Satan’s opposition to Christ throughout His earthly life, are described in symbolic language in this Scripture.

Another point is worthy of notice. The crown (stephanos, Gr.) on the head of the woman is the word used for the crown gained as a prize in competition, as in the Olympic games. But the crowns (diadema, Gr.) on the heads of the dragon are those of a monarch. As a matter of fact Satan in this respect is a usurper, and his power but short-lived. Further, the crowns are on the heads of the dragon, whilst in the case of the beast (Revelation 13:1) they are on his horns. The exactitude of Scripture is striking. The crowns being on the head, and not on the horns, of the dragon, shows that he has real power, but it is not outwardly displayed. When he brings the beast upon the scene he will confer displayed power upon him, the crowns will be upon his horns. The Man Child is born who is to rule the nations, reminding us again of Isaiah’s glowing prophecy, “The government shall be upon His shoulder” (how one Scripture throws light upon, and answers to, other Scriptures). No account is given here of the life of Jesus, or even of His death, for the reason that this view of Israel is given in reference to Satan’s opposition to God’s people because of Christ, and does not go so far as Christ being received as Messiah, but ends with Satan’s attempt in the great tribulation to wreak his vengeance. It gives us Satan’s deadly enmity against Christ in reference to Israel. So we read simply, “Her child was caught up unto God, and to His throne,” referring to the ascension of Christ to God’s right hand. The Christian era is purposely taken no account of, but the narrative goes on to describe the woman fleeing into the wilderness, and being

nourished for 1260 days, that is, for three and a half years. Matthew 24:1-51, which describes the outburst of the great tribulation, gives instructions for the godly remnant to flee into the mountains. Fleeing into the wilderness does not necessarily mean a literal wilderness, but the passage evidently symbolizes God's protecting care in a place of no human resources.

We read of conflict in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fighting against the angelic hosts. The dragon is defeated and cast out of heaven.

We believe this refers in an indirect way to the rapture of the saints. Our reason for so saying is this. The Church is looked at in Ephesians as in the heavenlies. As long as the Church is the object of Christ's interest in this world, so long is it the special object of Satan's malevolence. The Jew in this dispensation is set aside religiously until "the fullness of the Gentiles" is complete, or, in other words, until the Church history on the earth is complete. Once the Church is caught up, she is no longer morally in the heavenlies, but actually in heaven.

There the Church, like her Lord, is beyond the reach of Satan's power and hate. But once the Church is caught up, God's interest in the earth begins actively again with the Jew. Hence Satan's malevolence against God's ancient people. With the casting out of Satan and his angels to the earth a great voice in heaven is heard saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Revelation 12:10). Then we gather there is joy as the martyred of all ages and all in heaven rejoice, whilst the inhabitants of the earth (symbolizing the ordered state of society) and of the sea (symbolizing the uncontrolled masses) are warned that woe lies before them alike, because the devil knows that his time is short, that his days are numbered, and his wrath is correspondingly great. The dragon persecutes the woman which brought forth the man child, Jesus, "God over all blessed forever," Jesus, the Root and Offspring of David, David's Lord and David's Son, the Alpha and Omega, will be the Conqueror over Satan. He knows it. In his dark malevolence he pursues with relentless fury all that is Christ's. Because Israel gave birth to Christ, according to the flesh, Israel, now the object of God's interests and dealings, must be persecuted. But two wings of a great eagle are given to the woman that she may fly into the wilderness, and there be nourished for a time, times, and half a time, that is for three and a half years. In symbolic language we learn that divine help is given to Israel at this time to help her to avoid to a certain extent Satan's persecution. But the serpent casts water out of his mouth as a flood in order to sweep away the woman. On his side he makes tremendous efforts to accomplish his fell purpose. But the earth helps the woman, and opens her mouth, and swallows up the flood of water. That is to say, ordered government steps in, and defeats in measure this wild unreasoning rage.

Then the last verse gives us in one graphic sentence, simple in language, terrible in meaning, the story of the great tribulation, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

There the chapter, and this special view of Israel, end.

Brief Exposition of Revelation 13:1-18

Revelation 13:1-18, like the preceding one, is parenthetic, and brings before us the revived Roman Empire, as identified with the beast that rises out of the sea; and the second beast, the false prophet, the Antichrist, rising out of the earth. The chapter begins with the seer standing on the sand of the sea, and seeing a beast rise up out of the sea. In this we have a picture of the fourth world-dominion, the Roman Empire—the sand of the sea referring to the multitudes of mankind; the sea, to the unstable and revolutionary forces at work. Doubtless John has chiefly in mind what is still future, the revival of the Roman Empire, but gives us first the original appearance and character of the Roman Empire and its break up. This beast has seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. Note, he has the same number of heads and horns as the great red dragon has, thus showing that Satan gives him his power and seat and authority. In other words, viewing Revelation 12:1-17, Revelation 13:1-18, Satan's opposition to God in the last days will all be concentrated against Palestine, and his great instrument will be the revived Roman Empire. This beast takes on and absorbs all the characteristics of the former beasts, symbolizing the former world-empires, as seen by Daniel in the vision of the four beasts arising out of the sea (Daniel 7:1-14). Its general appearance is that of the leopard (Grecian Empire); his feet like those of a bear (the Medo-Persian Empire); his mouth as that of a lion (Babylonian Empire). The leopard speaks of rapidity of conquest; the bear's feet, of tenacity in holding territorial gains; the lion's mouth, the strength and ferocity in making them; whilst the combination gives a symbolism of the horrible power of this fourth world-empire.

One of its heads is wounded to death, and the deadly wound is healed, and all the world wonders after the beast. It is in the healing of the deadly wound that the empire is revived.

Rome arose out of chaos and revolution and became the wonder of the world. The legions of the Roman Empire were for long the subjugators and holders of vast tracts of territory. But pride, luxury, licentiousness, and debauchery ruined and enervated this wonderful power. About A.D. 476 the Huns and Goths, terrible and unalloyed savages, burst the bounds of their own lands, crossed the Alps, descended into the plains of Lombardy, reached Rome, and captured it. From that hour the Roman Empire ceased to exist. The head—imperial power—thus received its deadly wound. Doubtless God has delayed its revival, for revived it shall surely be, so that the Christian era may run its course. God once used the Roman power to chastise and disperse among the nations His ancient people the Jews, because of their rejection of Christ. But the day is coming when God will bless the Jew again. To prepare His people for this He will again use the Roman Empire to chastise His people, and through bitter persecution and deep repentance they will accept their Messiah. When the Roman Empire suddenly becomes a reality again the world will indeed wonder. It will be of such a dramatic and wonderful character that it will suit the mood of the world, and it will be acclaimed with fervor and delirious joy.

Slowly signs of it increase on every hand. First of all, Belgium, originally in the Roman Empire, severed itself in 1830 from the Kingdom of the Netherlands, of which it formed a part. Italy, broken up into little states and republics, among which were the Papal States, within the last sixty years has been consolidated into a united kingdom, and ever since has been gaining in power and recognition.

Then the northern coasts of Africa, under the ancient names of Mauritania, Numidia, Africa, Libya, and Egypt, were all parts of the old Roman earth, and lapsed to African rule with the break-up of

the Empire. These, within the memory of the writer, have quietly, and without much notice of even Christian writers, again come under European influence. France has a protectorate over Morocco, Tunis, and Algiers; more recently Italy has acquired Tripoli; whilst Great Britain has an interest in Egypt.

One of the results of the Great War is that the Near East has become the strategic center of the immediate future, and the European countries are grouping themselves in a way that may forecast the revival of the Roman Empire. The League of Nations also seems to point in this direction. We gather from Scripture that the Roman Empire will revive in a miraculous way, so that the whole world will wonder. Certainly the policy of fear is affecting present combinations, the nations scheming against the appeal to brute force. Whether it will be fear that will actually bring about the revival of the Roman Empire, or at first platonic and democratic theories as to universal peace and disarmament, we cannot say, but that it will take place the prophetic word leads us to expect. In a very interesting way Revelation answers to Daniel. Daniel tells us the fourth beast—the Roman Empire—will consist of ten kings, but that “another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings” (Daniel 7:24).

Without going into details, Revelation 13:1 simply states that the beast has seven heads and ten crowned horns. Seven subtracted from ten leaves three, and that is explained by the king who arises and subdues three kings, and takes a place of supreme authority in connection with the empire.

It is our strong and growing belief that the first Napoleon was permitted to come upon the scene as a type of this great overlord of the revived Roman Empire. Out of the chaos and bloodshed of the French Revolution this little Corsican lieutenant suddenly emerged. Seizing his opportunities with consummate skill, both of generalship and statesmanship, he became for a brief moment the overlord of Europe. So out of a greater and more widespread chaos, a greater than Napoleon, we believe, will arise, and on a greater scale will come forth as the fulfillment of these striking prophecies of Daniel and Revelation.

Since the first edition of this book was issued a very remarkable man—Benito Mussolini—has come to the front. By force of a wonderful personality and tremendous will he has rescued Italy from Communism, established himself Dictator, completely overshadowing the throne, and has made Italy a powerful nation of the first rank. We are often asked if he is the “beast... out of the sea” (Revelation 13:1). We do not think this is possible as it must be some years before the great tribulation can be, which the head of the Roman Empire will bring about by breaking his treaty with the Jew. But we sometimes wonder if Mussolini is not the forerunner of the “beast... out of the sea.”

Revelation 17:10 says, “There are seven kings: five are fallen, and one is [that is the Roman Emperor when John wrote] and the other is not yet come; and when he comes he must continue a short space [we believe that this might possibly refer to Mussolini]. And the beast that was, and is not, even he is the eighth, and is of the seven, and goes into perdition.” We believe Mussolini is preparing for a greater man than himself, who will be the “beast... out of the sea,” the last Roman Emperor. Certainly his exploits are amazing and he himself believes that he is a man of destiny.

Next we read that the dragon is worshipped as giving power to the beast, and the beast himself is worshipped. Universal Satanic worship will show to what lengths evil can go. That the great Roman Emperor will be worshipped will be no new thing.

It is very instructive in this connection to note that the later Roman Emperors laid claim to divine honors, and were worshipped, and what has been may be again.

Power is given to the beast for forty and two months, that is, for three and a half years, that, is, during the latter half of Daniel's seventieth week. In this period God will specially permit opposition to Him and His people to have its full fling, during which time the beast will make war with the saints and overcome them, that is, martyr them. They will overcome him spiritually by sealing their testimony with their blood; he will overcome them physically in their slaughter.

Evidently, whilst Daniel speaks of this great prince in connection with the whole of Daniel's seventieth week (Daniel 9:27), and shows how his treaty with the Jews for that period in the middle of the week is treated as "a scrap of paper" and shamelessly violated, launching in this way upon them the great tribulation, the Revelation fixes its attention upon the second half of the week.

Nothing but reality will withstand this great prince's assumptions; only those whose names are written in the book of life of the slain Lamb, names written from the foundation of the world, will stand the test of this awful period. But we are told that his end will be but the reaping of his own sowing. Leading multitudes into captivity he will himself go into captivity; killing multitudes with the sword he must himself be killed by the sword. Doubtless, as the empire and its overlord are treated as one, this will apply generally to the whole empire, as lending itself to the leadership of this ruler.

Now the scene changes, though similar ground is covered more or less. Another moving picture comes before us. Another beast is seen coming up out of the earth. The first beast comes up out of the sea. But this beast comes out of the earth or the land, we believe, indicating Palestine—the land of Israel. This second beast has two horns like a lamb, but speaks like a dragon. In other words, he deceives by his gentle appearance, but in reality he is energized by Satan for his own vile ends. Henceforth in the book he is referred to as "the false prophet," showing his religious character. In 2 Thessalonians 2:1-17 he is called "that man of sin…he son of perdition" (2 Thessalonians 2:3), sharing this latter title with Judas; whilst John in his First Epistle describes him as the "Antichrist" (1 John 2:18). In Daniel he is called "the King" (Daniel 11:36). He will do according to his will, hence he is often called the willful king; and we further learn that this false prophet must be a Jew, and that he will reign as a king and priest at Jerusalem.

He will give his power to the first beast as supported by him. Evidently his power in Palestine will be as great as that of the first beast in the Roman Empire. He will be the first beast's trusted lieutenant, and use his great power in getting the first beast worshipped. Not only so, but according to 2 Thessalonians 2:4 he will sit in the temple of God, showing himself to be God. Probably the image of the first beast set up in the temple will be "the abomination that makes desolate," spoken of by Daniel (Daniel 12:11), and referred to by our Lord in Matthew 24:15, and which will occur in the beginning of the second half of Daniel's seventieth week, ushering in the great tribulation, "the time of Jacob's trouble" (Jeremiah 30:7).

Satan will help the false prophet to do great wonders, as if heaven were on his side. By some supernatural Satanic power fire will come down from heaven. This will have such a deceiving effect that the false prophet will persuade men that they should make an image to the beast, which had the wound by the sword and did live. He will have power to give breath to the image and make it speak, and so great will be his power that those who refuse to worship the image he will put to death. He will bind the chains of his religious tyranny upon millions by instituting a great combine from which the great and the rich will not be exempt, nor will the poor be left out. The necessities of life, the carrying on of commerce, the buying and selling, will all be tightly held by this great combine, so that none will be able to buy or sell unless they have the mark of the beast in their right hand, that is more or less secretly, or in their forehead, that is openly. This will be the most awful religiously apostate tyranny the world will ever see. Principles at work today, developments arising rapidly before our eyes, prepare our minds to see how all this can take place. The mysterious number of the first beast—666—has led to much speculation and controversy. It is said by Scripture to be the number of a man. Doubtless when the meaning of that number is revealed to the saints in the great tribulation it will help them to resist all Satanic allurements of that time, for 2 Thessalonians 2:9 reminds us that Antichrist will come with “all power and signs and lying wonders,” and Matthew 24:24 tells us such signs and wonders will be done that were it possible they should deceive the very elect.

We would permit ourselves to say that the number six stands as the symbol of the greatest possible human attainment, coming short of the number seven, which stands for divine perfection. It is completest attainment after man’s mind under the dominating influence of Satan, and therefore diametrically opposed to God’s. So 600 + 60 + 6 = 666, seems to point to the most extraordinary combination of what would attract poor fallen nature as duped in fullest way by the devil. But, such as it is, it falls entirely short of what is divine perfection according to God. On the contrary, it is the fullest and most absolute contradiction possible to all that God is in Christ.

Brief Exposition of Revelation 14:1-20 In Revelation 14:1-20 we get a series of visions given to us, not in a chronological order, but as separate vignettes, or like pieces of a block puzzle which have to be fitted together. In Revelation 14:1-5 we get a picture of the redeemed and martyred Jewish remnant. The fact that they stand on Mount Zion, that they sing a song peculiar to themselves and that none other could learn it, and that they constitute the firstfruits from the earth, enables us to identify them as Jewish. They had not defiled themselves with women; that is to say, they had kept themselves from the evil of the world. Their song is heard by the four living creatures and the elders; in other words heaven listens with sympathy and interest. Their song is of earthly redemption and deliverance. Their martyrdom belongs to the third section of the book; that is to say, that which is still future, and only to begin after the Church has been raptured.

Another vision is given us in Revelation 14:6-7. An angel flies in the midst of heaven carrying the everlasting Gospel to preach to the earth-dwellers and to every nation and kindred and tongue and people. Nor are we left in doubt as to what that message is: “Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” This was ever silently proclaimed by creation, as seen in Romans 1:20 and Psalms 19:1-6. To fear God, to give glory to Him, to worship Him as Creator, is the path of blessing when God presents Himself in that light. In the Old Testament times, before Christ was revealed and His death had taken place, the earliest testimony must have been of this nature. In

this present dispensation it is the Gospel of the grace of God. With the rapture of the Church this ceases, and the gospel of the Kingdom will go out.

Here we have in these last days of tribulation the preaching of the everlasting Gospel, this time by angelic ministry, bringing before the dwellers on the earth the claims of God as Creator and Judge, which if bowed to will lead to right relation to Him.

Needless to say, God blesses all who are blessed solely on the ground of the atoning death of Christ. Such a ground was unknown to the men of faith in the Old Testament, save as it was dimly foreshadowed in type or set forth in prophecy as revealed by God to them; but all blessed under that dispensation, as under any other, are met by God alone on the ground of that one wondrous Sacrifice.

It appears as if the preaching of the everlasting Gospel is to be the last testimony of God in grace to man. So Revelation 14:8 succinctly informs us of the fall of Babylon. “That great city” in Revelation is identified with the Romish apostate system. Babylon, as Revelation 17:1-18 shows us in detail (we shall say more concerning it later on) a vast corrupt ecclesiastical system, notorious for her persecution of the saints of God on the one hand, and her bid for temporal power on the other, and this is none other than ecclesiastical Rome. “The city of the seven hills” is descriptive generally of Rome (see Revelation 17:9), for the actual city is well known as being built on seven hills.

“Hills” speak of pretension in this connection, and “seven” shows forth the complete arrogance of that pretension. There is only one system in the world than answers to the description, and that is Roman Catholicism. With the fall of Babylon the last profession of anything religious is gone, though that profession were a completely empty shell with no inward reality in it whatever. The third angel follows with the clear testimony as to the doom of the worshippers and adherents of the beast. Following this is the encouragement to those who may have to seal their testimony with their blood in these truly awful times, that they are blessed or happy who henceforth die in the Lord.

Next we have the harvest and the vintage. The harvest speaks of that which is gathered at the end of the age. We know from Matthew 13:1-58 that in symbolical language the harvest will consist of wheat and tares—the former to be garnered, the latter to be burned; that it speaks of a time when the angels shall sever the wicked from among the just. This reaping is seen in its execution at the judgment of the sheep and the goats as recorded in Matthew 25:31-46. The harvest results in the good. The evil is disposed of. This reaping is done by the Son of Man Himself, using angels as His agents: “He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other” (Matthew 24:31). In the reaping the angel, who calls on the Son of Man to reap with His sharp sickle, comes out from the temple. God’s way is in the sanctuary (Psalms 77:13). It is the place of discriminating judgment. The harvest is gathered for blessing; the vintage is trodden out for judgment. So we find in the vintage the angel comes out from the altar, and we are told he has power over fire. This speaks of desolating overwhelming judgments upon God’s open enemies. These will be seen in the destruction of the beast and the false prophet, and their enormous armies, of God and Magog, and the King of the North, as well as in the destruction of many Jews during the great tribulation, especially in its closing moments, as we shall see in detail later. The winepress was trodden

outside the city (Jerusalem), and blood comes out of the winepress even unto the horses' bridles by the space of 1600 furlongs, roughly speaking the length of the Holy Land. Armageddon will come under the vintage judgment.

Brief Exposition of Revelation 15:1-8

Up to Revelation 11:19 we get, with the exception of a parenthesis or two, an orderly chronological order of events. Then this order is arrested, and we have a series of what we might call sectional views, all related to each other as parts of a whole, but looked at separately, and without reference to their connection with each other in order of chronology.

Revelation 12:1-17 gives us the sectional view of Israel from the birth of Christ till the great tribulation. Satan's power is manifest here.

Revelation 13:1-18 gives us the sectional view of the rise of the Roman Empire, leading up to the great tribulation as viewed from the Gentile side, under the leadership of the two beasts—the head of the revived Roman Empire and the Antichrist. Satan's instruments are thus prominent here.

Revelation 14:1-20 gives us a series of sectional views, which we have already briefly explained. They are seen in: (1) Revelation 14:1-5; (2) Revelation 14:6-7; (3) Revelation 14:8; (4) Revelation 14:9-12; (5) Revelation 14:13; (6) Revelation 14:14 and Revelation 14:16; (7) Revelation 14:17-20. In Revelation 15:1-8 we get the resumption of what is more or less chronological. The seven angels with the seven golden vials are introduced to us. The vials are distinctly said to contain the seven last plagues. In order to make plain our thoughts respecting the series of vial judgments, which we trust will commend themselves to the spiritual judgment of our readers, we have placed the trumpet judgments and vial judgments alongside one another for the purpose of easy comparison, for it is in the intelligent comparison of them that we shall be helped in the understanding of this Book.

Trumpet Judgments.

1. The Roman Empire affected — Hail and fire mingled with blood and destroy the third part of trees and all green grass (Revelation 8:7).

2. The Sea affected — A great mountain burning with fire, cast into the sea, and the third part of the sea becomes blood (Revelation 8:8-9).

3. Rivers, fountains, affected — Great star, burning as it were a lamp, falls from heaven and falls upon a third part of rivers and fountains of waters. Star is named Wormwood. It embitters the third part of waters, and many die because of their bitterness (Revelation 8:10-11).

4. Sun affected — A third part of the sun, moon, and stars smitten, third part of them darkened so that day shone not for a third part of it and the night also (Revelation 8:12).

5. Demoniacal Power let loose — A star falls from heaven. The key of bottomless pit was given to him, and he releases myriads of evil spirits under the symbol of locusts, who have power to hurt for five months (Revelation 9:1-11).

6. River Euphrates affected — Four angels bound in River Euphrates are loosed, and are prepared to slay the third part of men. The unslain remnant do not repent (Revelation 9:13-21).

7. Lightnings, Thunderings, Earthquake, Hail — Great voices in heaven proclaiming the world-kingdom of our Lord and His Christ. Worship of the elders. Wrath of the nations. Temple of God opened. Ark of Testament seen. Lightnings, voices, thunderings, earthquake, and great hail (Revelation 10:1-11).

Vial Judgments.

1. The Roman Empire affected — a noisome and grievous sore upon men who had the mark of the beast and worshipped his image (Revelation 16:2).

2. The Sea affected — A vial poured upon the sea, and it becomes as the blood of a dead man, and every living soul dies in the sea (Revelation 16:3).

3. Rivers, fountains, etc., affected — A vial poured upon rivers and fountains of waters, and they become blood (Revelation 16:4-7).

4. Sun affected — A vial poured upon the sun and power given to the angel to scorch men with fire. Men scorched with great heat (Revelation 16:8-9).

5. Kingdom full of Darkness — A vial poured on the seat of the beast. His kingdom was full of darkness. Men blaspheme God because of their pains and sores (Revelation 16:10-11).

6. River Euphrates affected — A vial poured upon the River Euphrates. The way of the kings of the East might be prepared. Myriads gathered to battle at Armageddon (Revelation 16:12-16).

7. Lightings, Thunderings, Earthquake, Hail — A vial poured into the air. There were voices, thunders, lightnings, great earthquake. Babylon is judged. Every island fled away, and the mountains were not found. Hail of terrible nature falls (Revelation 16:17-21).

It will be seen that there exists between them an extraordinary parallelism. We have seen previously that the seventh seal was not so much a judgment in itself, as that which contained in it the seven trumpets, and was the signal of their sounding. Are the seven vials in a like manner contained in the seventh trumpet? A little examination will lead us to the conclusion that this is not so, for two reasons:

1. The seventh trumpet, or third woe, carries with it its own judgment, just like the preceding six. This is quite unlike the seventh seal.

2. We are distinctly told that when the days of the voice of the seventh angel arrived the mystery of God should be finished or completed (Revelation 10:7). When the seventh trumpet sounds the voice is heard announcing the advent of the world-kingdom of our Lord and of His Christ. Evidently then the vials do not follow the seventh trumpet, seeing that the seventh trumpet brings us up to God’s final dealings in the establishment of the Kingdom. Are they, then, two descriptions of the same things? A little reflection, spite of their extraordinary parallelism, will negative this question. Take the case of the third trumpet and of the third vial. In the one, the waters become bitter; in the other, blood—evidently two very different things. The fourth trumpet and fourth vial confirm the difference, and put the matter beyond dispute. In the one case the sun is darkened, in the other it scorches men with great heat—two very opposite things. In the one case the supreme authority (the sun) is affected adversely in the way of perplexity, not knowing what to do; in the other it

oppresses men till they blaspheme. On these grounds we reject the theory that these series of judgments are identical.

We see then that whilst the first four trumpets and vials show great similarity, yet there is sufficient divergence to lead us to treat them separately. But the last three trumpets and vials are so very parallel that we are forced to the conclusion that they may be at least contemporaneous. But seeing the seventh trumpet finishes the mystery of God, and the vials are called the seven last plagues, there is only one conclusion possible, that the two sevenths coincide in point of time.

Indeed, the last three trumpets and vials afford such a close and striking parallelism that we are inclined to believe that they are contemporaneous, and it may be because of the horror of the last three vials being added to the last three trumpets that the latter are specially called woes. Further, and this is most important to our inquiry, Revelation 11:1-19 gives us the testimony of the two witnesses, that is, of a representative company in Israel, who will suffer martyrdom during the great tribulation, that is, during the second half of Daniel's seventieth week, which brings the time of judgment to a close, and this is said to occur in the period marked by the second woe (see Revelation 11:14). This conclusively proves that the seventh trumpet (third woe) and the seventh vial must occur simultaneously.

Taking what we have said as a whole, we come to the conclusion that probably the vials commence while the trumpets are already being sounded, the first four vials running on more quickly than the first four trumpets, thus enabling the fifth, sixth, and seventh trumpets and vials to take place simultaneously. The word third is prominent in the trumpet judgments, thus signifying that these judgments affect the Roman earth. But no such limitation is given us in connection with the vials, save in the first and fifth. In the first vial all who come under the power of the beast are judged, and, doubtless, this extends beyond the third part. For this Revelation 13:7 prepares us, as the power of the beast goes out there to "all kindreds, and tongues, and nations." In the fifth vial the seat of the beast is judged. It is not so much the third part, but rather a blow struck at the central power.

Then again, running one's eye over the two series one can only come to the conclusion that the vials are not only more extensive in their range of judgment, but also more intensive as to their severity.

Let us now look at things in detail in connection with Revelation 15:1-8. John sees a wonderful sign in heaven, seven angels having the last seven plagues which fill up and complete the wrath of God. As we have seen before, the redeemed engage John's vision first. He sees a sea of glass mingled with fire, and standing on it the martyred company, who have sealed their testimony with their blood, in connection with the persecution by the beast. The sea of glass speaks of fixed holiness, a wonderful thing to contemplate. "Mingled with fire" speaks of the fiery trial through which they arrived at this state of blessedness. This company sing the song of Moses and the song of the Lamb. Moses sang of God's great deliverance of His people and judgment on their enemies. The song of the Lamb is evidently not the song of His redeeming love, but of His work of judgment, as is characteristic of the Book of Revelation Revelation 15:3-4 show this, as they give the substance of the song, ending with the words, "Thy judgments are made manifest."

Then John sees the temple of the tabernacle of the testimony in heaven opened. Seven angels come therefrom bearing the seven last plagues. Clad in white linen, their breasts are girded with golden girdles, thus showing that in the work of judgment all affection is restrained. The temple is filled with smoke from the glory of God, and so great is the display of that glory, though it be connected with judgment in this case, that no man is able to stand in its presence.

Brief Exposition of Revelation 16:1-21 The First Vial is poured out upon the earth. A noisome and grievous sore falls upon men who bore the mark of the beast and worshipped his image. Men voluntarily bear the mark of him who opposes God; God will place this mark of His displeasure upon those who bear this mark, and they will feel it. Whether it is actual physical suffering, which is quite understandable, or symbolic of mental distress and affliction, we cannot say. One thing is certain. It is a question of terrible sowing of idolatry and an adequate and terrible reaping. The Second Vial is poured out upon the sea. It becomes as the blood of a dead man, and every living soul dies in the sea—speaking of widespread war and bloodshed upon the masses of the people. The Third Vial is poured upon the rivers and fountains of water. They become blood. Judgment falls not only upon the revolutionary masses of people, but upon the rivers and fountains—these speak of what is ordered and stable: a river flows between its banks, fountains are springs of refreshment.

Under the third trumpet the waters are made bitter, so much so that men die who drink of them.

Under the third vial the waters become blood. Things become evidently worse. Not only are things corrupted as under the third trumpet, but widespread death ensues. The judgment is severer and more general, and we gather that the third vial follows and accentuates the third trumpet. The reason why judgment falls on this section of society, is because these governing bodies lend themselves to persecuting the saints and prophets. It is a question, as it ever is, of sowing and reaping. They shed the blood of saints and prophets; blood was given them to drink. How terribly significant is the short sentence, “They are worthy,” worthy or deserving of judgment. God is always righteous in His judgments. The Fourth Vial is poured upon the sun. The fourth trumpet darkens the sun; that is, supreme authority is first paralyzed and then unable to discern how to act. The fourth vial causes the sun to scorch men, so that they blaspheme God in their pain and anger; that is, supreme authority becomes oppressive in a high degree. But all this does not work repentance. Such is man. Again it appears as if the fourth vial follows the fourth trumpet.

Notice the progressive order of these vials up to this point. They fall on (1) earth; (2) sea; (3) rivers and fountains; (4) sun. That is ordered society comes in for judgment, those who came willingly under the power of the beast; then the unruly masses of mankind come in for visitation; then the rulers; finally the supreme authority is used in oppression. The Fifth Vial is poured out upon the seat of the beast. His kingdom is filled with darkness. Evidently the effect is terrible, as men gnaw their tongues with pain, but it is only to blaspheme the God, of heaven. The fifth trumpet tells of the unloosing of myriads of demoniacal forces for the extermination, under the hand of God, of all who have not the seal of God in their foreheads. If, as we believe it likely, these two judgments coalesce, we can easily understand the description of the effects of the fifth vial. Such a state of things is unsupportable, and must head up to an end. The Sixth Vial is poured upon the great river Euphrates, the water thereof is dried up, and the way of the Kings of the East is prepared. The sixth trumpet witnesses the loosing of the four angels bound in the same river, resulting in the

collection of an enormous army, the instrument of sanguinary slaughter in the Roman earth (the third part). We shall see how these two events are contemporaneous. Details must be very carefully followed here. To begin with, the Euphrates is the eastern boundary of the promised land. Today Palestine measures roughly 150 miles by 50 miles, and equals about the size of Wales. The land promised to Abraham is to extend from the Mediterranean Sea to the Euphrates and from the Red Sea to Lebanon, and will be many times larger. Some authorities say it will be larger than any European country save Russia.

Evidently the Euphrates being dried up means that the barrier which has kept behind it Israel's enemies loses its power to restrain. The drying up of the Euphrates has often been said to be the shrinking and waning of the power of the Turkish Empire, till it becomes no check to aggression from further east. This shrinking has been a process going on for a long time. The Balkan States have one after another obtained their independence at the expense of Turkey, until she possesses a mere fragment of her former possessions in Europe. The great European War has seen it dispossessed of Arabia, Palestine, and Mesopotamia, and its shadowy suzerainty over Egypt repudiated. It is not a little remarkable that the Euphrates has been in literal process of being dried up by the dam, which has been in process of construction under Sir William Willcocks for irrigation purposes. Still we believe that the drying up of the Euphrates signifies, whatever means may be taken, that God's restraining power is removed for His own wise purpose, and the loosing of the four angels to be the setting into motion, as allowed of God, all this terrible array of force. The Kings of the East are often taken to mean the Kings of the Far East—China, Japan, etc.—but the Kings of the East in Scripture refer, we believe, to those nearer to Palestine, especially such as belonged to the second world-empire, the Medo-Persian.

Three unclean spirits, like frogs, come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. Here we have the trinity of evil working together. Satanic influence of an extraordinary nature emanates, and the awful result is seen in the kings of the earth and of the whole world gathering themselves to the battle of that great day of God Almighty.

Here we pause. The terrible armies are gathered together, and there the vial ends. The materials for the battle of Armageddon gather together under the sixth vial—the battle itself takes place under the seventh, as we shall see.

Under the sixth trumpet we find sanguinary conflict affecting the Roman Empire taking place. Evidently the campaign goes on until it culminates in the great battle of Armageddon. The Seventh Vial is Poured into the Air. At once the great voice is heard from the temple, "It is done"; as just before the seventh trumpet the Lord Himself, in angelic form, swears by God that there shall be no more delay, and that the mystery of God shall be finished. The result of both these—trumpet and vial-judgments are voices, lightnings, thunderings, earthquake, and great hail.

It is as if the end had come in the coalescing of these terrible judgments. Everything is shaken at last. The great city, the capital of the revived world-wide Empire, the city of Rome itself, is divided into three parts; the cities of the nations fall; great Babylon, the great corrupt ecclesiastical system, meets its doom, as we shall see in the next chapter, at the hands of the infuriated secular power; every island flees away, and the mountains are not found; it is the last terrible upheaval and convulsion of everything great and stable.

Then the vail drops upon the chronological description of events, to be resumed in Revelation 19:11, when the intervention of Christ personally in the great battle of Armageddon takes place. But this in detail when we come to that chapter.

Brief Exposition of Revelation 17:1-18

Revelation 17:1-18 is distinctly parenthetic. In it we get a picture of Rome as a religious system. The chronological order is arrested for the time being. No doubt Revelation 17:1-18 is the elaboration of the statement in Revelation 16:19 : “And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.” And notice too that the judgment of the false bride opens out the way for the introduction of the real bride in Revelation 19:7-8, Revelation 21:9-27 and Revelation 22:1-5. In both cases the invitation to see comes from the same source.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sits upon many waters” (Revelation 17:1). And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife” (Revelation 21:9).

Revelation 16:19 proves that the judgment of the great whore—the apostate Roman Catholic system—will take place under the seventh vial. In the case of the true bride—the heavenly city—the seer is carried “to a great and high mountain,” from which vantage ground to view the scene. But in the case of the false bride he is carried away “ in the spirit into the wilderness.” The devout mind can appreciate the distinction. Little as this world may seem a wilderness to those who are in the vortex of it, to the spiritual it furnishes no spring of refreshment for God, no heavenly verdure. The great whore sitting upon many waters, the kings of the earth committing fornication with her, and the inhabitants thereof being drunk with the wine of her fornication, present a very vivid word-picture of Romanism. Her great sin is spiritual adultery. You have only to read the records of the papacy, and you will find under the guise of religion the most determined and persistent attempt at world-power. To obtain power over the proudest emperor down to the commonest person is Rome’s master passion.

Some religions appeal to the rich and the educated and not to the poor, as is the case, generally speaking, with Christian Science; others appeal to the poor and uneducated, and not to the rich and educated. But Rome is concerned not only with the king but with the mendicant, not only with the noble but with the poor—she places under complete bondage all that she can, and never rests till all are so, or the hopelessly recalcitrant are put out of the way.

Next we read that the woman sits on the scarlet-colored beast, full of names of blasphemy, and having seven heads and ten horns, thus showing that the Roman Empire carries and supports this awful system.

It is remarkable that the Greek Church, occupying in the main Russian territory, for Russia (Magog) is outside the Roman Empire, should have broken loose from Rome, thus emphasizing more than ever that it is the scarlet-colored beast that carries the woman, that is, the Roman Empire carries the Romish religion. The woman is arrayed in purple and scarlet, the colors worn by Rome’s cardinals and bishops, and significant of her claim to earthly power and dignity.

Decked with gold and precious stones and pearls awakens memories of the adornments of many churches—images, pectoral crosses, and the like—human glory and splendor, but paltry after all. In her hand she holds a golden cup, but it is full of abominations, and the filthiness of her fornication; that is, abominations mean idolatries, and the filthiness of her fornication all the unspeakable corruptions that mark that system.

It is to be noticed that just as the Church is looked upon as a bride, a woman, and also a city, so Babylon is presented in Revelation 17:1-18 as a woman, and in Revelation 18:1-24 as a city. In the one case, the true bride; in the other, the false bride, the great whore; in the one case, the holy city; in the other, the unholy city.

Looked at in relation to Christ, the one is the true bride, the Lamb's wife; the other, the mother of harlots. Looked at in relation to the world, the one is the holy city, the nations walking in the light that shines through it, the light of God and the Lamb; the other the unholy city, corrupting and defiling the nations. The city of Babylon was the spot that first became the center of lawlessness on the one hand, and idolatry on the other, after the break-up of the people into nations at Babel. Babylon is said to be the first city built after the flood. It thus becomes the symbol of the Romish religion on the side of idolatry, and of the Roman Empire in its political opposition to God's rule. In truth the Roman Catholic religion and the Roman Empire are inextricably mixed up, and it is in the understanding of this that the allusions to Babylon can be understood.

Some writers believe that the actual city of Babylon will be rebuilt, and that the allusion to its destruction in Revelation 18:1-24 refers to this literal city. Both Isaiah and Jeremiah liken Babylon's doom to Sodom and Gomorrah. These later cities were hopelessly overthrown, and their sites probably sunk in the depths of the Dead Sea—that extraordinary waste of waters, inland but salter than the sea, and far beneath its level. Sodom and Gomorrah will never be rebuilt. So it will be with Babylon. "It shall never be inhabited" (Isaiah 13:20), "Neither shall it be dwelt in from generation to generation" (Jeremiah 50:39), are Scriptures conclusive enough on the point. That Mesopotamia will open out again, and become of great commercial importance, we have no doubt, but that the center of interest will ever shift there we have no expectation. As a matter of fact, with the passing away of the Head of Gold (the Babylonian world-empire) there faded away all chance of its re-appearance in anything like its former glory. The Roman Empire is the only world-empire as such that prophecy has to say to now.

Revelation 17:1-18, however, is occupied with Babylon religiously. On her forehead is a name, Mystery. Apart from the light of God's Word, who could understand Rome?—her outward reverence, her inward hatred of the Word of God, her outward profession of piety, her inward corruptions which betoken the Satanic energy which is the driving power of the system.

Plain upon her forehead the student of Scripture can read her true character. "Mystery, Babylon the Great, the Mother of Harlots and Abominations of The Earth." The actual Babylon of old was the shadow of what was to come. "Babylon has been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad" (Jeremiah 51:7). The parallel between ancient Babylon, its rise, its splendor, its political power, its idolatries its sudden fall, is wonderfully typical of Rome political and religious, and its sudden fall.

John sees the woman drunk with the blood of the saints and the martyrs of Jesus, and he wonders with a great wonderment. That the Jews should become apostate under the Antichrist had been foretold by Daniel, and would excite no wonder in John's mind, but that the professing Christian religion should take to persecuting Christians, and martyring them, was enough to excite wonder. But the prophet's wonder leads to an explanation. Verse 8 gives us with remarkable brevity the rise, past and present history, and future doom of the Roman Empire. Remember John is not seeing things now from the standpoint of A.D. 96, but from that of Revelation 4:1, that is, at the close of "the things that are," and the unfolding of things future from then.

Thus the beast is looked at as "was" and "is not." The Roman Empire "was"—it was broken up by the Goths and Huns in the fifth century.

It "is not"; that is to say, it is in abeyance during the time covered by the expression "the things that are."

It ascends out of the bottomless pit, its Satanic force and power are thus indicated, and it goes into perdition, foreshadowing its doom. The verse ends up with the remarkable expression, " Behold the beast that was, and is not, and yet is," thus showing that whilst the Roman Empire does not actually exist, yet all the elements for its revival are at hand. It exists potentially. The seven heads on the beast are said to be seven mountains on which the woman sitteth. Here the imperial city of Rome is clearly indicated. "The city of the seven hills" is a well-known poetical description of the city so closely identified with the Papacy.

There are seven kings.

Five had fallen, five phases of the governing power of the Roman Empire. A sixth existed as John wrote.

Then he stretches his eyes to the future. "The other is not yet come; and when he cometh, he must continue a short space." Who is the seventh? It is impossible to dogmatize. The late Mr. J. N. Darby writes. "My impression is, that the first Napoleon and his brief empire is the seventh, and we have now to wait for the development of the last" (Synopsis, 3rd edition, revised, page 529). Such an opinion is worth considering, but the revered author would be the last to dogmatize on the point.

Certainly the history of the first Napoleon was so remarkable as at any rate to furnish a type of the head of the revived Roman Empire. Napoleon arose out of the chaos of the French Revolution. The Beast will arise out of the chaos of a wider revolution; "I…saw a beast rise up out of the sea," said John. Napoleon's course was startlingly meteoric. He set kings upon their thrones, and for a moment there was a semblance of a revived Roman Empire. His fall was sudden, just as the Beast's will be. Napoleon is certainly an instance on a small scale of that which will be enacted in the future on a wider scale. The eighth king is identified as the Beast. Eight is the resurrection number, and it may well stand as symbolic of a resurrected or revived Roman Empire. The ten horns on the head of the Beast are plainly said to be ten kings, which have no kingdom as yet, but receive such for one brief hour from the Beast. As a result of the Great War a wave of democracy has swept away ancient dynasties in Europe.

One cannot imagine the representatives of ancient proud dynasties tamely submitting to a man of Napoleonic ability and meteoric arrival at the top of affairs, but one can understand countries, seething in revolution, with men in their midst strong enough to rule in conjunction with others, but not strong enough to stand alone, gladly submitting to a federation of nations under this wonderful head as the only way of carrying on government at all in the face of things as they will be then.

Fear, we believe, may probably be the driving factor in this League of Nations—a name the Great War has familiarized us with already.

These Kings or Dictators will act as with one mind and strength, and give their power and strength to their overlord. In Revelation 17:14 we have the battle of Armageddon given in a nutshell; its detail is furnished in Revelation 19:1-21. War is made against the Lamb, but the Lamb must and does overcome.

Revelation 17:15-18 give us the doom of the woman, who was carried by the Beast. Evil always overreaches itself, and this fearful idolatrous system is no exception. The ten Kings and the Beast (as some translators show) hate the whore. Her desire for power, and her ceaseless Jesuitical way in seeking to bring it about, her ruthless disregard of anything but her own aims, will lead to such exasperation that the ten Kings and the Beast will overthrow her system. In the words of Scripture, they shall make her desolate and naked, and shall eat her flesh and burn her with fire. Making her naked and eating her flesh evidently point to the spoliation of her buildings, endowments, and emoluments; burning her with fire, to the complete destruction of her system. This must take place before the Lamb destroys those who make war upon Him.

Brief Exposition of Revelation 18:1-24

If Revelation 17:1-18 is a description of Babylon—the corrupt ecclesiastical system Rome—Revelation 18:1-24 gives us its doom. That the destruction of Babylon—this false bride—is of vast moment, preparing the way for the true bride to have her rightful place, is proved by the full way her doom is predicted and the joyful relief experienced when it is carried out.

Revelation 14:8 gives us the announcement of the angel that “Babylon is fallen, is fallen.” Likened to a city there, it is easy to identify it with Babylon the woman, the mother of harlots, as our verse tells she made all nations drunk with the wine of the wrath of her fornication.

Revelation 17:1-18 describes Babylon the woman, and foretells her doom in Revelation 17:16.

Revelation 18:1-3 tells us again at the mouth of a mighty angel, “Babylon the great is fallen, is fallen”; Revelation 18:4 bids the saints come out of her, and the rest of the chapter describes her doom.

Revelation 19:1-7 gives us the unrestrained joy of the inhabitants in heaven at her fall, and in the introduction of the true Bride. This all shows how immensely important the subject is. The unutterably wicked history of Rome, her persecution, her killing the saints of God, her depths of corruption, her harlotry, her subtlety, her arrogance, her attempt to subjugate the world, should ever be borne in mind. No words can paint too black her spiritual wickedness.

Let us now examine briefly Revelation 18:1-24. A mighty angel comes down from heaven, the earth lightened with his glory, announcing that Babylon is fallen, is fallen. He tells us in one brief

pregnant sentence that that which professed the name of Christ had become so corrupt as to be the very dwelling—place of demons, the hold of every foul spirit and the cage of every unclean and hateful bird.

He tells us these three things concerning her —

(1) The nations became drunk with the wine of the wrath of her fornication;

(2) The kings of the earth have committed fornication with her;

(3) The merchants of the earth have waxed rich through the abundance of her delicacies. But before her doom is carried out, God's people are called upon to separate from her. It may be wondered how true saints could be found in such a system. In answer it must be noticed that it is not the angel having great power, who mightily with a strong voice proclaims that Babylon is fallen, but John says: " I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4). It is this voice from heaven addressing God's true people that carries on the narrative. This heavenly voice describes generally the unspeakable wickedness of Babylon, her sins reaching to heaven, culminating in her sudden and dramatic doom; and viewing these things as a whole, that is, from start to finish of her history, the saints are invited to clear themselves of such corruption. When the Lord comes for His Church, we rejoice to think that many, who have not known the depths of Satan in connection with Rome, will be taken out of it, and not one true Christian will be found in this idolatrous system. Rome will then become apostate.

We believe, then, that Revelation 18:4 must be a general statement, having a voice for all God's true people from the day John penned the words to the present, and as long as there are true Christians connected with the system. But better far to have heard the exhortation, and responded to it, than that the Lord's coming should find any of His own connected with it. The voice from heaven calmly, but with tremendous power of vivid statement, describes the doom of Babylon. The persecutor is to get paid back double for all her persecutions. The terrible cup she made others drink is filled double for her to drink. She had been complacent, glorifying herself, and living deliciously. But in one day, suddenly, her plagues come; death, mourning, famine, fire, utter destruction overtake her. The ten horns of the beast, we are told, shall hate the woman, strip her naked and burn her flesh with fire. Whilst they are the instruments of her doom, the kings of the earth will bewail her doom. Hating her with a deadly hatred because of her unspeakable pretensions to rule, and determined to bring them to an end, on the other side they will mourn that no longer will she minister to their sinful pleasures. The merchants, also, weep and mourn over her. There is a commercial money—making side to Rome. Indeed, if you take the money—making out of religious schemes, such as Christian Science, Millennial Dawnism, they would assuredly fall to the ground. Rome holds the palm preeminently for this unholy commerce in spiritual things. The list of her merchandise is illuminating. First gold, silver, precious stones, and pearls, all for super-adornment; fine linen, purple, silk, and scarlet, again for adornment in clothing; vessels of ivory, of precious wood, of brass, of iron, of marble, speaking of luxury; cinnamon, odors, ointments, frankincense, of voluptuous worship; wine, oil, flour, wheat, beasts, sheep, of good living; horses and chariots, of ease and style; slaves [bodies] and souls of men—traffic in all that a man has—wind up the awful list. Rome traffics in souls, keeps men in slavish bondage by the fear of purgatory and the like. The twin sisters—fear and superstition—exact money from the rich and

poor alike in truly rapacious style. The merchants afar off, shipmasters and sailors* afar off, weep and wail as they see in the smoke of Babylon's burning the end of their profiteering.

(*It is significant that Mussolini has made Rome a port, by building a big canal from the sea and causing a big area of water to be available for shipping right against Rome itself. This port is named Port Mussolini.) But if men mourn, heaven rejoices. The mighty angel takes a stone like a great millstone, and casting it into the sea, says, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," reminding us of Jeremiah binding up his prophecy against the actual city of Babylon to a stone, and casting it into the river Euphrates, and pronouncing its irrevocable doom.

It is important to see that the actual city, Babylon (= Babel, confusion), began in independence of God, was characterized by idolatry (the golden image) and the persecution of God's people (the Hebrew children in the fiery furnace), and was utterly and suddenly overthrown in the midst of her feasting (Belshazzar's feast and overthrow by Darius the Median). Thus it stands as a type of Rome in her idolatry, her persecutions, and her sudden and irrevocable doom.

Brief Exposition of Revelation 19:1-21

Revelation 19:1-21 begins with the greatest outburst of joy recorded thus far in the book. Much people in heaven praise God; the four and twenty elders, and the four living creatures, fall down, and worship God that sits on the throne, saying, "Amen; Alleluia." At the bidding of the voice from heaven all God's servants, small and great, are called upon to praise God, and respond with one voice as of a great multitude, as of many waters, as the voice of mighty thunderings, saying: "Alleluia: for the Lord God omnipotent reigneth." But not only is there joy in the destruction of the false bride, but joy in the marriage of the true Bride. For the first time since we left the consideration of "the things which are"—that is, the Church period ending with the rapture—we see the saints of this present dispensation presented to us as the Church. True, the four and twenty elders in heaven are mentioned repeatedly, but as we have seen, that term must include the Old Testament believers as well as those of the New Testament, and therefore they are looked upon as representative of all believers, and the Church, as such, is not presented to us in this way. But here we have the Church as the Bride presented to us. The time of her marriage and public display is at hand. This significant event of the marriage of the Lamb is given us in two verses, but it is of the deepest importance. The wife makes herself ready and is arrayed in fine linen, clean and white. This we are told is the righteousness (or righteousnesses) of the saints—the product of God's work by His Spirit in the lives of His people, now seen in display for the eye of the Bridegroom. It is not here the righteousness of God which is upon all them that believe, but practical righteousnesses in the lives of the believers. The plural—the correct rendering—righteousnesses—is significant. Becoming attire for the Bride, yet it entirely redounds to the glory of the Bridegroom.

Then Revelation 19:9 gives us the blessedness of the guests—those who are called to the marriage supper of the Lamb. In this blessedness, angels and saints—Old Testament saints, and martyred saints in connection with the temptation that comes upon all the earth—will partake.

Never again in the Book of Revelation do we read of the four and twenty elders. The reason is not far to seek. Hitherto, since we considered the book from Revelation 4:1-11, there has been no

need to differentiate between the Old Testament believers and those of the New Testament. But now, with the introduction of the Bride, and the announcement of the marriage of the Lamb, the distinction is necessary. So after introducing us so remarkably and distinctly to the Bride, the angel bids John write, “Blessed are they which are called unto the marriage supper of the Lamb,” thus indicating the blessed portion of the Old Testament believers and others, as we have seen. John the Baptist described himself as the friend of the Bridegroom, and in so doing described the whole of the believers in the Old Testament dispensation. The Bride is still closer to the Bridegroom, but how favored are the friends of the Bridegroom, and how supremely satisfied they will be with this favor. At the sight of all this blessedness John falls at the feet of the angel, and worships. But the angel reminds John that he is but a fellow-servant, and that his testimony, like John’s, is of Jesus, and that testimony is the spirit of prophecy. The whole Book of Revelation is called the Revelation of Jesus Christ. Revelation 1:2 speaks of it as “the testimony of Jesus Christ.” That this the spirit of prophecy is true, as all prophecy leads up to the unfolding that this book contains. In Revelation 19:11 we have the resumption of the narrative which was broken by the invitation recorded in Revelation 17:1. Revelation 19:11 links on with Revelation 16:21. From Revelation 19:11-21 we get a description of the battle of Armageddon. Vast hosts will be gathered to Palestine under the sixth vial, as also under the sixth trumpet, which we believe are coterminous. Armageddon (meaning the hill Megiddo) gives a topical name to this fight.

It is very interesting that Zechariah, describing the deep and abject repentance of Jerusalem as the result of the great tribulation, likens it to “the mourning of Hadadrimmon in the valley of Megiddon.”*

(* “Hadadrimmon is, according to the ordinary interpretation of Zechariah 12:11, a place in the valley of Megiddo, named after two Syrian idols, where a national lamentation was held for the death of King Josiah in the last of the four great battles which have made the plain of Esdraelon famous in Hebrew history (see 2 Kings 23:29; 2 Chronicles 35:22; Josephus, Ant. 10. 5, 1).”)

Note the last proud assault of vast contending armies before the Millennium is set up. Jerusalem is the prize in view. It is called the battle of Armageddon (the hill Megiddo); whereas the place of repentance and restoration for Israel is likened to mourning in the valley of Megiddo.

How true it is that every valley shall be exalted and every hill brought low, that repentance leads to blessing and uplifting, and pride and rebellion bring abasement and destruction. A new thing happens now. Hitherto Christ has only appeared, we believe, in John’s vision, in angelic form in connection with governmental judgments upon earth. Here He intervenes in person. He is presented to us under names and by descriptions that present His person in all its majesty and power. The heart is awed as we read it.

He comes as the Deliverer of His earthly people, and as the Judge and Destroyer of their enemies, only that judgment here takes the form of war and utter extermination.

He comes on a white horse, bespeaking victory, and victory that leaves nothing doubtful. All the casualties are on one side. We shall presently see their nature.

He is called “Faithful and True.”

He is presented to us in the opening of the Book as “the Faithful Witness”—witness in His beautiful life to God in His nature and attributes.

He is presented as “He that is holy, He that is true,” in the address to the Philadelphian Church. But here His titles have to do with judgment. There is nothing vindictive or capricious in these truly awful happenings. God’s character in righteousness is upheld by these judgments. They are necessary. They must be. They cannot be otherwise. “ In righteousness He doth judge and make war. His eyes were as a flame of fire” (Revelation 19:11-12). His discernment can pierce through every sham and subterfuge. He makes no mistakes. Sin and judgment are perfectly equipoised by Him; sin—as offense against God’s holiness; judgment—as sin’s due reward.

“On His head were many crowns” (diadema), that is, the crowns of the Ruler, the Monarch, the Despot.

Only thrice is this word used in Scripture. The great red dragon, the Devil, has seven crowns upon his heads, complete yet undisplayed assumption of power; the beast, the head of the revived Roman Empire, has ten crowns upon his horns, fullest responsibility of earthly and displayed power, yet assumed. Their triumph must be but short-lived. Their blasphemous assumption must cease. Their crowns are taken from them by His hand.

Only one head can rightly wear the diadem, and it is His. The number of crowns on the heads of the Dragon and the horns of the Beast can be counted. But His cannot be counted. “On His head were many crowns.” How worthy is He of every crown that decks His brow. “He had a name written, that no man knew, but He Himself.” Instinctively we are reminded of His own words: “No man knows the Son, but the Father” (Matthew 11:27). We know Him, but we shall never know the inscrutability of His person. The attempt to pry into this has always led to sorrow and confusion, whoever has made the attempt. The reverent mind accepts the limitation the Lord Himself puts upon our knowledge in this direction. Jesus is very God. What a statement! He is very Man. Yet His person is One. We have the testimony of Scripture as to this. We cannot understand how it can be. It is because Scripture states it. Reason however penetrative, intellect however subtle, cannot pass this barrier. As the Christian poet happily sang:

“It is darkness to my intellect, But sunshine to my heart.”

We can bow in adoring worship at the feet of Him who is God and Man, one glorious Person. “He was clothed with a vesture dipped in blood,” speaks of the character of His work and judgment—not sessional, as in Matthew 24:1-51, but retributive as in war. “His name is called the Word of God.”

How the Spirit of God lingers with delight over each detail.

Heavenly armies follow Him upon white horses, clothed in fine linen, clean and white. They follow in His train. He alone has the vesture dipped in blood. His followers are on white horses, and arrayed in white. No hate of man can touch them. No earthly artillery can reach them. As at the cross.

“The mighty work was all His own.

Though we shall share His glorious throne," so here the mighty work of judgment will be all His own, though the heavenly armies will share in the joy of victory.

Out of His mouth goes a sharp sword that He should smite the nations. He shall rule them with a rod of iron. He treads the winepress of the fierceness and wrath of Almighty God. "He has on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Terrible sight for His foes. Happy sight for His persecuted earthly people thus to behold the might and majesty of their Deliverer.

Following on this glorious description of Christ, an invitation is given by an angel standing in the sun, that is as authorized by supreme and heavenly power, inviting the fowls to the supper of the great God that they may eat the flesh of captains, of mighty men, of horses, and their riders, of all men whether free or bond, small or great. In one short verse we have the gathering of the Beast and the Kings of the Earth, and their armies, to make war against Christ and His army.

There is no detailed account of the battle; only the result of it is given to us. Two prisoners are taken, the Beast and the false Prophet, the Antichrist, and both are cast alive into the lake of fire. They will be the first recorded occupants of that place prepared for the Devil and his angels. The rest, the prodigious armies of the Beast and the Kings of the Earth, are slain by the breath of the Lord, reminding us, though on a much larger scale, of the occasion when 185,000 Assyrians were smitten by the angel of the Lord (see 2 Kings 19:35). Thus ends the great battle of Armageddon as seen in this Book.

Brief Exposition of Revelation 20:1-15

Revelation 20:1-15 opens with an angel from heaven with the key of the bottomless pit and a great chain in his hand, laying hold on the old serpent, the Devil, and binding him for a thousand years, that is, during the course of the Millennium. The bottomless pit, or, as it should be more correctly named, the abyss, is not hell, the lake of fire, but a place where God can confine evil, allowing it liberty if it be His will, as under the fifth trumpet the angel used the key to open it, thus allowing hordes of demoniacal legions to overrun the earth. But in this case the key is used to shut up the abyss and confine therein Satan as prisoner. Yet even in this act we are told the length of his imprisonment—a thousand years—and how he must once more appear on the earth for a little season.

Revelation 20:4 introduces us to the sessional judgment of Christ, as recorded in Matthew 25:31-46. If the armies of heaven do not participate in the fighting—one blow from the sword out of the mouth of Him who rides the white horse suffices for that—here we find the saints set to judge the world.

There are two classes mentioned in this verse—they, referring to the saints generally, and the souls of them that had been martyred since the rapture of the Church, during the time of tribulation on the earth. The Millennium is given us in one short sentence: "They lived and reigned with Christ a thousand years." Of course Revelation 21:9-27; Revelation 22:1-5 gives us the Church as the center of administration during the Millennium, throwing much light on the subject, as also do Old Testament prophecies, such as Isaiah 65:17-25.

It is very interesting to note that when Isaiah speaks of “New heavens and a new earth” (Isaiah 65:17), he refers to the regenerated, renewed, Millennial earth. A cursory reading of the passage will prove this statement. It speaks of Jerusalem in a very distinct way; it speaks of the possibility of death: “The child shall die an hundred years old”; and of sin: “The sinner being an hundred years old shall be accursed.” Doubtless all the moral glory of the reign of Christ will go on into the eternal state, thus linking on the expression, “New heavens and a new earth,” with the New Testament expression, but only in a moral way. But when Revelation 21:1 speaks of a new heaven and a new earth, it refers to the eternal state. After the Millennium has run its course, and Satan has risen in his last fearful rebellion, and met once and for all his doom, after the present heavens and earth shall have been destroyed, as prophesied in Revelation 20:11, we see the eternal state in all its blessedness. It is certainly a new creation, not a renovation. But more as to this later on. A little reflection helps us to perceive the rightness of a Millennium upon this earth. Christ has an earthly people, and He has claims of a special kind upon them. These are to be acknowledged. Thus the rejection of the Messiah is to be followed in the ways of God by His acceptance and reign. In the eternal state all distinction as to Jew and Gentile will have passed away; not so in the Millennium. It is seemly that the very place where the Messiah has been rejected shall be the place of His acceptance and glory.

Revelation 20:5-6 are most important, giving us the blessedness of the first resurrection, and putting an interval of at least one thousand years between the first and the second, informing us that those raised at the first resurrection are blessed, and that they become the priests of God and His Christ, reigning with Him a thousand years. How any one able to read can contend for the doctrine of a general resurrection in the face of this plain Scripture one is at a loss to conceive!

It is not a little remarkable that the expression “first resurrection” should not be used till we are on the very threshold of the Millennium.

If the resurrection of the Old Testament saints, and of the New Testament saints who have passed away, at the second coming of Christ completed the first resurrection, it is reasonable to suppose that it would be so designated. But very evidently from this passage of Scripture it includes all those who are raised for blessing, and who will take part in the Millennial reign of Christ.

It is plain that the resurrection, which will take place at the second coming of Christ, will form the great event of the first resurrection, but that there will be supplementary events completing the first resurrection is likewise clear. The fifth seal discloses one of these supplementary events. The saints martyred whilst the opening seals run their course are bidden to rest for a little season till their fellow-servants and their brethren, that should be killed as they were, should be fulfilled, that is, they had to wait for the resurrection of their bodies till those, who should later join them in martyrdom, might be raised with them. In Revelation 11:1-19 resurrection is affirmed of the two witnesses in the great tribulation, symbolical, we believe, of a godly remnant, who shall give adequate testimony during that awful time of trial, and who shall seal their testimony with their blood. This class probably answers to “their fellow-servants... and their brethren” mentioned in Revelation 6:11.

These two companies would appear to be classed together in Revelation 20:4, described as “the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their

foreheads, or in their hands." The following verse affirms the blessedness of those, who shall have part in this glorious first resurrection, most evidently including all mentioned in the previous verse. The "they" in that verse refers to the four and twenty elders, who sit upon thrones, and then the souls of the beheaded are seen, immediately before the statements of "the first resurrection."

These later classes had been called for earthly blessing, to look for the coming King. By their martyrdom they are rewarded with a heavenly blessing, they are priests of God and of Christ, and shall reign with Him a thousand years. Of course the Church has beyond this her special and unique place of blessing and glory. The Millennium will begin by "these My brethren" and the sheep of Matthew 25:1-46 going into eternal life, that is, into Millennial blessing. Under the peaceful sway of Christ, when the curse of sin shall be lifted off the earth for the time being, population will largely increase and multitudes be born, who will not all be converted, and who, alas! will prove ready tools for Satan's plans, when he is loosed from the abyss after the Millennium has run its course. We pause to ask, Will the personal reign of Christ have altered men, will He so have impressed upon them righteousness and peace, that men will be able to resist the wiles of Satan? Alas! no. Man in the flesh is incorrigibly bad. Nothing but a new creation will put things right.

Multitudes, like the sand of the sea, from the four quarters of the earth, Gog and Magog, will come up as energized and marshaled by Satan in this last impious rising against God. The sad and evil history of fallen man is about to be closed. They come up against the beloved city—Jerusalem. Fire comes from God and devours them,

It is interesting to note that in the pre-Millennial battle it is Christ who slays His enemies by the breath of His mouth. In this post-Millennial battle it is God that consumes His foes.

Gog and Magog figure in Ezekiel 38:1-23, Ezekiel 39:1-29 as the enemies of God's people in pre-Millennial times; here again they are enemies in post-Millennial times. In Ezekiel prior to the Millennium multitudes are killed. It will take seven months to bury the slain, and the captured instruments of war will furnish enough fuel to supply the needs of the Israelitish nation for seven years, without having to cut down growing timber; in Revelation in post-Millennial times Gog and Magog and their multitudes are consumed outright. This is followed by the devil being cast into the lake of fire and brimstone where the Beast and the False Prophet are, to be tormented there day and night forever and ever. At length in the wisdom of God the arch-enemy of the human race meets his doom. This is a deeply interesting passage. First, it disposes of the man-made theory of annihilation. The Beast and False Prophet will have been more than a thousand years in the lake of fire, when their associate in evil shall have found his place with them. No hint is given but that their condition is one of fixed torment. As to the Devil, it is solemnly stated that he will be tormented day and night forever and ever—the strongest asseveration in human language of eternal torment. And now at one step we leave time behind and enter eternity—solemn moment. The Seer beholds a great white throne. Everything is stated positively. There is, and can be, no comparison. A great white throne! It stands by itself in its vast proportions and unstained dazzling purity. The last session of judgment is entered upon. And John sees Him, who sits upon it. We know the Sitter to be the Lord Jesus, for does not John tell us in another place that "the Father … has committed all judgment unto the Son" (John 5:22)? From His face the earth and heaven flee away—that earth that witnessed the sin of our first parents, that beheld the crucifixion of the Son of

God, that has been the theater of man's recent impious attempts under the leadership of Satan against God and His throne—that earth, scarred by sin, saturated by blood and tears—that earth and its heaven will forever pass away. With the destruction of the material universe, as foretold here and in 2 Peter 3:10, time will cease to be, and the great white throne will be set up in eternity. The second resurrection takes place—"the resurrection of damnation" (John 5:29). All the sleeping saints will have been raised at the first resurrection, awakened to bliss and happiness untold, and the living saints changed in a moment and caught up with them to the clouds at the second coming of Christ.

None but the wicked dead will participate in the second resurrection. The books are opened, and another book, the book of life. Man in accountable. His deeds are marked, whether he be small or great. Every one is judged according to his works.

Death and Hades deliver up the dead in them, and are cast into the lake of fire, which is the second death. This is equivalent to saying that the wicked dead raised at the second resurrection are doomed righteously by the testimony of the recording books to the lake of fire.

Death is not a place but a condition, namely, that of the body without the soul. Hades is not a place but a condition, the correlative of Death, namely, that of the soul without the body. When the soulless bodies are reunited to the bodyless souls, the resurrected sinners will represent Death and Hades, and in their persons Death and Hades are cast into the lake of fire. From other Scriptures we know that doom to be eternal. Death never means annihilation, but always change of condition. Death has not annihilated the bodies, for they are raised; Hades has not annihilated the souls, for they are summoned to re-inhabit the bodies of resurrection. Nor will they be annihilated in the lake of fire. There the fire is not quenched nor does the worm die. Everlasting punishment is as everlasting as everlasting life (see Matthew 25:46). For those who would inquire into this subject more fully we would introduce them to a pamphlet to be obtained of our publishers.* (* Hades and Eternal Punishment. By the present writer.) Brief Exposition of Revelation 21:1-27

Revelation 21:1-8 give us further light as to the eternal state. John sees a new heaven and a new earth, for the first heaven and the first earth have passed away, as we have seen. There shall be no more sea. We believe the sea is to be understood here in its symbolic meaning. There shall be no more uprising of the will of man, no more revolutionary upheavals, such as had characterized the old world in its last and saddest days. The only stable, happy form of rule is set up, that is Theocracy: the rule of God. Here it is all new creation, and the thought is more God dwelling than God ruling. A father rules in his home, but sad is the home where the predominant thought is that of the father ruling rather than that of dwelling. Here there is no sin needing to be controlled. Then shall be fulfilled what we have often sung with delight:

"All taint of sin shall be removed, All evil done away; And we shall dwell with God's Beloved Through God's eternal day."

First and foremost we get the Church's place in this wonderful scene. The Church for whom Christ died, His body and His Bride, the subject of eternal counsel; the Church with every trace of her sad, sad history removed forever, the triumph of the patient care of Christ, who, sanctifying and cleansing her by the washing of water by the word, had a thousand years before presented her to

Himself an assembly of glory without spot or wrinkle or any such thing—the Church, we repeat, here seen by John descending from heaven as a bride adorned for her husband.

What a moment for the heart of Christ! What a moment for the heart of His own. Do not our souls thrill with blissful expectancy as we contemplate such a scene?

Note that John saw the holy city, New Jerusalem, as a Bride. The holy city is the character of the Church in the Millennium as the vessel of administration in the hands of God, but here administration is not the thought, but the deep eternal affection of gratified love. Is there any day in the history of a man equal to the day when he possesses himself of his bride? And this marriage relationship is not a convenient but a designed illustration of Christ and the Church. The Apostle Paul concludes his exhortation as to the married estate with the significant words: “This is a great mystery: but I speak concerning Christ and the Church” (Ephesians 5:32). A great voice is heard out of heaven, saying: “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” It is interesting that when the Church stands in relation to the Millennium the word temple is used, whereas in the eternal state the word tabernacle is used. The temple speaks of God dwelling in the midst of an earthly people in the land.

“The Lord, whom ye seek, shall suddenly come to His temple” (Malachi 3:1). But the tabernacle is the “shadow of heavenly things” (Hebrews 8:5), and therefore of eternal things. The only distinction in the eternal state is between the tabernacle (the Church) and men. No distinction is maintained, but that which had its origin in a past eternity. Dispensational and governmental distinctions obtaining in this earth will cease with this earth. Distinctions formed in eternity will be found in eternity; those formed in time will cease with time. In Christ, in new creation there is “Neither Jew nor Greek….bond nor free….male nor female” (Galatians 3:28). The distinction between nations—between Jew and Gentile—began in time, and ends with time.

God wipes away all tears; there is no more death, sorrow, cry of pain, nor distress in that scene where “Sin, nor want, nor woe, nor death can come.”

It is striking that the description here given in verse 4 contents itself with stating what will not be present. Eliminate sin, and you eliminate Death and its accompaniments—sorrow and pain. Tears are the effect of physical or mental distress. There will be neither in that blissful scene.

We are not told what the positive delights of that place are, save the highest of all—God in fullest harmony with His creatures, and the creature in fullest harmony with God, and that on new creation lines, all based in righteousness on the ground of the redemptive work of Christ.

Added to this there will be the eternal display of God’s counsels in the Church throughout that eternity. This is witnessed in the words, “Behold, the tabernacle of God is with men.” God, the tabernacle of God, men, fill up the scene. The One who sits on the throne declares that He makes all things new, a very distinct word, not meaning “new” in contradistinction to “old,” but “new” as never having been in existence before, either in kind or in itself, and never getting old, for nothing and nobody can ever get old in new creation. The One upon the throne is Christ, for He declares Himself: “I am Alpha and Omega, the Beginning and the End.” There is nothing before Him nor after Him. All is held in relation to Him from eternity to eternity.

How sweet it is to see the heart of God coming out, at such a point in the narrative: “I will give unto Him that is athirst of the fountain of the water of life freely,” and to notice the gracious encouragement to the overcomer.

Then in one solemn verse we get the eternal state of the wicked: “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death “ (Revelation 21:8).

“Shall have their part,” precludes the thought of annihilation; nor is there any hint that after the lapse of time, however long, souls will pass into bliss. There is no trace of either annihilationism or universalism in this passage. Surely if God intended to annihilate the sinner, or on the other hand to purify by the fire of purgatory in order to universally bless all, He would have clearly told us in His Word. It is significant that this Revelation 21:8 stands just where it does, in that section of the Book which alone deals with the eternal state, whether for bliss as in Revelation 21:1-4, or for judgment as in Revelation 21:8. The Church in the Millennium

Revelation 21:9-27; Revelation 22:1-5 bring us back to one of the angels with the seven vials full of the seven last plagues. In other words, we are brought back from the eternal state to the time when judgments are being poured upon this earth just prior to the Millennium.

Hitherto we have not had indicated the part the Church will play in the Millennium. In general terms we read in the previous chapter of those who take part in the first resurrection being priests of God and of Christ and reigning with Him a thousand years. But here we have the distinctive position of the Church in relation to the Millennial earth outlined for us.

First note carefully the similarity of the wording of the invitation to behold the judgment of the false bride and the display of the true Bride. The false bride attempted display; the true waits for it in relation to, and as given by, the Bridegroom. That is, exit the false bride, enter the true Bride. The fact that one of the seven angels connected with the seven last plagues draws attention to the judgment of the one, and the place of blessing of the other, proves that the latter has to do with the Church in the Millennium, for it is then she shall be displayed.

Note another point very carefully: “I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband” (Revelation 21:2). “I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God” (Revelation 21:9-10).

Doubtless the Church is here presented under the symbol of a Woman, a Wife, a Bride, a City, just as in Paul’s epistles she is spoken of as a Bride, a Body, a Temple, the Assembly of God. In the first passage, keeping up the symbols for the sake of clearness, John tells us he saw a city. What should we expect him to describe? Surely a city But no, he tells of the city as a BRIDE, adorned for her husband. Evidently then it is the Bride aspect of the Church that is presented in the former Scripture. In the second passage John is invited to see the Bride, the Lamb’s Wife. What should we expect him to describe? Surely the Bride But no, he is shown that Great CITY, the Holy Jerusalem. Evidently then it is the city aspect of the Church that is presented in the latter Scripture. The Bride aspect is the eternal aspect of the Church—the Church as the joy and delight of the

heart of Christ, presented to us under that symbol, as describing the highest joy and delight possible. The closest tie in nature is that of husband and wife —“they two shall be one flesh” (Ephesians 5:31). The closest tie in new creation is that of the Bridegroom and the Bride. The City aspect is the Millennial aspect of the Church, and speaks of rule, government, organization. The details will bear out this distinction. In the eternal state all distinction between Jew and Gentile, and nation and nation, is gone. There will be no Emperors or Kings then—God is supreme. In the Millennium such distinctions are owned. In the eternal state God speaks of “His people” (Revelation 21:3). In the Millennium God speaks of “the nations of them which are saved,” and “the Kings of the earth” (Revelation 21:24), and “of the twelve tribes of the children of Israel” (Revelation 21:12). But for a true understanding of this passage it must be clear that we are contemplating the glorified Church as the Bride of Christ in her relation to an earthly people in the Millennium. For instance, Revelation 22:3 says, “There shall be no more curse.” This is indeed gloriously true of the Church, once and for all beyond the reach of sin and failure, but it is not true of the Millennial earth, where a sinner that is an hundred years old shall die, and when at its end there will be seen as great a rebellion against God as ever known in the history of the world.

Let us now look at the details of the City.

First, John is carried away in spirit to a great and high mountain, there to behold this ravishing vision. When invited to look upon the doom of the false bride, Babylon, he is carried in spirit into the wilderness. The wilderness speaks of how God looks at that which is the product of man, even religiously, as led by Satan. Nothing His eye can rest upon with approval or delight. Everything about it is offensive to Him. But to understand the heavenly city it is necessary to be lifted up in the power of God’s Spirit to see with God’s eyes what He sees. Balaam was taken to “the top of the rocks” (Numbers 23:9) to behold the vision of the Almighty. In the same way Ezekiel was set “upon a very high mountain” (Ezekiel 40:2) when he had a vision of an earthly city that should be according to God. The Holy City is not heaven, for it descends OUT OF HEAVEN from God. It is a description of God’s people in this dispensation as the Church in relation to an earthly system of blessing in the Millennium. Her origin is heavenly—“out of heaven”—and divine—“from God.”

She has the glory of God, and her light is as a stone most precious, even like a jasper stone, clear as crystal, the jasper stone symbolizing the glory of God. With what relief we turn from the contemplation of the Church as a professing body under the discriminating searching gaze of the Son of God to this scene. Thyatira, with its depths of corruption and wickedness; Sardis with its lifelessness and formality; Philadelphia, the brightest spot, but yet characterized by little strength; Laodicea, with her nauseous lukewarmness, her assumption, her ignorance of her true state, present us with a picture sad beyond words, yet having in it its bright spots. But here all that is past. Only the fruit of God’s work—the product of Christ’s death, the outcome of His high priestly grace and intercession, the result of the Holy Spirit’s gracious and patient dealings—is seen, and the result is incomparable in splendor and glory. It bespeaks the triumph of God. Could anything finer be said than that it has the glory of God?

It has a wall great and high, speaking of security from danger, and separation from evil. It is only as we are kept in the power of the Spirit that the saints are secure from outside danger, and kept in godly separation from evil. Then it will be so absolutely and forever. What a prospect!

It has also twelve gates, and, as the City is foursquare, on every side from which the City is approached there is uniformity of appearance and abundant entrance. If the wall were without gates it were a sorry thing. There is not only the exclusion of all that is evil, but also the inclusion of all that is of God, a happy, perfect balance. The height of the wall is 144 cubits, that is, 12 x 12. The number of gates is twelve. These numbers speak of full and perfect administration.

Alas! some Christians are all walls, all exclusive, all for shutting out, no bowels of compassion, no yearning of heart characterizing them. Others are all gates, all inclusive, and in their largeheartedness and zeal forget the holiness of that which bears Christ's name. But in the Holy City everything will be perfect. In these gates are the names written of the twelve tribes of the children of Israel, and at the gates are twelve angels or messengers. A gate in Scripture usage is the scene of judgment, the place where those who had a grievance came and stated their case. It answers to the thought of our High Court of Justice. The above, then, teaches that the Church will judge Israel, and Israel will rejoice in it, for the Church will be the agent of her Lord, and will deal wisely and righteously, and Israel will recognize this. The City has twelve foundations, and in them the names of the twelve apostles of the Lamb.

It may be asked, where does the Apostle Paul come in? The answer can be given in a two fold way. First, twelve is a number symbolic of administration. There were actually thirteen tribes in Israel, but the people are always addressed as twelve tribes. James addresses himself "to the twelve tribes which are scattered abroad" (James 1:1).

Second, the writer has often in his mind likened the Apostle Paul's position among and in relation to the twelve apostles to Levi's position among and in relation to the twelve tribes. Just as the tribe of Levi stood by itself, having territory throughout the tribes, so Paul stood by himself, and his teaching formed, doubtless, all the apostles. The foundations speak of stability, twelve emphasizing again the administrative character of the City. The names of the twelve apostles of the Lamb remind us that saints are " built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone " (Ephesians 2:20). And this, by the way, shows conclusively that it is not the earthly bride, Israel, that is symbolized by the Heavenly city, as some think, but the Heavenly Bride, the Church, which is so set forth. The vision given to Ezekiel (Ezekiel 40:1-49, Ezekiel 41:1-26, Ezekiel 42:1-20, Ezekiel 43:1-27, Ezekiel 44:1-31, Ezekiel 45:1-25, Ezekiel 46:1-24, Ezekiel 47:1-23) of the earthly city, symbolical of the earthly bride, though a real city, differs from John's vision in such a way as to show that the two are distinct, though in relation to each other.

Ezekiel speaks of a reed to measure therewith; John writes of a golden reed—the reed symbolizing human measurement; the golden reed symbolizing that what is measured, while limited, is yet complete in divine righteousness.

Ezekiel speaks of the earthly city being four thousand five hundred cubits square. Four hundred cubits make one furlong. But the Holy City is 12,000 furlongs cube, for we read the length and the breadth and the height of it are equal. In the one case the measure is comprehensible, as being within the compass of an earthly city; in the other it is incomprehensible, save as symbolic. It seems to indicate that the Church is the greatest thing of all God's handiwork, and yet, vast as it is, it has limits and can be measured. No doubt the intense form of the administrative number 12, that is 12,000, speaks of the greatest heights of administration the world has ever seen, and this is

held by the Church during the Millennium under Christ. The building of the wall is of jasper, the thought connecting itself with the glory of God, as brought out in verse 11; whilst the City is of pure gold, like unto clear glass, the whole symbolizing a scene of fixed righteousness. The foundations of the wall are garnished with all manner of precious stones. Again the number twelve comes in with its usual significance. Indeed, the number twelve and its multiples are stamped again and again most significantly upon the Holy City. The names of the twelve apostles are found in the foundations. Just as one gem has one color and another flashes another color, so one apostle is distinguished by one line of ministry, and another apostle by another line. God does not repeat Himself, and He gives to each as He wills. The twelve gates are twelve pearls. The Church is the pearl of great price, and in each gate being of one pearl we see how God would present to Israel and the nations the thought of the preciousness of the Church to Christ, even though the Church be viewed in administration, as the number twelve again indicates. The street of the city is of pure gold, as it were transparent glass. It is a scene where divine righteousness is seen to the infinite glory of God. The city has only one street—there will be no systems, sects, divisions, and subdivisions there. The prayer of our Lord, “That they all may be one” (John 17:21), will yet be gloriously answered. The joyful contemplation of this would go far to produce a yearning of heart now by God’s Spirit for the unity of God’s people, and that nothing in our spirit and ways should help on the confusion and weakness of the present. Thank God, He will triumph over all the sectarian spirit to natural to the human heart, and give us all to enter practically, and forever, into His thoughts for His Church.

There is no temple seen therein. The earthly Bride will have her earthly city, Jerusalem, and her earthly temple. But in the heavenly city the Lord God Almighty and the Lamb are the temple thereof. The vail of the temple was rent in twain at the cross. No vail is on the hearts of God’s people, nor on the face of Christ. In the Holy City, all God’s glory is free to shine in unhindered splendor; there is no intermediate condition of things, no medium for its shining. It shines direct upon the hearts of the saints. It speaks of all God’s nature being glorified, and everything in that Holy City being in accord with God. The love of God is at last complacent in that wondrous scene.

Thus the glowing narrative goes on to amplify this thought by telling us that there is in that city no need of created lights—sun or moon—the glory of God lightens that scene, and the Lamb is the light thereof. God’s glory shines in Christ. The saved nations walk in the light of it, and kings bring their honor and glory unto it. What a day that will be when heavenly light shall really govern the affairs of this world. But it cannot be over-emphasized that it is not the light of the Church, but light through the Church. Then without limitation of any sort the Church will receive the light of God and the Lamb, and be the medium for its shining to the world. It is not the Church shining in her own light, for she has none in herself, but the Church shining forth the light of Christ.

Every bit of pretension as to the Church shining, the Church teaching, that the Church is the source of blessing to the world, is utterly false. But can anything be more blessed than that the Church, the pearl of great price, inexpressibly dear to Christ, should receive fully the light of the glory of God so as to make her the blessed medium for the illuminating of the nations? The gates of the city are never shut—there is no night there. Nothing that defiles that scene can ever enter. What a blissful picture of the triumph of God’s thoughts for His Church.

Brief Exposition of Revelation 22:1-21

Still the description of the Holy City is unfolded to us. A pure river of water of life, clear as crystal, proceeds from the throne of God and the Lamb. The tree of life grows on its banks, bearing twelve manner of fruits, yielding her fruit every month, and the leaves of the tree being for the healing of the nations.

Ezekiel 47:1-23 speaks of the water flowing from under the threshold of the temple eastward, parting into two streams, carrying on its bank all manner of trees for food, their fruit being for meat, and their leaves for medicine. How like it is to God that there should be a heavenly stream and an earthly stream of Millennial blessing. But in the case of Revelation 22:1-21 it is the water of life, and the tree of life, both speaking of Christ Himself. We are told what the leaves are for, even for the healing of the nations, but we are not told what the fruit is for in so many words, but surely the inference is plain that the fruit, the highest expression of life in a tree, is for the heavenly saints.

There shall be no more curse. This proves again that this must be the heavenly Bride, for Israel, the earthly Bride, will come into her last great woe when the will of man at the close of the Millennium under the devil's leadership shall raise its head in its last impious uprising. But in the heavenly city there shall be no more curse. So the blissful description runs on, not now a question of the nations, but of the heavenly city itself. They need no candle nor light of the sun, neither artificial nor created light: neither light by night as the candle, for there shall be no night there; nor light by day as of the glorious sun, for there will be then a light beyond that of the glory of the greatest created luminary, even the light of the Lord God which He bestows upon them.

We are finally told that they shall reign forever and ever.

Thus closes the symbolic description of the Church in administration in the Millennium. It fills our heart with a heavenly transport as we read it. Its glowing description sounds as a joyful paean, a song of holy triumph. The rest of the chapter takes us back into the time and condition of the Philadelphian assembly. Revelation 22:6 reminds us of Revelation 1:1.

"Behold, I come quickly," is the hope of the Church, whilst "the things which are" (Revelation 2:1-29, Revelation 3:1-22) run their course. John falls in worship at the feet of the angel who showed him these wonderful things, but the angel bids him worship God. He is told not to seal the sayings of the prophecy he received, because the time for its fulfillment is near. A thousand years is with God as a day, and a day as a thousand years. But in view of things coming to a head, how solemn is the statement, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." How solemn when the time has arrived when men shall be fixed in one condition or the other, whether for weal or woe. The Lord comes quickly, and His reward is with Him to give to every man according as his work shall be—in the case of the believer this will be carried out at the judgment seat of Christ; with the unbeliever by the judgments falling on the earth; with the Jewish brethren of Matthew 25:1-46, and those nations who have responded to the preaching of the Gospel of the Kingdom, at the sessional judgment of the sheep and the goats, the goats representing those who refuse the message; and for the wicked dead at the great white throne.

Again the Person of Christ is presented to us in an arresting way: "I am Alpha and Omega, the Beginning and the End, the First and the Last."

Finally and solemnly the two classes are placed before us—those who have washed their robes in order to have right to the Tree of Life, and those who are “without” because of their moral character, unfit for the inside place.

“Blessed are they that do His commandments” is generally admitted to be a wrong translation of Revelation 22:14. “Blessed are they that wash their robes” (JND), is admitted to be the correct way of translating the verse, bringing before us the thought that only the precious blood of Christ suffices for cleansing, giving us right to the Tree of Life, and ability to enter the gates into the city.

Again the Lord presents Himself. It is not John testifying of Him, but He testifies of Himself, using John as His inspired pen.

These things are testified in the churches; we are clearly back to Revelation 2:1-29, Revelation 3:1-22, as we said. Christ is the Root and Offspring of David. As David’s Root, David sprang from Him; as David’s Offspring Christ sprang (as pertaining to the flesh) from David. The Church is not indifferent to Christ’s Messianic claims, nor to the glory of His Person. No one could be David’s Root but Deity; none could be David’s Offspring but a Man. How the glory of His person is here presented.

Moreover, He is the Bright Morning Star. The Old Testament closes with the Sun of Righteousness arising with healing in His wings, that is, Christ in Millennial glory of His Person is here presented. The New Testament ends with Christ, the Bright Morning Star, that is the Hope of the Church. Just as the bright morning star is seen before the sun arises, so the Church will see her Lord before Israel will see her Messiah. This title—the Bright Morning Star—refers to His coming for His saints, before He comes with His saints as the Sun of Righteousness with healing in His wings to reign in righteousness over this earth. No wonder that with such a presentation of Christ the Spirit and the Church say, Come. And the heart of God goes out in a last yearning appeal in inviting any, who hear, to say, Come, and any who are athirst to drink of the water of life freely. How good it is for us to keep alive in our hearts to the very end a desire for the blessing of others. A solemn warning is given as to adding to or subtracting from the sayings of the Book, evidently emphasizing the deep importance of these communications.

Finally the Lord testifies to His own, as if lothe to leave the subject, “Surely I come quickly, Amen.” How sweetly solemn is the addition of that “Amen.” There is no mistake about it. The response from the heart of the Church comes at once, “Even so, come, Lord Jesus.”

Meanwhile, be the time short or long, circumstances easy or difficult—and surely they will be difficult—“The grace of our Lord Jesus Christ be with you all. Amen” is sufficient for each fainting heart.

Surely the coming of the Lord draws very nigh. An earnest spirit of expectation is upon the hearts of His people.

Events in the world, happening with bewildering rapidity, proclaim the fact that the events narrated in this Book from Revelation 4 are soon to begin.

How happy it is that before that time arrives Christ will come for His Church. “A little while, and He that shall come will come, and will not tarry” (Hebrews 10:37). How sweet and happy is our prospect.

“EVEN SO, COME, LORD JESUS.”

Brief Synopsis of the Book of the Revelation As far as possible a perpendicular line marks the chronology of the Book—the line being broken to show where parenthetic matter is introduced.

Whenever practicable the line is given in regard to happenings ON THE EARTH.

Revelation 1:1-20.

Revelation 1:1-3 : Introduction.

Revelation 1:4-8 : Salutations to the Seven Churches which are in Asia.

Revelation 1:9-11 : The Apostle John tells how he was commissioned to write, and to whom.

Revelation 1:12-18 : John describes what he saw—the first of the three great sections of the Book.

Revelation 1:19 : Threefold Divine Division Of The Book.

Revelation 1:20 : Explanation of the seven stars and seven candlesticks.

Revelation 2:1-29, Revelation 3:1-22.

These constitute the second division of the Book—“The things which are.”

Revelation 2:1-29.

Revelation 2:1-7 : Address to the angel of the church of Ephesus.

Revelation 2:8-11 : Address to the angel of the church in Smyrna.

Revelation 2:12-17 : Address to the angel of the church in Pergamos.

Revelation 2:18-29 : Address to the angel of the church in Thyatira.

Revelation 3:1-22.

Revelation 3:1-6 : Address to the angel of the church in Sardis.

Revelation 3:7-13 : Address to the angel of the church in Philadelphia.

Revelation 3:14-22 : Address to the angel of the church of the Laodiceans.

Close of “The Things which are.”

Coming of the Lord for His own, and the spueing out of His mouth the false profession.

Revelation 4:1-11.

Beginning of the third great division of the Book—“Things which must be hereafter,” that is, after the Church is raptured to heaven.

Revelation 4:1 : John called up to heaven—type of Church’s translation.

Revelation 4:2-8 : John sees (1) the throne; (2) its glorious Occupant; (3) the four and twenty elders; (4) the seven lamps, symbolical of the Holy Spirit; (5) the sea of glass, symbolical of fixed

purity; (6) the four living creatures, symbolical of God's attributes.

Revelation 4:9-11 : Ascription of praise by the four living creatures, and worship of the four and twenty elders.

Revelation 5:1-14

Revelation 5:1-7 : The Book of Seven Seals—God's providential judgments upon the earth—seen in the right hand of Him who sits on the throne, and opened by the Lamb as it had been slain.

Revelation 5:9-14 : Ascription of praise by angels, the four living creatures, and the elders. Response made by every creature in heaven, on the earth, under the earth, and such as are in the sea. The four living creatures say "Amen," and the four and twenty elders worship.

Revelation 6:1-17 Revelation 6:1-2 : 1st Seal opened.

Revelation 6:3-4 : 2nd Seal opened.

Revelation 6:5-6 : 3rd Seal opened.

Revelation 6:7-8 : 4th Seal opened.

Revelation 6:9-11 : 5th Seal opened.

Revelation 6:12-17 : 6th Seal opened.

Revelation 7:1-17

Parenthetic.

Revelation 7:1-8 : 144,000 of Israel sealed for preservation—probably a symbolical number.

Revelation 7:9-17 : The great Gentile multitude, who have been preserved through the tribulation that will sweep over the earth, leading up to the time when Christ shall establish His Millennial Kingdom.

Revelation 8:1-13.

Revelation 8:1 : 7th Seal opened (releasing and ushering in the Seven Trumpet judgments).

Revelation 8:2 : The Seven Angels seen with Seven Trumpets.

Revelation 8:3-4 : Imprecatory prayers of the earthly saints about to be answered.

Revelation 8:5 : Symbolical action of the Angel casting the censer filled with fire from the altar to the earth, and its result.

Revelation 8:6 : Seven angels prepare to sound.

Revelation 8:7 : 1st Trumpet sounds.

Revelation 8:8-9 : 2nd Trumpet sounds.

Revelation 8:10-11 : 3rd Trumpet sounds.

Revelation 8:12 : 4th Trumpet sounds.

Revelation 8:13 : Angel cries “Woe, woe, woe,” because of the three closing trumpets about to sound.

Revelation 9:1-21.

Revelation 9:1-12 : 5th Trumpet sounds. (First Woe.) Revelation 9:13-21 : 6th Trumpet sounds. (Second Woe.) Revelation 10:1-11.

Revelation 10:1-6 : Mighty angel with little book in his hand. Seven thunders utter their voices.

John bidden to seal up those things uttered by the seven thunders.

Revelation 10:7 : Angel declares there shall be no more delay, and that the mystery of God should be finished in the days of the voice of the seventh trumpet.

Revelation 10:8-11 : The little book taken and eaten by John.

Revelation 11:1-19.

Revelation 11:1-2 : Temple, altar, and worshippers measured. Holy City to be trodden down for years, that is, during “the great tribulation.”

Revelation 11:3-12 : Two witnesses, symbolical of a representative remnant standing for God, and martyred during the great tribulation, that is, during the second half of Daniel’s 10th week.

Revelation 11:15-17 : 7th Trumpet sounds. (Third Woe.) The end of all things in judgment has arrived.

“The Kingdom of our Lord and of His Christ is come, and He shall reign to the ages of ages” (JND) The four and twenty elders worship and give thanks. The nations are angry. The time of the dead to be judged is come: this is the great white throne judgment. The time of rewards for prophets and saints is come. The time for the destroyers to be destroyed is come. This verse is a rapid summing up of things to the end without respect to strict chronological order. They are rather stated in moral order. The import of Revelation 11:18 should be particularly grasped. The temple of God opened.

Ark of Testament seen, that is Christ about to intervene personally.

Conclusion of third woe in lightnings, voices, thunderings, earthquake, great hail.

Finish of Judgments.

Revelation 12:1-17.

Parenthetic.

Revelation 12:1-17 : A history of the Jewish nation from the birth of Christ up to the great tribulation.

Revelation 13:1-18.

Parenthetic.

Revelation 13:1-10 : A history of the Gentile power in connection with the Roman Empire. Rise of the first beast, the political and military head of the Fourth Empire.

Revelation 13:11-18 : Rise of the second beast, the false prophet (antichrist).

Revelation 14:1-20.

Parenthetic.

Revelation 14:1-5 : The Jewish Remnant (144,000, probably a symbolical number) martyred during the tribulation.

Revelation 14:6-7 : An angel proclaims the everlasting Gospel.

Revelation 14:8 : An angel proclaims the fall of Babylon.

Revelation 14:9-11 : A third angel announces the doom of the followers of the beast.

Revelation 14:11-13 : The happiness of the faithful and the blessedness of those who should die in the Lord henceforth announced.

Revelation 14:1-16 : The Harvest Of The Earth. Matthew 13:1-58 gives result.

Revelation 14:17-20 : The Vintage Of The Earth. Finishes up with Armageddon and Zechariah 14:1-21.

Revelation 15:1-8.

Revelation 15:1 : Seven angels with seven last plagues introduced. These are more or less contemporaneous with the seven trumpets, the seventh in each case occurring simultaneously, bringing God’s judgment to an end prior to introducing the Millennium, according to Zechariah 14:1-58.

Revelation 15:2-4 : The Song of Moses and the Song of the Lamb.

Revelation 15:2-7 : The angels prepare to pour out the seven last plagues. One of the living creatures hands to each of the angels a golden vial full of the wrath of God.

Revelation 15:8 : The temple filled with glory. None able to enter till the plagues of the seven angels should be fulfilled. For the sake of clearness we reproduce the chronological line, setting forth the order of the seven, trumpets, and set alongside what we believe to be approximately the order of the seven vials in relation to the seven trumpets.

Revelation 16:1-21.

Seven Trumpets

Seven Vials Revelation 8:7 1st Trumpet Revelation 8:8-13 2nd Trumpet Revelation 16:21 1st Vial Revelation 8:10-13 rd Trumpet Revelation 16:3 2nd Vial Revelation 8:12 4th Trumpet Revelation 16:4-21 3rd Vial Revelation 16:8-21 4th Vial Revelation 9:1-21 5th Trumpet (1st Woe) Revelation 16:10-11 5th Vial Revelation 9:13-21 6th Trumpet (2nd Woe) Revelation 16:12-21 6th Vial Revelation 9:3-14; Revelation 9:15-21 7th Trumpet (3rd Woe) Revelation 16:17-21 7th Vial Including rapid summary up to the end of all things in Revelation 16:18.

Finish of Judgments*

(*Seeing, as we have, that the seventh trumpet and seventh vial coincide in time, the expression—finish of judgments—is applicable to both events.) Revelation 17:1-18.

Parenthetic. Babylon, that great ecclesiastical system of corruption, the Roman Catholic Church, described.

Revelation 18:1-24. This gives us the details of the fall of Babylon as announced in previous chapter.

Revelation 19:1-21.

Revelation 19:1-6 : Great rejoicing over the fall and destruction of the false Bride—Babylon—making room for the introduction of the true Bride.

Revelation 19:7-8 : Announcement of the true Bride. This is the first mention of THE Church as such in the Book. Revelation 2:1-29, Revelation 3:1-22, speak of churches—local assemblies typical of the professing Church in a sevenfold way. Here it is THE Church.

Revelation 19:11-21 : Detailed account of the great battle of Armageddon, occurring as the finish of the seventh trumpet and seventh vial.

Revelation 20:1-15.

Revelation 20:1-3 : Satan bound in abyss for 1000 years.

Revelation 20:4 : Millennial reign of Christ during same period.

Revelation 20:5-6 : Two resurrections contrasted.

Revelation 20:7 : Satan released from abyss at the close of the Millennium.

Revelation 20:8 : Satan gathers the nations in last final rising against God.

Revelation 20:9 : Last siege of Jerusalem.

God’s intervention complete and final.

God’s enemies destroyed. The devil cast into the lake of fire. The resurrection of the wicked dead.

Revelation 20:11 : The heavens and the earth flee away from the face of Him who sits upon the throne. The Eternal State.

(Time no longer.) Revelation 20:12-15 : The great white throne judgment.

Revelation 21:1-27.

Revelation 21:1-7 : Description of a new heaven and a new earth, and the bliss of those who shall dwell there.

Revelation 21:8 : Description of the everlasting doom of the wicked dead.

Revelation 21:9-27, Revelation 22:1-5 — Parenthetic.

Gives us detailed description of the Church in her relation to the earth during the Millennium.

Revelation 22:1-21.

Revelation 22:6 : John tells us that these sayings are faithful and true, that is, all that has been unfolded in the Book.

Revelation 22:7-21 : These verses carry us back to the time of “the things which are.” The Lord thrice announces His coming, testifying, “SURELY I COME QUICKLY.”

Brief Exposition of Daniel

Daniel is the great prophetical book of the Old Testament as Revelation is of the new Testament. The one is complementary to the other, especially in their delineations of the Roman Empire.

Daniel was a singularly beautiful character. A captive at the court of Babylon, of royal or noble birth (Daniel 1:3), he began to stand for God in his youthful days, and witnessed for the truth till the reign of King Cyrus, a period covering about seventy years.

He knew what it was to live in the fierce light that falls upon those in highest positions, as well as to be in the shade of obscurity for years. Yet whenever called upon he answered for God. To him were given wonderful visions full of the deepest importance and enlightenment as to the last days. Without Daniel, Revelation would be to a large extent a sealed book. The prophet was contemporary with Jeremiah and Ezekiel.

Divisions of the Book:

1. Daniel 1:1-21 — Introductory.

2. Daniel 2:1-49, Daniel 3:1-30, Daniel 4:1-37 — Nebuchadnezzar’s dreams and their interpretations.

3. Daniel 5:1-31, Daniel 6:1-28 — Daniel’s history under Belshazzar and Darius.

4. Daniel 7:1-28, Daniel 8:1-27, Daniel 9:1-27, Daniel 10:1-21, Daniel 11:1-45, Daniel 12:1-13 — Daniel’s visions and their interpretations.

These divisions are well marked, and easily apprehended. Dr. C. I. Scofield writes: “From Daniel 2:1-49, Daniel 3:1-30, Daniel 4:1-37, Daniel 5:1-31, Daniel 6:1-28, Daniel 7:1-28 the Book of Daniel is written in Aramaic, the ancient language of Syria, and substantially identical with Chaldaic, the language of ancient Babylonia. Upon this fact, together with the occurrence of fifteen Persian and three Greek words, has been based an argument against the historicity of Daniel, and in favor of a date after the conquest of Palestine by Alexander (B.C. 332). It has, however, seemed, with some modern exceptions, to the Hebrew and Christian scholarship of the ages an unanswerable proof rather of the Danielle authorship of the book, that living from boyhood in a land the language of which was Chaldaic, a great part of his writing should be in that tongue. It has been often pointed out that the Chaldaic of Daniel is of high antiquity, as is shown by comparison with that of the Targums. The few words of Persian and Greek in like manner confirm the writer’s residence at a court constantly visited by emissaries from those peoples. It is noteworthy that the Aramaic section is precisely that part of Daniel which most concerned the peoples amongst whom he lived, and to whom a prophecy written in Hebrew would have been unintelligible. The language returns to Hebrew in the predictive portions which have to do with the future of Israel.” The

prophetical part of this Book coming particularly within the scope of our present inquiry, we will content ourselves with very slender reference to the historical parts.

Brief Exposition of Daniel 1:1-21

Daniel 1 gives us an incident that brings out the guiding principle of Daniel's character, even purpose of heart in standing for God in every detail of life.

Brief Exposition of Daniel 2:1-49

Daniel 2:1-49 gives us the keynote of Daniel's prophecy, that is, "The Times of the Gentiles." It is the Lord Himself, in Luke 21:24, who uses this significant expression. These times began with the transference of God's center of government from the Jew to the Gentile. The cause of this was the idolatry of the Jews, leading first to the break up of the twelve tribes into the kingdoms of Judah and Israel, and subsequently to Israel being deported to Assyria, and Judah to Babylonia. We shall see in Nebuchadnezzar's dream of the great image a visualized portraiture of "The Times of the Gentiles" (Luke 21:24).

Nebuchadnezzar, the King of Babylon, had a dream, the remembrance of which passed from him. With the despotism that marked these eastern potentates, he called upon the Chaldean astrologers to relate to him the forgotten dream, clearly an impossible thing to ask. The Chaldeans were unable to comply with the King's request, telling him that only supernatural power could suffice for that purpose. Thereupon the King was furious, and commanded that the wise men of Babylon should be slain, including among their number Daniel and his friends.

Daniel goes in to the infuriated monarch, and asks him to give him time, and he will show him the interpretation.

Consider Daniel's faith in God. There is no hint of possible failure. He promised the interpretation. The first thing Daniel does is to call his three companions to prayer. He was dependent, and God honored his faith. During his sleep God revealed the vision to His servant. In coming before the King, Daniel ascribes all the glory of the revelation to God. The vision was briefly this: A great image, whose form was terrible. The head was of fine gold; the breast and arms were of silver; the belly and thighs were of brass; the legs of iron; the feet part of iron and part of clay. The King looked in his dream till a stone cut out without hands smote the image upon its feet, and broke them to pieces. The image was thus fallen, and in ifs fall the iron, the clay, the brass, the silver, and the gold were broken to pieces, so much so as to be likened to chaff on the summer threshing-floor, carried away by the wind. The stone that thus smote the image became a great mountain and filled the whole earth.

Daniel gives the interpretation—a most remarkable proof of the inspiration of Scripture. Whatever date is assigned by critics to the Book of Daniel, nothing can rob this interpretation of its wonderful and minute prophecy.

Prophecy on the page of Scripture, fulfilled as the centuries slowly unroll the page of history, is such a proof of inspiration that only the wickedness and blindness of the unregenerate heart can deny.

Daniel's interpretation of Nebuchadnezzar's dream is one of the most astounding and remarkable instances of this. The interpretation covers "the Times of the Gentiles"—delineates the rise and fall of four great world-empires, the coming and going of which are completely outside the region of the shrewdest guess. Nothing but God's omniscience in foretelling, and His omnipotence in controlling the affairs of the world, suffice to explain the interpretation of this wonderful dream. The interpretation was this:

Head of Gold symbolized the Babylonian Empire.

Breast and Arms of Silver symbolized the Medo-Persian Empire.

Belly and Thighs of Brass symbolized the Grecian Empire.

Legs of Iron, Feet part Iron and part Clay, symbolized the Roman Empire.

Note the deterioration in the materials used—gold, silver, brass, iron, and clay. There is no diminution of force, save in the clay, for iron is tougher as a metal than gold, but there is a diminution of glory indicated in this way.

Doubtless Nebuchadnezzar is pointed out by Daniel as the head of gold, because he received his position direct from God. "Thou, O king, art a king of kings: for the God of heaven has given thee a kingdom, power, and strength, and glory" (Daniel 2:37). With this gift of absolute power, as men say, God helped Nebuchadnezzar providentially to the securing of it. For proof of this read Jeremiah 27:1-8, a very remarkable passage. In the case of the second Kingdom, the fact that it was a dual kingdom—the Medo-Persian—affords evidence of deterioration. We need go no further than the Book of Daniel for proof of this. Witness the impotence of Darius when he wished to deliver Daniel from the doom his nobles had planned for him. The third Empire—the Grecian—on the death of Alexander the Great, was divided by his four generals, a still further deterioration. The Roman Empire, the fourth Empire, is much more dwelt upon in the prophecy, because in its revived form it goes on to the end. The iron speaks, we believe, of the immense military power of that empire, the clay of the democratic element, which has developed under our eyes in such a striking way, and which marked it in its early days, for the soldiers of Rome chose their Emperor, and it likewise existed as a Republic. The Roman Empire as it originally existed was broken up by the Huns and Goths in the fifth century, but Revelation 13:1-8 foretells its revival. It was broken up, doubtless, to give time for the calling out by God of a people from among the nations to form the Church. But once the Church is raptured to heaven, the Roman Empire will revive again—its deadly wound shall be healed. Already there are many and ominous signs of its revival.

Without going minutely into details, Nebuchadnezzar is inflated by this dream. God gave him a vision of this composite image, the head of gold being designated as himself. In his folly he would make a whole image of gold, and call men on pain of death to worship it. A tiny weak handful of Jewish captives—Shadrach, Meshach, and Abednego—resisted this idolatrous command and were cast into the fiery furnace, heated seven times by the order of the infuriated monarch. The stoutest men of the empire, who threw the faithful witnesses into the fire, were themselves slain by the fury of the flame, whilst only their victims' bonds were burnt, their clothes and hair being untouched. And as they walked in the midst of the furnace a fourth form appeared, even like that of the Son of God. The King, astonished, commanded the three Hebrew witnesses to come out of the fire, whilst he acknowledged the power of God in delivering His servants, and commanded that

none should speak amiss of their God under pain of death, and promoted the erstwhile martyrs to be rulers in the provinces of Babylon.

We believe Nebuchadnezzar's making of the golden image to be a picture of the last Roman Emperor, who will at the instigation of the false prophet allow an image to be made of himself for the purpose of being worshipped, whilst the three Hebrew children cast into the fiery furnace affords a picture of the Jewish remnant that will refuse to worship the image and will go through the "great tribulation" and have to endure intense suffering as the consequence. In Daniel 4:1-37 Nebuchadnezzar has a dream. He tells it to the soothsayers, who are unable to interpret it. Daniel is sent for. The King narrates his dream. In it he saw a tree, great and strong and high, reaching up to heaven. Its leaves were fair, its fruit much, and it bore meat for all. The beasts of the field found shadow under it, and the fowls of the air lodged in its branches, and all flesh was fed by it. A watcher and a holy one from heaven came down and called aloud that the tree and its branches should be hewn down, its leaves shaken off, and its fruit scattered, the beasts, rejoicing in its shadow, dispersed, and the fowls removed from its shelter. Nevertheless its stump was to be left in the earth, but bound with a band of iron and brass. At this point the "tree" symbol is dropped, and the figure is changed to a man. Evidently the tree is symbolical of the greatness and wide-spreading power of the man introduced into the dream. He is to be wet with the dew of heaven, and eat grass with the beasts of the field. His heart is to be changed to a beast's, and a period of seven times is to pass over him. This is said by the watcher and holy one to be the decree of the watchers and holy ones that the living may know that the Most High rules in the Kingdom of men, and gives it to whomsoever He will, and sets up over it the basest of men.

Daniel is now asked by the King for the interpretation of his dream. The prophet is amazed beyond measure, and is silent for one hour. Encouraged by the King he gives him the interpretation. He tells the monarch that the great tree symbolizes himself (Nebuchadnezzar) in all his greatness and widespread dominion. In its being cut down he was to behold his own doom. The idolatrous golden image was an affront to God that could not be passed over. The tree stump with its roots, bound with iron and brass, spoke of the kingdom being secured to him whilst driven from men and his dwelling being with the beasts of the field.

Daniel earnestly begs the King to break off his sins by righteousness, and his iniquities by showing mercy to the poor. Such a course of repentance might lengthen his tranquility, but Daniel holds out no hope of the judgment being altogether averted.

Twelve months roll by. The King walks in his palace. He is lifted up with pride, saying, "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?" (Daniel 4:30). Instead of acknowledging that God had put him into his position he ascribed all the glory to himself. At that moment the blow fell. His reason forsook him. Men drove the erstwhile mighty monarch into the fields. He ate grass like an ox, his body was wet with the dew of heaven, his hairs grew like eagle's feathers, and his nails like eagle's claws. At the end of the seven times his reason returned to him; and he praised God, saying: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase" (Daniel 4:37). In the doom of this idolatrous monarch, see a picture of the doom of the revived head of the Roman Empire. In giving up God men become like beasts. But whilst God graciously restores Nebuchadnezzar,

doom full and final will overtake the impious head of the revived Roman Empire and his lieutenant, the false prophet. The doom of the Babylonian Empire was finally carried out in the reign of Belshazzar. Daniel 5:1-31 is the only chapter in the book devoted to Belshazzar's history. It describes the great feast given to a thousand of his lords, how he impiously commanded the sacred vessels, which Nebuchadnezzar had taken out of the temple at Jerusalem, to be brought in, and used, as they praised the gods of gold, silver, brass, iron, wood, and stone. At that moment a mysterious man's hand appeared on the plaster wall of the King's palace, and wrote the startling words: " MENE, MENE, TEKEL, UPHARSIN" (Daniel 5:25).

Affrighted, the King called for the astrologers, offering great rewards—scarlet clothing, a chain of gold, and the third place in the kingdom—to any person interpreting the fateful handwriting. None of the astrologers could gain the rewards. That the King offered the third place in the kingdom as reward is a bit of circumstantial evidence so dear to the lawyer's heart, and so convincing in a court of justice. Belshazzar reigned with his father (Nabonidus). The associate monarch is not named in Daniel 5. It is believed he was away on military business at the time. Two places belonged to these two kings, hence the promised reward of a third place in the kingdom. When the astrologers failed to interpret the writing to the King, the queen-mother told him of Daniel, and that he had the wisdom of the gods. The prophet was brought from his obscurity, for evidently the King had not even heard of him, and was offered the glittering rewards. They were worth nothing, as the sequel showed.

Daniel reminded Belshazzar of the fate of his predecessor, Nebuchadnezzar, how his heart was lifted up with pride, how he lost his reason, how his heart was made like the beasts', and how he lived like the cattle in the field.

Then the solemn, withering indictment followed: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven" (Daniel 5:22-23).

God had noted the idolatrous feast which would even make sport of the holy vessels of the temple. So Daniel continued his terrible indictment. Each word must have fallen like a crushing blow on the heart of the intoxicated monarch.

MENE: God has numbered thy Kingdom, and finished it.

TEKEL: Thou art weighed in the balances, and art found wanting.

PERES: Thy Kingdom is divided, and given to the Medes and Persians.

Profane history tells us how Darius diverted the river Euphrates, and, as Daniel's last words sounded in the monarch's frightened ear, he was even then at the gate. His troops entered the city through the dry bed of the river. In the brief pregnant words of Scripture: "In that night was Belshazzar the king of the Chaldean slain. And Darius the Median took the kingdom, being about threescore and two years old" (Daniel 5:30-31).

Daniel 6:1-28 gives us the personal history of Daniel in the reign of Darius. It is noteworthy how God honored His faithful servant, and amid the change of kings and dynasties and the cataclysm of fate he was ever ready to serve the Lord. The chief incident in the chapter is the well-known one of Daniel and the lion's den. The position of Darius, as tied by his nobles, contrasts with the

complete autocracy of the Babylonian Empire, and fulfills the dream of Nebuchadnezzar when he saw the head to be of gold, the breast and arms of silver.

Doubtless these two incidents of the three Hebrew children in the fiery furnace, and Daniel in the lion's den, will be very encouraging to the faithful remnant in the midst of the great tribulation, even as they would seem to be typical of that time. The rest of the book, and the most important for us, is taken up with the description of Daniel's visions and the interpretations thereof as they occurred in the reigns of Belshazzar, Darius, and Cyrus.

Brief Exposition of Daniel 7:1-28

Daniel 7:1-28 gives us Daniel's vision of the four beasts coming up out of the great sea. "The great sea" is the name given to the Mediterranean, that sea entirely surrounded by countries composing the prophetical earth. Four beasts arising out of the sea answer to the four parts of the composite image of Nebuchadnezzar's dream. The difference between the monarch's vision and Daniel's is this: Nebuchadnezzar had unfolded to him the outward course of the great world-empires, whereas Daniel had their inward disposition revealed to him. We will just state them, and then give a few details.

1. Lion, symbolical of Babylonian Empire.

2. Bear, symbolical of Medo-Persian Empire.

3. Leopard, symbolical of Grecian Empire.

4. Fourth Beast, symbolical of Roman Empire.

Notice the deterioration in the beasts, not as to strength but as to character, just as there was in the metals of which the great image was formed.

Note, too, the four beasts are not said to come out of the sea all together, but they follow one after another in the vision of Daniel.

1. Lion.—A lion with eagle's wings, the wings eventually plucked, the beast lifted off the earth and made to stand upon the feet as a man, and a man's heart given to it,—such is the description of the first beast. The lion speaks of majesty and strength, the eagle's wings of rapidity of movement and conquest. In God's ways the time for enlargement of empire would cease, and in its place a peaceful phase would be entered upon, characterized by feeling and intelligence, such as standing on feet as a man, and a man's heart being given to it. This all answers to the Babylonian Empire.

We have seen how suddenly and tragically it terminated even in the presence of Daniel as he foretold so fearlessly its immediate doom.

2. Bear.—The bear raised itself on one side, it had three ribs in its mouth, and it was bidden to devour much flesh. Raised on one side more than the other refers to the dual monarchy—the Medo-Persian, and how one was the predominant power. The bear is a powerful creature, but lacks the speed and power of the lion. Evidently the empire grew by aggression, which failed to lead to assimilation.

3. Leopard.—Rapidity of conquest rather than the consolidation of its rule marked the Grecian Empire, thus symbolized. It had four wings of a fowl, bespeaking rapidity in flight as the leopard is rapid among beasts, but lacking the dignity and power of the eagle's flight, characterizing the first Empire.

It had four heads, evidently referring to the four generals who divided the Grecian Empire among them on the death of Alexander the Great.

4. Fourth Beast, Great and Terrible.—It was exceeding strong, had iron teeth, and it devoured and broke in pieces, it stamped upon the residue with its feet; that is to say, it subjugated the territories of previous empires, absorbing them into its own, not in their full extent, but in their most important parts, and it had ten horns. Here we have the description of the Roman Empire.

It is noticeable how part answers to part in Scripture. The fourth part of the great image, namely, the legs and feet of iron, the latter mingled with clay, and the fourth beast come in for the fullest and most detailed notice. This is quite understandable. One world-empire gives place to another only to lead up to the final phase, namely, the Roman Empire. In the interpretation of the vision of the great image one sentence suffices for the Babylonian Empire— "Thou art this head of gold" (Daniel 2:38), and one verse suffices for the Medo-Persian and Grecian Empires, whereas four verses are needed to describe the fourth Empire.

Similarly in Daniel 7:1-28 one verse is given to the Babylonian Empire, one to the Medo-Persian, one to the Grecian, whilst two verses are given to the Roman Empire. When Daniel would know the interpretation of the vision, the explanation of the four beasts is given in one verse (Daniel 7:17), but nine verses are necessary for the description of the fourth beast and its doom (Daniel 7:19-27). The similarity between the vision of the great image and that of the four beasts is striking. In the New Testament, seeing the three world-empires had passed away when John wrote the Revelation, and remembering that the New Testament Scriptures were written when the fourth Empire was in existence, we should expect that only the fourth Empire would be mentioned. In Revelation 13:1-18, when John describes the Roman Empire, like Daniel he sees it in the form of a beast coming up out of the sea. It had a body like a leopard (reminiscent of the Grecian Empire), feet like a bear's (reminiscent of the Medo-Persian Empire), mouth like a lion's (reminiscent of the Babylonian Empire). Like Daniel's beast it has ten horns. In Revelation 13:1-18 we have the New Testament presentation of Daniel's description of the Roman Empire.

Indeed, Daniel and Revelation are so complementary to each other in regard to the Roman Empire, and the tribulation of the Jews, that the true understanding of the one helps to the true understanding of the other.

One verse in Daniel 7:1-28 needs a note of explanation. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time" (Daniel 7:12). That means that those empires passed away as empires, but were not destroyed as peoples, but lived on in connection with the world-empire then in existence, whereas the Roman Empire will be literally, and forever, destroyed when Christ comes to reign over the earth. In the great image vision this is seen in the stone, cut out without hands, destroying the image; in the four beasts vision it is seen in the Ancient of Days, destroying the beast and giving his body to the burning flame. The description of the Ancient of Days is in measure like that of the Lord Jesus

walking in the midst of the seven golden candlesticks. The Son of Man is brought near to Him, and given an everlasting dominion. As Ancient of Days, judgment is committed to His hands; as Son of Man He receives His kingdom. It appears to us that these are both presentations of the same Person—the Lord Jesus Christ—looked at in different connections. In the long explanation of the fourth beast that is given we read of a little horn plucking up three of the ten horns by the roots. Revelation 13:1-18 puts the same fact before us in a different way. It speaks of seven heads and ten horns and ten crowns on the ten horns. That means that each of the seven heads had its crown, but one of the heads, putting Daniel and Revelation together, must have answered for three horns with their three crowns. This answers to the little horn of Daniel 7:8.

It is not without significance that the great red dragon, Satan, has seven heads and ten horns with seven crowns upon his heads, thus showing whence the Roman Empire will derive its power.

Daniel 7:1-28 is very explicit in its interpretation. The ten horns are ten kings. Another king shall arise after them, different from the rest, and he shall subdue three kings, that is, pluck up three horns by the roots. The character of this great potentate is given us. The head of the revived Roman Empire is to be blasphemous against God, he is to be the persecutor of God's earthly people, he will change the times and laws, and God's earthly people will be in his hand for a time and times and the dividing of time, that is, for three and a half years, during the time that is known as the "great tribulation" (Matthew 24:21)—"the time of Jacob's trouble" (Jeremiah 30:7). The Ancient of Days, even their Messiah, will deliver His earthly people, judgment will be set, and the Kingdom and dominion over the whole earth will be given to the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him, that is, during the Millennial reign of Christ.

Brief Exposition of Daniel 8:1-27 Two years after the vision in Daniel 7:1-28 Daniel was given another vision, filling in details not given formerly. The prophet sees in vision a ram having two horns, one higher than the other, and the higher coining up last. The interpretation is given in Daniel 8:20, "The ram which thou sawest having two horns are the Kings of Media and Persia." The monarchy was dual, and the Persian element coming in later than the Median, became the more prominent, thus illustrating the correctness of Daniel's vision in its details. The Medo-Persian Kingdom was greater in extent than the Babylonian, extending westward and northward and southward. But it was in its attempt to travel westward that it brought about its own destruction, and the fulfillment of Scripture. An he goat, in Daniel's vision, appeared, having a notable horn between his eyes, coming from the west on the face of the whole earth, and touching not the ground.

Daniel 8:21 tells us this rough goat symbolizes the King of Greece, and the notable horn, Alexander the Great. Coming from the west describes the first contest of Europe with Asia for world power.

Suddenly this wonderful conqueror came upon the scene, touching not the ground, the wonderful rapidity of his conquests being thus graphically described. The he goat came close to the ram, brake his two horns, cast him to the ground, and stamped upon him. In other words, Greece, led by Alexander the Great, smashed up the world-empire of the Medes and Persians, that is, the breast and arms of silver are succeeded by the belly and thighs of brass.

Then we read of the he goat waxing very great, and when strong the great horn was broken. Alexander died in his early thirties at the zenith of his power and success. The notable horn being broken, in their place four horns sprang up towards the four winds of heaven. At Alexander's death the Grecian Empire was divided among his four generals. How exact and accurate Scripture is. The foreknowledge of events requiring centuries for their fulfillment is an absolutely irrefutable proof of divine inspiration. Out of one of these four horns came forth a little horn,* of whom many details are given. He waxed exceeding great, toward the south and east and toward the pleasant land, that is, Palestine. He cast down some of the host of the stars to the ground, and stamped upon them.

(* "The little horn" of Daniel 8:9 should not be confounded with "another little horn" in Daniel 7:8. The former refers to Antiochus Epiphanes, whilst the latter refers to the head of the revived Roman Empire in the last days, and is yet to appear.) The host and stars evidently refer to the governing dignitaries and classes among the Jews, those who outwardly proposed allegiance to God and the Jewish system of worship. The prince of the host is evidently Jehovah, who is to appear as the Prince of Israel.

We read further that he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away. The whole outlook at this point is Jewish. This little horn refers to Antiochus Epiphanes, who ill-treated the Jew, overrunning the pleasant land, and subjecting God's ancient people to indignity and persecution.

"It," referring to the little horn, is changed to "he" in Daniel 8:11, alluding in both cases to the same person, Antiochus Epiphanes. He takes away the daily sacrifice from the temple, and is allowed to do so as the scourge of God because of the transgression of the people.

It is well known that this king cherished very bitter feelings against the Jew, such that he attempted to force heathen worship upon them. He went so far as to put to death those Jews who resisted his attempts to subvert their religion. In the end he was defeated, and set on one side by the united efforts of the Romans and the Maccabees. This doubtless is the meaning of the sanctuary being trodden down 2300 days, a period of a little less than six and a half years, when Antiochus Epiphanes, being defeated, the worship of the temple was restored.

Doubtless this king is typical of a greater prince, who shall arise in the last days from the same part as Antiochus Epiphanes did. He will be the revival of the King of the North, the open and avowed enemy of the Jew. The Antichrist will be King in Jerusalem, the enemy of God inside; the Assyrian King of the North will be the avowed enemy of God's people outside.

It looks as if the results of the Great War may be leading up to the fulfillment of this. The Turk has been almost driven out of Europe, and we should judge from Scripture will be altogether. Palestine and Mesopotamia, together covering the promised land, have been cleared of the Turk. The Jew is returning to his own land in the fulfillment of Scripture. The Turk, driven out of Europe, Palestine, Arabia, and Mesopotamia, has set up his capital in Asia Minor. It looks as if we are within measurable distance of what may be the re-appearance of this terrible adversary, the King of the North, in the Turk.

Daniel 8:23-27 foretells the arising of a king of fierce countenance, and understanding dark sentences. It is evident he will be a king who will arise from a part of the former Grecian Empire, as

is evident from the expression, “In the latter time of their [that is, the four kingdoms carved out of the Grecian Empire as Alexander the Great left it at his death] kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up” (Daniel 8:23).

Further, putting the expressions “ in the latter time of their kingdom” and “when the transgressors are come to the full” together, and the fact that “ he shall also stand up against the Prince of princes, but he shall be broken without hand,” that is, he shall come into conflict with the Lord Himself, proves that the king will arise in the last days, and that his end will take place at the very end of the latter half of Daniel’s seventieth week.

Understanding dark sentences points to him posing as a religious though anti-Christian teacher. His power shall be mighty, but not by his own power. He will be powerful only because of his backing. He shall destroy wonderfully and prosper. His chief hatred and objective will be “the mighty and the holy people,” that is, the Jews, whom he will persecute and destroy. Not only will he practice the arts of war, but he will, also, be a great diplomatist. His peace tactics will be as dangerous as his war policy, and lead to much destruction. His heart will be lifted up with pride, and he shall dare to stand against the Lord Himself, the Prince of princes. His end is described with grim brevity. “But he shall be broken without hand,” that is, by divine power. This vision carries us well into Revelation, right up to chapter 19.

Antiochus Epiphanes, described in Daniel 8:9-12, may well be typical of this king of fierce countenance. The former has long since passed off the scene, the latter is still to come. Will he be the King of the North? We think so.

Brief Exposition of Daniel 9:1-27

Daniel 9:1-2 is interesting. They show that when facts are already revealed by inspired writing, it is from that inspired writing the man of God will get the information revealed. Daniel, the vessel in an extraordinary way of inspired writing, did not despise, or neglect, that which was already given. So we find Daniel carefully studying Jeremiah’s prophecy and gleaning the information that seventy years was the time determined upon by God for the chastisement of His people in giving them to be captives in the hands of the Babylonians, and for the restoration to the land of her stolen sabbaths. As one sabbath stands in relation to a week of seven days, so seventy years stand in relation to four hundred and ninety years.

Daniel knew that this period was drawing to a close. Daniel 10:1-21 begins with the third year of Cyrus; the book of Ezra begins with the first year, and is taken up with the return of a small party of the Jews into their own land.

Daniel, knowing the time of governmental exile was running out, gave himself to prayer and confession. Why Daniel did not participate in the movement of return to Palestine we cannot say. God chose Ezra for that purpose; Daniel’s work apparently was in Babylon.

Daniel’s confession is touching in the extreme. In it he owns the sin of his people as his own sin, even sins committed long before he was born. Since a youth he had been captive, though put at times in high office and standing in great favor. He had seen the Babylonian Empire crumble in a night. Now an old man, at the very end of his career, he shines never brighter than when on his

knees in this chapter. He says so touchingly, “We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies” (Daniel 9:18), and pleads, “O Lord, according to all Thy righteousness...let Thine anger and Thy fury be turned away” (Daniel 9:16). As the result of his prayer Daniel becomes the recipient of a most remarkable communication. No sooner does Daniel begin his supplication than Gabriel is sent quickly to give him skill and understanding.

If seventy years were determined upon as the limit of God’s governmental dealing with Israel in exile, Daniel is now informed as to how long it will take according to the divine way of reckoning to the end of God’s dealing with His people resulting in the personal reign of Christ in the Millennium. And yet so much is packed in these verses, so much said, so much unsaid, that they need very careful examination to glean from them all that is contained therein. The most stupendous events are described in a line. We read: “Seventy weeks [= periods of seven] are determined upon thy [Daniel’s] people, and upon thy holy city [Jerusalem], to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy” (Daniel 9:24). This clearly points to the introduction of the Millennium, when Christ shall sit as a Priest and a King upon His own throne, and reign as Messiah over His ancient people, and as Son of Man over the whole earth.

Seventy weeks or seventy sevens equals four hundred and ninety. We are familiar in Scripture symbols with the idea that a thing or a time stands for a year in fulfillment. The seven well-favored kine, and the seven rank and full ears of corn, stood for seven years in Pharaoh’s dream. When Ezekiel was told to lie on his side three hundred and ninety days for the iniquity of Israel, and forty days for the iniquity of Judah, he was plainly told by God, “ I have appointed thee each day for a year” (Ezekiel 4:6).

If this is the interpretation in the present case the test is too plain to admit of any mistake. If the interpretation is correct it will stand the test; if wrong it will break down. A starting date and a finishing date are both given. The start is the commandment to restore and rebuild Jerusalem (about B.C. 445), the finish is the cutting off of the Messiah, of Christ. Sixty-nine weeks or periods are said to be between these two events. Now sixty-nine weeks or periods of sevens equal four hundred and eighty three, and if the year for a day interpretation stands good they would stand for the same number of years. The starting point is evidently given in Nehemiah 2:1-20, when Artaxerxes arranged for Nehemiah to return to Jerusalem and rebuild the wall. Others have written at length and in great detail as to these dates, notably Sir Robert Anderson in his well-known work, “The Coming Prince,” but if we take the date at the top of our Bibles in Nehemiah, B.C. 445, and add to it the thirty-six and a half years* of our Lord’s life, we get four hundred and eighty-one and a half years, which is near enough to the four hundred and eighty-three we require.

(*We have refrained from elaborate calculations. Many think our Lord’s life began B.C. 4. Of this we are sure, that if the absolutely correct dates could be established beyond doubt they would exactly fulfill this striking prophecy.)

It looks as if the seven weeks, which together with the sixty-two make up the sixty-nine weeks, are reckoned as the period allowed for the troublous times in which the street and the wall were to be built.

It distinctly tells us that Messiah should be cut off, but “not for Himself”; that is, “should have nothing” (JND). How blind must the Jews be in reading the Old Testament Scripture not to see plainly that their Messiah was to be cut off; and that event to take place at the end of sixty-nine sevens after the decree of Artaxerxes. If they had applied a year for each of the four hundred and eighty-three periods, they would have been happily guided in their search. To the end of the time there remains but the seventieth week or period to be fulfilled; in other words, a period made up of seven parts. We believe it to be seven years. But nearly two thousand years have rolled by since Christ was crucified. What becomes then of the seventieth week? This is only explainable by observing that in Old Testament prophecy the present Church period is reckoned as a dies non; that is, as a period it is not reckoned at all in relation to Old Testament prophecy.

Old Testament prophecy has to do with the Jew, and, if it affects Gentile lands and times as well, it is as in relation to the Jew and God’s ways in the world in government. So we find Daniel 9:26-27, treat events as they affect the Jew. Daniel 9:26 tells us of the destruction of Jerusalem and the Temple. This took place A.D. 70. The agents of this destruction are described as “the people of the prince that shall come”; that is, the Roman power.

It is not here stated that “THE PRINCE of the people” encompasses the destruction, but “THE PEOPLE of the prince that shall come”; that is, of the great Emperor of the revived Roman Empire. In other words, the prince is yet to come, but the people out of whom the prince is to spring was to be the instrument in the destruction of Jerusalem. How exact is Scripture! Surely verbal inspiration is amply proved.

Then, completely ignoring the Christian era as being out of range of this Scripture’s purview, the history moves on from A.D. 70—the date of Jerusalem’s destruction under Titus—to what is still future, “the end thereof.”

Evidently “the prince that shall come” is looked upon as present in Daniel 9:27. We are told that he shall confirm the covenant with the many for one week or period composed of seven parts; that is, we believe, for seven years. In the middle of the week, that is, at the end of three and a half years, he will treat his covenant as “ a scrap of paper,” break his plighted word, persecute the Jew, bring to an abrupt termination the worship of the Temple, and set up the overspreading abomination of desolation; that is, we believe, his own image set up for worship. The Antichrist will give breath to the image and make it speak, and cause as many as will not worship the image to be killed. The late Wm. Kelly gives a literal translation of the words, “for the overspreading of abominations he shall make it desolate,” as follows: “for [on account of] the wing of abomination, a desolator.” A wing in scriptural symbol speaks of protection, and that protection in this case is of idolatry, and that of the most flagrant kind.

Hosea prophesies that “the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim” (Hosea 3:4); a remarkable passage showing what is literally true, that the Jews would be without a ruler of their own, without their true worship, and without idolatry. This last is all the more remarkable as idolatry was Israel’s great and constant snare. But here in the last days under the leadership of the false prophet they will lapse into idolatry, and because of this idolatry God will bring upon them the desolator, probably the King of the North. This will continue even until the consummation, and that determined shall be poured upon the desolate (desolator); that is, God

will use the desolator as His scourge upon His idolatrous people until the end of the seventieth week, when the desolator himself shall meet with his doom at the hand of God. So that until the Roman Empire is revived, and the head of it makes a treaty with the Jewish nation for seven years, we have no dates to go upon as to the future. We have often heard it said that between the Lord's coming for His heavenly people and appearing with them to reign over His earthly people there will be a period of not less than three and a half years and not more than seven years. But this is not so. The second coming of Christ for His heavenly saints fixes no date in reference to a closing one.

It begins a period, the period of "the things which shall be hereafter," a time when God's judgments shall sweep the earth. Until the Jew is back in his own land, his Temple service in full swing, the Roman Empire revived, and its head making this seven years treaty, we have no event fixed in reference to a closing date. When that seven years begins, the enlightened will be able to count to the end when Christ shall deliver His earthly people out of their great sorrows, but not till then.

Brief Exposition of Daniel 10:1-21

Daniel 10:1-21, Daniel 11:1-45, Daniel 12:1-13 give us a summary of history in connection with the times of the Gentiles, Daniel 12:1-13 particularly giving us the part the Jew shall play in the end.

Daniel 10:1-21 begins with Daniel mourning and fasting for three whole weeks. At the end of that period he sees in vision, a wonderful person by the banks of the great river —Hiddekel. Clothed in linen, girded with fine gold of Uphaz, his body like beryl, his face as the appearance of lightning, his eyes as lamps of fire, his feet like polished brass, and his voice like the voice of a multitude, the vision frightened his companions so that they fled to hide themselves, whilst its effect upon Daniel was to render him strengthless, and to turn his comeliness into corruption. A hand touched him, and set him upon his knees and the palms of his hands. Evidently the vision, as in the case of Saul of Tarsus, at a later date, had struck him to the ground. The man then bade him stand. He informed him that God respected his mourning and fasting, and that he was sent as God's messenger, but that the Prince of the Kingdom of Persia had withstood him for one and twenty days; that is, during the three weeks in which Daniel fasted.

There is reference to three beings in this chapter, which throws fuller light upon the principalities and powers, the rulers of the darkness of this world, the spiritual wickedness in high places (see Ephesians 6:12). Evidently the powers of evil under Satan are organized to a high degree. We have in this chapter some malignant spirit in charge of Satan's interests in Persia, and another in charge of his interests in Greece. One is called the Prince of Persia, the other the Prince of Greece.

Michael, the archangel, is called "Michael your prince" [that is Israel's], and it was the powerful intervention of Michael on behalf of God's interests that enabled this wonderful man seen in the vision to overcome the demoniacal power of the Prince of Persia, and come to Daniel's help.

Michael is said to be one of the chief princes. So in this chapter we get a glimpse of a world of evil spirits under Satan's arrangement, and of good spirits under God's.

Daniel is told that this wonderful being seen in his vision is come to make him understand the latter days. Daniel looked upon the ground and became dumb, whereupon one in similitude like a man

touched the prophet's lips, and another came and strengthened him.

He then informed him that his present conflict was with the Prince of Persia, and later the Prince of Greece would come forth to oppose. Thus was indicated that the world-empire of Greece would follow that of Persia, and that under-world agencies would seek to use these empires for their own ends.

Brief Exposition of Daniel 11:1-45

Daniel 11:1-45 gives us the most extraordinary and detailed prophecy in the whole Word of God. When we remember that it prophesies the reigns of kings, royal marriages, wars, victories, defeats, plots, treaties, assassinations, it affords a very striking and unanswerable evidence of divine foreknowledge. For who but God could write down such detailed prophecies, which have come true with one exception. The one exception is still future, and awaits fulfillment which will surely come to pass.

We are first told that there should be three kings of Persia, and the fourth should be richer than they all, and that his riches should excite the cupidity of Greece.

These three kings were Ahasuerus, Artaxerxes, and Darius (this last being not Darius the Mede of Daniel 11:1, but a later Darius, distinguished by the addition of the name Hystaspes). In profane history their names were Cambyses, Smerdis the magician, and Darius Hystaspes. The fourth and richer king was the well-known Xerxes. His mad attempt on Greece, his lashing the straits of Hellespont in impotent rage because the roughness of the water did not suit his purpose, are well known, and drew Greece on to attack him in turn. In Daniel 11:3-4 we have the mighty King of Greece indicated—Alexander the Great—his great dominion being divided among his four generals to the exclusion of his own children, who all died in a few years.

Only two of these four divisions of the Grecian Empire became prominent in connection with the history of the Jews, namely, Assyria secured by Seleucus, and the Kingdom of the South, Egypt, which fell to the lot of Ptolemy.

Palestine, situate between these two kingdoms, naturally became their fighting ground, just as it will be in the future, and towards which events to-day are shaping things in a truly remarkable way. The King of the North then is Assyria, the standpoint for Bible geographical definition* being always the Holy Land; the King of the South, Egypt.

(*The point of geographical definition is in the Holy Land, with the face looking east. The hinder sea would then be the Mediterranean, the former sea the Dead Sea.)

Daniel 11:5 tells us that the King of the South shall be strong, and that his daughter should marry the King of the North, but that it would end in disaster. The King of the South refers to Ptolemy I, and "one of his princes" refers to Seleucus I Nicator, who arrived at great power and became the stronger. To the superficial reader it would look as if the King of the North would marry the King of the South's daughter, meaning Ptolemy's daughter. But the titles of the King of the North and of the South are carried on from king to king. The expression in Daniel 11:6 "in the end of years" indicates a lapse of time, and as a matter of fact a treaty of peace was carried out by Seleucus's grandson, Antiochus II, with Ptolemy Philadelphus. Antiochus confirmed it by marrying Ptolemy's daughter, Bernice. In order to do this he repudiated his lawful wife, Laodike.

Daniel's prophecy, however, came true, for she did not retain the power of her arm, for the divorced wife stirred up her relatives and retainers, and it was literally fulfilled, " She shall be given up, and they that brought her," for she and her retinue were all murdered.

Then we read that a branch out of her roots shall come with an army against the King of the North and prevail. This came true when Bernice's brother, Ptolemy III Euergetes, marched north to avenge the murder of his sister. His victory was so complete and his booty so great that it was true that he carried captives into Egypt, their gods with their princes, and with their precious vessels of silver and gold. This reference to Egypt is interesting as a fresh proof of the geographical position of the Kingdom of the South.

It is said that the booty consisted of 40,000 talents of silver and 2500 precious vessels of gold and silver. That likewise the images of the gods formerly captured by Cambyses were recaptured and replaced with great pomp in the heathen temples.

We read that the King of the South would continue more years than the King of the North—he lived four or five years longer than his opponent, Seleucus Kallinicus.

"But his sons shall be stirred up" evidently refers to the sons of the King of the North, as the allusion in Daniel 11:11 to the King of the South fighting the King of the North proves. This was fulfilled when the two sons of Seleucus, Alexander and Antiochus, the latter afterward surnamed the Great, and the third of the dynasty to bear that name, succeeded their father. Alexander's death, it is said, occasioned by poison, left the field of operations to Antiochus, who defeated the King of the South several times. The Egyptian King fulfilled Daniel 11:11 by finally defeating Antiochus decisively, but he was not strengthened by it, as Daniel 11:12 states, for he gave himself up to excesses and debauchery, and eventually made peace with Antiochus.

Antiochus, thirteen years later, returned with an army greater than ever, thus fulfilling Daniel 11:13. He succeeded in getting allies, notably Macedonia and apostate Jews, these latter described as "the robbers of thy people." So far the south has prevailed, now the north becomes victorious, and in the taking of Jerusalem and other cities verse is was fulfilled. The impotence of the King of the South is declared, and Antiochus's overrunning of Palestine—"the glorious land"—is foretold.

How touching is Jehovah's description of Palestine. Though at this time under the heel of the conqueror and "consumed" as our verse says, it is described as "the glorious land." At this time the Roman power was beginning to make its weight felt. The Egyptian Regents—the King, Ptolemy V. Epiphanes, ascending the throne when only four years of age in B.C. 205—appealed to the Romans. The Romans remonstrated twice with Antiochus. Thus sobered, he judged a marriage alliance with Egypt would strengthen his hold on that country, so he arranged that his daughter, Cleopatra, then a very young child, should be betrothed to the little seven-year-old King of Egypt. This he did hoping his daughter's influence would be on his side, thus corrupting her by seeking that she should abet him in his schemes and be traitorous to her husband and his country, over which she became queen. But our verse (Daniel 11:17) says, "She shall not stand on his side [that is, her father's], neither be for him," for she turned out to be a faithful wife, and did not support her father.

Daniel 11:18 speaks of Antiochus seeking to conquer Greece and the isles of the Mediterranean. Reaching Greece with a large army he found himself opposed by a Grecian and Roman alliance.

The prince causing the reproach to cease (Daniel 11:18) refers to the Roman Consul, Manius, who drove Antiochus out of Greece, destroying his fleet. Later Scipio defeated him soundly at the great battle of Magnesia. Daniel 11:19 describes his end.

Making peace he agreed to pay a heavy indemnity. In seeking to exhort this some months later he was assassinated—"He shall stumble and fall, and not be found," was thus fulfilled.

Daniel 11:21 describes Seleucus Philopater, the eldest son of Antiochus the Great. His reign started in deep financial embarrassment. The Romans insisted upon the heavy tribute exacted in his father's reign being paid. The whole of the twelve years that he reigned he was occupied in grinding taxes out of the people. At the end he was deliberately murdered, so thus he died "neither in anger, nor in battle." From Daniel 11:21-32 we have a lengthy description of a king, infamous in history, Antiochus Epiphanes, by name. With him ends abruptly the story of the kings affecting Israel. The reason for this is not far to seek. This king is noticed at length in the Scriptures, not because he was great, for he was not great, but because of daring wickedness in connection with the Jews.

Partly he stands as a type of the last King of the North, which monarch has to come into prominence in the last days in connection with the great events that end up with the coming of Christ to reign upon the earth. But still more is he the type of the Antichrist, who will be the willful king reigning in the land and the great enemy of God and His people.

It is interesting and instructive to note that after these verses describe the King of the North, THE KING is introduced in Daniel 11:36. He is neither the King of the North nor the King of the South, but the King; that is, the King over the Jews, in reality the Antichrist. The inspired narrative thus jumps from the type to the antitype, ignoring the whole of the Christian era, as is consistently done, and of purpose, throughout the Word of God when dealing with these subjects. The narrative jumps from Antiochus, the type of Antichrist, to Antichrist himself, the fulfillment of the type. But more of this when we come to Daniel 11:36 and on. On the death of the last king, Seleucus (the son of Antiochus the Great), his younger son, Antiochus, was proclaimed king, though an infant, and in spite of the fact that his elder brother, Demetrius, was alive. The elder brother was held as hostage at Rome to ensure the payment of the tribute.

Antiochus Epiphanes, the youngest son of Antiochus the Great, and uncle therefore to the infant on the throne, secured the kingdom peaceably and by flatteries. He was indeed a vile person, for though fond of regal display, his tastes were vile and degrading. As we have previously seen, Antiochus Epiphanes is referred to in Daniel 8:9-14 as the "little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." He was notorious for his interference with the Jews.

He began by flatteries and corruption, and ended with violence, overthrowing their worship, deposing the High Priest, Onias II., probably referred to in Daniel 11:22 as "the prince of the covenant."

Through alliances and trickery he entered into peaceable possession of the richest part of his kingdom, and in the extravagance of his gifts, exceeding all his predecessors in this, he fulfilled verse 24. The sentence, "He shall forecast his devices against the strongholds, even for a time," refers to his invasion of Egypt, when he captured the fortresses of Alexandria, Memphis, etc. But

“even for a time” tells of a coming check, which was administered by the Romans. Afraid then of openly offending the Romans, he waited till the King of the South gathered a large army against him, and under the plea of self-defense he gathered immense forces, all the while secretly determined upon taking the offensive. This is foretold in Daniel 11:25. He twice defeated the King of the South, taking him prisoner. The Egyptian king’s brother, Ptolemy Euergetes, was put upon the throne. This afforded Antiochus the pretext of further aggression under the plea of espousing the cause of the deposed king. It was at this time that Antiochus made an impression on the Egyptian troops by appearing as their deliverer, so that many deserted from Ptolemy. Thus Daniel 11:26 was fulfilled, “Yea, they that feed of the portion of his [Ptolemy’s] meat shall destroy him [that is, Ptolemy’s power], and his [Antiochus’] army shall overflow; and many shall fall down slain.”

Finally a treaty of peace, which neither intended to keep, was made between Antiochus and Ptolemy, so that they told lies at one table, thus fulfilling Daniel 11:27. The news coming to Antiochus’ ears that the Jews were rejoicing at his reported death in Egypt, he wreaked his rage on them in his northward journey by sacking Jerusalem, sparing neither man, woman, nor child.

Daniel 11:29 tells of another but disastrous expedition against Egypt. The ships of Chittim came against him, that is, the Roman power. Caius Popilius, Laenas, and others, leaders of the Roman army, demanded that Antiochus should cease troubling the Jews and Egypt. Antiochus endeavoring to evade the demand, Caius Popilius swiftly drew a circle round him, and sternly requested an answer before he should step out of the ring. Unwillingly, with outward complaisance, but with inward rage, Antiochus agreed to the Roman conditions, wreaking his vengeance on the Jews on his northward march.

Daniel 11:31 was fulfilled when Antiochus in his rage stopped the Jewish worship, defiled the altar by sacrificing a sow upon it—an abomination to the Jew—set up a statue of Jupiter in the Temple, and decreed that he himself should be an object of worship. In all this he is a strong type of the Antichrist.

Daniel 11:32, whilst it prophesies the wickedness of the many apostate Jews, whom he corrupted, also foretells the exploits of the Jews who refused to become apostate. This covers all the valor and deeds of the family of the Maccabees, and which occurred in the time unrecorded by Scripture between the closing of the Old Testament and the opening of the New Testament. At this time thousands were slain. The Maccabees performed prodigies of valor. When the times of the Maccabees came to an end, and the mighty Roman power made Palestine tributary to it, we come to Daniel 11:33, but which goes on to describe in the following verse a godly remnant, endeavoring to reach the conscience of the nation, yet the subject of persecution—the sword, the flame, captivity, and spoliation being their portion, as seen in Daniel 11:35. This goes on “to the time of the end.” From Daniel 11:35 the prophecy takes a mighty bound forward. Leaving the struggle of the Maccabees, the narrative jumps over the present Church dispensation and lands us in the strenuous days leading up “to the time of the end.”

Passing over the doings of the godly remnant, we come to the antitype of Antiochus Epiphanes.

Just as Antiochus Epiphanes is prominent because of his relation to and persecution of the Jews, and is typical in one sense of the King of the North to reappear in the future days, and still more so of “the King” —the Antichrist— so “the King” will be prominent because of his relation to and

persecution of the Jews in a future day.

We get a pen-and-ink sketch of this king in Daniel 11:36-40.

He is the fulfillment of that “another” of our Lord’s words: “I am come in My Father’s name, and ye receive Me not: if another shall come in His own name, him ye will receive” (John 5:43).

He is to be willful; he is to be blasphemous in his assumption of being God, thus answering to 2 Thessalonians 2:4, taking a place above all, and speaking loudly against the God of gods.

He is allowed to prosper till the indignation be passed; in other words, he is used of God to put the Jew through the great tribulation, foretold by our Lord likewise in Matthew 24:1-51.

He regards not the God of his fathers, thus indicating that the Antichrist— “the King” —will be a Jew; nor does he regard the desire of women, referring to Christ. His supreme will as the great instrument of Satan is to exalt himself above all, even above God. Along with this, according to Revelation 13:15, he causes divine honors to be paid to the image of the Beast, that is, of the head of the revived Roman Empire. We believe the image set up by Antichrist’s orders will prove to be the abomination of desolation mentioned in Daniel 12:11 and referred to by our Lord in Matthew 24:15.

Further, this willful king honors the god of forces. Man is not sufficient in himself, and spite of assuming to be God, this blasphemer must lean on something, and thus he invents a god to meet his need, probably referring to the image of the first beast set up for worship in the temple.

Evidently from Daniel 11:39 this “strange god’s” image is placed in every important city. From Daniel 9:27 we have seen that the Roman Empire makes the treaty with the Jews for seven years—Daniel’s seventieth week—treating his solemn bond as “a scrap of paper” in the middle of the week, thus inaugurating the great tribulation, which is destined to produce repentance in the Jew, and open the way for the Messiah to return, and thus in that way resulting in the doom of the first beast—the Roman Emperor—and of the second beast —the Antichrist.

Daniel 11:40 leaves us with the willful king as the object of attack from both north and south. It does not tell us what his end will be; this we learn from Revelation 19:20, where under the name of “the false prophet” he is taken with the beast by the Lord at the great battle of Armageddon and doomed to the lake of fire. The King of the South pushes at him; the King of the North comes against him like a whirlwind. The King of the North, we believe, will probably be the Turk driven out of Europe and also out of Palestine and Mesopotamia, forming a compact kingdom somewhere north of Palestine. That he comes with “many ships” as well as chariots and horsemen proves him to be a naval as well as a military power, if not in himself, at any rate through alliance. The North is victorious over Palestine, still “the glorious land,” and over Egypt. In the wisdom of God Edom and Moab and the chief of the children of Ammon escape, not, we believe, on their own account, but reserved according to Isaiah 11:14 to receive their overthrow at the hands of the Jews, whose implacable enemies from all time they have been. But in the flush of victory, tidings out of the east and north shall trouble the conqueror, probably from Russia, and the eastern powers over the Euphrates will be moving against him. With fury he returns north, he plants his army between Jerusalem and the sea (that is the literal interpretation of the passage), and there he comes to an end—thoroughly beaten and destroyed—“none to help him”—this doubtless by the personal

intervention of Messiah in glory.

Brief Exposition of Daniel 12:1-13

Daniel 12:1 indicates that this is the time of the great tribulation. This verse, Jeremiah 30:4-9, and Matthew 24:1-51, all refer to the same time of trouble, “such as was not since the beginning of the world.”

Daniel 12:2 gives the result of the “great tribulation” (Matthew 24:21). A time of Jewish national awakening is the result. “Many of them that sleep in the dust of the earth” refers to the present state of Israel. Scattered, without a home, asleep towards God, refusing their Messiah, they will spiritually awake. This process of awakening is described in Ezekiel 37:1-28, and details of it are vividly portrayed in Zechariah 12:1-14. These Scriptures we propose to treat in more or less detail further on. In this awakening two classes are disclosed—those who awake to everlasting life, and others to shame and everlasting contempt: in other words, those who receive the Gospel of the Kingdom, and thus are ready for the advent of the Messiah; and those who reject the message.

Daniel 12:3 tells us how the wise shall shine as the brightness of the firmament, and how they will turn many to righteousness, evidently an allusion to the labors of the Lord’s earthly brethren, the godly Jews, who will evangelize the nations, and the results of whose mission are seen in Matthew 25:31-46, in the sheep who go into everlasting life; the rejection of their message seen in the goats, who go into everlasting punishment. In Daniel 12:4 Daniel is bidden to seal up the book till the time of the end.

Finally, Daniel sees “other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.” The question is asked, “How long shall it be to the end of these wonders?” The answer is given solemnly, “It shall be for a time, times, and an half,” that is, for one thousand two hundred and sixty days, or three and a half years, that is, during the great tribulation.

Daniel himself heard this, but failing to understand, asked, “O my Lord, what shall be the end of these things?” He is bidden to go his way, as the words are closed up and sealed till the end of time. The two classes are again referred to. The wicked shall not understand, but the wise will understand.

Evidently the blow of judgment does not fall in all its entirety at the end of one thousand two hundred and sixty days, as Daniel 12:11 tells us from the time that the daily sacrifice is taken away and the abomination of desolation set up, answering to Matthew 24:15, should be one thousand two hundred and ninety days, or a month later, and blessed is the one that waits and comes to one thousand three hundred and thirty-five days*; that is, forty-five days still later, or a month and a half.

(* “I have thought it possible that this computation may arise from this. An intercalary month to the 1260 days, or 3 1/2 years, and then 45 days if the years were ecclesiastical years, would bring up to the feast of tabernacles: but I offer no judgment on it. At any rate, the statement is clear that then the sanctuary of God will be cleansed in Jerusalem.”—Synopsis of the Books of the Bible, vol. ii., new edition, revised, p. 456.)

Evidently from Scripture “the King” meets his doom before “the King of the North” does. The King, Antichrist, meets his doom as seen in Revelation 19:20, whereas “the King of the North” probably

meets his doom later as described in Zechariah 14:1-21.

Daniel is to go his way; he should rest, that is pass off the scene, but stand in his lot at the end of the days; that is, in resurrection he will find his place in the scene of glory which the Lord shall bring in, and be awarded his position in the glorious kingdom then set up. The instruction to Daniel to seal up the sayings of his prophecy even to the time of the end stands in contrast to the Apostle John, who is bidden, “Seal not the sayings of the prophecy of this book: for the time is at hand” (Revelation 22:10). In truth the rejection of Christ brings us to the threshold of the time of the end, and the Christian gifted with the Holy Spirit of truth is encouraged to know all these things. May God help us all to a true and spiritual knowledge of this prophecy.

Brief Exposition of Zechariah

Zechariah was a post-captivity prophet, and contemporary with Haggai. They both prophesied in the second year of Darius, that is to say, in the days of the second of the four world-empires foretold in Scripture.

Zechariah is chiefly noted for the number of short and instructive visions—eight in all—closing with Daniel 6:1-28, and the constant and characteristic use of the expression —In that day—referring to the final judgments of the Lord, culminating in the overthrow of Israel’s enemies, the purification of His people, and the introduction of the Millennial reign of Christ. The First Vision Zechariah 1:7-17 The prophet sees a man riding on a red horse, and behind him were red, speckled, and white horses. A horse in Scripture is the symbol of divine energy of government on the earth. Behind all man’s scheming, and Satan’s malevolence, God is surely evolving His own plan and will.

Seeing that already the Babylonian Empire had passed away, we find symbolized in these three sets of riderless horses the three world-empires—Medo-Persian, Grecian, and Roman. The fact of the man riding the red horse—that is to say, the horse is not riderless, but controlled—and the color of the first set of horses being also red, may point to the very distinct way in which God used the second Empire to do His will in making its rulers favorable to His people. The prophet asks what these horses mean, and he is told, “These are they whom the Lord has sent to walk to and fro through the earth,” whereupon they report that they have done so, and the whole earth sits still and is at rest.

Remember everything is looked at from the standpoint of God’s ancient people. The fact is, the nations into whose hands God has committed the government of the world are content to see God’s people scattered and their land despoiled. They use their power, not in relation to God or intelligently as doing His purpose, but for their own lust, power, and ease. The horses being riderless shows that the governments think they are doing their own unbridled will, but behind them, and unconsciously to the governments, God is carrying out His own purpose, and using them in its fulfillment. The prophet is thus moved to inquire how long God will delay having mercy on His people, seeing the indignation has lasted seventy years. The answer comes in good and comfortable words, and in the prophet being given a second vision. The Second Vision Zechariah 1:18-21 The prophet sees four horns, and he is told these represent the Gentile powers who have scattered God’s ancient people, doubtless answering once more to the four world-empires foretold in Scripture.

Then the prophet sees four carpenters—four being a full answer to the four horns—and is told that they come to cast out the horns of the Gentiles; in other words, the prophet gets the answer to his question, that however impossible it looks, the enemies of God's people shall be destroyed, and His people blessed. This would be humanly impossible one would think, but the answer lies in one word—GOD. The word "carpenter" is literally "carver or engraver." The four carvers, it is suggested, carve or fray the four horns, and may represent the "four sore judgments" of Ezekiel 14:21, namely, the sword, famine, evil beasts, and pestilence, that shall diminish and weaken the great Gentile powers at the end (see also Revelation 6:8). The Third Vision Zechariah 2:1-13 The third vision is that of a man with a measuring line, going up to measure Jerusalem, a symbol that that city would come under God's attention for blessing.

There are two other instances of the measuring reed or line indicating that the time has come for God's gracious intervention in blessing, namely, Ezekiel 40:1-49, Ezekiel 41:1-26, Ezekiel 42:1-20, Ezekiel 43:1-27, Ezekiel 44:1-31, Ezekiel 45:1-25, Ezekiel 46:1-24, Ezekiel 47:1-23, Ezekiel 48:1-35, and Revelation 11:1-2.

Then follows a glowing description of how Jerusalem shall be inhabited as a city without walls, and of the protection that the Lord will be to His people, even as a wall of fire round about. A good deal of speculation has been indulged in as to what the words, "After the glory," can mean. Matthew 24:30 appears to solve the difficulty in showing us the Lord coming in glory, and then dealing with the nations in reference to Israel, as seen in the words, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations" (Matthew 25:31-32). How magnificently the chapter ends: "Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation" (Zechariah 2:13). The Fourth Vision Zechariah 3:1-10

Zechariah 3:1-10 has often been used by preachers as an illustration of the Gospel, and beautiful it is in this aspect. But we are here concerned with the strict interpretation of the vision.

Zechariah 2:1-13 uses for the first time the characteristic expression, "In that day" (Zechariah 2:11), employed about a score of times in the book, notably in Zechariah 12:1-14. It speaks in glowing terms of the restoration of Israel and the blessing in Zion. But God is righteous, and the vision in Zechariah 3:1-10 informs us how this restoration will take place. In this vision there are three prominent actors—Joshua, the High Priest, the Angel of the Lord—that is, Jehovah Himself,—and Satan, the accuser. Exodus 23:20-23 tells us who the Angel of the Lord is. The translators, seeing its obvious meaning, have spelled "Angel" with a capital letter, whilst the sentence, "My name is in Him" (Exodus 23:21), is conclusive testimony as to who the Angel is, even Jehovah in relation to His people.

Joshua stands as the representative of Israel, and what happened to him symbolically will happen to Israel in a future day.

Satan stands to resist the action of the Lord towards Joshua. That action is one of grace and compassion. Notice how Zechariah 3:2 does not say, "the Angel of the Lord," but "THE LORD said unto Satan."

He therefore asserts His sovereignty in the choice of Jerusalem, His right to bless. He speaks of His choice of Jerusalem, and then turns to Joshua, saying of him, "Is not this a brand plucked out

of the fire?" thus placing Jerusalem and Joshua together, showing that the latter stands for more than himself, but is typical of the whole people.

Joshua's filthy garments are typical of the moral condition of Israel. A High Priest is the last person one would associate with the thought of filthy garments, and it gives us thus a very vivid and affecting presentation of the utterly ungodly state of the nation in the last days when God shall bring them into blessing once more. The filthy garments are removed, iniquity is caused to pass away, a change of raiment is given, and a fair miter is placed on the High Priest's head.

Notice as the vision proceeds it is (1) "The Angel of the Lord" (Zechariah 3:1); (2) "The Lord" (Zechariah 3:2); and (3) "I" (Zechariah 3:4-5); showing more and more the Lord's direct and interested dealings in the matter.

Thus in symbol we see (1) Israel cleansed; (2) Israel's change of habits and ways before God; (3) Israel's resumption of temple worship and right relationship to God as a kingdom of priests. The first will be fulfilled when "a fountain…for sin and for uncleanness" is opened for "the house of David and to the inhabitants of Jerusalem" (Zechariah 13:1); the second at the same time, when the new covenant shall be made with Israel (Jeremiah 31:31-34; Ezekiel 36:25-30), "a new heart" and "a new spirit" given them, and God's Spirit communicated to them. Their ways will then be such as is symbolized by the change of raiment, whilst the third will be seen in the re-established worship of God in the temple, built according to Ezekiel's vision. But how is all this change to be effected in such a sinful nation, if God is to keep His character for righteousness and holiness? The answer is touchingly beautiful.

Attention is called in Zechariah 3:8 to the fact that Joshua and his fellows were men to be wondered at, that is, men set for a sign or symbol. This is the meaning of the passage. Ezekiel 12:11 is a clear statement as to this in the case of that prophet.

Then we get the wonderful statement: "Behold, I will bring forth My Servant the BRANCH" (Zechariah 3:8). All this blessing that is set out prophetically before us for Israel is secured in Christ. And how did Christ, Jehovah's Servant, serve? Hebrews 10:1-39 furnishes the answer. He came to do God's will, and that was accomplished at Calvary's cross. In that very chapter in a book written to Jewish believers they are reminded as the result of the work of Christ and upon its righteous ground that "This is the covenant that I will make with them after those days, says the Lord. I will put My laws into their hearts, and in their minds will I write them ["change of raiment"]; and their sins and iniquities will I remember no more ["filthy garments" removed]" (Hebrews 10:16-17).

Then Joshua is called upon to behold "the Stone," "one Stone," and set in it "seven eyes," and graving engraved upon it. Here we get three wonderful things: (1) "The Stone," the "one Stone," reminding us of the foundation Stone, tried, precious, and sure, the corner Stone, spoken of in Isaiah 28:16, showing us that all blessing is secured in Christ. (2) "Seven eyes," speaking of Messiah's God-like qualities, for He is the God of omniscience and perfect wisdom in carrying out divine purposes of blessing for Israel. (3) The engraving speaks of God's fixed, unalterable decision to bless, in the words, "I will remove the iniquity of that land in one day." This will surely come to pass, leading to the Millennium described in the last verse of the chapter. The Sixth Vision

Zechariah 5:1-4 The prophet sees a flying roll. The roll was that on which the Jews of old inscribed their writing, and was made of the skin of animals, or of papyrus. Its size was great—twenty cubits by ten cubits, that is, the same dimensions as the porch of Solomon's temple (1 Kings 6:3). There may be some connection between the two, probably an indication that judgment would go forth (flying roll) according to the holiness of God's house. The prophet is told that this represented the curse that goes forth into all the earth. Other translations give land for "earth"; the land referring to Palestine, and the context bears this out.

Stealing and swearing are the two sins recorded on the roll—stealing, a sin against one's fellow-man (though all sin is against God); and swearing, a sin exclusively against God. Doubtless these two sins are representative of all sins. In murder, life is stolen; in lying, truth is stolen; in adultery, chastity is stolen, whilst swearing would cover all deliquencies Godward.

God's judgment upon sin is then seen in the flying roll; that is, the curse of God enters the house of the sinner till it is consumed.

Doubtless this vision has reference to the Lord acting in judgment, clearing the land of all defilement, prior to His setting up His kingdom. The Seventh Vision Zechariah 5:5-11 An ephah—a measure in common use at that day—is seen by the prophet, and when a talent of lead, apparently a weighty lid, was lifted up, a woman was seen sitting in the midst of the ephah. The prophet was told, "This is wickedness." The ephah being a measure in common use seems to point to the way the Jew has taken up commerce. When in captivity in Babylon they had given up idolatry, but acquired that spirit of commercialism which is such a marked feature of the nation today. Throughout the world the Jew is notorious, as on the one hand refusing Christ, and as a consequence they are scattered among the nations by the government of God; and on the other hand in making commerce their aim in a very intense way. The weight of lead being cast in the mouth of the ephah speaks of God's hand in restraint, keeping wickedness within bounds. The prophet sees two women, symbolical of evil again, the wind in their wings; that is, instead of restraint being placed upon them, providential circumstances are allowed to help them. They lift up the ephah between heaven and earth, and when the prophet asks whence they will bear it, the answer is given, "To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." As the woman is a symbol of "wickedness," so the two women set forth two forms of wickedness. Bearing the ephah to the land of Shinar throws light on this.

Shinar is first mentioned in Scripture in Genesis 10:10 as the home of Nimrod, and it was in that country that Babel (Greek-Babylon) was built. Babel was the place where man's speech was confounded, because of his impious attempt to be independent of God. Tracing Babel, or Babylon, through Scripture, we find it connected with two evils—idolatry and infidelity. These two are often connected, as witness the slavish idolatry of the Roman Catholic system, and its infidelity. These, then, will mark the Jew in the last days. There will be the Anti-christ, who will be infidel, that is, refusing God; and idolatrous, as setting up himself, and the image of the beast, to be worshipped.

These evils began in Babylon, and Babylon in that way is to characterize the Jew in the last days in one form, and the Roman Catholic system in another. For this latter see Revelation 17:1-18; Revelation 18:1-24. The Eighth Vision

Zechariah 6:1-8

Here the prophet sees four chariots emerging from between two mountains of brass. He is told that these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. “Mountains” speak of government; “mountains of brass,” government being exercised in judgment, according to man’s responsibility Godward; “chariots” speak of controlled motion, the horses being controlled by the driver. The vision is to teach that behind man’s apparent arranging and planning, God is directing earthly affairs for His own wise purposes and glory in the government of this world. In these four chariots is seen the rise and progress of the four world—empires. The black horse (Babylonian Empire) had passed away, the north country had quieted the angel’s spirit. The white would seem to indicate the Grecian Empire. This we find by comparing Zechariah 1:8. If the white horse in that chapter is clearly symbolic of the Grecian Empire, it will be so in Zechariah 6:6. The grisled horses (grisled being a mixture of colors) speak of the blending of Greek and Roman power, which took place historically as we saw in our study of Daniel 11:1-45; whilst eventually the Grecian power gave way to the Roman, and the Roman held undisputed sway. This is indicated by the bay horses. Their influence is yet to be seen in the great happenings of the world after the Church is caught up. The Crowning Zechariah 6:9-15 After the judgment comes the victory; after the struggle with evil comes the enthronement of the Messiah. This is symbolized in the crowning of Joshua, type of Christ in His Millennial reign.

Joshua is, however, bidden to look on the Antitype, who will completely eclipse the type: “Behold the Man whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both [that is, between His kingly and priestly glories]” (Zechariah 6:12-13). The Fasting, Promise, and Exhortation Zechariah 7:1-14, Zechariah 8:1-23

Zechariah 6:1-15 closes Zechariah’s visions, and Zechariah 7 begins with a new date—the fourth year of King Darius.

Zechariah 7:1-14, Zechariah 8:1-23 tell how the fasting during the seventy years of captivity in Babylon was only outward and hypocritical, and the continued refusal of the people to answer to God’s call would lead to their dispersal among the nations, which actually took place A.D. 70. But immediately Zechariah prophesies of the blessing of Zion and Jerusalem, finishing up with an exhortation which, if it had been responded to, would have made the Jew under Christ the blessing of the world. That day is yet to come. The Burden of the Word of the Lord Zechariah 9:1-17

Judgment is pronounced upon the nations and places round about Palestine. The conjunction of Zechariah 9:8 and Zechariah 9:13 seems to point to Alexander the Great, who fulfilled the judgments pronounced on Damascus, Tire, Sidon, Philistina, but who, warned of God in a dream, passed by Jerusalem without harming it, though the future holds within it the larger fulfillment.

All works to the time when the King shall come, just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass. Jerusalem had her opportunity of receiving her Messiah in this way. Refusing, the fulfillment awaits a future and a glorious day.

Israel’s Return to the Land Prophesied Zechariah 10:1-12

Israel will yet ask for the latter rain, and receive Jehovah’s answer. Earthly prosperity—figure, too, of spiritual blessing—shall be restored thereby to the land. Punishment on evil shepherds shall fall,

but out of Judah shall come forth “the corner” (namely, Christ, as the chief corner Stone, the solid Foundation for all God’s blessing to His people); “the nail” (namely, Christ, the nail hung in a sure place, on whom can be safely hung the glory of the house); and “the battle bow” (namely, Christ the Power of God for vanquishing all His foes). Whether for blessing or for judgment, all is found in Christ. Israel shall be yet gathered, and their enemies vanquished.

Beauty and Bands Zechariah 11:1-17

“Beauty” (lit. graciousness) sets forth the lowly way in which Christ presented Himself as the witness of God to the Jewish nation; “bands” (lit. union) Jehovah’s desire to unite His people (Judah and Israel) in blessing under the reign of Christ. But Israel rejected Christ, valuing Him at thirty pieces of silver. God’s desire is frustrated for the moment. Meanwhile His government is over the nation because of its rejection of Christ; the staff — Beauty — is broken.

God’s government leads to the raising up of the idol shepherd, who shall eat the flesh of the fat of the flock, and tear their claws in pieces, terrible picture of the Antichrist, of whom Christ prophesied, “I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive” (John 5:43). His activity in “the great tribulation” and his final doom are foreshadowed in Zechariah 11:17. In That Day Zechariah 12:1-14, Zechariah 13:1-9, Zechariah 14:1-21

“In That Day” is the oft-repeated, characteristic phrase of these last three chapters. It refers to the time of “the great tribulation,” “the time of Jacob’s trouble,” to the last efforts of the Gentile power in opposing God in the destruction of His people, to Messiah’s personal intervention, and the setting up of His glorious Millennial kingdom. As Zechariah 11:1-17 ends up with the introduction of the idol shepherd—the Antichrist—it is but to be expected that Zechariah 12:1-14 should begin with the condition of things in Palestine as seen in “the great tribulation.” The order of things is clear.

Zechariah 12:2-3, tells us that Jerusalem is to be a “cup of trembling” [“cup of bewilderment,” JND] to the surrounding nations, when they lay siege to the city: “a burdensome stone” for all peoples, who will only attempt its ruin to be ruined themselves.

Zechariah 12:4-5 tell how Jehovah will smite every horse with astonishment, every rider with madness, in order to weaken their power, and thus encourage the hearts of the governors of Judah to realize that God is their strength. An illustration is well found in the incident of the Midianites, when Gideon, bursting into their camp with the cry, “The sword of the Lord, and of Gideon” (Judges 7:18) so confounded them that they slew each other—“the Lord set every man’s sword against his fellow, even throughout all the host” (Judges 7:22).

Zechariah 12:6-7 tell how God will raise up brave leaders of His people, who will, under His providential hand, deliver His people, saving Judah first rather than Jerusalem, in order that the inhabitants of Jerusalem shall not magnify themselves against Judah.

Zechariah 12:8 is one of the most beautiful and striking verses of the Bible. It illustrates the quickening power of the presence of Christ. “In that day shall the Lord defend the inhabitants of Jerusalem.”

It is said that the effect of Napoleon’s presence on the field of battle was magical. What shall be the effect of Christ’s intervention on behalf of His people? The feeble, stumbling, tottering one in

that day shall be as David, who stands as an emblem of the greatest strength and courage; and the house of David shall be as God. The Lord will be with His people “in that day,” and will immediately charge the air with a sense of victory.

Zechariah 12:10-14 bring before us the repentance necessary on the part of Israel to fit them for the blessing designed for them since the day that God first blessed Abraham, saying that in his seed (Christ) all the nations of the earth should be blessed. The spirit of grace and supplications will be poured out upon Israel. At last the long dark night of Israel’s backsliding will come to an end. No longer in bitter hatred of Christ will they continue. The gracious work of the Spirit of God will soften those proud, adamantine hearts and stubborn wills. And when this awakening shall have taken place, and the nation realize their awful sin in crucifying their Messiah, and in bitter opposition to Him which has been the marked feature of the Jew from that day to this—when they shall have realized that their being scattered among the nations for long centuries has been the direct government of God for their awful sin—when they shall have looked upon Him whom they have pierced, then their repentance will be profound and heart-rending.

They will realize the mercy of God in bringing them back to their own land when in unbelief; they will recognize that but for the intervention of the Lord their enemies must have swallowed them up, and as all this dawns upon their minds repentance will flood their souls. Their mourning is said to be great, like the mourning of Hadadrimmon in the valley of Megiddon. In Revelation we learn of Armageddon (the hill Megiddon); here we have the valley of Megiddon mentioned. In the former case judgment and destruction falls on the enemies of the Lord; in the latter, lifting up and blessing flowing forth to those repentant ones. How it fulfills the Scripture, “Every valley shall be exalted, and every mountain and hill shall be made low” (Isaiah 40:4).

Zechariah 12:12-14 emphasize the depth and bitterness of soul that will mark the nation then. It is no general superficial repentance. Families cannot mix in this. Even husbands and wives must go apart in bitterness of soul, and prostrate themselves before their pierced Messiah in contrition, repentance, tears, and cries. The house of David represents the people generally; the house of Nathan “stands as representative of the prophets”; the house of Levi, of the priests; Shimei [Shimites, see Numbers 3:18-21], of the Levites. Thus the whole nation in detail is shown to be affected in deep repentance.

Zechariah 13:1 brings before us the fountain opened for sin and for uncleanness to the house of David and the inhabitants of Jerusalem. Consequent on repentance effectual and moral cleansing will take place. It is clearly here not a fountain of blood but of water. Fountains in Scripture are ever associated with water. It is here the moral cleansing of the nation by the Word of God. New Birth will answer to it. A nation shall be born in a day.

Zechariah 13:2-4 tell us of the land being cleared of idolatry and lying prophets. What joy for Israel in that day when her heart is turned to her once-crucified Messiah to witness this purging of their land.

Zechariah 13:5-7 come in abruptly. Passing from the judgment pronounced upon the false prophets, we have the Messiah Himself presented to us in a deeply touching way. The One who indeed could claim rightfully to be the Prophet of the Lord makes no such claim. He was refused as such by His own. But He goes on with His own blessed work. He says, “I am an husbandman [a

tiller of the ground].” He came to cultivate men for God. He came to give, to sow the good seed of the Kingdom in the hearts of men. He says, “Man taught me to keep cattle from My youth [that is, man acquired Me as bondman from My youth, JND].” In lowly grace He took the place of being a slave to the needs of men.

What did He get? Wounds! He was wounded in the house of His friends. Israel was taught in Old Testament prophecy to wait for and expect their Messiah, and when He came they rejected Him. In this expression, “the house of My friends,” we see His unalterable love for His people. How often a flood of light comes out in a single word. But there is something deeper. It is not only the wounds inflicted by His friends we are bidden to contemplate, but Jehovah’s sword is called upon to awake against the Man that is His Fellow. How remarkable is this prophecy! How it presents to us the glory of Messiah’s person, that He who was a Man on earth was indeed Jehovah’s fellow, that is God. The awakened sword brings before us the solemn mystery of the Cross, that atonement lies in God’s judgment on sin. This is more implied in the consequences that follow than directly stated. How could Jehovah’s hand turn upon the little ones for blessing unless He could do it righteously? Hence the necessity for the atonement. The result of the smiting is that the sheep are scattered. God’s governmental wrath falls upon the nation, which has rejected His sending of Messiah, and for over eighteen centuries the last remnants of the nation have been scattered, the people of the weary breast and the wandering feet, as they have been so aptly described. Jehovah’s hand would turn upon the little ones, He would bring back His people to their own land. And He will do this in righteousness and in mercy.

Between the stroke of the sword (fulfilled on the Cross) in Zechariah 13:7 and the events prophesied in Zechariah 13:8-9, we must interpose the whole of the present dispensation, which is not taken account of in Old Testament prophecies.

Two parts of the nation being cut off speaks of “the great tribulation,” the last fiery trial that God must put His people through, whilst one third being left, refined as silver, tried as gold, will form those who shall call on Jehovah’s name, and be publicly acknowledged as His people.

Zechariah 14:1-21 sheds light on how this shall come to pass. Zechariah 14:2 gives a graphic description of the siege of Jerusalem, of its capture, houses looted, women ravished, and half of the city captured. The remaining half in their sore distress will behold the Lord fighting on their behalf. In Revelation 19:11-21 we get the intervention of the Lord in the great battle of Armageddon, when the beast and false prophet will be taken and consigned to the lake of fire. This battle receives its typical name from the hill Megiddo, which is situate in the territory of Ephraim. But the events of Zechariah 14:1-21 are not detailed in Revelation 19:1-21, nor are the events recorded in Revelation 19:1-21 detailed in Zechariah 14:1-21.

Armageddon is detailed as the expression of God’s judgment upon the Gentile power; whereas the battle of Zechariah 14 gives us in the destruction of the Lord’s enemies the deliverance of the Jew.

Armageddon evidently precedes Zechariah’s nameless battle, and the siege of Jerusalem. It is like two battles in one campaign, first the Lord appearing from heaven and destroying the Gentile power at Armageddon, then appearing actually on the Mount of Olives, for the succor and deliverance of His people there. In Armageddon evidently the breath of the Lord is sufficient sword

for the slaughter of His enemies, just as His breath slew one hundred and eighty-five thousand of Sennacherib's army of old. In the siege of Jerusalem the Lord in His wisdom does not deal in the same summary way, but comes down to the Mount of Olives. His feet touching the Mount is the signal for it to cleave in two, thus making, for the sore-pressed remnant, a way of escape to the valley of the mountains. The Lord fights "as when He fought in the day of battle," and there is no need to record the finish of the fight. VICTORY, full and final, the enemy destroyed and His people completely delivered, can alone be the result.

It may be the terrible earthquake that happened in the reign of King Uzziah, and that evidently formed a painful landmark in the history of Judah (see Amos 1:1), was allowed as a picture of what will happen when the Lord comes back to earth. The earthquake that will cleave the Mount of Olives is evidently the same as is referred to under the seventh trumpet (Revelation 11:19) and under the seventh vial (Revelation 16:18). The terrible conflict over, Zechariah 14:6 introduces us to the blessedness of the personal reign of Christ. "In that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zechariah 14:6-7).

These verses are undoubtedly difficult of explanation. Many have been the explanations. That some physical and marked change may take place as to night and day, light and darkness, is quite possible, just as God intervened for Israel when Joshua commanded the sun to stand still. As to any explanation on those lines we do not feel competent to proceed, but if we take it morally it might mean that in this world there is mingled moral light and darkness, but when the Lord shall reign, His day will be characterized altogether by His wonderful presence. At evening time when darkness would be naturally expected, it would be light. That is to say, in this world, even morally, things move in cycles. Take the life of a ruler: it is first light, that is vigor, intellect, will, and as old age creeps on darkness sets in, powers slow down, hands that once held the reins of power lose their grip; but when the Lord comes this order of things shall cease, and in His presence things will pursue their way apart from the vicissitudes and frailties that characterize us now.

Then again we may find in the rule of kingdoms light and darkness, as for instance today, comparatively speaking there is light where rulers are more or less governed by the fear of God, treaties are observed, the sanctities of life respected, laws made on a righteous basis; darkness, where men are refusing God's laws, and substitute for them the horrible doctrine that might is right, and all the terrible evils that follow in its train.

Or, for instance, we find now on the one hand the light of evangelical teaching; on the other the darkness of Christian Science, Theosophy, Spiritualism, Millennial Dawnism. But in that day the moral effects of Christ's presence and rule will bring about uniformity for that which is according to God. So we read that "living waters," starting from the "east gate" of the sanctuary (Ezekiel 40:44), shall go out from Jerusalem, half towards the former sea (the Dead Sea) and half towards the hinder sea (the Mediterranean), and that the drought of summer will not hinder its perennial flow—"in summer and in winter shall it be." Deuteronomy 11:24 proves that "the uttermost sea" (the hinder sea, JND) is the Mediterranean, the well-known western boundary of the land.

Whilst this bifurcated stream brings untold agricultural wealth to the country, enabling it to bear the large population that must be the result of a high birth-rate and practically no death-rate during the Millennium, it undoubtedly has a moral significance that "in that day" spiritual blessing will flow

from Jerusalem, the city of Messiah's presence and rule. So the blessing widens out, "The Lord shall be King over all the earth." Happy prospect for this sin-cursed death-ridden earth, with its sorrows. Once God is given His true place, how different everything will be.

Well might the phrase, "In that day," be the subject of many a glowing prophecy, as we have seen.

Then we are informed of great physical changes to take place in the land. It is to be "turned as a plain, from Geba to Rimmon south of Jerusalem." Hills will disappear and give way to lands easy of cultivation. The Dead Sea is to be healed and to be full of fish (see Ezekiel 47:6-10). En-gedi and En-eglaim are on opposite shores of the Dead Sea. The land is to be prosperous—Jerusalem a place to be safely inhabited.

Two things are predicted as happening to the Lord's enemies. They will be affected by a fearful plague, consuming their flesh as they stand on their feet, their eyes eaten out of their sockets, and their tongues consumed in their mouths.

How striking is the judgment! Their whole body coming under God's judgment. Their feet employed to carry them to fight against the Lord, their eyes used in directing their munitions of war, and their tongues in blaspheming God's Christ, shall all be affected.

Further, they are to be troubled by a tumult (panic, JND) from the Lord, so that in their blind fear they will destroy each other.

Evidently this will take place at the time of the siege, and be so striking and signal a punishment from God that it will be acknowledged to be an intervention of the divine hand in judgment.

Judah is to enrich herself by the spoil of the Lord's enemies, whilst even the horses, mules, camels, and beasts used by the enemy shall be visited by the same plague as their owners. Thus strikingly will the Lord vindicate His name.

All the Gentile survivors will go up from year to year to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles, whilst those who may refuse shall find the rain withheld from their land, meaning their destruction. If Egypt should be found refusing the claims of God's House, as theirs is a rainless country, depending upon the Nile and its irrigation for its prosperity, the plague shall visit them.

Finally, we close the book with a glowing description of the scene of blessedness. Even the bells upon the horses shall have "HOLINESS UNTO THE LORD" marked upon them, and the very pots of the Lord's house shall be like the bowls before the altar; yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord.

Thus concludes a deeply interesting and instructive prophecy. It ends with the Lord's triumph, the joy of His presence, and the happiness of holiness.

Israel's Return to the Holy Land Prophesied

We propose under this heading to place before our readers a few passages which foretell Israel's return to their ancient land.

“And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken” (Isaiah 5:26-27).

“Hiss” is a sharp noise to call attention, and obtain immediate response. The nation will be unaware why they are possessed with such a desire to return to their land, for they will go back in unbelief. They will, in the end, recognize God’s gracious dealings with them in the days of their blindness and hardness of heart. The speed of their return is indicated by the girdle of their loins not being loosed nor the latchet of their shoes being broken or untied. The indication that none of the immigrants should be weary or slumber or sleep reminds one of the time when the Israelites came up out of Egypt, when “there was not one feeble person among their tribes” (Psalms 105:37). Something like this will happen again.

“And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them” (Isaiah 11:11-14).

“It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. 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” (Isaiah 27:12-13).

Isaiah 60:1-22 contains a glowing prophecy of the blessing of Israel in the last days. Read the whole of its twenty-two verses, and let the closing sentence sink into your heart:

“I the Lord will hasten it in His [its JND] time.”

Also Isaiah 66:7-24 cannot be fulfilled apart from the return of the Jews to Palestine.

“And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, says the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord” (Isaiah 66:19-20).

Read to the end of the chapter, and note the doom of the enemies of the Lord.

“In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers”

(Jeremiah 3:18).

“Therefore, behold, the days come, says the Lord, that it shall no more be said, The Lord lives, that brought up the children of Israel out of the land of Egypt; but, The Lord lives, 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” (Jeremiah 16:14-15; also read Jeremiah 23:5-8).

“Therefore fear thou not, O my servant Jacob, says the Lord; neither be dismayed, 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, says 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” (Jeremiah 30:10-11; also read Jeremiah 30:18-21).

“Thus says 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” (Ezekiel 11:17).

“Thus says the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given My servant Jacob” (Ezekiel 28:25).

“I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. THEN will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you” (Ezekiel 36:24-25). The then shows how the people will be gathered in unbelief, and when in the land they will be cleansed and brought to acknowledge their Messiah. Read the whole passage, Ezekiel 36:16-38.

“And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 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, says the Lord thy God” (Amos 9:14-15).

“Upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions” (Obadiah 1:1; Obadiah 1:17).

“At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, says the Lord” (Zephaniah 3:20).

“I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them” (Zechariah 10:8-10). The foregoing are but a few of the Scriptures that might be quoted, so fully do the prophets foretell the return of the Jews to their own land. The Vision of the Valley of Dry Bones

Ezekiel 37:1-28 In vision Ezekiel, who prophesied in captivity in Babylonia, was set down in the midst of a valley full of bones, and his comment on them was that they were “very dry.” The Lord God bid Ezekiel prophesy upon these bones, and declare that He would cause sinews to come upon them, and skin to cover them, and that breath should be put into them, and that they should live. As Ezekiel prophesied there was a noise, and a shaking; the bones came together, bone to bone, the sinews and flesh came upon them, and the skin covered them, but there was no breath in them.

Then the prophet is bidden to call to the wind: “Thus says the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.” The answer is given. The breath came upon them, and they lived and stood on their feet, an exceeding great army.

We are left in no doubt as to the meaning of the vision, and it becomes exceedingly interesting in the light of recent events. The bones are said to be the whole house of Israel, that is to say those who are alive, but their condition Godward one of moral death. They say: “Our bones are dried, and our hope is lost: we are cut off for our parts.” Psalms 141:7, says: “Our bones are scattered at the grave’s mouth.” The prophet is bid again to prophesy: “Thus says the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves [that is, from among the nations among whom they are scattered, and in whose midst they find a national grave], and bring you into the land of Israel ... And shall put My Spirit in you, and ye shall live [that is, toward God], and I shall place you in your own land.” The above prophecy is deeply interesting, because much is going on under our very eyes, which is leading up to its fulfillment. A few years ago a very distinct stirring of Jewish national hopes was publicly seen in the formation of the Zionist movement with the object of arranging the return of the Jews to their own land. The association was, and is, political and infidel. At first the movement was scoffed at by most Jews. Little by little it gained ground, and its annual conventions in such places as London, New York, Berne, Berlin, witnessed a rising tide of enthusiasm. The unexpected happened. Hitherto the Jew had been forbidden by the Turk to own real estate in Palestine. The Turkish revolution took place. The Young Turk party got into power. The then Sultan was in want of money. The Jew was allowed to acquire property in Palestine.

Then began a steady flow of Jewish immigrants to their own land. Seaports were enlarged in capacity. Steamers brought their living freights to Jewish shores. Population rose. In 1827 there were five hundred in and around Jerusalem. By 1882 the population had risen to 24,000 people, one-sixth, or 4,000 of them being Jews. This steady increase continued, and has been greatly accentuated since the British Mandate came into being. Jerusalem in 1935 had a population of 105,000, Jaffa, 65,000, Haifa, 85,000. Tel Aviv, begun in 1907 with some sixty families, has grown by leaps and bounds. Today it has at least 150,000 inhabitants.

Places that have a sudden influx of inhabitants, or a steady stream of increase, can generally explain the phenomenon. The discovery of a gold-field will bring about the former, the opening out of manufactories will account for the latter. In the case of Palestine there is no such explanation. It is GOD HIMSELF bringing bone to bone, sinew to sinew, and putting thereon a covering of flesh and skin. Of course the Great War (WW I) arrested this movement, and for the moment set things back, but only that the way may be opened out more than ever under the hand of God for the fulfillment of His divine purpose. In what direction then has the tide of immigration turned? Mainly

in the direction of agricultural colonies in Palestine.

This, too, is in fulfillment of a remarkable prophecy. “Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange [foreign, JND] slips: in the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow” (Isaiah 17:10-11). This prophecy was made over two thousand six hundred years ago. God had told the people plainly that pious conduct on their part would bring prosperity and safety. Israel, unlike Egypt, which was watered by the foot, that is, dependent on the river Nile and irrigation, was watered by the rain of heaven. If God gave bountifully the early and latter rain, prosperity was secured. If He withheld the rain, barrenness and sterility would be the consequence. Deuteronomy 11:10-17 brings this clearly before us. But Israel went after other gods, and, above all, refused their Messiah, the result being that they were scattered among the nations, and the Gentiles possessed their land. The withholding of the bountiful supply of rain in a country whose soil is peculiarly dependent on rain, would easily reduce the country to barrenness.

We extract the following from the organ of the British Palestine Committee (issue Oct. 17th, 1917): “Geologically speaking, Palestine is almost entirely built up of limestone of the Upper Cretaceous age ... If from the mineral point of view the limestone formation is a poor one, it is, on the other hand, full of promise from the agricultural point of view... No rock can, under the influence of Palestinian sun and heat, compare with the limestone in rapidity of disintegration, thus making swiftly available abundant new elements for the formation of a rich soil of perpetual fertility. No soil, more than the spongy calcareous soil, can be as quickly permeated by the heavy downpours of rain usual in Palestine and similar countries, and no other soil than the calcareous one has such a high capillarity, making available the inexhaustible stores of underground water for the deep-rooting plants of the arid and semi-arid regions. Thus a continual luxuriant growth is maintained under a glowing sun, an intense light, and a warm air, with not a drop of rain for six or seven months consecutively” (pp. 93- 94).

Now it was the withdrawal more or less of the latter rain that has preserved the land for the Jew. On the other hand, the Jew has been preserved for the land. Spite of over eighteen centuries of dispersion among the nations, spite of untold persecutions and oppression, the Jew is more numerous today than in the palmy days of King Solomon. The Jew is the standing witness to the miraculous.

Such a phenomenon is completely outside the range of explanation save by bringing in the miraculous. Empires have come and gone; Babylonian, Persian, Grecian, Roman Empires have risen and disappeared; but the Jew, more ancient than they all, still exists as a distinct nation, and that under circumstances that make his existence the marvel of the world. When Frederick the Great of Prussia, the infidel friend of the great French skeptic, Voltaire, asked General von Ziethen, a Christian officer at his court, to defend his Christianity in one word, the courtly white-haired general bowed, and replied, “Israel, sire”—an irrefutable answer. And whilst God has been miraculously preserving the people for the land, He has been miraculously preserving the land for the people. By the withholding of rain the land flowing with milk and honey has been reduced to comparative barrenness. This is prophesied in Isaiah 32:9-15 : “Rise up, ye women

that are at ease; hear My voice, ye careless daughters; give ear unto My speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." And Isaiah 33:8 extends the picture of desolation: "The highways lie waste, the wayfaring man ceaseth." And this is just what has marked Palestine for years. The vintage failed, land went out of cultivation, thorns overspread the whole land, roads were practically nonexistent. The lazy Turk could not, or would not, cope with the difficulties the lack of rain produced. In this way God has preserved the land for the people. But of late years climatic conditions have altered for the better. In 1869-70 the rainfall of Palestine was 12.5 inches; in 1877-8 it was 42.95 inches. These were both exceptional years but the tendency is remarkable. The average rainfall now is 26.06294 inches. Both Berlin's and London's are lower than this.

We give an extract from The Friends' Witness (1912): "Dr. Grunhut, of Jerusalem, says that for centuries the land was partially barren for lack of the autumnal rains; but for several decades now these 'latter' rains have fallen (Joel 2:21-23); and between 1860 and 1892 have increased the rainfall, Mr. Chaplin, of Jerusalem, tells us by sixty per cent."

Thus gradual return of the latter rain has encouraged the founding of agricultural colonies, of whom some seventy-three were established up to 1922. This number had increased in 1935 to one hundred and eighty-seven colonies with an area of 1,500,000 dunams. Up to the time the war began about 14,000,000 vine slips and fruit trees had been imported from foreign countries; since then very many more. In 1890 an acre of irrigable land in the Colony of Petach-Tikvah cost about £3 12s.; just before the Great War broke out such land was worth £36 per acre. This colony is the largest of all the settlements. It is situated eight miles north-east of Jaffa, and covers 8,000 acres, and supported a population of 3,000, when the Great War for the moment gave it a setback. There are great irrigating works, and numerous schools, including one for elementary agriculture.

Vines, oranges, lemons, almonds, cereals are grown, and dairy farming is given attention to. The value of the colony increased from £1200 in 1880 to over £600,000 in 1914. In 1882 the colony of Rishon-le-Zion (Arabic, Ayfin Kara) was founded by Russian Jews. It covered 3,180 acres, and supported a population of 1,200 before the war broke out. It is the principal center of the wine industry in Palestine. Baron Edmund de Rothschild built large wine-cellars, capable of storing 1,650,000 gallons.

Colonies of 1,270, 1,600, 1,360, 455, 3,570, 3,250, 500, 200, 625, 1,200, 435, 250, 700 acres, and many more besides have sprung up of late years, chiefly as the work of Russian Jews. In a land about the size of Wales and with such a diversified surface, this bespeaks an astounding change.

Scripture is being fulfilled under our very eyes. In an article on the Jews in Palestine, the Egyptian Gazette presents the following picture: "Where nothing but briars and brambles previously existed, we now see beautiful vineyards and fields of growing corn. The country generally is noted for its bad roads, but in the neighborhood of the Jewish colonies excellent roads have been made, and

the greatest order prevails."

We see how clearly the prophecy of Isaiah 17:10-11, as to the planting of pleasant plants [plantations, JND] and of strange [foreign, JND] slips has been literally fulfilled. A little incident may interest the reader. A friend of ours in the little seaside town of Minehead, in Somerset, was seeking to convince a man of the truth of the Bible. He said to him, "If you will come round to Mr. So-and-so's shop window [mentioning a wine merchant's name] I will give you a proof of Scripture." In front of the shop window our friend drew the man's attention to Isaiah 17:10-11, and then to the labels on a row of wine bottles, which bore an inscription to the effect that the wine contained therein was made from grapes grown in Palestine, and that the vines were raised from slips imported from Spain.

We may ask ourselves the question, what effect has the Great War had upon the fulfillment of Ezekiel's vision? It undoubtedly for the moment set back immigration, agricultural prosperity, etc., etc.; indeed, it not only checked the flowing tide, but changed it into a receding one. But this was only for the moment.

It can be realized at a glance that once Palestine was delivered from the yoke of the Turk, the setback has given place to a wonderful forward move, the like of which the Holy Land has never witnessed, not even in its best days.

Never will the writer forget the solemn and thrilling feelings that filled his soul when, one dark rainy night in December, 1917, he heard the newspaper boy crying, "Capture of Jerusalem."* He turned to his companion, and said, "Then the coming of the Lord for His Church is VERY near."

(*A contemporary states: "The city of Jerusalem changed hands on a day of fate. The surrender took place Sunday, Dec. 9th, which in the Jewish calendar was the eve of the Feast of Dedication, which was celebrated year by year on the 25th day of the month, Chisleu, known among the Jews as the Feast of Lights.") But the remarkable thing about it is that before the capture of Jerusalem Mr. A. J. Balfour, afterward Earl Balfour, should write a letter to Lord Rothschild, in which he stated the decision of the British Government to reestablish the Jewish nation in Palestine. This seemed like counting the chickens before they were hatched. But there was a very remarkable reason for this.

Dr. Ch. Weismann, a Jew, had been able to render very remarkable services to the Government and the Allied cause, and so great was the gratitude of the Government that they hastened to make this announcement, in acknowledgment of their indebtedness to him. And how have the Jews received this declaration? We quote from the organ of the British Palestine Committee (issue Nov. 24th, 1917): "Jews have aptly compared the Declaration with that Proclamation of Cyrus, King or Persia, which put an end to the first Exile."

"No living Jew has known such a sentiment of exaltation from any political happening as the Declaration has spread throughout the hosts of Jewry. We should have to go back to the days of Ezra for the like. It is a rebirth. Every Jewish institution —synagogues, friendly societies, trade unions—is hastening to express its heartfelt gratitude, and to reaffirm its devotion to the British Government for this memorable act of national liberation." And the feelings of exaltation stirred in the breasts of Jews within the British Empire, where they are treated with kindness and as equals, are mild compared with what must be felt by the downtrodden and persecuted Jews in Poland,

Russia, and Romania.

Further, there are the feelings of half a million Jewish young men, who fought in the ranks of the Allies, to be reckoned with. There was an association formed in the United States with a view to settling Jewish ex-soldiers in Palestine when the war ceased. The Great War has given a powerful impetus to the Zionist movement. Now that the aims of that Society are seen to be practical, many Jews—especially those with wealth—have joined the movement. Vast sums of money are flowing through its agency in relief and exploitation channels. The United States, Russia, Britain, France, and Italy all witness to this.

Quoting from the organ of the British Palestine Committee (issue Oct. 17th, 1917), we read: “At Moscow a company has been formed with a capital of 5,000,000 rubles to produce building materials and erect buildings in Palestine. By 19th April, 3,100,000 rubles had been subscribed, and it is understood that the full capital has now been got together. At Moscow a Colonizing Company with shares of 5000 rubles is making great progress.” And this in spite of the upheaval and unrest, that was caused by the revolution, is truly remarkable.

There has been a fight of late years as to whether German or Hebrew should be the language of the schools in Palestine. Such is the fiercely intense patriotic feeling of the Jew that pure Hebrew is once again becoming the common language of the Jew in the Holy Land.

It is interesting to trace the genesis and relation to each other of the British Mesopotamia and Palestine expeditions, as well as the part they will play in the fulfillment of prophecy.

Neither expedition would have been taken if Turkey had not entered the war on the side of Germany. First, our interests in the oil-fields in the Persian region were threatened, hence the Mesopotamia Expedition. Second the action of the Turk in marching through Palestine to attack Egypt by way of the Desert and the Suez Canal, forced Britain to clear the Turk out of Palestine, and so secure herself a buffer state between the route to India and German influence, and secure herself from whatever eventualities might arise in the future from that directon.

Quoting again from the organ of the British Palestine Committee (issue Nov. 24th, 1917) we read: “Over and over again in Jewish history we see the truth illustrated, that the whole of the country from Egypt to the Tigris is, in a military sense, one.”

“Remembering always that the Palestine and Bagdad fronts are one, what light do... events throw on the fascinating problem of the Turkish plans?” Now let us see what light Scripture throws upon all this. We are all familiar with the expression, The Promised Land, but we are not all so familiar with its meaning.

Palestine is only a small part of the Promised Land, perhaps a tenth. Palestine is a country about the size of Wales, that is, about one hundred and fifty miles long by fifty miles broad. But what is meant by “The Promised Land”? Let Scripture answer: “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the rives of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites” (Genesis 15:18-21).

“Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the River Euphrates, even unto the uttermost sea [Mediterranean], shall your coast be” (Deuteronomy 11:24).

“Every place that the sole of your foot shall tread upon, that have I given you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun [Mediterranean] shall be your coast” (Joshua 1:3-4). From these Scriptures it will be seen how vast is the extent of the Promised Land. It will form a wonderful country, greater in area than any European country save Russia.

Those who are ignorant as to the extent of this country often ask how is little Palestine to sustain the Jewish nation, especially during the Millennium, when for a thousand years the birth-rate will undoubtedly be great, and the death-rate practically nil.

It will now be seen how Britain has been the unconscious, but privileged, instrument of God in clearing the Promised Land for the Jew. The Palestine and Mesopotamia Expeditions have done this.

We were being shown the other day the photo of a young soldier, who had fallen in battle in Palestine, and who was buried on the Mount of Olives. How vividly it brought before our mind the extraordinary chain of events that is bringing about the fulfillment of prophecy.

It appeared as if the falling out of Russia from active participation in the war had arrested the development of affairs in that direction. The following extract from the organ of the British Palestine Committee (issue Dec. 1st, 1917) will show that the falling out of Russia helped rather than hindered. We read: “Among the ’secret treaties’ published by the Bolsheviks in Petrograd is one relating to Asiatic Turkey….It professes to be a record, in a memorandum dated 21st Feb., 1917, of an agreement made in the spring of 1916 between Russia, France, and England….England was to have a special interest in the ports of Haifa and Jaffa; and Russia, France, and England were to have a joint protectorate over Palestine. ’A special interest’ must mean in practice ’possession,’ so that this alleged document provided for (1) a partition of Palestine, (2) a triple condominium over Palestine. In other words, for those two radically vicious principles, which we have repeatedly denounced and exposed, a Jewish Palestine, from which the only two ports of the country, Haifa and Jaffa, were sundered, could have no future. The life of a Jewish Palestine over which three rival powers ruled and intrigued would be, as Hobbes has it, nasty, miserable, brutish, and short.” By the falling out of Russia from the War this treaty, if it existed, lapsed; the British Declaration once and for all puts things on a basis that is on lines with the fulfillment of Scripture.

It will thus be seen how Ezekiel’s vision is being fulfilled under our very eyes. The dry bones of Israel are stirring. The graves, that is the countries in which they are scattered, and notably Russia, which is indeed a living grave for millions of Jews, are opening. Sinew and flesh is coming upon the nation. The Jew is going back to his land in unbelief, full of ambitious projects for the realization of a future, which shall eclipse their past in glory, but as yet no breath of the Lord has come nationally upon them. The bright hopes of the Jews cannot be realized apart from Christ. The bright beginning will soon be overclouded. Isaiah’s prophecy will yet come true, “The harvest shall be a heap in the day of grief and of desperate sorrow” (Isaiah 17:11).

Or, as another translation puts it vividly: “The harvest will flee in the day of taking possession, and the sorrow will be incurable” (JND).

Palestine is rapidly becoming the strategic center of the world. It will be the scene of much fighting in fulfillment of prophecy. Once the Jew is in Palestine, and the Roman Empire, the League of Nations, in existence, the world will soon see the First Beast of Revelation 13:1-18 at the head of the latter, and the Second Beast of the same chapter, the false prophet, the Antichrist, as King in Jerusalem. Then when the seven-years’ treaty is made with the Jew by the Roman Empire things will apparently look bright and rosy for Palestine, but in the middle of the seven years the treaty will be treated as a thing of naught, and then the awful tribulation will burst forth, as foretold by Scripture, ending up with scenes of war terrible to contemplate, including the battle of Armageddon and the siege of Jerusalem. The personal interference by the Lord will accomplish the deliverance of the Jewish remnant, and lead up to the establishment of Christ’s Millennial Kingdom.

Then shall be seen the effect of the breath of the Lord, and a nation shall be born in a day. The breath of the Lord will complete the process of national blessing. The ways of the Lord are truly wondrous.

Gog and Magog Ezekiel 38:1-23, Ezekiel 39:1-29; Revelation 20:7-9 The part that Gog and Magog will play is clearly indicated in these Scriptures. The identification of these names seems very plain. For purposes of clearness we set alongside the rendering of Ezekiel 38:2-3 in the Authorized Version and in J. N. Darby’s valuable New Translation.

“Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus says the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.” (Authorized Version).

“Son of Man, set thy face against Gog, the land of Magog, the Prince of Rosh, Meshech and Tubal, and prophesy against him, and say, Thus says the Lord Jehovah; Behold, I am against thee, O Gog, Prince of Rosh, Meshech and Tubal.” (New Translation).

Gog is distinctly the ruler; the land of Magog, the people ruled; Rosh, we believe, stands for Russia; Meshech, for Moscow, the ancient capital of European Russia. One remarkable result of the Revolution in Russia has been the decay of Petrograd, and the transfer of the capital to Moscow. Tubal, we believe, stands for Tobolsk, the capital of Asiatic Russia, that is of Siberia. In Russia there still live several million Jews. They have been terribly ill-treated and persecuted in that country for centuries. Russian “pogroms” against the Jews were notorious in their blind hatred of God’s ancient people. The strongest movement of the Jews to their own land has been on the part of the Russian Jews. This movement is likely to prove a second exodus. Just as the Israelites of old were ready to leave Egypt because of the rigor of the Egyptian taskmaster, so the Russian Jews will be glad to exchange their life of hardship and persecution, for the freedom of their own land under the aegis of the British Government.

We need not wonder that God will punish Russia for all her persecution of His ancient people. Words cannot describe the sadness and evil of their lot, and it is but fitting and just that her punishment will take place in Palestine, and will unite two things: (1) God’s chastisement of His people for their sin; (2) God’s chastisement and overthrow of Russia’s might in punishment of their

sin carried on for centuries against His people.

Russia has gone through the throes of revolution. We expect in time a Czar of some sort will again sit on the throne, for the mention of “Gog, the chief prince of Rosh,” warrants us in this expectation. We should not be surprised if Prussia, inhabited by Slays and not by Teutons, should join hands with Russia in a future day.

Russia, with her enormous territory, man-power, and vast actual and potential agricultural resources, is capable of immense efforts, if rightly organized and exploited.

Ezekiel 38 describes graphically how God will bring about the destruction of the persecutors of His people. A great army with confederates such as Persia, Ethiopia, Libya, Gomer, and Togarmah will assemble, and come like a cloud on the Holy Land. At the latter end Palestine, relying on the plighted word of the nations, shall be resting securely within her borders. But an evil thought shall come into the mind of Gog. The defenseless condition of the country, its prosperous unwalled villages, its wealth in cattle and goods, will excite Russia’s cupidity, and behind it Satan’s implacable hatred against God’s people will be used in furtherance of this fell design. When this great army falls upon the land, God’s fury shall come up in His face. A terrible earthquake will affright man and beast, mountains shall be thrown down, steep places and walls shall fall to the ground. Jehovah will call for a sword, every man’s sword shall be against his brother, pestilence, overflowing rain, great hailstones, fire and brimstone will complete the work of destruction.

Five-sixths of this vast horde of warriors shall meet with their graves in Israel. Seven months will it take to bury their bodies, and cleanse the land. Men will be appointed exclusively to this gruesome task. For seven years the abandoned munitions of war will afford enough fuel for the whole nation. They will not need to cut down the wood in the field, or in the forest, for that long period.

Thus God will testify to the nations that Israel’s long dispersion among the nations was for their iniquity, that His power has gathered them into their own land, that He signally punished Israel’s chief and most powerful foe upon the very mountains and fields of Palestine.

All this will occur at the end of Daniel’s seventieth week, and at the close of the great tribulation. The last verse of Ezekiel 39:1-29 tells of God’s Spirit to be poured upon the house of Israel, answering to Zechariah 12:10, as Zechariah 14:1-5 describes the doom of Russia and the nations at this time when the Lord Himself shall intervene on behalf of His people, for how else could the little band of God’s people stand against such hordes? It reminds us of the passage,

“The children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country” (1 Kings 20:27). The geographical and climatic conditions of Palestine lend themselves to the fulfillment of Scripture in a remarkable way.

Years ago an Inspector of Fortifications and an accomplished geologist, Captain Hawes, was entrusted by the British Government with the task of investigating and reporting on the nature and conditions of the frontiers in Palestine. As a student of Scripture he knew of the predicted earthquake of Ezekiel 38:1-23 and Zechariah 14:1-21, and in the light of Scripture examined the district. He knew that whether the conditions of the strata were favorable or not made no matter to God. God is omnipotent, and can carry out His will whatever the conditions may be.

Captain Hawes wrote: “Naturally my thoughts dwelt much on the prophecy in Zechariah 14:1-21, and as I contemplated the scene my ’official instinct’ led me to consider the probable difference in the contour of the country where the valley would cleave. Having an intimate acquaintance with geology, I carefully examined the surrounding district, and was deeply interested to find there was a narrow, deep vein of strata of a peculiar character stretching in the direction of the Dead Sea. Following this up I took the trouble to ascertain that it continued in the same form the whole distance to the sea, so that it would need only the slightest tremor of the earth to bring about the cleavage of that great valley to the sea, thus making a channel for the living waters to flow in accordance with the prophetic word.”

Then, again, the extraordinary configuration of the valley of the Jordan is unique. The Hebrew word for the river, Yarden, means, The Descender. It rises in three sources, the highest being 1,700 feet above sea level. These streams unite in the waters of Merom, which is only seven feet above sea level. Ten miles lower the river reaches the Sea of Galilee, which is 682 feet below the sea level. When it finally enters the Dead Sea, a further distance of about sixty-three miles as the crow flies, it is 1,292 feet below the level of the sea. The Dead Sea is the lowest lake in the world, and at its deepest part is 1,300 feet deep, making the bed of the lake at that point 2,592 feet below the level of the sea. It is fifty miles long and from ten to twenty miles broad. Its waters are far more salt than those of the ocean—100 lb. weight of its water will produce 41 lb. of salt; whereas the same weight of ocean water will yield about 6 lb. It is believed that the Lake covers the once fertile Vale of Siddim, and the sites of Sodom and Gomorrah, the guilty cities of the plain.

Scripture prophesies in Zechariah 14:1-21 of great physical changes to take place in the Holy Land as the result of earthquake or volcanic eruption. Living waters are to go from Jerusalem in two streams, one to the Mediterranean, the other to the Dead Sea,* the latter no longer to be destitute of animated life in that day, but teeming with fish. Wherever the living waters flow they will carry healing.

(*”But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt” (Ezekiel 47:11). God will thus afford an object lesson, even during the Millennium, of His judgment upon sin. This will be also seen on a larger scale in countries such as Egypt and Edom. (see Joel 3:19).) The contrast between that day and this will be a constant testimony to God’s power, and the blessing of Messiah’s personal reign. A traveler, Lamartine, observes of the Dead Sea: “The shores are completely deserted; the very air is infected and unhealthy. The surface of this sea is transparent, it glitters, it pours upon the desert which surrounds it the reflection of its waters; it is dead, motion and noise are no more. Its waves, too heavy for the wind, are still, and no white foam plays on the pebbles of its shore; it is a sea of petrification.”

It is believed that before Sodom and Gomorrah were destroyed the river Jordan flowed through the fertile vale of Siddim and beyond it. Burckhardt, who investigated the neighborhood, obtained very satisfactory information, that, at the southern extremity of the lake, there is an opening leading into the Valley of El Ghor, which, with its southern continuation, termed El Araba, descends uninterruptedly to the Elamitic Gulf of the Red Sea, which it joins at Akaba, the site of the ancient Ezion-Geber. This is supposed to be the prolongation of the ancient channel of Jordan. There seems to be a fault in the geological strata starting at Mount Lebanon, running down the valley of the Jordan, and traceable as far as Abyssinia.

Seeing the tongue of the Egyptian sea is to be utterly destroyed, that the river thereof is to be smitten into seven streams, that men may travel dryshod as in the days of the Exodus, that there is to be a highway* between Assyria and Egypt (see Isaiah 11:15-16), and that great geographical alterations are to take place in the Holy Land (see Zechariah 14:10), and that the Lord's feet standing on the Mount of Olives will be the signal for a great earthquake that is likened to one in the days of Uzziah, King of Judah (see Zechariah 14:4-5), we are prepared to read that when the seventh trumpet shall sound there shall be "lightnings, and voices, and thunderings, and an earthquake, and great hail" (Revelation 11:19); likewise when the seventh vial is poured out, synchronizing, we believe, with the seventh trumpet, we read of "voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Revelation 16:18), resulting in Rome being fissured into three parts, and the cities of the nations falling.

(*It is not without significance that the British have linked up the Egyptian and Jewish railways already, so that the traveler may enter the train at Cairo, and travel by rail without a break to Jerusalem.)

Great earthquakes have affected a single city like Lisbon, San Francisco, Messina, Tokyo, Quetta, and their immediate neighborhoods, but this earthquake of earthquakes will level the great capitals of the nations, and will at once lay low the enemy's power. As to the predicted "great hail," we have records of great storms of this nature in Palestine. On Feb. 8th, 1801, the hail, or ice stones were as big as large walnuts. The storm contiued uninterruptedly two days and nights. A torrent two feet deep swept everything before it. No human language could convey an adequate idea of such a tempest, reminding us of the Psalmist's words: "He casts forth His ice like morsels: who can stand before His cold?" (Psalms 147:17).

Whether we take the language as literal or "symbolic" to read of a hailstone weighing about a talent (see Revelation 16:21) bespeaks of something infinitely worse than what has ever been in the way of such storms, even surpassing the terrible storm detailed in Exodus 9:22-26.

We believe all this can happen whatever the local conditions may be. Nothing can withstand God's purpose. But it is deeply interesting to see how God has been pleased to arrange that the state of things prevailing in that part of the world should present a silent, but eloquent, testimony that His Word shall be fulfilled.

All these things will usher in the Millennium, the thousand years of the personal reign of Christ. The Last Siege of Jerusalem When that reign ceases, and Satan is loosed again from the bottomless pit, and he goes out to deceive the nations and to gather them to battle in number as the sand of the sea, we find Gog and Magog figuring for the last time.

Then shall come the last siege of Jerusalem, when fire shall come down from God and devour His enemies, and destroy them in their final great offensive. Satan will bring up every man possible, he will hold back no reserves, in one last mighty act of hate he will hurl every ounce of power into the strife, only to be defeated once and forever.

Then shall he be cast into the lake of fire where the beast and false prophet have been for a thousand years, the heavens and earth shall flee from the face of Him who sits on the throne, even the Lord Jesus Christ; the second resurrection taking place, the dead, small and great, shall stand

before the great white throne and be judged. The new heaven and new earth shall be created, and the redeemed shall dwell there; the lake of fire shall have for its occupants the triumvirate of evil in these last days, the beast, the false prophet, and Satan, as also the myriads of the lost.

Thus shall be ushered in the Eternal State.

Ezekiel's Vision of the City and the Temple and the Distribution of the Land in Millennium (1) Preparation for the departure of the glory from the temple;

(2) its departure (Ezekiel 10:18-19; Ezekiel 11:23);

(3) its return (still future); and (4) that which precedes and prepares for this last event, is a brief summary of this interesting prophecy. The glory seems to depart reluctantly, and to pause at each stage as if ready to return should there be repentance on the part of Israel.

It is deeply affecting to see where the glory made its last stand. We read: "And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city" (Ezekiel 11:23).

Now the Mount of Olives is the mountain on the east side of the city, and Zechariah 14:4 tells us this is the very spot to which the Lord will return, bringing in deliverance for His people, and the reinstatement of the glory. All hangs on the Lord Jesus Christ. This is indicated in the vision when we read, "Upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ezekiel 1:26). In a future day it will be no longer vision, no longer "likeness" and "appearance," but the Lord Himself in person shall fulfill all things. Our remarks on the temple must necessarily be very brief.

There have been three temples; two are yet to come. The first and the last are the subjects of special instructions, especially the last, where the instructions are very detailed and numerous. The five temples are as follow:

1. Solomon's Temple.

2. Zerubbabel's Temple.

3. Herod's Temple.* 4. Temple to be built by the Jews when they return to the land in unbelief.

5. Temple to be built at the beginning of the Millennium according to Ezekiel's vision. For situation, for beauty, for costliness, in its sacred associations, the temple was the most remarkable edifice that ever adorned this earth.

(*Built upon the foundation of Zerubbabel's Temple, and so greatly enlarged and beautified by Herod, the Idumean King, that it was commonly called Herod's Temple. Hence the remark of the Jews: " Forty and six years was this temple in building" (John 2:20). Dr. Edersheim writes: "But alone, and isolated in its grandeur, stood the Temple Mount. Terrace upon terrace its courts rose, till high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, the Temple itself stood out a mass of snowy marble and gold, glittering in the sunlight against the half-encircling green background of Olivet. In all his wanderings the Jew had not seen a city like his own Jerusalem. Not Antioch in Asia, not even imperial Rome herself, excelled it in architectural splendor. Nor has there been in ancient or modern times a sacred building equal to

the Temple, whether for situation or magnificence; nor yet have there been festive throngs like these joyous hundreds of thousands who, with their hymns of praise, crowded towards the city on the eve of the Passover." The sacred site covered nearly thirty-five acres of ground, occupying a gigantic platform, raised to the summit of Mount Moriah.)

It bespoke God's dwelling among His people and the claims of His holiness. It afforded a central point of worship to God's people, and was typical of Christ in its whole conception and service.

Herod's Temple was completely destroyed, agreeing with prophecy of our Lord in Luke 21:5-6. In A.D. 70, Titus, the Roman general, endeavored to save from destruction such a wonderful building, but the divine word had decreed its destruction. The Lord's word was completely fulfilled—not one stone remained upon another.

It is clear from Scripture that the Jews will rebuild their temple in unbelief. How terrible the situation when that building, speaking of Christ, and its service, typical of His atoning death in so many ways, shall be erected by a people who, with all the energy of burning fanaticism, refuse Him of whom it speaks, and apart from whom it would never have existed. It is said that large sums of money and materials have already been provided in view of the rebuilding of the temple; we know not how much the rumor is worth that the temple will be rebuilt on the Mount of Olives, as the present site has been desecrated by the presence of the Mosque of Omar, and moreover to remove that mosque to make way for the temple would arouse the bitter hatred of the whole Mohammedan world. This temple, when rebuilt, will be the scene of the fulfillment of the Lord's words in Matthew 24:15, when He confirms the prophecy of Daniel (Daniel 12:11) that the abomination of desolation shall be set up in the holy place, referring, we believe, to the setting up of the image of the beast by the Antichrist in the temple. The contemplation of these temples that have been produces mingled feelings. The divine idea in the temple, as designed by God, can only produce feelings of holy joy and adoration. Such a presentation of Christ in this wonderful typical building can only rejoice the heart as we wait for it all to be fulfilled in the person and presence of Christ. What a rest of soul to contemplate this! To contemplate the human side, how saddening! The bright days of Solomon were soon overcast. Idolatry marked God's people till at length Nebuchadnezzar, as the scourge of God, looted the temple, "burnt the house of God" (2 Chronicles 36:19), and carried the Jews captive to his land.

Some seventy years later that Greatheart, Zerubbabel, set himself the task of rebuilding the temple. How different from the circumstances of Solomon were his. David had prepared materials in abundance, Solomon's kingdom was at peace, his whole resources were available for the task. On the other hand, Zerubbabel was head of a small handful of his compatriots amid bitter enemies. His resources were few, his handicaps many. We do not know of a braver or more courageous sight than that of Zerubbabel rebuilding the temple.

Then what a descent from the material splendor of Solomon's Temple and the moral splendor of Zerubbabel's when centuries later an Idumean king—and Gentile —should so enlarge and beautify the temple that is described by common consent as Herod's Temple.

Alas! Christ, of whom the temple spoke, was a stranger in its courts. Its high priests and rulers were plotting His death. Could irony go further? And can the contemplation of the Jews in bitter refusal of Christ rebuilding their temple in the near future awaken anything but sadness in the

Christian mind? To think of vast wealth and great effort being expended over that which is to witness “the abomination of desolation” (Matthew 24:15) is terrible indeed. It looks as if any day we may hear of a beginning being made, an omen indeed of evil import for this world. But sweet it is to turn to the sacred page, and see that shortly after Solomon’s Temple was destroyed and before ever Zerubbabel laid the foundation of his, God gave this vision of the temple that is to be, that is to be built under such happy conditions, and have a longer and grander history than any of its predecessors. Then shall be fulfilled the Scripture: “The glory of this latter house [literally: the latter glory of this house] shall be greater than of the former, says the Lord of hosts: and in this place will I give peace, says the Lord of hosts” (Haggai 2:9).

Ezekiel’s Vision

Just as the Apostle John was carried in vision to “a great and high mountain” (Revelation 21:10) to see the holy Jerusalem, that is the Church in relation to Christ in the Millennium, so the prophet Ezekiel is set in vision upon “a very high mountain” (Ezekiel 40:2) in order to view “the frame of a city on the south,” the earthly city of Jehovah, the spot to which the Lord shall come and from which He shall reign over His earthly people as their Messiah, and over the whole world as the Son of Man.

Passages such as Jeremiah 3:17 and Zechariah 2:10; Zechariah 2:12 prove that this city, Jehovah-Shammah (the Lord is there), is identical with Jerusalem.

It is very remarkable and pregnant with meaning that the city is mentioned in Ezekiel 40:2, and from that point till Ezekiel 45:6 is reached we have no further mention of it. The five intervening chapters are taken up with a detailed description of the temple and its service. Does this not prove that the city takes its character from the temple, in short that everything morally flows from God’s dwelling place? In this way the temple and the city cannot be divorced, and, in a certain way, are looked at as one; that is, the temple is Jehovah’s dwelling place, so is Jerusalem, the city of God. Its name is to be Jehovah-Shammah, the Lord is there.

Ezekiel 40:5 introduces us to “THE HOUSE.”

We need not ask what this house is. It is “the house” of Haggai 1:8—“the temple of the Lord” (Haggai 2:15), God’s dwelling—place on the earth. The wall is first mentioned, symbolical of perfect protection, the exclusion of all evil; then the gate, the inclusion of all that is right and good; then the chambers—not only does God dwell in the holiest of all, but there is room for His priests to dwell there too. The arrangements made for the slaying of the burnt offerings, sin offerings, and trespass offerings show that even in the Millennium perfection is not reached, and there is this provision for relationship with God and holiness made for a people who are not incapable of sinning.

Ezekiel’s Vision The preceding chapter gave us the surroundings of the temple; we now come to the temple itself. The door is its first feature. How reassuring that God should put entrance before us right away. Then comes the measurement of “the most holy place” (Ezekiel 45:3) and an elaborate description of the “many mansions” for the priests, such as were referred to in reference to the temple of that day by our Lord in John 14:2. The holiest of all was foursquare, so was the temple as a whole, answering on the earthly side to the heavenly city when we read, “And the city lies foursquare” (Revelation 21:16). The whole sanctuary, including courts and outer wall, was five

hundred reeds square, or a little over one mile square.*

(*In Herod's Temple the area covered was roughly an elongated square of about 1,000 feet. St. Peter's at Rome measures 613 feet in length, and St. Paul's Cathedral in London 5 1/2 feet. Ezekiel's Temple site will be over five times longer than Herod's and over ten times the size of St. Paul's.) Ezekiel's Vision The glory of the Lord will come from the east, the way of its departure as described in the early part of the prophecy. Immediately the verse goes on: "And His voice was like a noise of many waters: and the earth shined with His glory" (Ezekiel 43:2). The glory of the Lord filled the house, but it was in the coming of Jehovah Himself that the glory came. At this stage the man with the measuring reed in his hand addresses the prophet, bidding him: "Show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern" (Ezekiel 43:10)

If this should have the effect of shaming them, then he was instructed to show them the form of the house, its fashion, its goings out and comings in, its ordinances and its laws. The altar then comes into view—that meeting place between man in his need and a thrice—holy God.

How significant that the first thing that is to be actually offered will be a sin offering. The altar itself must be cleansed for seven days, and on the eighth day, that day of an entirely new start, the burnt offerings and peace offerings will have their proper place.

Ezekiel's Vision The east gate is to be shut, no man is to enter by it, because the LORD, the God of Israel, shall have entered by it. What a day of deep and holy joy it will be when all this is fulfilled. In Ezekiel 44:3 we are introduced to "the prince," who has a position of special importance and glory.

It is interesting that he will bear the very title given by Ezekiel to the Lord Himself. "And I the Lord will be their God, and my servant David a prince among them" (Ezekiel 34:24). "My servant David shall be their prince forever" (Ezekiel 37:25). But that the prince of Ezekiel 44:3 is not the Lord is clear. He eats bread before the Lord and enters by the porch of the east gate, the gate that no man must enter by because the Lord Himself enters in by that gate. The prince has a special portion for his possession, east and west of the holy oblation, an immense tract of territory, bespeaking the greatness and glory of his unique position (Ezekiel 45:7-8). The prince is to give burnt offerings, meat offerings, drink offerings; his is the preparation of the sin offering, etc., to make reconciliation for the house of Israel (Ezekiel 45:17); his is to take of the blood of the sin offering, and put it on the posts of the house, upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court, and this is to be repeated the seventh day of every month for the one that erreth, and for him that is simple (Ezekiel 45:19-20). At the Feast of the Passover the prince is to prepare a sin offering FOR HIMSELF and for all the people of the land, proving conclusively that the prince cannot be the Lord (Ezekiel 45:22). He prepares likewise the burnt and meat offerings.

Whilst the prince is said to prepare his burnt offerings, Ezekiel 45:22 tells us that the priests actually prepare them for him; and he worships at the threshold of the gate. Evidently from the position the prince occupies at the threshold of the gate, the same as that occupied by the people of the land, he is not of the priestly family, but will probably be of the house of David. The glory of his position is seen in that he may return by the same gate that he enters, a privilege that is not

accorded to the people of the land (Ezekiel 45:8-10). Up to Ezekiel 45:15 of this chapter is full of instructions for the prince.

Ezekiel 45:16-18 give instructions as to the prince's conduct in regards to his sons and his servants when he shall give gifts of land.

Ezekiel's Vision A wonderful stream of water flows from the altar under the threshold of the house eastward, reminding us of its heavenly counterpart, the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Revelation 22:1). But there is this difference. The heavenly river is purely symbolical of the stream of spiritual blessing that will flow from God and the Lamb through the Church. This earthly river is an actual river with a symbolical meaning. That it is an actual river is clear from its description. Its start is from the altar, speaking of the ground on which God alone can bless His people, even on the ground of the death of His well-beloved Son. That the waters flow from under the threshold of the house eastward speaks of the glory. It was by the east gate that the glory returned, it is from the east that the refreshing, healing waters flow. So that the altar speaks of the righteous channel of the death of Christ; the threshold eastward, of the glory of His person and presence. It is all connected with Christ. The waters deepen as they go; first, ankle-deep, then up to the knees, then up to the loins, then waters to swim in, a river that could not be passed over. What a stream of blessing (our apprehension of it deepening as we contemplate it) is that which flows from the death of Christ.

Whether spiritually or actually considered, the stream will be a blessing. What an outward and visible sign, carrying its own fertilizing influence, will this beautiful stream be to Israel and the nations in a day to come. Its source, its course, and its terminus will all proclaim loudly Jehovah's bounty and presence, and all blessing depends upon Him. By the banks of the river grow "very many trees" (Ezekiel 47:7), whose leaf shall not fade, nor their fruit be consumed. The fruit shall be for meat and the leaf for medicine, reminding us again of the tree of life blooming in the heavenly city. As the waters flow they carry healing virtues. How true it is that where the truth and light of God touch the soul they carry a healing and blessed result. But even its material effect will be life-giving and healing. The Dead Sea, which has stood as God's witness to His abhorrence of sin, for it is commonly believed that the guilty cities of the plain—Sodom and Gomorrah—are sunk in its depths, will be healed. At present no fish can live in its super-salted waters, no bird flies over its dreary waste. At that day, "It shall come to pass, that everything that lives, which moveth, whithersoever the rivers* shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim [two places on either side of the Dead Sea]; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many" (Ezekiel 47:9-10).

(*In the Hebrew this word is in the dual, referring to the two streams that shall flow eastward and westward from the holy city.) This wonderful river evidently starts from the temple, flows in increasing volume southward, through the holy oblation, as we shall describe later. That it will flow through Jerusalem is proved by Zechariah 14:8. "It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea [namely, the Dead Sea], and half of them toward the hinder sea [namely, the Mediterranean]; in summer and in winter shall it be."

Leaving Jerusalem, the stream divides into two, traveling east into the Dead Sea—no longer the Dead Sea—and west into the Mediterranean. But even in the Millennium the land will not be left without some witness to God's abhorrence of sin. Still speaking of the Dead Sea we read: "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt" (Ezekiel 47:11). THE BOUNDARIES OF THE LAND. From Ezekiel 48:15-35 we get the boundaries of the land as entered upon by the tribes at the beginning of the Millennium. Instructions are given not to treat the stranger as a foreigner, not even as a naturalized alien, but as one of themselves.

Ezekiel's Vision

Here we get the portions allotted to the tribes. These consist of equal strips of territory, extending eastward and westward. When the Millennium shall begin the Jews will have been sadly decimated by all the sore trials they will have passed through, culminating in the great tribulation. Practically only a spared remnant will be ready to enter the Millennium. The land thus described by Ezekiel will suffice for their then needs, as will be seen in our map at the end of the volume. As the population rapidly increases with no checks from death by violence or old age there will be ample room for expansion eastwards to the Euphrates, thus stretching their limits to the full bounds of the land as promised to Abraham (see Genesis 15:18) and to Moses (see Deuteronomy 11:24), and which will never be fully occupied till Christ shall sit upon His own throne. Everything finds its fullest development under Him.

Life will stretch out to the full thousand years of the reign of Christ. Methuselah, the oldest of the patriarchs, came short of that. He lived nine hundred and sixty-nine years. The day hastens when iniquity shall have an end. The reign of Christ draws nigh.

How evil will be judged is described in Ezekiel 21:25-27—a passage which contains, we believe, a prophetic allusion to the Antichrist. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus says the Lord God; Remove the diadem [the priestly miter], and take off the crown [the monarch's diadem]: this shall not be 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."

It is interesting to see how both the pretensions of priest and king on the part of Antichrist are to be brought low. The threefold repetition of the word "overturn" is intensely solemn and emphatic.

Blessed overturning of evil in favor of the right. It cannot be long delayed. To return to details. We have seen how the twelve tribes will have allotted to them equal strips of territory east and west. But between the territories of Judah and Benjamin is to be situate a strip of country 25,000 reeds in breadth, and in length as one of the other portions. This is altogether a new feature and of a deeply interesting and instructive nature. It foreshadows the great glory of the land in a future day, and of the intimate relation between holiness and happiness. This strip of country will give character not only to the whole land, but to the whole earth in the day of Christ's reign. The letterpress description of this strip of territory will be greatly assisted by an examination of the diagram at the end of this volume.

Dr. Wm. Smith's Dictionary of the Bible says, referring to this strip of territory: "Each reed (Ezekiel 40:5) was six Babylonian cubits long, namely, of cubits each of one ordinary cubit and a

handbreadth, or twenty-one inches. The reed was therefore ten feet six inches." (Vol. 3, page 1460.) Taking that as approximately correct, 25,000 reeds in breadth is equal to very nearly fifty miles. The piece of territory is designated as: "The offering [heave-offering, JND] which ye shall offer" (Ezekiel 48:8). The sanctuary has to be in the midst of it, thus giving a holy character to it.

How this piece of territory is to be apportioned is as follows: A square of 25,000 reeds, namely, a portion about 2,500 square miles, is to be provided for the accommodation of the sanctuary, the priests, Levites, and city. All the territory east and west of this square is to be the portion of the prince, and a right royal portion it will be. This square is to be further subdivided into three portions: two-fifths, that is, a portion of 25,000 reeds in length by 10,000 in breadth, equal to about 1, 000 square miles, is to be allocated to the priests, with the sanctuary to be erected in the midst of the whole oblation; a similar portion is to be reserved for the use of the Levites northward. The remaining one-fifth, and most southerly portion of the square, measuring 25,000 reeds in length and 5,000 reeds in breadth, covering an area of 500 square miles, is to be reserved for the site of this wonderful Millennial city, and its suburbs. The city is to be in the midst of this one-fifth, and is to be foursquare, measuring 4,500 reeds each way, with suburbs of 250 reeds surrounding it, that is a total square of 5,000 reeds, covering an area of about 100 square miles. It will be built upon the site of the present Jerusalem, the terrible earthquake of Zechariah 14:1-21 preparing the ground for its erection. The two portions left in this one-fifth, on either side of the city, that is, strips of territory 10,000 reeds in length and 5,000 in breadth, covering together an area of 400 square miles, are to be utilized for the raising of food for those who serve the city, and those who serve the city are to be drawn out of all the tribes of Israel. The city will be a worthy metropolis for the whole earth, the city, indeed, of the Great King. A city 100 square miles, and 40 miles in circumference contrasts with the present Jerusalem proper, the circumference of whose walls is two and a half miles. A question arises whether the priestly portion should be placed in the central, or in the most northerly portion of the holy oblation. Seeing that the sanctuary is to be in the midst of the holy oblation, we have placed the priestly portion in the central place. Authorities are divided on this point, so we must leave it an open question.

Wherever the sanctuary is placed it must be at least ten miles distant from the city, a necessary arrangement seeing all the nations are to come up to keep the Feast of Tabernacles. The numbers will be so vast that only great spaces will suffice in which to control the traffic.

After giving all these instructions, and completing the allocation of the land southward of the holy oblation, we are told that the city is to have twelve gates, three on each side, reminding us of its counterpart, the heavenly Jerusalem. With happy, quiet content Ezekiel ends his prophecy with the statement: "And the name of the city from that day shall be, The LORD is there [margin, Jehovah-Shammah]" (Ezekiel 48:35).

What more need be said? The goal towards which the suffering ages have travailed in pain and sorrow is reached. With the presence of the Lord, acknowledged as Messiah by His people, and as King of kings and Lord of lords over the nations of the earth, the golden age of the Millennium is reached. "The dispensation of the fullness of times" (Ephesians 1:10), when all things shall be headed up in Christ, is come. What more need be said? "THE LORD IS THERE."

Blessed be God, all the moral principles and glory of the Millennium will move on into the eternal state when "GOD MAY BE ALL IN ALL." (See 1 Corinthians 15:24-28.) Then He will rest forever in

the complacency of His own love, and the redeemed will be supremely blessed forever. Amen.

Maps and Charts The distance from Ur of the Chaldees, Abraham's starting-place when he received the call of God, to Haran, (or Charran, Acts 7:2), is 600 miles. From Haran to the border of Egypt, which was all traversed by the patriarch, represents a distance of 575 miles. As Abraham could not have traveled in a straight line from point to point, the length of his pilgrimage must have considerably exceeded these distances.

Babylonian Empire Medo-Persian Empire

Grecian Empire

Roman Empire The Millennial Division of the Land The Fifth Vision Zechariah 4:1-14 The vision is that of a candlestick all of gold and with seven lamps. Two olive trees stood by it, which emptied their golden oil presumably into the bowl at the top, which ran through seven pipes to feed the seven lamps.

There is a distinct order in the third, fourth, and fifth visions. The third gives us the promise of restoration to Israel; the fourth the means by which God in righteous grace will bring it to pass; the fifth the power by which Israel's testimony will be maintained in the Millennium, even that of the Holy Spirit. The candlestick ever stands as a symbol of testimony; "all of gold" showing that it is a divine Person who shall render the testimony, even the Holy Ghost. The seven branches speak of divine perfection, omniscience, fullness of testimony. Again and again the Old Testament, prophesying of the future glory of Israel, testifies how the testimony will be maintained, "I will put My Spirit within you" (Ezekiel 36:27). Passage after passage could be adduced on this point.

Then Zerubbabel, the rebuilder of the temple, is addressed. Just as Joshua was typical of the nation, so Zerubbabel is typical of Christ. He was indeed His ancestor according to the flesh (Matthew 1:12), whilst his work in rebuilding the temple is typical of what Christ shall do in a future day. The great mountain before Zerubbabel sets forth all the difficulties that lay before him in his work, as it symbolizes all the terrible opposition of the Jew to Christ, which would if possible have frustrated the will of God.

How touching are the Lord's words in Matthew 21:17-22 as explaining this. He hungered. There were no figs on the barren fig tree, no response from Israel for the heart of Christ. He hungered. His hunger shall be satisfied, and if the actual fig tree cursed by the Lord should bear no fruit forever, yet the fig tree of Israel shall bear fruit, even if God has to prune it for two thousand years. When the disciples marveled that the Lord should cause the fig tree to wither away so soon, He tells them that if they had faith, and were without doubt, they should say to this mountain, "Be thou removed, and be thou cast into the sea," (Matthew 21:21) and it should be done. The great mountain at that time was the implacable unbelief of the Jews. That mountain has been removed, and cast into the sea; that is to say, the Jews have been dispersed among the nations, and will continue to be so till God's plans of blessing in this dispensation are worked out. Then He will bless in relation to the Jew again, leading up to the point of blessing them in their own land, and through them the nations of the earth. In Zerubbabel's day the mountain should become a plain, and the Headstone placed with joy, that is the completion of the work, and the shouts heard, "Grace, grace unto it." So the greater than Zerubbabel, at once the Builder and Headstone, the Completion, as He is the Foundation Stone, of Israel's blessing, shall yet turn the great mountain

of Israel's unbelief into the plain of her change of heart and mind, when the spirit of grace and supplication shall be poured forth upon the nation.

It was indeed a day of small things in Zerubbabel's day. Spite of weakness and depression, he would not only lay the foundation of the house, but finish it, just as Christ laid the moral foundation of it in His death, and shall finish it in the day of His power. The plummet shall be in Zerubbabel's hand "with those seven," that is, in future fulfillment Christ shall build according to His perfection and glory. These eyes are running to and fro through the whole earth; that is, God is using every providential happening in His omniscience to work out the end He has in view. Surely the Great War is a wonderful example of this, as we see how it is leading up to the return of the Jews to Palestine.

Finally the prophet asks the meaning of the two olive branches that empty the golden oil out of themselves through the golden branches. He is told that they are "the two anointed ones [sons of oil], that stand by the Lord of the whole earth" (Zechariah 4:14).

Surely the twofold testimony of Israel in the future day will be seen in and through her King, her Messiah, our Lord Jesus Christ, as (1) Priest and (2) King. As Priest He will, in the power of God's Spirit, represent and maintain the people before God; as King He will represent God and maintain His character in rule over His people. He will fulfill the type of Melchisedec, who was a priest and a king, for Christ is made a priest forever after the order of Melchisedec. "He shall bear the glory, and shall sit and rule upon His throne [the king character]; and He shall be a priest upon His throne [the priest character]" (Zechariah 6:13).

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