

Table of Contents

Chapter	Page In Book
01 Order of Creation - Everything Very Good - Seventh Day of Rest	02
02 The Garden of Eden - Giving of Law - Disobedience- Sin - Death - Promised Deliverance	06
03 Cain and Abel - Institution of Sacrifice - All Flesh Corrupted - Flood - Noah and Family Delivered	08
04 Rebellion at Tower of Babel - Confusion of Language - Dispersion into Nations - Call of Abram	12
05 Promises to Abraham - Isaac - Jacob - Joseph - Israel to Egypt - Bondage - Birth of Moses	14
06 Call of Moses - Ten Plagues - Israel Delivered from Egypt - Crossing of Red Sea - To Sinai	20
07 At Sinai - Giving of Law to Israel - Building and Dedication of Tabernacle - Sacrifice	25
08 Disobedience of Israel - Return to Wilderness 40 Years - Entrance to Promised Land - Period of Judges	32
09 Reign of Kings - Saul - David - Promises - Solomon - Temple - Kingdom divided under Jeroboam and Rehoboam	36
10 History of Divided Kingdom - Ephraim and Judah - Ten Tribes (Ephraim) go into Assyrian Captivity	41
11 Two Tribes (Judah) go into Babylonian Captivity - Return under Persian Rule - Subject to Greeks	44
12 Romans Rule Judah - Birth of Jesus - Baptism and First Year of Jesus' Ministry	49
13 Second and Third Year of Jesus' Ministry - Crucifixion - Resurrection	52
14 Ascension of Jesus - Gift of Holy Spirit - Ministry of Apostles - Peter - Paul's First and Second Missionary Journeys	59
15 Paul's Third Missionary Journey - Summary of Letters and Epistles	63
16 Signs and Symbols of Revelation - History of Roman Empire - Its 17 Relationship to Christianity - Return of Jesus in Sixth Vial - Time of Trouble	69
18 Resurrection and Reward for those Responsible to God's Law - Judgment on Nations - Re-establishment of God's Kingdom on Earth for 1,000 years - End of Millennium - Second Resurrection and Judgment - Earth finally filled with God's Glory	70

List of Illustrations

Plate #		Page In Book
I	Order of Creation - Everything Very Good - Seventh Day of Rest	03
I (a)	Symbols in Creation	05
II	The Garden of Eden - Giving of Law - Disobedience - Sin - Death - Promised Deliverance	10
III	Cain and Abel - Institution of Sacrifice - All Flesh Corrupted - Flood - Noah and Family Delivered	11
IV	Rebellion at Tower of Babel - Confusion of Language - Dispersion into Nations - Call of Abram	18
V	Promises to Abraham - Isaac - Jacob - Joseph - Israel to Egypt - Bondage - Birth of Moses	19
VI	Call of Moses - Ten Plagues - Israel Delivered from Egypt - Crossing of Red Sea - To Sinai	30
VII	At Sinai - Giving of Law to Israel - Building and Dedication of Tabernacle - Sacrifice	31
VII(a)	Plan of Tabernacle	28
VIII	Disobedience of Israel - Return to Wilderness 40 Years - Entrance to Promised Land - Period of Judges	38
VIII(a)	Calendar of Israel	35
IX	Reign of Kings - Saul - David - Promises - Solomon - Temple - Kingdom divided under Jeroboam and Rehoboam	39
X	History of Divided Kingdom - Ephraim and Judah - Ten Tribes (Ephraim) go into Assyrian Captivity	46
XI	Two Tribes (Judah) go into Babylonian Captivity - Return under Persian Rule - Subject to Greeks	47
XII	Romans Rule Judah - Birth of Jesus - Baptism and First Year of Jesus' Ministry	56
XIII	Second and Third Year of Jesus' Ministry - Crucifixion - Resurrection	57
XIV	Ascension of Jesus - Gift of Holy Spirit - Ministry of Apostles - Peter - Paul's First and Second Missionary Journeys	66
XV	Paul's Third Missionary Journey - Summary of Letters and Epistles	67
XVI	Signs and Symbols of Revelation - History of Roman Empire - -	76
XVII	Relationship of Roman Empire to Christianity - Return of Jesus in Sixth Vial - Time of Trouble	77
XVIII	Resurrection and Reward for those Responsible to God's Law - Judgment on Nations - Re-establishment of God's Kingdom on Earth for 1,000 years - End of Millennium - Second Resurrection and Judgment - Earth finally filled with God's Glory	83
XVIII(a)	Future Division of Land – Site of House of Prayer	81

The Scriptures are able, says Paul, to make us wise unto salvation (2 Tim. 3:15). This book is written in an endeavour to present the continuing plan of salvation, as revealed therein, encompassing as it does some 7,000 years of revealed testimony.

It looks forward to a time promised in Numbers 14:21 where the Creator says, "As truly as I live, all the earth shall be filled with the glory of the Lord". This plan of God to fill the earth with His glory is progressively revealed throughout the Bible, so that we may by diligent study "prove all things" and understand its message. We then may have opportunity to become related to that purpose through the obedience that faith in God's promise will establish. May it result in our joining with David's concluding prayer in Psa. 72:19, "... let the whole earth be filled with His glory; Amen and Amen".

We accept the Scriptural record on the basis of infallibility, as attested to by Paul in 2 Tim. 3:16 & 17, "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (complete), thoroughly furnished unto all good works*". To this Peter agrees in 2 Peter 1:19-21.

We must begin at the Genesis, or beginning of things, revealed by the Spirit of God in the record given to the Israelites through Moses. Moses is the author of the first five books of the Bible. He began by giving them (and us) an account of the creation of the heavens and earth: of created life and man.

Internal Evidence

The Genesis account of God and creation is attested to by Jesus on many occasions. It is evident that he regarded the events there recorded as historical, and sets the seal of his authority upon them. In general terms he stated, "Moses wrote of me" (John 5:46, Luke 16:31). Matt. 19:4-6:- "... Have ye not read that He which made them at the beginning made them male and female... " Likewise he comments upon the life of Abel (Matt. 23:35), Noah (Luke 17:26 & 27), Abraham, Isaac and Jacob (Matt. 8:11) and Lot and his wife (Luke 17:28-32).

The Apostle Paul in his address at Athens (Acts 17:24-31) also accepts the creation account: "*God that made the world, and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in Temples made with hands; neither is worshipped with men's hands, ... seeing He giveth to all life, and breath, and all things ... for in Him we live and move, and have our being ...*". Also Paul in 2 Cor. 11:3 refers to the serpent in the garden of Eden - "as the serpent beguiled Eve through his subtlety".

The purpose and design of the Genesis account

It is evident that the Genesis account is not a history of the human race in great detail. The first eleven chapters contain at least half of the historic time recorded in the whole of the Bible. Thus, these eleven chapters encompassing approximately 2,000 years of history, are very selective, emphasis being placed upon those persons and incidents especially related to the purpose of God. The events recorded in these eleven chapters are as follows: one chapter is written on creation; one on a detailed account of the creation of Adam and Eve; one on their fall; another on the story of Cain and Abel; and four chapters on the life of Noah and the flood. The next three chapters include

the rebellion at Babel and the background to the dispersion of all peoples into national groups. This record serves as an introduction to the life of Abraham and the tracing of his genealogy from Shem. By comparison we see how important are different individuals in the record when it is realized that for the following 300 years concerning the life of Abraham, Isaac and Jacob, over 39 chapters are set aside in this "book of beginning".

God and Creation

The account of Genesis chapter 1 opens with the declaration of the existence of God: "In the beginning, God". On this basis the whole of revelation rests. Take away this statement, and religion is impossible, salvation a delusion. The statement that He "created the heaven and the earth" (v. 1) encompasses all previous time, for later verses clearly show that an existent earth was brought out of a state of chaos into a state of order.

The very first incident described is the movement of God's Spirit upon the face of the waters, from which it follows that earth and water existed before the reorganizing and creative work of some 6,000 years ago.

Verse 2 says that the earth was without form and void, and in a state of darkness. We are not informed for how long the earth was in chaos, or how old the earth is, for the geological record shows the earth to be older than 6,000 years.

The Work of the Angels

It is evident that God effected the vast work of creation through a multitude of Angels. To this attest the records of Job (38:4-7), "The sons of God did shout for joy" at creation; and Psa. 103:20, "Bless the Lord, ye His Angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word". Thus God's Name is known in this early account as AIL Shaddai, or "The STRENGTH" of the Mighty Ones.

Genesis 1:26 says, "Let us make man in our image, after our likeness". Here the Angels, by God's Power, perform His work. This also is supported by Exodus 23:21, where an Angel is appointed by God for Israel's protection, and bears His Name. The name Elohim is usually plural, yet in this first chapter of Genesis is employed with a singular verb. Consider verse 3 translated in the A.V.: "And God said 'Let there be light' ". In the original Hebrew, it reads "ELOHIM (powers of the Mighty One) yommer (He said) 'Let there be light' ". Forasmuch as the principles of grammar require in general that the verb agrees with its nominative in number and person, this rule is not applied here, as the later writing of Genesis shows us. Elohim is a noun in the third person, plural, although there are occasions in scripture where it is used in the singular. Psa. 45:6 speaking of Jesus says, "Thy throne, O God (Elohim) is for ever and ever (the age of the ages)". Gen. 32:30 records another singular usage, when Jacob wrestled with an Angel. The literal rendering of Genesis chapter 1 v 1 should be, "In the beginning (the) Elohim (He) God created the heaven and the earth". We can understand this when we keep in view that while the one Eternal Father by His Spirit is the doer of all things, He performs His work by the multitudinous agency of the Angels, who are His Spirit incorporate in many individuals. The plural agents (ELOHIM) (Angels) do His singular pleasure. A careful reading of Genesis 22:15 & 16 establishes this truth; also Acts 7:30-32.

The record is thus understandable in chapter 3:22, where it is stated, "The *Lord God* said (Yahweh's Elohim, or Angels, said) Behold, the man is become as one of *us* to know good and evil". It explains their presence in the garden of Eden in the cool of the day (Gen. 3:8).

The Bible presents God as the singular first person, Creator and Father of all, and the Angels as separate to Him and responsible to Him, yet sustained by His power and thus spirit beings (Heb. 1:7). By this one Spirit from God dwelling in them all, He speaks and acts by them in all His purpose with man. God promises to man an association with Him and the Angels - to be made equal to the Angels to die no more. (Luke 20:34-36).

Wisdom or Chance?

Wisdom is at the root of all created things, both in general form and smallest detail, from the single-celled creature to man. We cannot comprehend the greatness of God's Power. David says in Psa. 8:3 & 4, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained: what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

Verse 16 of Genesis chapter 1 says that, "God made (or appointed) two great lights; the greater light to rule the day, and the lesser light to rule the night: He *made* the stars also". Here is supreme power exhibited for all to see. Later God establishes the reliability of His promises upon the reliability of His created work. Jeremiah 33:20 & 21: - "Thus saith the Lord: If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David my servant ... " (See also Psa. 72:5. Psa. 89:35-37). There is a vast difference between the theory of evolution and the account of creation. The basis for the origin of species in the theory of evolution is *supposition*. In the book "The Origin of the Species" we find that Darwin reaches his conclusion after saying "we may well suppose" (or similar statements) over 600 times. This work theorizes that life commenced of itself by chemical reaction, multiplying and diversifying according to needs, created by external and internal pressures and desires. The odds against the possibility of life starting spontaneously on earth are estimated to be one chance in 10 to the power of 40,000. This estimate is given by two of Britain's most eminent Scientists, F. Hoyle and C. Wickramasingne of the University at Cardiff, who had previously believed in evolution. They now state, "For life to have been a chemical accident on earth is like looking for a particular grain of sand on all the beaches in all the planets in the Universe - and finding it. For it to have happened anywhere in the Universe is like looking for, and finding, that grain on a single beach - still quite *unacceptable*. We were hoping as Scientists that there would be a way around our conclusion - but there isn't. Logic is hopelessly against that."

(Brisbane 'Sunday Mail' September 20, 1981.)

The evidence for the theory of evolution is not observable in the diversity of creation. Everything is "after his kind", and there are over 600,000 *non-integrating* species. No evidence exists for the vast numbers of "missing links" required to bridge so great a number of changes required. Nor does the theory of evolution account for the difference between male and female, yet the Genesis account states in chapter 1:27, "Male and female created He them". Likewise, Genesis states that as the result of creation, the

ability to reproduce in the whole range of created things was inbuilt. "Whose seed is in itself, after his *kind*." Paul comments on this in 1 Cor. 15:39. Evolution cannot cross the bridge which separates cold and warm blooded animals.

This theory of evolution is only popular because it tends to liberate one from obligation to another. Its doctrinal base of "the survival of the fittest" cuts across any response to a Creator in thankfulness, or any response to our neighbour, whom we are commanded to love as ourselves. Evolution is also denied the long span of time required by its conjecture for the development of life. The law of interdependence (SYMBIOSIS) of one created form upon another clearly shows that the creation required a short span of time.

e.g. Bees need flowers to survive.

Flowers need bees to survive.

Six days is ample time for an all-wise, all-powerful, intelligent Creator to perform all things. "He spake and it was done", so great is His power. The order of the six days also is consistent with the requirements of an interdependent, fully-formed creation. Adam's age when he died is not consistent with an extended view of creation days, nor does such a view agree with Moses (Ex. 20:11).

Order of Creation

The creation may be presented as a parallelism:-

FIRST THREE DAYS

1. Light
2. Firmament or air divides waters
3. Dry land and vegetation

SECOND THREE DAYS

4. Sun, moon and stars
5. Life appears in air and waters
6. Land animals and man.

The order of the six days' work of creation is presented in the way in which it would have developed to the view of an observer standing on the earth.

On the first day light was caused to shine through the darkness, and it disclosed the face of the waters. God is the Author and source of light. He has no shadow which is cast by turning (James 1:17).

On the second day the atmosphere called heaven was formed, by which the vapour was separated from the waters beneath and allowed to float in masses above the waters.

On the third day the waters were gathered into seas, and the dry land appeared. On this day also the earth was clothed with grass and trees preparatory to the introduction of creatures to inhabit it.

On the fourth day the vapours above expanded into the atmosphere and became transparent and the sun, moon and stars were appointed. Isaiah 40:22 says:- "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain (thinness), and spreadeth them out as a tent to dwell in." The earth was placed in correct relationship to the sun and moon, so that day, night and seasons were influenced by their association.

On the fifth day the fish, whales and winged fowls were created, and they brought forth abundantly.

On the sixth day cattle and every creeping thing and beasts of the earth were created, after their kind. Finally man was created from the dust of the ground.

Adam was the crowning achievement of creation. To him was given dominion over all created things, apart from his own kind, where his supremacy was later limited to his own family. He was not permitted to be a law to himself, and his supremacy over creation was to be exercised in kindness and intelligence because all creatures were herbivorous, or fruit eaters, and the fear of man and the dread of men (later recorded in Gen. 9:2) was not yet upon the rest of creation.

The Breath of Life

Genesis 2:7 records that 'Yahweh's Elohim formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul'. "The breath of life" is not a peculiar possession of men. All members of the animal kingdom share it (Gen. 7:15 and 22). When the breath of life is removed, both they and man die (Psa. 104:29, Job 34:14, Ecc. 3:19). By the inbreathing of the breath of life, man became a living soul, *not* an ever-living soul. A "living soul" is simply a living creature. The words in Hebrew are NEPHESH CHAYIAH. "Nephesh" signifies a creature or breathing frame, and "chayah" means "of life", a noun from the verb to live. This phrase is used to describe the creation of all forms of animal life in the Genesis account, and does not support the idea of an immortal soul as a part of man's constitution, e.g. Genesis 1:24 says, "Let the earth bring forth the living creature (NEPHESH CHAYIAH) after his kind, cattle, and creeping thing, and beast of the earth". Genesis 2:19:- "Whatsoever Adam called every living creature (NEPHESH CHAYIAH), that was the name thereof".

The word CHAYIAH signifies the source of life, or God's spirit or power by which all life is given or lent by Him. Thus Job says in chapter 34:14 & 15, "If He set His heart upon man, if He gather unto Himself His spirit (RUACH) and His breath; all flesh shall perish together, and man shall turn again unto dust". See also Genesis 7:22; Ecc. 3:19 & 20. This spirit or power of God is all-pervading. It is a universal power, having its source in Him. "By His spirit He hath garnished the heavens." (Job 26:13).

The original creation was said to be "very good" (and it remained that way, until the introduction of evil as a punishment for sin) and all its constituents fulfilled the purpose of the Creator. They lived in peace and harmony with their Creator and amongst themselves. Adam was placed in a prepared garden, in an area eastward in Eden.

Eden is the territory from the Mediterranean Sea to the Euphrates. The garden in the east of this area appears to have been submerged in the great flood, for the geographical relationship of the four rivers cannot now be traced. It was probably at the head of the Persian (Arabian) Gulf.

Naming the Animals

Not only was man created 'very good', he was placed in this splendid area and blessed by God. The Hebrew names which Adam gave to the animals were expressive of their characteristics. For example, the name of the lion in Hebrew signifies to roar. Another example is the gazelle, whose Hebrew name is "TSEBEE". This name which means "beautiful or splendid", was given to Dorcas (or Tabitha) in the New Testament. The Hebrew name for Chamois is "ZEMER", meaning to "lightly touch the ground". (Deut. 14:5.) The man was on a higher mental and moral plane than the animals. He was made in the image of the Angels, and is the similitude of the Elohim on the earth. Amongst all the creation, he was the only reflection of the intellectual and moral attributes of the Creator. Thus in form and capacity man was made like the Angels, though in nature a little lower than them.

The Formation of Eve

He was given an help meet for him. Eve was formed from a rib taken out of Adam while he slept. Thus a sympathy was to exist between man and woman which did not apply to the rest of creation, and a unity was established which by God's design should exist between them, as one flesh. Adam realized this unity and said, "This is now bone of my bone and flesh of my flesh". Thus was an allegory established. Paul in Ephesians chapter 5 tells us that Adam was a figure of Christ in this transaction; that the bride of Christ would be formed

out of his deep sleep (death), and the unity thus created also would culminate in their marriage, or unity of spirit nature, in the age to come. As Jesus says in Luke 20:34-36, the faithful will be made equal to the Angels, to die no more.

In the Garden of Eden, man and woman were placed on probation. Mortality and immortality were set before them. Both states of being were external to them. They were given law, but no religion was there, for sin and its wages of death was as yet a stranger to them. It is a beautiful picture of peace, harmony and fellowship - a picture which caused the Sons of God to shout for joy at creation ("Everything He had made, behold it was very good" Gen. 1:31).

Creation Week Parable

The seven days of creation are a condensed parable of God's 7,000 year plan. 2 Peter 3:8 records "... that one day is with the Lord as a thousand years, and a thousand years as one day".

Six thousand years are given to man and his historical development, and one thousand years to "the rest" of the Kingdom of God. Finally sin and death will be abolished and God will dwell with men from the eighth 1000 year period onwards.

Thus the heavens and the earth were finished and all the host of them. Genesis 2:2 & 3 records that "on the seventh day God ended His work which He had made, and rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it". The word "rest" means to repose and cease from exertion. It does not imply recuperation, for this is a necessary limitation of our mortality and does not apply to God. This ceasing from work is an allegory of future events. Paul says, "there remaineth a rest for the people of God". He speaks of the age of 1,000 years when the faithful who are rewarded in the Kingdom of God on earth will rest from their previous labours and probation. There is no record of any condition being upon Adam to keep the sabbath, nor any penalty attached to failure to keep it until the Mosaic Law was given to Israel. There, the penalty for breaking this law was death. Christ is the end of this Mosaic covenant, "For ye are not under the law, but under grace". (Rom. 6:14.)

The idea of ceasing or resting from one's own works, and devoting the whole of life to God is the meaning of the new covenant in Christ (Rom. 10:3 & 4; Rom 8:3; Gal. 3:11 & 12). Thus the "rest" of the seventh day is a shadow of good things to come. Having finished the work given him by the Father, on the sixth day Jesus cried, "It is finished". The Mosaic Law was blotted out, being figuratively nailed to the cross and taken out of the way as a rule of life. Jesus rested from his labours on the seventh day, and rose on the eighth day, the first day of the week. This eighth day of triumph over death will be celebrated in the Kingdom as the Sabbath (Ezek. 43:27). By Jesus were men (Israel) delivered from the yoke of bondage under the Law which Peter in Acts 15:10 says they were unable to bear. This eighth day of renewed life will find its counterpart in the millenium and beyond, when newness of life will be manifest and 'God is all in all'.

Job's Testimony

We are humbled as we join with Job in chapters 38 to 42 as God reviews the tremendous work of creation. All the six days' work are reviewed by Him when He asks of us, "Where wast thou when I laid the foundations of the earth?" (Job 38:4); "Who hath laid the measures thereof, if thou knowest?" (v. 5).

38:6 "Whereupon are the foundations thereof fastened?"

v. 8 & 11: "Who shut up the sea with doors ... and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

v. 9: "When I made the cloud the garment thereof"
 v. 24: "By what way is the light parted, which scattereth the east wind upon the earth?"
 v. 33: "Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?"
 v. 26 & 27: "To cause it to rain on the earth ... To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?"
 v. 39: "Wilt thou ... fill the appetite of the young lions?"
 v. 41: "Who provideth for the raven his food?"
 39:13 "Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?"
 v. 19: "Hast thou given the horse strength?"
 v. 26: "Doth the hawk fly by thy wisdom?"
 41:1 "Canst thou draw out leviathan with an hook?"

Thus, as the complexity and majesty of creation is shown, so the supremacy of the Creator is revealed. This knowledge called forth Job's response, "I know that Thou canst do everything, and that no purpose of Thine can be restrained from Thee".

Symbols in Creation

All the elements of creation are used in later Scripture as types of other things related to the plan of salvation. This principle is established in Gen. 1:14, where the heavenly bodies are said to be for "*signs*". Thus the sun is used as a symbol of headship, or political power in parallel with its natural ability of rulership of the day. Some other uses of the sun in Scripture are:

Gen. 37:9	As a symbol for Jacob. "The sun and the moon and the eleven stars made obeisance to me (Joseph)."
Jer. 15:9	Referring to loss of power. "Her sun is gone down."
Rev. 12:1	As a symbol for the power of paganism taken over by State Christianity. "A woman clothed with the sun."
Mal. 4:2	Jesus is described in his rulership in the Kingdom as a "Sun of righteousness ... with healing in his wings (beams)."
Isa. 60:19 & 20	As a figure for power restored to Israel in the Kingdom of God. "Thy sun shall no more go down."

The moon and stars are used also as figures for people in authority. (See Genesis 37:9, Daniel 12:3.) Clouds are types of groups of people (Heb. 12:1). Nations find their territorial limits, described as rivers (Rev. 9:14; 16:12; Ezek, 29:3). Earth is used as a description of people and nations (Jer. 22:29). Seas are used as descriptive of peoples: "The wicked are like the troubled sea when it cannot rest, casting up mire and dirt" (Isa. 57:20). People are likened to grass (Psa. 103:15; 1 Pet. 1:24).

Characteristics of animals and birds are also used as types of people. Lions, lambs, doves, eagles - indeed all creation is brought before our attention to remind us constantly of God's purpose with the earth and man upon it in the continuing plan of salvation.

CHAPTER 02

It is important to see the freedom extended to the man and woman on probation in the Garden of Eden. The perfection of the environment is aptly described in Genesis 2:8 & 9:- "And the Lord God planted a garden eastward in Eden: and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food". To all this was added the benefit of communication and fellowship with the Angels. Yet, they, the man and woman, had undeveloped characters, so they were given a choice between obedience and disobedience of God's law. Transgression of His law would result in death.

God has made it clear throughout the Scriptures that, unless men respond in obedience to His word as a result of trial, they will not receive the gift of eternal life. It is required that we work out our salvation with fear, or reverence, and, by patient continuance in well doing, seek for immortality. "He only is righteous that doeth righteousness", and God will render, through the judgment of Jesus, to every man according to his deeds. These deeds are either a response to, or rejection of God's offer of the gift of everlasting life.

The record of Genesis 2:9, 16 & 17 directs our attention to two trees in the midst of the garden:

1. The tree of life
2. The tree of the knowledge of good and evil.

There is no record of any penalty attached to partaking of the tree of life. Gen. 2:16 & 17:- "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it". It is evident that the tree of life did not evoke the interest attached to the other tree until after the first penalty for disobedience was proclaimed. As death was extraneous to their experience before they sinned, it was not until after they had sinned that access was denied to the tree of life:- "... lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the Garden of Eden" (Gen. 3:22 & 23). It would have been a disastrous event to have the world populated by immortal sinners. It is evident that they did not at any stage partake of the tree of life.

There was nothing intrinsically evil in the tree of knowledge. It was stated to be good for food, pleasant to the eyes, and a tree to be desired to make one wise - all legitimate qualities in their proper place. But the eating of the tree was prohibited by God. The transgression of that law was sin, and the penalty for sin was death.

Romans 5:12 is explicit on the order of events which resulted in death: "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". The order is: Man; then sin; then death; then all under the constitution of sin.

External Temptation

It should be clearly seen that the temptation of Eve was external to her. The serpent's lie was, "Ye shall not surely die, but ye shall become like the Angels. For God doth know, that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as Elohim, knowing good and evil". This statement blurred the clear contrast between God's word and warning. It supplied a reason for the desire to eat the forbidden fruit, for increased knowledge and power would be theirs like the Angels.

Looking thus upon the tree, and forgetting God's law, Eve saw only the fact that it was good for food, and pleasant to the eyes and a tree to be desired to make one wise. She took of the fruit and gave it to Adam, and he did eat. Not only did they disobey God, but also submerged their God-given dominion over the beasts of the field by failing to recognize the subtlety of an observant serpent. He is described as more subtle (or cunning) than any of the beasts of the field. Thus was Eve's mind corrupted from the simplicity of faith and obedience to Divine law. The serpent's lie consisted in saying that, even though God has declared they would die if they ate of the tree, he said, "Ye shall *not* surely die".

How true were Eve's words: "The serpent *beguiled* me and I did eat". Adam likewise tried to shift the blame: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat". And so fellowship was broken, for at the call of the Lord God, "Where art thou?" Adam answered, "I was afraid, because I was naked: and I hid myself". "Who *told* thee that thou wast naked?" God knew that man could not be ashamed unless his conscience was defiled by transgression of His law, because previously they had been naked and unashamed (Gen. 2:25). So this next question brought out the confession of error from Adam. "Hast thou eaten of the tree, whereof I command thee that thou shouldest not eat?" "I did eat", said Adam. "I did eat", said Eve.

The Penalty

The serpent was the first addressed by God. Being incriminated by Eve and because it had, in effect, called the Lord God a liar, God said, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity *between* thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". (Gen. 3:14 & 15.) This sentence was both literal and an allegory. These two seeds, or types of people (verse 15) have been and always will be at enmity the one with the other. The enmity established in Eden between them is exhibited throughout the pages of Scripture, both individually and collectively.

The literal sentence imposed upon the serpent is observable in nature. It was condemned to an earth-bound existence, related to the dust, a fate to which all creation had been condemned by its lie. By the deadly quality of its bite, the serpent is a natural enemy of man, a man's heel being its natural target, while man endeavours to kill it by bruising its head. However, the serpent also stands for all disbelief and rebellion against God's law. His seed, or children allegorically, are those over whom sin reigns by obeying it "in the lust thereof". They are styled "servants of sin" (Rom. 6:12, 17 & 19; Matt. 23:33). The "seed of the serpent" has come to represent the rebelling human nature possessed by all the descendants of Adam, for "as in Adam, all die". Their nature is styled by Paul, "Sin in the flesh" (Rom. 8:3). Rom. 7:18-22 & 23 says, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. . . For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the *law of sin* which is *in* my members". Paul continues to show that the only way to overcome the desires of the flesh and mind is to

walk after the Spirit. The Spirit-given word is Truth, as Jesus said, "I am the way, the *truth* and the life". Jesus' overcoming of the sin principle in himself condemned sin in the flesh. He always appealed to the written word to combat the desires of the flesh and mind. "It is written" was his basis of denial of the lust of the flesh, the lust of eye and pride of life during his temptation in the wilderness. Thus Jesus is the seed which would bruise the serpent in the head, spoken of in Gen. 3:15. Thereby he delivered a fatal blow to sin and its consequences. Paul says in Rom. 8:3, "... God sending His own Son in the likeness of sinful flesh, and *for sin*, (by a sacrifice for sin) condemned sin in the flesh". In Hebrews 9:26 it says that Jesus put away sin by the sacrifice of himself.

Jesus' Nature

Jesus as the seed of the woman, was temporarily bruised in the heel in his *subjection to death*. Heb. 2: 14 & 15 says, "Forasmuch then as the children are partakers of *flesh and blood*, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage". Heb. 2: 18: - "For in that he himself hath suffered being tempted, he is able to succour them that are tempted".

Jesus, while a son of the Eternal power, was clothed with the nature of his mother Mary. He morally subdued his flesh, by a perfectly righteous life, and ritually condemned it by a sacrificial death which declared the righteousness of God (Rom. 3:24-26). This truth is also exhibited in the manner of his death, as he himself so describes in John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". The serpent he refers to was the brazen serpent nailed to a pole. All who looked upon this brazen serpent in the wilderness were allowed to live. It represented the cause of death, yet in reality in Moses' time it was the rebellion of the children of Israel which brought death. The way of salvation from death promised in Eden was opened in God's mercy through Jesus, but by God's method and in His appointed time, and under His conditions. It was only upon this basis that God's righteousness, justice and majesty challenged by man's sin, could be vindicated, for "the wages of sin is death".

Sin Condemned

In Jesus, as "the seed of the woman" is this death-ridden nature cleansed, redeemed and perfected. How his resurrection came is told in the story of the life of Jesus, the son of Abraham, the son of David. It came by his obedience to Divine law (Rom. 5:19), extending to his voluntary death as a declaration of Yahweh's righteousness (Rom. 3:25), and as a condemnation of sin in the flesh (Rom. 8:3). As a son of Adam it touched him, but he was without personal transgression, having never yielded to its desire, though tempted in all points like unto his brethren. Having died once, death hath *no* more dominion over him (Rom. 6:9). Through death he has destroyed the sin principle inherited from his mother. Only for his sake does the Father forgive all who come to Him recognizing the basis for forgiveness: "for Christ's sake". (Eph. 4:32.) He will finally confer the fellowship and participation in the victory for all who overcome and recognize that there is "none other name under heaven, given among men, whereby we must be saved". God has given

him all power and all authority with this end in view. By God's power, Jesus will change "their vile bodies" and fashion them like unto his glorious body. (Phil. 3:21.) Finally death will be swallowed up in victory. The reward is held out for those who render faithful service in Rev. 22:12-14, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be . . . Blessed are they that do His commandments, that they may have right (access) to the *tree of life*, and may enter in through the gates into the city". (See also Rev. 2:7). Only then will the sentence placed upon Adam in the garden be reversed, a sentence which condemned him to return to the ground: "For out of it wast thou taken: for dust thou art, and unto dust shalt thou return". It was a sentence which defiled, and became a physical law of his being, transmitted to all his posterity.

J. Thomas in "Elpis Israel" writes under the heading of "The Constitution of Sin", taken from pages 126 to 128:-

"The word 'sin' is used in two principal acceptations in the scripture. It signifies in the first place, 'the transgression of law'; and in the next, it represents that physical principle of the animal nature, which is the cause of all its diseases, death, and resolution into dust. It is that in the flesh 'which has the power of death'; and it is called sin, because the development, *or fixation, of this evil in the flesh*, was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled 'sinful flesh', that is, 'flesh full of sin'; so that sin, in the sacred style, came to stand for the substance called man. In human flesh 'dwells no good thing'; and all the evil a man does is the result of this principle dwelling in him. Operating upon the brain, it excites the 'propensities', and these set the 'intellect' and 'sentiments' to work. The propensities are blind, and so are the intellect and sentiments in a purely natural state; when therefore, the latter operate under the sole impulse of the propensities, 'the understanding is darkened through ignorance, because of the blindness of the heart'

"Sin, I say, is a synonym for human nature. Hence, the flesh is invariably regarded as unclean. It is therefore written, 'How can he be clean who is born of a woman?' 'Who can bring a clean thing out of an unclean? Not one.' 'What is man that he should be clean? And he which is born of a woman that he should be righteous? Behold, God putteth no trust in his saints, yea, the heavens are not clean in his sight. How much more abominable and filthy 'is man, who drinketh iniquity like water?' This view of sin in the flesh is enlightening in the things concerning Jesus. The apostle says, 'God made him to be sin for us, who knew no sin'; and this he explains in another place by saying, that 'He sent His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh in the offering of his body once'. Sin could not have been condemned in the body of Jesus, if it had not existed there. His body was as unclean as the bodies of those for whom he died; for he was born of a woman, and 'not one' can *bring a clean body out of a defiled body*; for 'that', says Jesus himself, 'which is born of the flesh is flesh'

"Sin in the flesh is hereditary; and entailed upon mankind as the consequence of Adam's violation of the Eden law."

The Place of the Woman in the Divine Scheme

In Gen. 3:16, the woman is sentenced because of her part in the transgression. "I will greatly multiply thy sorrow and thy conception: In sorrow thou

shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee". This is a natural, observable law, and will not be removed until the Kingdom.

Paul comments upon this in 1 Tim. 2:11-15:- "Let the woman learn in silence (quietness) with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence (quietness). For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity (love) and holiness with sobriety". The salvation in childbearing finds its fulfilment in the "seed of the woman" born to Mary, through whom the Eternal Spirit has brought forth His Son "made of a woman, made under the law". This sentence from Eden is acknowledged by a woman having her head covered and being in subjection to her husband (who is a type of the ultimate husband, Jesus). To him will the Bride be married in the Kingdom, made equal to the Angels, neither marrying nor giving in marriage. The perfection of unity of nature in fellowship will then be achieved and the desire or longing for her husband in the spiritual sense, fulfilled. Till then the natural is an allegory of the future.

The Sentence of God upon Adam

The sentence continued. For Adam's sake the ground was cursed: "In sorrow (and toil) shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". (Gen. 4:17-19). Mortality has been the fundamental law of human nature from that day to this.

We have to acknowledge with Paul, "But we had the sentence of death in ourselves" (2 Cor. 1:9), and an inexorable line beyond which human development cannot pass, is drawn. Psalm 90:10:- "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away". Paul says in Rom. 8:23, "... we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body". So death is written in our nature. It was so decreed as a result of the sin in Eden: "As in Adam all die" (1 Cor. 15:22).

The Basis of Reconciliation

The results of Adam and Eve's transgression soon manifested themselves in the sense of shame which they sought to hide by covering themselves with aprons of fig leaves. Their clothes did not express the correct basis upon which their nakedness could be covered. Nakedness is a type for sin. Revelation 16:15 says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame". Thus the Lord God made (or appointed) coats of skins and clothed them. Later in Scripture, clothing is used as a type of righteousness in Isa. 61:10. "Coats of skins" implies the slaying of animals and necessitated the shedding of blood.

In Hebrews 9:22, we are told that, "without the shedding of blood there is no remission of sins", the reason being that, under the shadow institution of the Law of Moses in Lev. 17: 11, "the life of the flesh is in the blood". Adam, by disobedience, had forfeited his right to life. Thus it was appointed that an offerer should lay his hands upon the head of the animal, confess his sin, kill it and take its blood and offer it to God. Leviticus 17:11 continues, "... I have given it to you upon the altar to make atonement (agreement in reconciliation) for your souls (lives) ... ". The poured out blood was the offered life. It was the ritual recognition that the offerer acknowledged that he was under condemnation, and had no right to life. This principle is fundamental in all approaches to God, either in prospect in the time before Christ, or in retrospect after his death, where a symbol of wine is used to teach the same lesson. "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood (life) of the new testament, which is shed for many for the remission of sins" (Matt. 26:27 & 28).

The Cherubim

Adam and Eve's sin separated them from God, and they were driven from the garden and Cherubim were placed to guard the *way* of the tree of life (Gen. 3:24). "The way" is a term used in God's plan of salvation. It finds its ultimate in the way of life shown in the example of the life of Jesus which is acceptable to God. Thus, he could say, "I am the *way*, the truth and the life. No man cometh unto the Father but by me". Jesus shows it is a "narrow way", or straightened way, that leads to life and few there be that find it.

A flaming sword turned each way to guard this *way* in the garden. The sword is a fitting symbol of the word of God which will in the finality prevent any who are unfit from approaching the tree of life. "The word that I have spoken, the same shall judge him in the last day" (John 12:48). Fire is used as the basis of perfecting of character through the sword of Spirit "which is the word of God" (Eph. 6:17, 1st. Peter 1:7, Heb. 4:12); for the word of God is living and active, and "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow" and is quick to discern "the thoughts and intents of the heart".

The sword in the garden was wielded by individuals styled "Cherubim". The word "cherubim" is derived from "ca" (like), "rub" (a multitude in contending for God's word), "im" (plural). The people whom they represent throughout the Scriptural record are those who are able to wield the sword of the Spirit, contending for the word of God. Jesus is the pre-eminent cherub, and this is shown in the Law of Moses, which was a "shadow of good things to come". In the Tabernacle in the wilderness the cherubim were at one with the mercy seat or covering of the ark of the testimony, and it was there that the Eternal met with the children of Israel. We know that Jesus has entered the Most Holy by his own sacrifice, and a multitude will follow at his return from both Jew and Gentile. He is the meeting place, or mediator, between God and man, because in his life was enshrined the word of God and he has become the first fruits of them that sleep.

So we see Adam and Eve shut out, but not without hope, looking for a saviour to come who would bind men back to God and make the garden with the promise of immortality enshrined in the tree of life, accessible again.

Genesis chapter 4 records the life of the first children born to Adam and Eve - Cain and Abel. Forasmuch as Genesis 5:4 records that Adam and Eve had many sons and daughters, only three of their children are named; Cain, Abel and Seth.

At the birth of Cain, Eve said, "I have gotten a man from the Lord". This suggests that she believed that Cain would fulfil the promise made by God in Eden concerning the seed of the woman who would bring deliverance from sin and death. But instead of bringing life to others, he was a murderer and killed his own brother. The second son's name was Abel. His name means "vanity or vapour", a feature of all mortality.

Hebrew names have an importance or value in the Scriptural record. "Adam" means "ruddy", and he was formed from earth. "Eve" means "life giver ('the mother of all living')". This doubling of God's message is well illustrated in all of Scripture, and finds its greatest example in the name of Jesus (Saviour) Christ (Anointed).

There is no doubt in these early periods of Divine revelation that Angels acted as mediators between God and man. They revealed His requirements for reconciliation, and this was continued until sufficient written record was established outlining the Divine Plan. Many examples of the Angels' work are recorded in the lives of Abraham, Job, Moses and Daniel, to mention just a few.

Institution of Sacrifice

Two classes of people are shown in the lives of Cain and Abel. Cain did not believe God's word and showed lack of faith in it. Abel showed faith in God's redemptive plan. Paul says in Heb. 11:4, "By faith Abel offered unto God a more excellent (better or fuller) sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh". This fundamental lesson teaches that no religious service is acceptable to God unless it is founded upon a belief of His promises. "Without faith it is impossible to please God", for "faith is the substance (or ground) of things hoped for".

Cain's offering consisted of the fruit of the ground; Abel's of the firstlings of the flock and the fat thereof. The Lord had respect unto Abel and his offering, but unto Cain and his offering he had no respect. Since both offerings were the results of their respective occupations, it might be argued that their offerings were of equal value, for each represented a sacrifice of their daily labour. It is evident from the record that *the Lord did not so regard them*. God had made provision for the forgiveness of sin by a sin offering, as Heb. 9:22 states, "without shedding of blood is no remission".

Cain was reminded of this principle of approach in verses 6 and 7 of Genesis 4. He was very wroth, and God said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth (or coucheth) at the door. And unto thee shall be his desire, (but do thou rule over it)" (R.V.) Thus God was still merciful to Cain, showing him that opportunity still existed for him to repent, and be accepted by God. God does "not will that any should perish". But Cain did not recognize God's prerogative as the Author of salvation. He persisted in his evil way, gave vent to his anger and slew his brother. The Angel asked, "Where is Abel thy brother?" Cain's reply is in sharp contrast to God's requirements. He said, "Am I my brother's keeper?" Jesus many years later says that to love God and one's neighbour as oneself is

the basis of reconciliation to God. "If a man love not his brother, how can he love God?" John in 1 John 3: 15 simply says, "... no murderer hath eternal life abiding in him".

Genesis 4:13-16 records Cain's departure from the presence of the Lord. Cain recognized he would be hid from the face (Heb. faces) of the Cherubim guarding the "way" of the tree of life. He went eastwards to Nod (meaning wandering) to found a city named after his first son Enoch. This Enoch should not be confused with Enoch the seventh from Adam in the line of Seth (Gen. 5:21-24). Genesis chapter 4 continues with the descendants of Cain, and concludes with the narrative of the son of Lamech (the seventh from Adam in the line of Cain). His rebellious song is recorded in Genesis 4:23 & 24, and he is shown to be a murderer like Cain. The characteristics of Cain's descendants were exhibited in national achievements, in husbandry, metalurgy and musical instruments, art and culture. But we look in vain for any suggestion of the development of religion or for any reference to the worship of God.

Sons of God: Daughters of Men

Two classes of people develop: those who can be styled the seed of the woman; and the others, the seed of the serpent. Cain in reality only bruised his brother in the heel, for Abel's death is only temporary. Paul says in Hebrews 11, "these all died in faith, not having received the promises". Abel is therefore assured of resurrection and a place in the Kingdom of God. Cain was not successful in destroying the righteous line, for God appointed another representative in Seth, whose greatest descendant is the Lord Jesus Christ. Eve said, "God hath appointed me another seed instead of Abel, whom Cain slew". Cain lost his fellowship with God through sin, and his descendants were vain in their imaginations and demoralizing in their associations.

Seth's line continues down to Noah. For a time it appears that Seth's line and Cain's line constituted separate communities. So long as the sons of Seth maintained their integrity and walked in the "WAY" of the tree of life, the two communities had no religious associations. One of the sons of Seth, Enos, is recorded as calling upon the *Name* of the Lord (Gen. 4:26). David in the Psalms speaks of other men of integrity who called upon the Name of the Lord. In Psa. 99:6 & 7 speaking of Moses, Aaron and Samuel as examples, he says they called on the Name of the Lord by keeping the testimonies and ordinances that He gave them. Thus the descendants of Seth are styled in Gen. 6:2 as "the sons of God". Paul shows in Rom. 8:14, "For as many as are led by the Spirit of God, they are the *sons of God*". This lesson is also taught in John 1:12 and Gal. 3:26-29. Baptism today into the Name of the Father, His Son Jesus anointed and the Holy Spirit, is the result of a mental and moral renewal according to the testimony and ordinance of God, and achieves Divine sonship.

The truth so firmly believed was compromised by the intermarriage of the sons of God with the daughters of men (Gen. 6:2). The descendants of Seth married the descendants of Cain and the offspring of this practice were mighty men of renown whose wickedness was great in the earth, for "every imagination of the thoughts of his (man's) heart was only evil continually" (Gen. 6:5). This spirit of liberalism sanctified what pleased them best, but did not please God. It repented Him (Heb. He sighed) that He had made man, for the earth was filled with violence.

The practice of the sons of God marrying the daughters of men has ever been fruitful of apostacy. Israel failed many times in this regard, both nationally at Moab and individually through her kings. Solomon is an example of this disobedience. Paul commands to marry "only in the Lord" (1 Cor. 7:39).

Enoch - A Type of the Faithful

Yet Seth's righteous line continued and one man stands out as a type for all who are faithful to God. Enoch's life is recorded in Gen. 5:24 as one of "Walking with God". He was the seventh from Adam, and as such is a type of those who will be redeemed in the seventh millenium, for it is recorded that "God took him". Paul says in Heb. 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God". We do not know the method God chose in extending the life of Enoch in prospect of eventual immortality. Jesus is described as "the first fruits of them that slept ... afterward they that are Christ's at his coming". Enoch's longevity is no more remarkable as an act of God than was the shortening of man's days from near 1,000 years to that of 70 years at the present day. Enoch's translation is similar to those who are alive at the coming of the Lord, who will then change their "vile body" without their ever experiencing the death to which they would be subject should he not return.

When Enoch had fulfilled 365 years of faithful service, (a year for every day of the year), he was translated that he should not see death. We have learnt that Adam is regarded as the federal head of all, and in him as Paul says, "all die". By contrast, Enoch, who walked in the "way", looked forward in prospect to the triumph of the seed of the woman, Jesus, and is a type of all those in Christ who shall be made alive. (1 Cor. 15:22.)

God was not left without witness, and Enoch's prophesying of the coming Kingdom of God is commented on by Jude in verses 14 and 15, saying, "... Behold, the Lord cometh with ten thousands of His saints, To execute judgment upon all ...".

We find that only ten generations span the period from Adam to the flood, a period of 1656 years. This highlights the great age of each generation. Adam himself lived 930 years, Methuselah, 969 years. This secured the rapid increase in the population of the earth in keeping with the original command, "be fruitful, and multiply, and replenish the earth and subdue it" (Gen. 1:28). But a more important object was achieved by the longevity of these generations. Personal witness to the events of creation and paradise and the separation from the fellowship which was lost in the Garden of Eden, would be presented by Adam, who lived for more than half the space of time from creation to the flood. He could speak of the promise of a saviour to eight succeeding generations, for Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech were all alive when Adam died at the age of 930 years. Thus the knowledge of God and His work was available in a valuable and impressive form for many generations.

Lamech's son, Noah was so named, for they thought he would usher in "rest", for that is what his name means. Lamech said, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed". They looked for relief from the curse placed on the ground for Adam's sake.

Human wickedness increased in spite of Enoch's warning. God warned that there was to be a limit to His forbearance. "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3). During this period a final appeal was made for that generation to turn from their wickedness. Justice said, "cut them down", for it grieved the Lord at His heart. Gen. 6:6:- "it repented the Lord that He had made man". Mercy prevailed, and 120 years were given, but even though the time of God's patience is sometimes long, it is always limited. Reprieves are not pardons. Though God bears a great while, He will not tolerate forever. It is for this reason, says Paul, that, "He hath appointed a day, in the which He will judge the world" by Jesus Christ.

In the meantime, Peter in his 2nd Epistle Chapter 3 verses 9 & 10 reminds us that, "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens (political firmament) shall pass away with a great noise, and the elements shall melt with fervent heat, the earth (rebellious people) also and the works that are therein shall be burned up."

Noah

However, it was impossible that God's promise would fail regarding the Saviour, and so Noah was chosen by God for proclaiming the coming judgment of God. We are told he was a just man and perfect (or upright) and that he, like Enoch, "walked with God". God enlightened him regarding His purpose to destroy the earth by a flood. (Gen. 6:17). He commanded him to build an ark for the saving of his wife and sons and their wives. Noah was not merely a preacher of righteousness, but he exhibited his faith by his work and prepared an ark.

It should be appreciated that, at the time of his commencing to build the ark at the age of 480 years, his sons were not yet born, yet he believed God and it was accounted to him for righteousness. Noah's preaching by the Spirit of God warned the people of coming death. Peter in his first letter chapter 3:19 says that Noah, by the Spirit of the Anointed, preached to those spirits or lives in prison (or those condemned to death if they did not repent). Paul, in Heb. 11:7 says, "By faith Noah, being warned of God of things not seen as yet, moved with (godly) fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith".

Jesus likens the days prior to his return to the days of Noah, when all flesh had corrupted God's way upon the earth and it was filled with violence. Men's pursuits in general deny the existence of God. Luke 17:26 & 27 records, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all". By this flood all the mixed seed of Cain and Seth was removed from the earth. Cain's race became extinct.

The Ark

The ark was a refuge from certain death. It was made from gopher or cypress wood and overlaid with pitch within and without. It was divided internally to provide three decks, and into accommodation for seven pairs of all clean animals (male and female) and two pairs of unclean (male and female) so that

their lives would be preserved. The animals were brought by God to Noah for their preservation (Gen. 7:2). The size of the ark was large, even by modern standards. It was three hundred cubits long by fifty cubits broad and thirty cubits high. The cubit is thought to be approximately 45 to 60 centimetres, or between 18 and 24 inches.

The pitching of the ark was a laborious process, but was necessary to keep out that which otherwise would have caused their death. Outside was a world judged for its wickedness, unrepentant and condemned by God. And so all flesh in whose nostrils was the breath of life, perished. Peter attests to this in 2nd Peter 3:5 & 6 saying, "... by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished".

The Flood

Worldwide geological evidence supports the argument for a universal flood. Large areas of land extending for thousands of miles have extensive areas of flood-deposited mud where no river has ever flowed. Areas as far apart as China, North India and Siberia and around the Black Sea in mountain ranges, Northern Germany and the Alps - even the Americas and Australia present the same geological record. Great gravel beds have been found full of deep sea shells at altitudes in excess of 7,000 to 8,000 feet. These are not orderly deposits, but are evidence of a time when the fountains of the great deep or ocean were broken up.

Prior to this time it is recorded that a mist went up to water the earth (Gen. 2:6).

Likewise the traditional stories from all ancient peoples of the world have accounts of the deluge. The Gilgamesh records from Babylon are well known. This memory of a flood so universally held could not be invented separately by each people on each continent. The account of the flood would have been dispersed throughout all the world after the scattering recorded later at the tower of Babel, and this was how many vital events in human experience were recorded. Evidence also exists of sudden interruption and disappearance of nations and their reappearance after many years. The Egyptian record shows a complete blank between the sixth and eleventh dynasty, a period of some 500 years (See "History of Egypt" by Mariette). Historians agree that this break occurred at the time when Biblical chronology says the deluge occurred.

The Account of the Flood a Parable of Salvation

Genesis 7: 17 & 18 records that after 40 days and nights of rain, the water prevailed exceedingly upon the earth, and all the mountains that were under the whole heaven were covered. Verses 22 & 23 show that only Noah and those within the ark with him remained alive. The ark came to rest in the seventh month on the seventeenth day of the month on the mountains of Ararat. It was not until another three months later that the mountains reappeared, and a further 40 days elapsed before Noah opened the window of the ark which he had made. A raven sent forth at this time did not return. No doubt as a carrion feeder the raven found ample food, but the dove sent out found no rest for the sole of its foot. It returned to the ark, was sent out seven days later and then returned with an olive leaf in its mouth. The dove was kept for a further seven days and then let go free and it did not return. By this Noah knew that the year's sojourn in the ark was finished, and he went forth at the command of God (Gen. 8:15-18).

Many details of the construction of the ark have spiritual significance. It had only one door, which is remarkable for a vessel of its size. The door could only be shut from outside. Likewise only one window or light is spoken of.

Jesus is the captain of the salvation offered to man and is in figure "the ark" by which men are saved from death in the tumultuous seas of people. Jesus is the only door of entrance to safety. He is of God's providing, "His Son", and it was only God who could shut Noah into the ark of safety and release him at the time for release. Jesus says, "I am the door" - a singular entry to eternal life. Likewise the only source of light is emphasized by the single window in the ark. God is that light, and His word "is a light to our path".

Noah was taught that only God could save, and he recognized this in the offerings of thankfulness after his deliverance from death when the waters dried up from the earth. His deliverance from the ark was on the same day as the resurrection of Jesus, many years later.

The ark, which represents salvation through Christ, is also a type of baptism. It prefigured that ordinance which was a covering by water finally to rise to newness of life (1 Peter 3:21 & 22). This deliverance will be apparent at the end of the 6,000th year of the world's history, as it was shown in the condensed parable of Noah's life after his 600th year.

Other Symbols: Types

We have seen that the literal story of the ark is also a parable of salvation. Many creatures were saved alive, both clean and unclean. Animals and their characteristics are used in Scripture as types of people and their attitudes to God. Peter was taught in Acts 10:11 that God had offered salvation to the Gentiles when he saw the vision of a sheet wherein were "all manner" of beasts, creeping things and fowls. He was informed, "what God hath cleansed, that call not thou common". This brought forth Peter's declaration, "of a truth I perceive that God is no respecter of persons: But in every nation, he that feareth Him, and worketh righteousness, is accepted with Him (acceptable to Him)". (Acts 10:34 & 35.)

Many creatures were saved in the ark, yet some were sent forth before the final deliverance from the ark. The two birds, the raven and the dove, are parables of different attitudes to salvation. The raven is a feeder on carrion and after it was sent out of the ark of safety, it did not return. In this instance, it represents people who do not remain associated with the covenants of promise by returning to the ark, and go back to feed on that which is corruptible. (Heb. 10:38 & 39; 2 Peter 2:20-22.)

Yet there are other instances in Scripture where ravens are a type of good response to the commandments of God: e.g. the feeding of Elijah (1 Kings 17:6); Ps. 147:9-11, where God feeds young ravens which cry; and God's care for them is expressed by Jesus in Luke 12:24; "and God feedeth them". See also Song of Solomon 5:10 & 11.

The dove is a type of the spirit of truth exhibited by people associated with the covenants of promise. It is a harmless creature, having no gall or bitterness, and it also mates for life. It is a seed eater and thus a clean bird. Luke 8:11 - "The seed is the word of God". The dove (or spirit of truth) went forth from the ark of God on three occasions. The first occasion was when Israel was established as the Kingdom of God on earth. This failed because the earth was still in a covered state, being covered by waters or people. (Isaiah 57:20 says that the wicked are like the troubled sea.) The glory of God departed from this situation, as Ezek. 10:18 records. God's spirit of truth (or the next time the dove went forth from the ark) was next exhibited in His Son, in his anointing with the Holy Spirit in the form of a dove. Nevertheless, this time also the dove returned to the ark, when Jesus went to His Father, although the promise that the waters or people would eventually be dried up from the face of the earth was more secure. At this time, the dove (in type, Jesus) returned to the ark with an olive leaf plucked off, having found no place for the sole of its foot. Jesus said, "My Kingdom is

not of this world (Kosmos or age)", and also, "The son of man hath not where to lay his head".

Finally, the third time, the dove was set free in the earth. This represents the time when the word of truth will be known throughout the world — "As truly as I live, all (the whole) earth shall be filled with the glory of the Lord", said God in Numbers 14:21 (See also Isa. 11:9). This will happen when Jesus returns to establish God's Kingdom on earth. Zechariah says this work of God will not be done by man's power, but by "My Spirit" (Zech. 4:6).

Noah's Recognition of the Basis of Deliverance

Genesis 8:20 records that Noah took of all clean animals and fowls and offered a sacrifice to God when he came out of the ark. The shedding of blood represented the death penalty for sin, and the ark the way of obedience and salvation. The principles of the burnt offering, sin offering, trespass offering and peace offering later established under the Law of Moses, were all encompassed in this offering by Noah. By his offering, Noah still recognized in thankfulness the need for forgiveness by God and dedication to Him. It is recorded in Gen. 8:21 that Yahweh "smelled a sweet savour" of that which giveth rest. The sacrifice was a savour, or type, of that which giveth the rest which is only obtained by making peace with God.

God's Promise — The Bow

As a token of His promise, God set a rainbow in the cloud, "for a token of the covenant between Me and all flesh". Genesis 9:16 says that the rainbow is God's pledge that He will not destroy the earth again by flood. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease". (Gen. 8:22.) Rainbows are formed as a result of the refraction and reflection of rays of light from drops of rain or vapour in a part of the sky opposite the sun. The setting of this bow in the cloud is a figure of the truth exhibited in people (represented by the cloud or vapour) needed to reflect the light which comes from God. The colours of the rainbow encompass the whole light spectrum. When fused together, they form white light. 1 John 1:5 says simply that "God is light". Every exhibition of light finds its authorship in God. Thus, between God and man all the colours of the rainbow are used as types of different aspects of salvation. That is why these colours were inworked into the fabrics used in the Tabernacle, the meeting place between God and man. We will consider the colours in later historical developments in God's continuing plan of salvation.

Ecclesiastes chapter 1 verse 4 tells us that "One generation passeth away, and another generation cometh, but the *earth abideth for ever*. See also Psa. 104:5. Psa. 119:90.

Chapter 4

PLATE IV. REBELLION AT TOWER OF BABEL — CONFUSION OF LANGUAGE — DISPERSION INTO NATIONS — CALL OF ABRAM

Plate IV continues the history of the latter end of the second 1,000 years from creation. We will see that God's purpose still continued in spite of man's rebellion.

Even though only the seed of Seth remained after the flood, human nature or sin in the flesh still continued, a principle destined to produce terrible results in later times.

The harmonious relationship between men and animals was now altered, and Gen. 9:2 shows that the fear and dread of man was to be upon all created life. At this time also, all things were given as food for man (Gen. 9:3). Murder was absolutely forbidden (Gen. 9:6). They were commanded to replenish the earth. Gen. 9:18 & 19 records that the whole earth was overspread by the descendants of the three sons of Noah.

Genesis 9 contains many far-reaching promises. Noah said, "Blessed be the Lord God of Shem". The blessing for Shem finds its fulfilment in Jesus. Verse 27 of Genesis 9 continues, "God shall enlarge (Heb. persuade) Japheth, and he shall dwell in the tents of Shem." To dwell in the tents of Shem "is to become associated with the promises made to Abraham in Gen. 12:1-3. God said to Abram, "In thee shall *all* families (nations) of the earth be blessed".

Paul in Eph. 2:14 says that it is Jesus who broke down the middle wall of partition, which *wall* prevented Gentiles from going any further in approach to the Holy Place in the Temple of God.

Nimrod and Babel

Genesis 10 presents the generations of the sons of Noah. Seventy families are named. Family life was the original Divine ideal, with all subject to Him. Although they were to continue on a family basis, it was God's intention that they should spread abroad from the Ararat plateau. But they journeyed east, as a community, and found a plain in Shinar (Chaldea) and stayed there in an endeavour to establish themselves, "lest we be scattered abroad upon the face of the earth". God's command threatened their unity. Then Nimrod established himself as a ruler, and organized mankind into communal living. Four cities and suburbs of his kingdom are mentioned in Gen. 10:10. The city of Babel, including the tower built under his influence, was designed to be the central rallying place. The tower was to reach to the heavens. Some commentators suggest it was for the worship of the stars. Their endeavour was to make a *name* for themselves.

By thus centralizing themselves, and forgetting God's promise that He would never again destroy the earth with a flood, their tower and city became an act of rebellion against God. The cities, with the implied organization of human rulers, established the beginning of the "kingdom of men", and a start of man's rule over his fellows — a usurpation of Divine prerogatives. The characteristics of these heads of families are exhibited by their later history and in their national destiny. God from ~~this~~ time onwards directs the kingdom of men as they relate to His purpose.

Moses says in Deut. 32:8, "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". Paul says in Acts 14:16 that, as a result of the rebellion at Babel, God "in times past

suffered all nations to walk in their own ways”. Again in Acts 17:30:— “And the times of this ignorance God winked at (overlooked); but now commandeth all men everywhere to repent”.

Language Confounded

The Angels, at God's bidding, viewed men's endeavour to make a name for themselves and establish their own security. God saw that in their unity nothing would be restrained from their imagination. And God said, “Let us go down, and there confound their language” (Gen. 11:7). This phrase “go down” is used twice in Scripture. The destruction of Sodom and Gomorrah is the other time when God “came down” in judgment. Isaiah 64 uses similar language in prayer — “Oh, that Thou wouldest rend the heavens . . . and *come down* . . . that the nations may tremble at Thy presence”. Isaiah's prayer is for the future intervention by God at the return of Jesus, when He will again manifest His judgments in the earth.

The confounding by the Angels of men's language resulted in their not being able to understand one another's speech. Therefore was the name of the city called “Babel”, or “confusion”. Today the world is divided up upon the basis of language difference. Language is one of the strongest ties which gives common purpose to each group. The modern world testifies to the truth of the Genesis account.

The Bible is unique in the account of the origin and diversity of nations and languages. No other national writing attempts to show why such diversity exists. Even Bible critics must agree that the servitude of the sons of Ham (Canaan) is an observable fact (Gen. 9:26). It is only in Christ that this servitude is removed, for all associated with the promises are brethren (Gal. 3:27–29, Acts 8). Salvation is offered to all without discrimination.

The original language before this time appears to have been Hebrew. All God's communication to Moses was in Hebrew, and His Name is expressed in that language. Even Jesus, after his ascension, spoke to Paul “in the Hebrew tongue” (Acts 26:14). In the first century A.D., many years removed from Babel, the apostles were given the Holy Spirit to testify to the resurrection of Jesus. Acts 2: 6–10 shows that they were able to converse with all nationalities in their own tongue or language, and thus were able to make known the purpose of God, even though they were unlearned men.

There is a time coming when the confusion of language will be removed. Zephaniah 3:9 says, “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”.

Dispersion into Nations

It is important to recognize the national foundations as outlined in Genesis 10. The Historians Heroditus, Josephus and Bochart comment on the territories upon which the peoples settled. The map on Plate IV shows the territories in which the nations settled as they eventually migrated from the Mesopotamian area, and a careful reading of the previously mentioned Historians confirms this. Many of the names of the cities they founded and the territories they subdued still bear the names given them by the fathers who founded them. Sidon and Gaza are identifiable today, while many more have been identified by the Archaeologist's spade. Phut is the ancient name of Libya; Mizraim for Egypt; Elam for Persia or Iran.

Canaan begat the nations which settled in the land of Israel, and who were later removed by God from this territory as a result of their wickedness. These nations were the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites and the Jebusites (Deut. 20:17).

The sons of Japheth can be identified as the fathers of the following nations:—

Gomer

Josephus (Book 1 Ch. 6, section 1) identifies Gomer with the Galatians or the Gauls who migrated west to France, Holland, Belgium etc.

Magog

Magogue founded the Magogue people, whom the Greeks called “Scythae”. This was a name given by the Greeks to a people of Europe, who had spread themselves from the river Tanais or Don westward along the banks of the Ister or Danube. The Chaldean interpreter applies the name of Magogue to the Germans. In short, the ancient Historians say that Magogue settled north-west of Israel.

Meshech

This word is identified with Moscovy, from whence we get the name Moscow. Bochart wrote, “It is credible that from Rhos and Meshech descended the Russian and Moscovite nation”.

Togarmah

Togarmah points to Turkey. There is little said in history of Togarmah. He was the son of Gomer, and migrated from the Taurus and Amanus, and his descendants diffused themselves over the north quarter, that is, relative to Israel.

Tubal

Tubal points to Tobolski, the metropolis of Siberia. The river Tobol gives its name to the city of Tobolum or Tobolski.

Madai

Madai was the father of the inhabitants of Media, or the Medes.

These nations find continuing mention in the Scriptures in their relation to Israel, in the past and even in the future, when a confederacy of them will invade Israel, as Ezekiel 38 shows. In this instance the prophets speak not so much of races or individual rulers, but of *powers on the territories named from the ancient founders of the territory*.

We have commented on just a few of the seventy nations defined as descendants from Ham and Japheth, but it is to one of the illustrious sons of Shem, Abraham, that the Scriptures devote the next thirteen chapters of Genesis. It has taken only eleven chapters to relate the events of the first 2,000 years of Bible history.

Call of Abram

The next 918 chapters in the Bible tell of the events of the next 2,000 years, commencing with the story of Abraham and his descendants. Abraham was

the ninth generation from Shem, through whom God's purpose was to develop. The call of Abram from the seas of people provided the way for the Divine will to be further revealed, and for it to be effectively preserved through the nation which developed in the ensuing 400 years. This nation, developed as it was on the foundation of the promises, was to act as a lightstand, being planted in the midst of the nations descended from the sons of Noah (Ezek. 5:5). “. . . Unto them were committed the oracles of God . . .” (Rom. 3:2) — and this Paul rightly esteemed to be the chief advantage of the descendants of Abraham.

Abram (as his name then was), dwelt in Ur of the Chaldees. Ur has been proved to be a highly civilized centre of human activity. Writing, commerce and all the arts were practised there. Ur was also the centre of the worship of the moon goddess. Abram was the son of Terah, and brother of Haran; and Lot was Haran's son and Abram's nephew. Gen. 15:7 shows that God called him to leave Ur, and together with his wife, Sarai, his nephew Lot and his father Terah, he removed to Haran.

Joshua in chapter 24:2, 14 & 15 shows that the father of Abraham was an idolater, and comments, “They served other gods”.

Abram and Lot remained in Haran until the Lord appeared to them again. Believing the promise recorded in Gen. 12:1–3, Abram, Sarai and Lot removed from Haran and travelled westward, not knowing their ultimate destination (Heb. 11:8). Terah remained in Haran. Abram was now 75 years of age. In Heb. 11:8–10, Paul says, “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles (tents) with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God”.

The Promises to Abraham

The promises God made to Abraham are easily understood, their comprehensive nature involving both land and people. Paul recognizes this in Gal. 3:8, when he says, “And the Scripture, foreseeing that God would justify the heathen (or nations) through faith, preached before (beforehand) the *gospel* unto Abraham, saying, In thee shall *all* nations be blessed”. In Rom. 4:20 & 21, Paul says Abraham, “. . . staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform”. Thus, when he was “called”, he “obeyed”, because he had a living faith. Abram turned his back on Babel, Ur, and Haran and his father's house; crossed the Euphrates and Jordan and entered the land of Canaan. By choice he adopted the life of a tent dweller and endured those discomforts to keep separate from the prevailing evil in the land. Lot's later choice of the city Sodom is in marked contrast, and Paul's comment in Heb. 11:9 shows Abraham's faith was based upon separation from the nations around him.

Thus was Abram brought to a land which he should “afterward receive for an everlasting possession”. It is important to recognize the elements of the Gospel as it was preached to Abram. The promises were confirmed and enlarged upon five times during his lifetime.

The first promise is recorded in Gen. 12:1–3:— “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: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed”. After arriving at Sichem, God said to Abram, “Unto thy seed (singular) will I give this land”.

It was evident that in the purpose of God, Abram's future was bound up with the land of Israel. At that time he had arrived at Moreh on his way down to Egypt, probably after going through Damascus, the home of his steward, Eliezer. He was now 76 years old and had no son and heir, but "... against hope believed in hope, that he might become the father of many nations, according to that which was spoken. So shall thy seed be" (Rom. 4:18). Thus was to be forged another link in the chain of promises which had commenced in Gen. 3:15, and which were to culminate in Jesus.

Yet Paul again in Gal. 3:16 shows that the land is to be inherited by a singular seed. "Now to Abram and his seed were the promises made. He (God) saith not and to *seeds*, as of many (persons), but as of one (person), and to thy *seed*, which is Christ." Jesus is therefore promised ownership of Israel with Abraham, and this is one of the first principles of the Gospel of the Kingdom. When the Kingdom is established, Jesus will give this land to those who have the faith of Abraham, yea, even Abraham will sit down in His Kingdom as recorded in Matt. 8:11.

In Gal. 3:27-29, Paul shows how baptism into Christ brings association with Abraham's seed and heirship according to this promise. Now the laws of inheritance are that the child cannot receive what the father does not possess. Therefore, to hope for a reward beyond the skies is not consistent with the promise of God to Abraham that he should inherit land, or with the promise of Christ to his brethren, "The meek shall inherit the earth". "No man hath ascended up to heaven" (John 3:13).

Having built an altar in Sichem to commemorate God's promise concerning Jesus' future inheritance of the land, Abram went further south to Bethel and Hor, where he likewise worshipped God. Famine drove him into Egypt where God protected him, and his stay there was only brief as can be seen by comparing Gen. 12:4; 16:3; 16:16. After returning to Bethel, he sojourned there for ten years before the birth of Ishmael to Hagar. Abram was then 86 years old, and eleven years had elapsed since his leaving Haran.

Soon after this return to Bethel, Lot separated from Abram and went and dwelt among the cities of the plain, Sodom and Gomorrah, which are now submerged under the Dead Sea. After this separation, the Lord appeared to Abram again and said (Gen. 13:14-17), "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 (singular) for ever. And I will make thy seed (plural) as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee".

Not only does God promise him the land for ever, He invites Abram to survey it, with the quickened interest of prospective ownership for himself and his seed, Jesus. No wonder Jesus could say, "Abraham rejoiced to see my day and he saw it and was glad". By faith Abram believed what God had promised through Jesus, and even though he "died in faith, not having received the promises", he will be resurrected to share in the Kingdom of Jesus and the fulfilment of the 7,000 year plan of God. Jesus is to take all the kingdoms of this world and they are to become "the kingdoms of our Lord, and of His Christ" (Rev. 11:15). Abraham, as the father of the faithful, is described by Paul in Romans as the "heir of the world" (Rom. 4:13). All those associated with these covenants of promise will share in this future worldwide Kingdom which will be administered from the land of Israel.

Melchizedek

From Bethel, Abram removed to Hebron and there built an altar to the Lord. During this time the kings in Canaan revolted against the King of Elam or Persia, who seems to have been the principal ruler of the time. Chedor-

laomer, in his invasion of the land, took Lot captive from Sodom together with all the goods from Sodom and Gomorrah, but Abram with his servants rescued Lot and all his company and goods. On his return, Abram was met by Melchizedek, a King and Priest of the ancient city of Jerusalem (Gen. 14:18). Paul shows Melchizedek to be a type of Christ in Hebrews 7. Melchizedek was first a King of Righteousness — that was his name — and then King of Peace. In the order of his name and his title it is revealed that peace is only achieved after righteousness. Melchizedek's genealogy and death are not recorded, because they would have marred the type of the eventual priesthood of Jesus, as shown in Heb. 7:26, where we see that Jesus is a priest now and for ever, having been given endless life by God. In the same chapter, Paul shows how Jesus supercedes the Aaronic priesthood, and his priesthood and mediatorship is not based on fleshly descent as was Aaron's priesthood, but it was as a result of his personal righteousness. That is why Abram paid tithes to Melchizedek, recognizing the future blessing to be received from the greater son of David, as Paul would say, "And without all contradiction, the less is blessed of the better". We are shown by Paul that the Aaronic priesthood was a passing thing, "for those priests were made without an oath" (Heb. 7:21), but Jesus is made an High Priest "for ever", unchanging, and is not subject to death as was the Aaronic priesthood. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them". This has been achieved through Jesus' righteousness, so making peace, and he is no longer subject to death, it having "no more dominion over him".

Zechariah shows how that, when Jesus returns as a King upon the throne of David in Jerusalem, he will be a *King and Priest* upon his throne and the *counsel of peace* shall be between both offices (Zech. 6:13).

Paul, in quoting from Psa. 110, shows how Christ's priesthood is established by God's Oath. "The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchizedek". The Oath of God accompanies all His promises that have to do with eternal life, as we see in those made:—

To Abraham (Gen. 22:16)

To David (Psa. 89:35)

To Moses (Num. 14:21)

To Isaiah (Isaiah 45:23).

Abram was then blessed by Melchizedek, who is a type of Jesus. Abram would not accept any gift from the King of Sodom for the return of the people and the goods, not "even to a shoe latchet", i.e. any of the king's territory based upon the covenant of the shoe. Abram had been promised all this territory by God and would have lost it by any association with the kingdom of men (Gen. 14:21–24).

Chapter 5

PLATE V. PROMISES TO ABRAHAM — ISAAC — JACOB — JOSEPH — ISRAEL TO EGYPT — BONDAGE — BIRTH OF MOSES

Plate V continues the life of Abram, and he is reassured by God of His continuing protection. No doubt the war to free Lot had disturbed Abram, as he was a sojourner and pilgrim in the land. He had no city to flee to, and so God comforted him in a vision. "Fear not Abram: I am thy shield, and thy exceeding great reward". Abram was now 85 years of age and he had no child. In his old age he had concluded that Eliezer, his steward, would be his heir. How then could the exceeding great reward be realized in him? Abram was told by the Lord's messenger that his own son would be his heir, and he

brought Abram forth abroad and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him (Abram) for righteousness". (Gen. 15:5 & 6). Paul comments upon Abram's faith in Rom. 4:18–21.

Confirmation of the Promises

The messenger continued and reaffirmed the second aspect of the promise in Gen. 15:7 — "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it". (At this stage, Abram had already been in the country for ten years.) He asked the Angel, "Whereby shall I know that I shall inherit it (the land)?" In reply, he was commanded to take an heifer of three years old and a ram of three years old and a she goat of three years old, a turtledove and a young pigeon. Having killed them, Abram divided them in the midst, laying the pieces one against another, though he did not divide the birds. This shows that the confirmation of God's promise regarding the land was dependent upon sacrifice, and the sacrifice which confirmed the Abrahamic promise many years later, was the sacrifice of Jesus. The animals and birds used by Abram are representative of the qualities of Jesus.

We must learn from the Law of Moses as a "schoolmaster" to see the significance of these offerings by Abram which confirmed God's promise. The *ram* of three years old signifies maturity and strength as leader of the flock. In the final dedication of the Tabernacle, one ram was offered as a burnt offering (Lev. 8:18) and one for the consecration of the priests (Lev. 8:22). The burnt offering is typical of the destruction of sin's flesh in total dedication to God. The ram of consecration speaks of life offered as a living sacrifice, with the blood or life associated touching the hearing (the ear); the walk of life (the foot); and the action (the hand of service) as Lev. 8 shows. These are offered with all the inward parts, together with the fat which protects these vital organs, and are types of a developed mental attitude of faith and hope exhibited in a believer's life. They are associated with the wave offering of loving service in action (Lev. 8).

Under the law of Moses, the *heifer* was the sacrificial animal used in conjunction with cedar, hyssop and scarlet to cleanse a person who had been defiled by association with a dead body (Num. 19). The ritual involved in the pattern of the Law shows cleansing on the seventh day from defilement caused by association with death. This was typical of the 7,000 year plan of total redemption through Christ for all those in Adam (associated with death) who accept Jesus as Saviour. In the Mosaic pattern, the heifer was offered outside the Mosaic Tabernacle, to which Paul alludes in Heb. 9:13, showing Jesus as being offered without the camp in his work of cleansing us from the defilement of death and the removal of its effects so that we may be brought into fellowship with God.

The *she goat* of three years old was associated with the peace offering under the Law (Lev. 3:1–12). The female element in sacrifice relates itself to the Bride of Christ and the Ecclesias which are developed as his Bride (2 Cor. 11:2). Under Moses' Law, this peace offering could only be offered in association with the burnt offering. It could not be offered on its own.

A *male goat* is usually associated with a sin offering, and shows the "push" of human nature natural to Adam's race which has to be restrained by

sacrifice. So the goat is used to incorporate the deliverance of Abram and his seed from Adam into Christ, as result of which he will know *whereby* he shall *inherit the land* (Gen. 15:8).

The *birds* of sacrifice spoke of harmlessness (“harmless as doves”) and typify the mind of the Spirit developed in people who have faith in God through His word. That is why they are not divided. No bones were to be broken.

All the animals were of *three years* of age, typical of the three years of ministry and service fulfilled by Jesus until his perfect sacrifice was offered. That the future sacrifice of Jesus was to be accepted, was confirmed by the smoking furnace and the burning lamp passing between the pieces which Abram had laid out. (Gen. 15:17.) Abram had to protect the sacrifice from birds of prey until the going down of the sun. It has been the Abrahamic covenant which has protected through the centuries all who have presented their lives as a sacrifice to God. Abram continued to act the parable of his own life and fell into a *deep sleep*, and an horror of great darkness came upon him. This represented his own *death*, and he was shown, while in this state, that his seed would be strangers in a land that was not theirs; that God would judge the nation that oppressed them, and afterward they would come out with great substance after the *fourth generation*: “for the iniquity of the Amorites is not yet full”. Abram was told that he would go to his fathers in peace and be buried in a good old age.

Resurrection a Necessity

Herein lies a paradox. Upon the request of when he should inherit the land, Abram is shown that he would die. That he received none of the land which he was promised for an everlasting possession, is reiterated in Heb. 11:8–10 & 13. “These all died in faith, not having received the *promises*”. Stephen says God gave him none inheritance in it, “not so much as to set his foot on” (Acts 7:5). Abram had to purchase sufficient ground from the children of Heth as a burying place for his wife (Gen. 23:10). From these testimonies, it is evident that Abram was taught that the promise had reference to a future, long distant from his day, when he would be raised from the dead. Jesus showed that, because God’s promise cannot fail, the doctrine of the resurrection is taught, simply because the promise of inheritance of the land by Abraham necessitates it. He said in Luke 20:37 & 38, “Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him”.

Jesus’ anticipation can be understood by reference to Rom. 4:17, where Paul speaking on the subject of Abraham’s covenant says. “(As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth (raiseth) the dead, and *calleth those things which be not as though they were*”. As God cannot lie, or His promise fail, the resurrection is inevitable.

In Gen. 15:18–21, the land promised is to extend from the River of Egypt unto the great river, the River Euphrates, approximately 750,000 square kilometres (300,000 square miles). In commenting upon this covenant, Paul explains in Gal. 3:17 & 18 that the covenant previously confirmed of God, the law, which came into existence four hundred and thirty years after, cannot disannul that it should make the promise of none effect. For if the inheritance (the land of Canaan) be of the law, it is no more of promise, *but*

God gave it to Abraham by promise. It is an historical fact that as yet Israel has never possessed this territory promised to Abram in its fullest extent. Nevertheless, this will be so when the Kingdom is established under Jesus, as Ezekiel chapters 47 and 48 show.

Returning to our narrative, Abram then took to wife Hagar, an Egyptian handmaid, and she bore him Ishmael, the father of the Arab races. As the son of the bondwoman, he is contrasted by the apostle Paul with Isaac, who was born later to Sarah, the son of the freewoman. The two children are types of two different covenants — Ishmael as the result of the will of the flesh and son of the bondwoman, is likened to the Law of Moses; Isaac, as the result of God's promise, is likened to the Abrahamic promise. This allegory is contained in Gal. 4:24–31. Abram was 86 years old when Ishmael was born.

When he was aged 99 years, the Angel of God came and reiterated the promises as recorded in Gen. 17. His name was changed from "Abram" ("exalted father") to "Abraham" ("a father of many nations" v. 5). He is promised that kings would descend from him. Abraham's wife's name was also to be changed from "Sarai" ("dominative") to "Sarah" ("princess"), for "she shall be a mother of nations; kings of peoples shall be of her". At this time, Isaac ("laughter") was named before his birth, and promised at a set time. Sarah was now 90 years old, and Abraham 100 years old.

The covenant of circumcision was enjoined upon Abraham and all associated with his household. Paul sums up the spiritual lessons taught by circumcision in Rom. 2:28 & 29, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Galatians chapters 5 and 6 teach the same lesson in the cutting off of the works of the flesh by the answer of a good conscience toward God. Its enactment on the eighth day shows that Adamic flesh would be cut off in the 8,000th year when immortality will be possessed by all the inhabitants of the world, when finally "God shall be all and in all" (1 Cor. 15:27 & 28).

Sodom and Gomorrah

Genesis chapters 18 and 19 recount the destruction of Sodom and Gomorrah. As we have seen, Sodom had already received one warning when overthrown in battle (Gen. 14:10). Genesis 13:13, commenting on the behaviour of its inhabitants some 20 years previously, says the men of Sodom were wicked and sinners before the Lord exceedingly. Isaiah 3:8 & 9 shows that they were blatant about their sins and had no sense of shame. Even the name "Sodomite" has become typical of vile corruption. Their pattern of behaviour is repeated in the latter days of the kingdom of men just prior to the return of Jesus. Luke 17:28–31 records Jesus' prophecy which relates to the present time.

The Angels who visited Abraham at this time while he dwelt at Hebron informed him of their mission to destroy Sodom, and Abraham pleaded for the sparing of the city if righteous people could be found therein. Abraham asked if fifty righteous people were found in the city, would the city be destroyed? The Angel said, "If that number is found, I will spare *all* the place for their sakes". Abraham, by degrees reduced the number to ten righteous, and the answer was, "I will not destroy it for ten's sake". Herein is a great lesson. God spares *all* on account of, and for the sake of, a few righteous people. This benefit is not recognized by the wicked, but it should encourage those who endeavour to serve God.

Not all of Lot's family were saved, and the lesson of Lot's wife's *looking back* to the system to be destroyed, brought her death. The deluge of finely powdered salt overwhelmed and encrusted her from head to foot, and she became a "pillar of salt". Jesus would say later, "No man putting his hand to the plough and *looking back* is fit for the Kingdom of God".

From Lot's two daughters came the nations of the Ammonites and Moabites.

Archaeology in the area has proved the accuracy of the Biblical account of the destruction of Sodom and Gomorrah. Jude v. 7 speaks of them as, "The cities . . . suffering the vengeance of eternal fire", that is, everlasting destruction. Peter says that this was an example of God's ability to destroy the wicked and deliver the righteous (2 Peter 2:6 & 7).

Isaac

The birth of Isaac when Abraham was 100 years old, and Sarah 90 years old, caused great joy. Hebrews 11:11 & 12 says, "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him a good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable". The faith of Abraham is again commented upon in Rom. 4:18–22.

The whole of Isaac's life is a representation in the form of a parable, of what was to happen to Isaac's seed, Jesus of Nazareth. Abraham's faith was soon put to its greatest test. In Genesis 22, God commanded Abraham to take his son, "whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering". The record shows us how Isaac was spared, but this was not known by either Isaac or Abraham as they set out from Beersheba to a mountain in Moriah, a distance of some 40 miles. The journey took three days, and to Isaac's request "where is the lamb for a burnt offering?" Abraham replied, "God will provide Himself a lamb".

John's introduction of Jesus many years later was, "Behold the lamb of God which taketh away the sin of the world". There are many parallels between the life of Isaac and Jesus. His place of sacrifice at "Mt. Moriah" was the site of Solomon's temple, and it was in the land of Moriah — on Calvary — that Jesus yielded to his Father's will. The evident joint acceptance by Abraham and Isaac of God's request is seen in the words of Gen. 22.6, "they went *both of them together*". This is paralleled in John's Gospel: "For God so loved the world, that *He gave His only begotten Son*". Jesus also said, "I lay down my life of *myself*". In Isaac's carrying of the wood on which he was to be bound and sacrificed, we see in figure Jesus bearing his cross. Also in this figure Isaac was raised on the third day when his life was spared, and Jesus because of his obedience, was raised on the third day from death.

Abraham's faith recognized that the blood of bulls and goats could not take away sin. He also recognized that, even if he had to offer his son, God would raise him again. Genesis 22:5 says, "I and the lad will go yonder and worship, and *come again to you*". In Hebrews chapter 11 Paul says, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the

promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure”.

The Angel of God stayed Abraham’s hand and said, “Lay not thine hand upon the lad, . . . for now I know that thou *fearest God* seeing thou hast not withheld thy son, thine only son from me”. A ram caught in the thicket was offered by Abraham and he named the place “Yahweh Jireh” (God will provide). “As it is said to this day in the mount of the Lord it shall be seen (provided)”. Abraham’s statement is in the future tense and shows his faith as he looked forward to the lamb provided by God.

The Angel then confirmed the promise with an oath to Abraham the second time, in Gen. 22:15–18. In this final fifth promise to Abraham is added the clause: “Thy seed shall possess the gate of his enemies”. In ancient times, to possess the gate of the city was to conquer the city, and be in control. It was the place in ancient times where rulers met in conference; where consultations were held; and disputes heard and settled. To “possess the gate of his enemies” promises to Jesus the government of the kingdom of his enemies (Rev. 11:17), so that in Abraham’s seed *all* nations of the earth will be blessed. This will be at his second advent, as shown by Gen. 22:15.

This greatest test of Abraham’s faith is commented on by Paul in Heb. 6:13–20, “For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained (or attained to) the promise. . .”.

We quote a summary from “Elpis Israel”. page 260 by J. Thomas:—
“The ‘articles’ then, of Abraham’s faith were these:—

1. That God would multiply his descendants as the stars of heaven for multitude, and make them a great and mighty nation;
2. That at that time his own name would be great;
3. That out of his posterity should arise ONE, in whom and in himself all the nations of the earth should be blessed;
4. That he together with this personage should have actual possession of the land of Canaan for ever;
5. That they two, with all his adopted seed, should possess the world;
6. That the seed or Christ, would be an only begotten and beloved Son, even the seed of the woman only, and therefore of God; that he would fall a victim to his enemies; and in his death be accepted as an offering by being raised from the dead, after the example in the case of Isaac;
7. That after resurrection, or at ‘a second time’, Christ would possess the gate of his enemies in triumph, and obtain the land of Canaan, and the dominion of the world, according to the promise; and,
8. That, at that time, he and his adopted seed, would be made perfect, receive the promises, and ‘enter into the joy of their Lord’.

Such was the faith of Abraham in outline and such must be the faith of all who would inherit with him”.

Abraham’s faith and his works in response to that faith, mark him out as the Father of the faithful and the friend of God. “So then they which be of faith are blessed with faithful Abraham” (Gal. 3:9).

Sarah died at the age of 127 years, and was buried in Hebron (Gen. 23). Forasmuch as he was promised the land of Israel, Abraham had to purchase a small parcel of ground to bury his own wife.

Isaac’s wife, Rebekah, was taken from Abraham’s kindred three years after Sarah’s death, when Isaac was 40 years old. The Abrahamic promise was repeated to Isaac in Gen. 26:3 & 4 — “. . . unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father”. This reminder to Isaac would vividly recall to his mind the incident at the mountain in Moriah in which he had played a significant part. Abraham died at the age of 175 years and was buried at Machpelah. (Gen. 25:7–9.)

Isaac was forbidden to go down into Egypt, even though there was a drought in the land of Canaan. "Sojourn in this land, and I will be with thee, and I will bless thee: for *unto thee*, and unto thy seed, *I* will give all these countries: and I will perform the oath which I sware unto Abraham thy father."

Jacob

Thus the articles of Abraham's faith were exhibited in the same gospel preached to Isaac. During his life in Canaan, Isaac was subjected to hostility from the surrounding nations. It was 20 years before two sons, twins, Esau and Jacob, were born to Isaac and Rebekah. Abraham was then 160 years of age (Gen. 25:26). God said to Rebekah, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people". Paul says of this promise in Rom. 9:10-13, ". . . (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) It was said unto her (Rebekah) the elder shall *serve* the younger. As it is written, Jacob have I loved, but Esau have I hated".

The purpose of God was not left to the undirected will of man. Abraham had pleaded that Ishmael might be the one through whom the seed should come (Gen. 17:18). Isaac would have likewise elected Esau. Both choices would have defeated God's purpose, as the wild Arabs of Ishmael's seed and the Edomites from Esau have proved themselves hostile to God's plan.

Esau's descendants (Edom) later refused Israel permission to travel through their country on the way to Canaan, even though it would have cost them nothing. Many years later, Obadiah revealed God's displeasure with Edom's rejoicing at Israel's national calamity. The Herodian line of kings in Jesus' day were Idumeans, descendants of Esau, and they manifested their hatred of Israel by the destruction of all children two years and under, in an endeavour to kill Jesus. Herod sent Jesus back to the Romans some 30 years later, and this action led to his crucifixion.

Jacob's name means "supplanter". Esau's name means "red". Esau despised the birthright and the promises related to the Divine purpose. Gen. 25:27-34 records how Esau sold his birthright to satisfy his hunger, after coming in from the field tired and hungry. To use the language of the apostle Paul, he was a "profane person", preferring to satisfy his hunger, even if it involved the loss of spiritual blessings. Esau's comment in Gen. 25:32 shows how little he appreciated the phrase, "In thee and in thy seed shall all the families of the earth be blessed". He said, "I am at the *point to die*: and what profit (good) shall this birthright do to me?" His answer shows he did not believe in resurrection and the fulfilment of God's promise, but was essentially a man of the world, keen to enjoy its pleasures, but oblivious to the Divine purpose.

There is no evidence to support the view that the birthright related to immediate material wealth. Jacob fled his home and acquired his substance at the hand of Laban, who was an exacting master. Jacob's well-being, was overshadowed by God, for God had said, "*I will be with thee*".

Esau did not suffer materially, acquiring considerable wealth and social status, founding the lines of the Dukes of Edom (Gen. 36). His marriage to Canaanitish women was "a grief of mind to Isaac and Rebekah". This was an act in direct contrast to the care exercised by Abraham in the choice of a wife for Isaac.

The birthright blessing recorded in Gen. 27 has relationship to the promises made to Abraham. These promises were of paramount importance to Jacob and Rebekah. God had declared His intention that Jacob was to

inherit them. In spite of God's declaration, Isaac's affection was bestowed on his elder son, and the reason given in Scripture for his affection was not a very high one: "Isaac loved Esau, because he did eat of his venison".

Jacob is described in Gen. 25:27 as a *plain* man, dwelling in tents. The word "plain" in Hebrew is "Tam", meaning "complete, pious, undefiled, or upright". Jacob could justly claim to be Esau in the matter of the birthright, for he had purchased it from his brother long before Isaac had determined to bestow the blessing, close to his death, which would have frustrated the Divine intention.

There is no record of God's condemnation of Jacob or Rebekah in any Scripture. Rather, there is recorded God's approval of Jacob on the first night of his journey as he fled from the murderous intent of Esau after he had received the blessing of the birthright. God appeared to him at Bethel, about 40 miles north of Beersheba, at the end of his first day's journey. As he slept on the ground, with a stone for a pillow, God gave him encouragement in the vision of the ladder and the reiteration of the promises. The dream presented a ladder (Heb. staircase), reaching from earth to heaven, with Angels of God ascending and descending upon it. The Lord stood above it, and addressed him: "I am the Lord God of Abraham, *thy* father, and the God of Isaac". By referring to Abraham as his *father*, an emphasis is placed on the faith of Abraham, the "father of the faithful". God said, ". . . The land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:13 & 14). Verse 15 continues to underline God's guarantee of protection and approval: ". . . *I am with thee, and will keep thee* in all places whither thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done that which I have spoken to thee of". From a human point of view, Jacob's later life would seem to be the opposite to this promise of *absolute protection*. Yet the apostle Paul says, "Whom the Lord loveth, He chasteneth, and scourgeth every son whom he receiveth." Jacob tells us the kinds of deprivations he later suffered in Gen. 31:28-41.

The *vision of the ladder* conveyed to Jacob God's overruling care ministered through the work of the Angels. Paul says in Heb. 1:14 that, the Angels are "ministering spirits, sent forth to minister to them (or for the sake of them) who shall be heirs of salvation". This ladder represents the bridge of time separating as it does, the time of Jacob and the time when God will dwell with men when the mediatorial work of Angels will no longer be necessary. The Angels were responsible for God's control of the nations (compare Exodus 23:20-23 and Daniel 10:13) until Jesus was given this authority as recorded in Matt. 28:18, "All power (authority) is given unto me, in heaven and in earth". 1 Peter 3:22 shows us Angels and authorities being made subject unto him. Jesus had foreshadowed this in his reply to Nathaniel in John 1:51, "Verily, verily, I say unto you, hereafter ye shall see heaven opened, and the Angels of God ascending and descending upon the Son of man". Here Jesus speaks of himself symbolically as a ladder, or support, to bridge time and distance, and one upon which all things will depend in the outworking of God's rule in the kingdom of men until Jesus returns and they are replaced by the Kingdom of God. The Book of Revelation shows Jesus to be given authority by God to open the scroll which contains the future history of the kingdom of men, and thus show unto his servants "things which must come to pass *hereafter*" until the time when the kingdoms of this world will become the Kingdom of our Lord and of His Christ and he shall reign for the age of the ages. Isaiah 24:23 prophesies of the time yet future, saying, "The Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and *before* his ancients gloriously".

Jacob sojourned with his uncle Laban for twenty years, where he married two wives, Leah and Rachel. Here eleven sons were born to him. God's Angel appeared to him in Mesopotamia after Joseph's birth and said, "I am the God of Bethel, where thou anointest the pillar and vowest a vow unto me: now arise and get thee out of this land and return unto the land of thy kindred". Jacob's twelfth son, Benjamin was not born until he arrived at Bethlehem, where Rachel died. Jacob's re-entry into Canaan had been filled with fear. He had sent a gift to propitiate Esau, but was so afraid that he divided his family into two groups and remained on watch himself. While alone and in fear and doubt, he wrestled with a man whom he later understood to be an Angel. At his request, the Angel blessed him and changed his name from Jacob to Israel, which means "a prince with God". He had recognized his lack of faith in God's promise of protection and acknowledged this in the first recorded prayer of the Bible. Gen. 32:9-12:— ". . . I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant . . .".

Jacob's wrestling achieved the blessing of future promise implied in his changed name of Israel, when he will be a "prince with Elohim (or Angels)", as his name means. Jesus said later that those accounted worthy of the resurrection will be made equal to the Angels to die no more. Jacob's physical strength was marred by this wrestling to remind him that it is not by man's strength that the promises are attained to — the sinew in his thigh was shrunken. (Psa. 147:10.) Jacob was shown God's company of Angels, and named the place "Mahanaim", or "two Hosts" (his own and the Angels).

God reiterated the promises to him at Bethel on his return to Canaan (Gen. 35:12). This had resulted from his prayer recorded in Gen. 32:9-12. God said at Bethel, "I am God Almighty: be fruitful and multiply; a nation and a *company of nations* shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. 35:11 & 12). Thus, in the future, a *company of nations* will be blessed with Jacob's seed (The Christ).

Jacob now returned to Hebron and was reunited with his father Isaac after some 29 years had elapsed since he fled from Esau. His reunion with his father and the recounting of the promises would have reinforced his faith to be able to see beyond the troubles his twelve sons were to bring upon him in later years. Isaac died at the age of 180 years, and was buried by Esau and Jacob. He died "in faith, not having received the promises".

The history of the twelve sons of Israel occupy some seventeen chapters in this book of beginnings, or Genesis. The meanings of their names spell out the purpose of God to establish His Kingdom on the earth. We quote from "The Law of Moses" by R. Roberts, p. 301, where as tribal inheritors of Israel, the sons' names mean:—

"Behold a Son (Reuben), for the *hearing* (Simeon), of *praise* (Judah) by a *purchased people* (Isaachar), *dwelling* (Zebulun) *fruitfully* (Ephraim), when toil is *forgotten* (Manasseh) through the *Son of God's right hand* (Benjamin), *judging* (Dan) *happily* (Asher) in a great *company* (Gad), after victorious *wrestling* (Naphtali)".

Thus it can be seen that God's purpose is exhibited in the parable enacted in the lives of the sons of Israel, and established by the meaning of their names.

Joseph

The life of Joseph, one of his sons, is a type of the life of Jesus. Genesis 37 to 48 records the life of Joseph. Joseph was loved by his father and he reciprocated that love in obedience to God's requirements throughout all his life. He was as a result, envied and hated by his brethren, his dreams bringing

forth their animosity toward him. “Shalt thou indeed reign over us?” How similar to the cry of Jesus’ kinsmen. “We will not have this man to reign over us”. As a result of rejection by their respective brethren, both Joseph and Jesus were “sold for silver” and “put in a pit”. By their faithfulness under trial, they were redeemed and given authority. Joseph was only seventeen years old when sold into Egyptian slavery and prison, and twenty years had to pass before he was made second to Pharaoh in the land. Jesus will take the kingdoms of this world, being subject only to his Father. Like Joseph, he will be made known to his brethren *after* they have acknowledged their sin in putting him to death. Zech. 12:10 says, “. . . And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son. . .” Both Joseph and Jesus are saviours of their brethren, both obtaining freely the corn which sustained life. Joseph not only saved his brethren, but was a saviour of the Gentiles through God’s providence, for it was by God’s warning that food was provided and stored. He is thus a type of Jesus. Genesis records how Joseph returned his brethren’s money when they went down into Egypt to buy corn because of the famine. Jesus said, “I am the bread of life”. In him, salvation is free to “whosoever will”.

There are fine examples in the life of Joseph. One writer, I. Collyer writes (“Hand of the Lord” p. 92) —

“Best of men, wisest of judges, truest of brothers: Joseph did not make the way all smooth for his brethren, and then reveal himself as the forgiving example to men *altogether unworthy*.”

“He tested them and made them prove themselves, and then with utter abandon of dignity, claimed them as brothers.

“When he met his father and the full facts of his evils (his sufferings) came to light, he would be able to emphasize the fact that the brethren who had treated him so ill, in the early days, had triumphantly vindicated themselves in their later deeds. ‘Be not grieved nor angry with yourselves, that ye sold me hither. For God did send me before you to preserve life’”.

Peter appeals to the nation of Israel in the same way, calling on them to repent, even though they had killed the Prince of Life, for God had raised him from the dead to be their redeemer from death (Acts 3:13–26).

Israel was thus reunited with his son Joseph, and lived for seventeen years in Egypt until his death. Sixty-six people had accompanied him to Egypt. At his request, he was buried with Abraham and Isaac in the cave of Machpelah. Prior to Israel’s death, he blessed the sons of Joseph, Ephraim and Manasseh, who were later incorporated as tribes with the other ten sons of Jacob; Joseph and Levi not being given an inheritance in the land. Genesis chapter 48 records this blessing, and thus a double portion fell to Joseph through his two sons. In Gen. 48:15 & 16, Jacob or Israel acknowledges the protection of God’s Angel “*all my life long*”.

The Blessing of Israel's Sons

In Genesis chapter 49, the blessing of Israel's twelve sons is recorded and it shows his appreciation of those precious promises, moved as he was by the Holy Spirit. Israel highlighted the faithfulness of Joseph who, he said, was "made strong by the mighty God of Jacob". Joseph is typical of Jesus in this also, for the strength he exhibited in God's promise (Gen. 49:29) is made doubly strong by God, and it is from God's strength or power (that "from thence is the shepherd or stone of Israel"), i.e. the Lord Jesus. The Divine paternity of Jesus is thus foreshadowed. 1 Peter 2:6 says, ". . . Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded (put to shame)". Thus Joseph, in the blessing promised to him in Gen. 49:22, is said to be "like a tree planted by a well; whose branches run *over the wall*". In this blessing we see the work of Jesus, a tree of righteousness, a "well of salvation" which if a man drink thereof, "he shall never thirst". Jesus' work branches out over the enclosed *wall* surrounding the nation of Israel, so that in him eventually *all* nations will be blessed, both Jew and Gentile. These blessings of fruitfulness will extend in Jesus' Kingdom unto the uttermost bound of the everlasting hills, both on Joseph's head as a crown, and on the head of Jesus, who, like Joseph, has been long separated from his brethren. Jesus said that God's house should be a "house of prayer for *all* people".

The descent of Jesus through Mary and the tribe of Judah is shown in Gen. 49:10. From this Royal tribe (symbolized by a lion) would come "Shiloh", or "the peaceful one". We can summarize the blessing of Judah as follows:—

1. That in Jesus, or Shiloh, Judah should be the praise of all the tribes (v. 8).
 2. That Jesus should subdue all his enemies (v. 10).
 3. That he should rule over all Israel as King.
 4. That as King he would also be the Law Giver (v. 10).
 5. That unto him will be the gathering (or obedience) of all people (v. 10).
 6. That his royalty would be linked to the Vine (national Israel), and the choice vine (spiritual Israel) in his Kingdom (v. 11).
 7. Jesus' own garment would be washed in his own wine (blood), i.e. his garment (speaking of his righteousness) would be exhibited by his own voluntary sacrifice (v. 11).
 8. His whole being and support being based on the wine of the new covenant and the milk of the word of God (v. 12).
- Israel enquired in his blessing, "Who shall rouse him (this royal lion)

up?”. In Rev. 5:5 we are given the answer, for the “Lion of the tribe of Judah” or Jesus, is to prevail in his opening of the scroll revealing God’s plan to *re-establish* his Kingdom on the earth, when ‘unto Him shall the obedience of the people be’. The blessing of Judah by Israel contains the Hope of Israel, to which Paul refers in Acts 26:6, as the hope of the promise made unto the fathers.

This is a time when Jesus will wield the sceptre, giving laws to the world, possessing the gate of his enemies and blessing all nations in the earth.

Joseph died at the age of 110 years, some 276 years from the time when God had confirmed the covenant with Abraham. Looking forward to the day when the children of Israel would be delivered from Egypt as a nation, he gave command concerning his bones, that they should be buried in the land of Israel, when the nation arrived at the promised land (Heb. 11:22).

Birth of Moses

The group of seventy Israelites multiplied exceedingly in Egypt, and their separation in Goshen was guaranteed by the effective barrier of the Egyptian dislike of shepherds enabling Israel to develop as a nation without external pressures. During this period, many of them forgot God’s promises and turned to idolatry. (Acts 7:39 & 40.) Another 74 years was to elapse before the birth of Moses. Another dynasty arose in Egypt which knew not the deliverance effected for the country by Joseph, and because of the increasing number of the children of Israel, they were put under servitude.

Exodus chapter 1 says that they (the Egyptians) made their lives bitter with hard bondage, but the more they afflicted them, the more they multiplied and grew. And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God by reason of the bondage. They were threatened to very extinction by the decree of Pharaoh that all male children be drowned in the river. The birth of Moses to a family of the tribe of Levi at this time would seem to be inappropriate. Yet the faith of his parents is exhibited under trial, and forms a large part of the subject matter in Heb. 11:23–27:— “By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment. By faith Moses, when he was come to years, refused to be called the sons of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible . . .”.

Chapter 6

PLATE VI. CALL OF MOSES — TEN PLAGUES —

ISRAEL DELIVERED FROM EGYPT - CROSSING OF RED SEA — TO SINAI

Moses' name means "drawn out", and is typical of his life in his being drawn out of water (or the nations) to deliver the children of Israel. Jesus, the prophet "like unto Moses" could also say, "If I be lifted up, I will *draw* all men unto me".

The Scriptures divide the 120 years of Moses' life into three stages of approximately 40 years, each period differing greatly in character from the other. Only one chapter in Exodus is devoted to the first 40 years of his life, although commentary in the New Testament enlarges on this period.

We read of his birth to Amram and Jochabed, of his hiding in the ark of bulrushes, of his being found by Pharaoh's daughter, and of her adoption of him as her son in Exodus 2. Acts 7:22 simply says, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds". Josephus enlarges considerably on this period of his life, saying that Moses rose to great heights over the Egyptian army in conquests against Ethiopia. He suggests that the priests of Egypt were afraid that Moses would eventually return to his people and turn against the Egyptians. The priests, endeavouring to rid themselves of him and the protection which Pharaoh's daughter gave him, found cause when Moses slew an Egyptian and delivered an Israelite.

Moses supposed that his brethren would have understood how that God by his hand would deliver them (Acts 7:25). How was his great faith established in the promises of God? Moses had recognized in the confirmation of the promises made to Abraham that God would deliver Israel from bondage after the *fourth generation* (Gen. 15:13-16). He had refused to be called the "son of Pharaoh's daughter", or the sun god. This makes us reflect on how well Moses had been taught by his mother about the God of Abraham and the promises in those few years in which she cared for him as a nurse.

Thus, Moses was trained in a ruler's court in the exercise of power and restraint, and then by force of circumstance, was driven into seclusion to care for flocks far from the treasures of Egypt, but closer to his Maker. Archaeologists consider that Moses fled during the reign of THOTHMES III who ruled in association with his sister Hatshepsut in the eighteenth dynasty of Egypt. They had replaced the Hyksos kings who had been favourable to Joseph. THOTHMES III was replaced by AMENHOTEP II, considered to be the Pharaoh of the Exodus before whom Moses pleaded in vain.

Until this point in Moses' life there appeared no miracle, but merely the working of God through natural channels — a weeping babe caused the ruler's daughter to have compassion on Moses; a watching sister, Miriam, seized the opportunity to seek a nursemaid. Thus Moses was educated by God through experiences which enriched his character, and he became the man who towers above all others in the Old Testament record "whom the Lord knew face to face".

In Midian, Moses married Zipporah, the daughter of Reuel (Jethro), and spent the next 40 years tending his flocks. This would seem a long while in which to tend flocks in an arid area, yet it was by the knowledge which Moses gained doing this that he was able, in company with God's Angel, to shepherd the great nation in their exodus in the wilderness during the next 40 years of his life. Moses' failure to circumcise his children (Exod. 4:24-26) would seem to indicate a forgetting of some of God's requirements.

Towards the end of the second 40 year period in Moses' life, God remembered the covenant which He had made with Abraham, Isaac and

Jacob (Exod. 2:24 & 25), and Exodus chapter 3 records the Angel's presenting himself to Moses in the incident of the burning bush.

Moses was told to remove his shoes from his feet. Shoes are used as types of possession or ownership of land in Israel. The place of walking was the place of possession (Deut. 25:9 & 10). But for Moses, the association with immortality was only promised and was not a possession then. This is highlighted later in his life when the reflected glory of God's Angel made his face temporarily to shine.

God's Angel, in revealing His Name to Moses, showed that immortality was achievable through God's grace. God's Name was to be indicative of His purpose which was to fill the earth with His glory. Up until this time, God had been known as "Ail Shaddai", meaning "The strength of the Mighty Ones."

God's Memorial Name

In Exodus 3:14 & 15, in answer to Moses' request as to the name of him who would send him, God said "EHYEH ASHER EHYEH" (I will be Who I will be). "Thus shalt thou say unto the children of Israel, EHYEH hath sent me unto you YAHWEH, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob hath sent me unto you: this is My Name for the hidden time, and this is My Memorial for a generation of the race" (R.V.). God here shows that He will be manifest through a "generation" of persons (or, "the race"). This first manifestation was in Jesus, who was the "firstfruits of them that sleep", afterwards "those that are Christ's at his coming".

The term "EHYEH" is the first person singular of the future tense of the verb "HAHYAH", which means *to be* or *to become*, comprehending both present and future. The King James translation "I AM" should be rendered "My Name is I WILL BE". The relative pronoun "Asher" or "Who", is both singular and plural, masculine or feminine. It therefore can comprehend a multitude.

God's Name is expressed in Exodus 6:3 as "YAHWEH", signifying "*He Who will be*", and is the Memorial Name chosen by God to remind men that He will be manifest in a multitude. James, in Acts 15:14 says, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a *people for His Name*". To be associated with, or *adopted into a name*, gives *sonship and heirship to all that belongs to that name*. That is why we should be baptized into the Name of the Father and Son and Holy Spirit, because association with *God's Name* promises great benefit when He is manifested through *His Son* by *His power* at Jesus' return to the earth.

The Bible presents God as a singular being, Almighty in Power and first Cause of all. Isaiah 45:22 says, "Look unto Me . . . for I am God (Ail — might or power), and there is none else". In Isaiah 43:10 to Israel God says, "Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I (Yahweh) am He; before Me there was no God (Ail, or power), neither shall there be after Me".

Jesus declared, "I can of mine own self do nothing" (John 5:30). This is also true of the heavenly host, the Angels. However, with the aid of Ail (whose power they manifest), nothing is impossible. As the Psalmist says in Psa. 90:2, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou

art God (El or Ail — first person singular)”. John 17:3 says, “And this is life eternal, that they might know Thee, the *only* true God, and Jesus Christ, whom Thou hast sent”.

It will be profitable for us to list out the Names and Titles of Deity and their significance:—

English Form found in Authorized Version	Hebrew Equivalent*	Significance
God	El Eloah Elohim Tzur	Might or Power Mighty One Mighty Ones Rock or Strength
LORD GOD or Jehovah	Yahweh	He Who Will Be (manifested)
LORD or Jah	Yah	An abbreviated form of Yahweh
Lord	Adon Adonai	Lord or Ruler Lords or Rulers
Almighty God	El Shaddai	The Might of the Powerful Ones
Most High God	El Elyon	Supreme Might
LORD God	Yahweh Elohim	He Who Will Be Mighty Ones
Lord GOD	Adonai Yahweh	He Who Will Be Rulers
LORD of hosts	Yahweh Tz'vaoth	He Who Will Be Armies

(*It will be seen that “God” is indiscriminately translated for as many as five different Hebrew words.)

EL (pronounced Ail, rendered “God”) — “As this word passed before the mind of the Hebrew, the idea of Power, Might, Strength, stood out in bold relief” (Dr. Thomas). “It always presented to the Hebrews the idea of strength and power” (Gesenius). “El” stands for the Great FIRST CAUSE, for POWER UNCREATE, the substratum of all creation, and the means whereby the Angels (Elohistic messengers) performed their duties, and the Lord His miracles. “It is EL that girdeth me with strength”, declared the Psalmist (Psa. 18:32).

ELOAH (rendered “God”) signifies Mighty One; one whose might is derived from El; thus Deity in specific manifestation. See Job 19:26, Hab. 3:3, where the word is used of Christ, the manifestation of the Father (the latter reference should be in the future tense — “shall come”).

ELOHIM (rendered “God”). Plural form of the above. Deity in multitudinous manifestation. The word, though plural, is often used with a singular verb, indicating that though the Elohim may constitute a multitude, one Eternal Spirit motivates them all, thus revealing Deity in manifestation — e.g. Psa. 95:7 “He (Yahweh) is our Elohim (Mighty Ones)”. The Angels were the “ministers of Yahweh” excelling in His strength (Psa. 103:20–22). “For Yahweh is a great El, and a great King above all Elohim” (Psa. 95:3). “Elohim” comes from a word “Alah” to swear, to bind oneself by an oath, so that though a multitude that no one can number, the Elohim act as a single unit; they are united with Yahweh, with ties that are indivisible. The word is

translated “Angels” in Psa. 8:5, and “judges” in Exod. 21:6, 22:8 & 9, 28, because the latter revealed Yahweh’s law and judgment to the nation (cf. John 10:34–36).

SHADDAI (rendered “Almighty”). From the root “shadad” — to treat with violence, attack, invade, plunder, lay waste, destroy, thus signifying omnipotent power for good or ill (see Amos 3:6, Jer. 44:27, Isa. 45:7). Shaddai is plural, signifying POWERFUL ONES. Their power to destroy was exhibited in the destruction of Sodom and Gomorrah. EL SHADDAI (God Almighty) signifies “THE STRENGTH of the Powerful Ones”. Abraham worshipped EL — The Powerful Uncreate, not Shaddai who were but the medium of the manifestation of that strength (Exod. 6:3).

TZUR (rendered “God” Isa. 44:8; “Mighty God” Hab. 1:12). Usually translated “strength” or “rock”, it signifies a strong foundation upon which one can build with confidence. Firmness, durability, and stability are implied with this title.

ADON, ADONAI (both rendered “Lord”). The singular and plural forms of the Hebrew word signifying “Master”, “Owner”, “Ruler”, “Sovereign”, etc. Yahweh is Adon of all the earth (Josh. 3:11, 13), the Possessor of heaven and earth (Gen. 14:22). Adon signifies Deity in specific manifestation as ruler, owner, etc. Adonai signifies Deity in multitudinous manifestation (cf. Rev. 5:9 & 10).

ELYON The Most High, teaching by implication that there are others of the heavenly host inferior in status (cf. 1 Cor. 8:5 & 6).

YAHWEH, YAH (rendered LORD or GOD in capitals, occasionally Yah and Jehovah). The Memorial Name of Deity (Exod. 3:15, Hos. 12:5) signifies “He Who Will Be”. It compresses in a word, Deity’s purpose to manifest His glory in the earth; firstly in an individual (Matt. 1:23, 2 Cor. 5:19), secondly in a community (1 Thess. 1:1, Rev. 14:1, Rom. 5:2), finally in all the earth (Num. 14:21, 1 Cor. 15:28). The full implications of the Name were first revealed to Moses when Deity was about to act on behalf of Israel in remembrance of His covenant with Abram; and it is proclaimed as “His memorial unto all generations” (Exod. 3:15). The Name is prophetic of future intentions of Yahweh (Rev. 1:8), when He Will Be Manifested in the earth. This manifestation will be revealed through the Ecclesia which consists of individuals who have accepted the Divine invitation to separate themselves from the Gentiles, a people for the Name (2 Cor. 6:17 & 18, Acts 15:14). Yahweh is occasionally condensed into Yah, and in this form finds its place in the Hebrew form of Jesus — YAHSHUA (Yah will save — 2 Cor. 5:19). “Jehovah” is a corrupt form of the Name.

EHYEH ASHER EHYEH “I will be who I will be”. The declaration at the bush (Exod. 3:14) is incorrectly rendered “I am That I am”. The correct rendering (supported by the R.V. margin) expresses the purpose of Deity to manifest Himself in individuals of His Own choosing who will then constitute the Elohim (Mighty Ones or approved Seed — Gal. 3:29) of Abraham. In this declaration, “Who” stands for the multitude of the redeemed in whom Yahweh will ultimately be revealed (2 Pet. 1:4) and whose standing in the “Name” is the result of Divine Election and grace. It thus refers to a plurality of glorified ones, who, when developed, will be the manifestation of the Eternal Spirit. “Ehyeh” rendered “I am”, should be rendered “I Will Be”, in accordance with general usage of this verb (in similar grammatical position) throughout the Old Testament. Yahweh is from the same root as Ehyeh (see R.V. margin).

YAHWEH ELOHIM ISRAEL (rendered LORD God of Israel). “He Who will be the Mighty Ones of Israel”. See the following references for the future Elohim or Mighty Ones of Israel — Luke 20:36, Rom. 9:6, Eph. 2:12, Rev. 5:9 & 10. It is in and through these that Yahweh will manifest Himself to the world during the Millenium. The Law centered around this title (Deut. 28:58) for its commands were designed to rejuvenate Israel morally, and reveal the character of Yahweh in the nation. This is now the privilege of Gentiles called to Israel’s Hope (Matt. 5:16). Let Yahweh be mentally and morally revealed in such, and a fit basis is established for a physical manifestation of Deity, by a change of nature, at Christ’s return. This glorified host will then constitute “Yahweh Elohim of Israel”.

YAHWEH TZ’VAOTH (rendered “LORD of hosts”). “Tz’vaoth” signifies “hosts” or “armies”, and this is the militant title of Deity. Throughout the ages, the heavenly Elohistic army has revealed its strength on behalf of Yahweh’s people (Josh. 5:13–15, Psa. 34:7, Rom. 9:29, James 5:4), but as this title is prophetic of the future, there is yet to come a similar revelation of Divine Power (Rev. 19:11–21, Isa. 55:4, Psa. 149, Hag. 2:6–8, Isa. 9:7). Christ is today recruiting individuals for this Divine army of the future (2 Tim. 2:3–4).

A PEOPLE FOR HIS NAME (Acts 15:14) — This is the Apostolic designation of the Ecclesia. Its significance is revealed by the Divine titles above. See particularly the notes on “Yahweh Elohim Israel”. The beauty of the Hebrew originals is not found in the Greek translations, so that the above titles apply to the Old Testament only. For further information read “Eureka” Vol. 1 pp. 70–95 “The Mystery of Godliness Apocalypsed in Symbol” by J. Thomas.

The Ten Plagues

Returning to our narrative, Moses demurred when commanded by God to undertake the work of delivering Israel: “Who am I that I should go to Pharaoh and that I should bring forth the children of Israel out of Egypt?”. Those 40 years of quiet life had quenched the zeal of his earlier years. Moses now felt insufficient to the task, but was given two signs to be able to obtain the faith of Israel in God’s promised deliverance (Exod. 4). His rod became a serpent by casting it to the ground, and then by avoiding its bite and taking it by the tail, it became a rod again. Likewise Moses was given the sign of his hand, which became leprous and then was healed by repeating the action of thrusting it into his bosom. Moses was also advised of the first plague (the river turning to blood), which would be used if the first two signs were not believed. Aaron, who was Moses’ elder brother, was appointed by the Angel to be spokesman for him, and they returned to Egypt.

The people of Israel believed when they heard that the Lord God had visited the children of Israel and that He had looked upon their affliction, and they bowed their heads and worshipped (Exod. 4:31). Thus are we introduced to the deliverance wrought by God for Israel from Egyptian bondage through the ten plagues.

God raised up on the throne of Egypt, at the time when Moses was instructed to demand Israel’s freedom, a man who was of suitable character for His purpose. The obstinate man whom Pharaoh was, gave God the opportunity for the exhibition of His power in a way not to be mistaken then, nor for generations after.

God said to him, “For this cause have I raised thee up: for to show in thee My power, that My Name might be declared in all the earth”.

The ten plagues can be divided into series of three, i.e.

- | | | | |
|----------|----------|----------|-----------|
| 1. blood | 2. flies | 3. hail | |
| frogs | murrain | locusts | Death of |
| lice | boils | darkness | firstborn |

The time when the *first* of each series was announced was morning, and the place, by the river, The *second* judgment in each of the series was announced in the king's palace, but in each case the *third* came without warning to the Egyptians.

Moses and Aaron were instructed to present themselves before Pharaoh as he went to pay his devotion to the god of the Nile the following morning. The Nile was the sole source of drinking water in the country and was regarded as the very life of Egypt.

In Exodus 12:12 God said, "Against all the gods of Egypt I will execute judgment". Although "gods" is rendered as "princes" in the margin, it is interesting to note that each plague was in fact a judgment against Egyptian gods, as one by one they were shown to be helpless against the God of Israel.

First Plague

Hapi was the god of the Nile and Osiris was the god of water. The Nile was considered to be the life-blood of Osiris, yet Yahweh commenced to show His supremacy over the gods of men when He polluted the waters, turning them to blood. All the fish in the river died also, and the goddess Hatmehyt, whose symbol was the fish, was included in the judgment. For seven days the foul odours rose and the Egyptians were forced to dig around the river to find drinkable water. However, "Pharaoh turned and went into his house, neither did he set his heart to this also" (Exod. 7:23).

Second Plague

At God's command a plague of frogs entered Egypt, invading their homes. Frogs were instantly produced in multitudes. The miracle lay in rapid production, and as God started the normal slow process in the beginning, so could He accelerate it when required. The frog goddess Heqt was discredited in this plague, for she was the Egyptian goddess of fertility, and was represented as having the body of a woman and the head of a frog. The distress and discomfort caused Pharaoh to entreat Moses, with promise of release, to cause the plague to cease, and it was done. The frogs died and were gathered into heaps. The land stank. "When Pharaoh saw there was respite, he hardened his heart".

Third Plague

Moses, at God's command, stretched out his rod and smote the dust of the ground, and it became lice. The cunning magicians of Pharaoh were able to imitate the first two plagues, but in this judgment they conceded defeat and withdrew from the contest: "This is the finger of God" (Exod. 8:19). Pharaoh froze into obstinate resistance: there was no god but Pharaoh. The lice caused the whole land of Egypt, which was considered by its inhabitants to be sacred to the gods, to become unclean. A further plea to let the people go was made by Moses to Pharaoh at the river, but it was not heard and God sent a judgment of swarms of flies.

Fourth Plague

The word "arob" which has been translated as swarms, applies also to insects in general, as opposed to flies only. Swarms descended like clouds on the Egyptians. From this plague onwards God exempted His people in Goshen from the judgments. "I will put a division (or "set a sign of deliverance" or "set redemption") between My people and thy people" (Exod. 8:23).

Ornaments of human-headed flies were believed by the Egyptians to enable the wearer to ascend to heaven, the bird fly also being honoured because she possessed a similar property. The distress caused by these swarms discredited the claims which were put forward on their behalf. Pharaoh sought relief and obtained it by Moses' prayer. Immediately the sky cleared, he returned to his obstinacy.

Fifth Plague

Swiftly there followed a murrain on all Egyptian cattle. Now the plagues, which had previously brought only physical discomfort, began to affect property. Apis, the bull god, and Hathor, the goddess of love depicted as a cow, were amongst the gods discredited in this plague, as they were powerless to save. Many of the animals stricken by disease were sacred — the bull, cow and ram — and the task of embalming those animals associated with the temple worship must have been very great indeed. Large cemeteries of embalmed animals have in fact been found in Egypt.

Sixth Plague

The next plague affected the bodies of every man and beast in Egypt with boils and blains. The Egyptians bathed themselves at least four times a day in an effort to keep themselves ceremonially pure, but they now became unclean and could not stand before Moses and Pharaoh. God now hardened Pharaoh's heart.

Seventh Plague

Hail was decreed to come upon Egypt the following day. All who feared God amongst Pharaoh's servants hearkened to God's instructions to gather in all that they had in the field. Those who did not experienced great loss from a plague which is still today regarded as a supernatural phenomenon in Egypt. Thunder and lightnings came with the hail, wreaking utter destruction on all in the field, man and beast, and smote all herbs and trees. The Egyptian god Sepes and goddess Hathor who lived in trees were unable to help, and as the judgment came from the heavens, the sky goddess Nut was particularly discredited. Reshpu and Ketesh who were believed to control all elements of nature except light were also involved.

The hail also destroyed the flax which was extensively used to make linen required for religious practices. A messenger from Pharaoh ran through the streets in peril of his life and called for Moses and Aaron: "I have sinned this time: the Lord is righteous and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail and I will let you go and ye shall stay no longer". At Pharaoh's request, the hail was stopped, but although the skies cleared in Egypt, clouds remained over his heart. Israel must not go.

Eighth Plague

A plague of locusts was threatened by God through Moses and Aaron, and Pharaoh's servants, still with memories of the hail, were unable to contain themselves when they heard of the locusts. "How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Knowest thou not yet that Egypt is destroyed?" Yet Pharaoh refused, saying that only the men of Israel could go, and not their families and herds. Therefore God brought upon Egypt a plague, the effect of which was classed by another Pharaoh as a calamity similar to a civil war or to a famine resulting in failure of the Nile. The Egyptian god Senahem, which was pictured as a locust, was discredited in this judgment.

Moses' rod, stretched out, brought an east wind all that day and night, and in the morning God brought upon its wings numberless insatiable locusts. They darkened the land with their multitudes, and stripped it of every herb and all the fruit in the trees, which was left from the hail, was destroyed. Pharaoh sent "in haste" for Moses and Aaron for the removal of the plague and God conceded. The locusts were taken into the Red Sea and not one remained. Despite himself, Pharaoh was forced to acknowledge that one Lord is God, and all the gods of the frogs, hail, lice etc. were powerless to save him. Nevertheless, his heart was hardened and he would not let the people go.

Ninth Plague

The darkness, which was sent as a result, was darkness which could be felt. It lasted three days in the land of the Egyptians, but “all the children of Israel had light in their dwellings”. Ra, the great sun god of Egypt who was father of the gods and made growth on earth possible, had fallen in their eyes. Pharaoh himself was included in this disgrace, for he was supposed to be the son of Ra. H. Tennant, in “Moses My Servant” says:—

“The world is dark, but there is shining in the homes of those who have the Light of the world. As it was then when the Lord put redemption between His people and their enemies, so it is now when the word of the Lord is a lamp to our feet and a light to our path in a world of darkness. Moses was the man of Day and Night. His heart was in Goshen, but he was called to Pharaoh in the land of darkness. Three ‘days’ had passed in absolute blackness when Moses made his way into Pharaoh’s presence. ‘Go . . . and your little ones’ said the monarch. ‘And our cattle . . . there shall not an hoof be left behind’ replied Moses without the slightest concession to the man who had tried to battle with God. Pharaoh will not yield and shows no repentance: Moses leaves him: ‘Thou hast spoken well: I will see thy face no more again’ ”.

Tenth Plague: Slaying of Firstborn; Passover

Moses did return to Pharaoh, not to negotiate, but to make a final declaration of wrath: “Thus saith the Lord. About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out” (Exod. 11:4–8). Moses went from Pharaoh’s presence in a great anger. Thus was brought about the plague which resulted in the death of the firstborn.

We are shown in the New Testament that the passover lamb pointed to Christ, eaten as it was with bitter herbs, coupled with the preparations and conditions which were required by God for the keeping of the passover. All who obeyed His instructions were saved. At midnight the Lord’s Angel silently “passed over” the houses whose lintels were sprinkled with the blood of the lamb, but entered with terrible accuracy the houses over all the land of Egypt where the passover had not been observed.

Paul says of Moses in Heb. 11:28, “Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them”. Even Moses had to keep the passover, and this shows he also needed deliverance from death. Moses is a type of Jesus who, on the same principle, needed deliverance from death. Paul says in Heb. 9:12, “By his own blood he entered in once into the holy place, having *obtained* (in himself — middle voice in Greek) eternal redemption”. Likewise in Rom. 6:9 & 10 he shows that now death hath *no more dominion* over Jesus, “For in that he died, he died unto sin *once*: but in that he liveth, he liveth unto God”. Jesus partook of the passover lamb, which represented himself, as “one of the flock” before he suffered. Thus, only by his own death could there be deliverance from the bondage of sin.

So important was the keeping of the passover in the seventh calendar month, called Abib or Nisan (corresponding to our April), that it became the first month of the Israelite year.

Paul establishes the relationship of the passover to Christ in 1 Cor. 5:7, “For even Christ *our passover* is sacrificed for us”, showing that the unleavened bread which was eaten with the lamb by the children of Israel

represented “sincerity and truth”, to be absorbed with the sacrifice by all believers. Not a bone of the passover lamb was allowed to be broken, and in Psa. 34:20 this is shown to apply to Jesus — “He keepeth all his bones: not one of them is broken”. Bones in Scripture are the foundation of body shape, and represent good doctrine or teaching, i.e. THE TRUTH. The record of John 19:36 shows how dramatically the Psalmist’s prophecy was fulfilled, the course of the soldier being arrested, after he had broken the legs of the two thieves crucified with Jesus. The lamb of the passover was without blemish, and Jesus never yielded to sin. Paul says he was tempted in all points like unto his brethren, yet without sin. Jesus’ death was on the same day as the passover, the fourteenth of the month NISAN, and the anniversary of the covenant which had been made with Abraham so many years ago.

No stranger, foreigner, hired person or uncircumcised individual was to eat of the passover. A servant, however, bought with the money of an Israelite (provided he was circumcised), was permitted to partake of it. Today none should eat of the memorial feast who are not circumcised in heart and mind. Thus salvation was restricted to those who acknowledged that deliverance came through God’s appointment of Israel, as well as those purchased by Israel, for as Jesus said, “Salvation is of the Jews”, or Judah. Galatians 3:27–29 teaches the same lesson of salvation in Jesus by baptism and adoption into the nation of Israel.

Jesus’ deliverance from death on the seventeenth day of the month Nisan coincided with the offering of the first sheaf of unprocessed barley grain, and represents his presentation before his Father as the firstfruit offered to God. On this same day, the ark of Noah’s salvation came to rest. On this day also Israel crossed the Red Sea and were delivered from certain death at the hand of Pharaoh’s pursuing army.

Deliverance from Egypt

The Israelites had to remain in the house all the night long, clothed, and with shoes on their feet and their staff in their hand, ready to move at God’s command. All these things are types of Christian preparedness for deliverance. Their way of entrance to the safety of the house thus provided by God is through the Christ door, sprinkled in figure on the posts and lintel with Jesus’ own blood, that we might be delivered from death as were Israel. The door-sill was not to be sprinkled, that in type his sacrifice might not be trodden under foot. The blood was sprinkled with hyssop, a cleansing plant. Heb. 9:19–22 teaches the same lesson.

The week following the passover was kept as a feast of unleavened bread, a continuing perfect time of application to sincerity and truth.

After the Angel of death entered those houses whose door posts and lintels were not sprinkled, a great cry rose up in Egypt the like of which, as God had said, had never been heard before, nor would there ever be another like it. “There was not an house where there was not one dead”. What a challenge to the prestige of the man-god Pharaoh was issued by Moses when he told him that his son, who was to be the next manifestation of the sun god Ra, was the same as any other boy. Moreover, in a sense he was put on the same level as the cattle of Egypt, for the firstborn of man and cattle alike died that night.

Pharaoh called for Moses and Aaron by night and said, “Rise up, and get you forth from among my people . . . and go, serve the Lord as ye have said . . . and be gone; and bless me also”. The Egyptians were urgent for them to go, for they said, “We be all dead men”. The children of Israel received at their hands precious jewels of silver, gold and raiment — their God given wages for centuries of slavery (Gen. 15:14). God’s firstborn moved out of Egypt through the silent streets while Egypt’s firstborn were cold and still.

Men have objected to the way in which God raised up Pharaoh and hardened his heart so that God’s Name might be declared in all the earth.

Paul refutes this argument in Rom. 9:20–23. In verse 18 he says, “Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth”. C.C. Walker in “Letter to the Romans”, says, “Some find fault with God’s action here who yet must recognize a corresponding law in human life. It has been well said, ‘It is by an operation of a law of man’s nature as God created it, that he who will not turn, at last cannot’.”

In a very short period of time, Israel were also accused of the hardheartedness which afflicted their former oppressor. David in Psa. 95:7–9 says, “. . . Today if ye will hear His voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted Me, proved Me, and saw My work”. R. Roberts in “A Word in Season” says:—

“The state of the heart, like the state of body, is pretty much a question of treatment . . . the state of our minds is a question of the influences to which we subject them. We may harden them in a Divine direction by neglect of Divine things, or by exercising them in merely natural things. . . It is here where responsibility rises as to the state of our hearts”.

Paul in Heb. 3:6 says that we are the house of Christ “if we hold fast the confidence and rejoicing of the hope firm unto the end”. He then takes up David’s words in the Psalm which we have just quoted, and continues: “Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, *if* we hold the beginning of our confidence stedfast unto the end” (v’s 12–14).

We include an extract from “Elpis Israel” by J. Thomas on the significance of the passover:—

“But while the passover has this spiritual signification, it also represents facts, or events which will be made manifest in connection with Israel at the appearing of their king in glory. This is evident, from the saying of Christ while partaking of the Passover with his apostles, the future sovereigns of the tribes. ‘With desire’, said he, ‘I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God’; and ‘I will not drink of the fruit of the vine, until the Kingdom of God shall come’. And, of this kingdom, he said ‘I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel’. From this, then, it is clear that the passover was prophetic of what is to be fulfilled in the Kingdom of God. Has that Kingdom come? If it has, as some very erroneously affirm, then Christ has eaten another passover, and has again drunk of wine with his apostles; for he said he would do so when the Kingdom had come. But no man in his senses will affirm this. Another passover could not be celebrated till a year after; so that Jesus could not eat it with his disciples before that. Where is the testimony to his eating it with them then? There is none; but much of a contrary nature every way. The gracious declaration of Jesus is, I will eat of this passover, and drink of the fruit of the vine, with you in the Kingdom of God when it shall be come. He did not say, when you shall go to the kingdom beyond the skies, but when the kingdom shall come, which he had taught them to pray for.

“The passover must be restored before it can be eaten of by Christ and his apostles in the Kingdom of God. This is one of the things to be re-established at ‘the restitution of all things’; and the law of its restoration is in the following words: ‘In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall (Messiah) the Prince prepare for himself and for all the people of the land a bullock for a sin-offering’. (Ezek. 45:20). “This was spoken by the prophet to Israel of the fourteenth generation, concerning the observance of the passover by Israel of the generation

contemporary with the 'restoration of the Kingdom again to Israel', when it should be constituted under the Prince. Moses' law said all about the observance of the passover before the Prince appeared; but as Moses ceased to be the law-giver when he came, a New Code is revealed through Ezekiel which will become the law of the kingdom under Shiloh. When Ezekiel's passover is observed at Jerusalem, Christ will be there, the apostles also, Abraham, Isaac and Jacob, and all the prophets, and many from the four winds of heaven — all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal Lamb of God, and who shall find themselves in Canaan (Israel) as inheritors of its attributes: celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power.

"The bread and wine of 'the Lord's supper' are the remains of the passover, which are to be shared by the circumcised of heart and ears, until Christ comes in power and great glory. I am informed by a Jew that when they eat the passover they eat no lamb, but have a dry bone of one on a dish; and that all who celebrate take hold of the lip of the dish, and unitedly offer a petition. This is remarkable. They have slain the true Lamb, which believers of the gospel feed upon: While only a dry bone remains to them, strikingly illustrative of themselves. Faith in the Lamb of God supplies the absence of the lamb in the Lord's Supper. The broken bread and poured-out wine memorialize his sacrifice for believers; and the testimony, 'This do in remembrance of me until I come', keeps alive the hope of his appearing in the Kingdom of God. When hope becomes a reality, the supper will give place to the passover; for when Christ is come, the memorial of his coming ceases to be prophetic of the event".

Towards Sinai

Pharaoh, in his extremity, asked for a blessing from Moses, and then in the hardness of his heart pursued Israel with 600 chariots to his own destruction. The events of the next three months are highlighted on Plate VI. We see the manifestation of God's power at the Red Sea when the host of Israel passed over dry shod and the Egyptians assaying to do so, were drowned. The Israelites sang a great song of deliverance led by Moses and answered by Miriam and all the people. This was a song of deliverance which will be coupled with the song of the Lamb when Jesus re-establishes God's Kingdom on earth, foretold in Rev. 15:3.

Thus began for Israel the wilderness journey, and it is a journey typical of probation for all those delivered from an Egyptian way of life by the work of Jesus. We see the many types related to salvation in the bitter waters of Marah healed by the "branch"; the provision of sweet water at Elim; the murmurings of Israel and God's provision of quails and manna; the smiting of the rock at Horeb and provision of life-giving water; Israel's first battle against Amalek (a name which means "wasters of people") resulting in the defeat of Amalek; and finally their arrival at Sinai and the giving of the ten commandments of God through Moses. These were all happenings which are enacted parables of salvation.

The Israelites were led by a pillar of cloud by day and the pillar of fire by night, and were born into national existence under Moses. He was the spokesman for them to God, and as such is recognized as their God-appointed mediator and deliverer. Moses gave Israel physical deliverance by God's power exhibited through him. Yet, of himself, he could do nothing, and was unable by his own power to effect any of the deliverance. It was only on one occasion that he made the grave error of not attributing the glory to God, saying at Horeb, "Must we fetch you water out of this rock?". Even then, he sinned only because he was provoked by the continuous rebellion of the nation. By comparison, see Moses' exhortation to the nation as they

sought deliverance with the Red Sea before them blocking the way of escape, and Pharaoh's host behind them: "Stand still, and *see* the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. The *Lord* shall fight for you, and ye shall hold your peace" (Exod. 14:13 & 14).

The Rod of Moses

Again, Moses' rod was used to divide the waters of the sea. "Lift thou up thy rod and stretch out thine hand over the sea." In ancient times, a rod or staff had inscribed or carved upon it the genealogy of its owner. The reason for family lineage to be recorded is clearly shown as we see that descent from Abraham related Israel to the promises, providing they obeyed God. As Paul said, "What advantage then hath a Jew? . . . Much in every way: chiefly, because that unto them were committed the oracles (or word) of God". Paul shows that even though Israel lacked faith, God was still faithful (Rom. 3:1-4).

Moses' rod was a type of the work of God in Christ in the salvation wrought for Israel by its use. That is why Jesus' genealogy is traced both by Matthew and Luke's Gospel. In Egypt we saw how Moses' rod became a serpent, devoured all the Egyptian serpents and then returned to the rod of power. It was used as the instrument of deliverance here at the Red Sea. Later it was used in the battle with the Amalekites, being held in the outstretched hand of the mediator Moses, which was supported by Aaron, the High Priest. The rod was the instrument used to smite the rock for the first time at Horeb. It had no power of itself, being merely a symbol of the power which belongs to God alone. Thus Jesus, of whom the rod was a type, received this power from God, becoming Jesus "anointed", or Jesus Christ. "Declared to be the Son of God with *power*"; "The Rod of Jesse". (See Psalm 110:2.)

Paul shows how Israel was baptized into Moses in the cloud and in the sea (1 Cor. 10:1-11). He further says that these happenings were for examples and for our admonition. The word "ensample" is from the Greek meaning "to be stamped in a die, or pattern". The "patterns" to be found in Israel's journeys through the wilderness teach us many lessons. Particularly in them do we find the foreshadowing of the character and work of Jesus.

Nationally, the people were to be for God "a kingdom of priests and a holy nation"; and Israel promised obedience. The miracles performed to save them from death on many occasions show their deliverance to have been a work of God, and the principles of salvation to be no different for Israel or us in these days. They gave willingly and liberally for the construction of the Tabernacle, and showed many good as well as rebellious qualities. Psa. 106 tells us that many times they forgot God their Saviour, murmuring in their tents, provoking Him to anger with their inventions and joining themselves to idols. It is a fatal mistake to fail to recognize that the human nature which beset them is common to all the descendants of Adam. Paul warns, "Be not high minded, but fear". Being able to look in retrospect, we should be able, rather, to profit by the experiences of the children of Israel.

The nation of Israel numbered 600,000 men, beside the women and children and the "mixed multitude" which went with them. It is estimated that approximately 2,000,000 people left Egypt — probably the greatest transference of a whole nation in history. After the destruction of Pharaoh's host and song of victory which is prophetic of the future, Israel moved south to *Marah*. This was a three day journey, and when they arrived, the water was bitter. They turned on Moses, murmuring against him (Exod. 15:24). We also should be careful lest, when our provision ceases, our faith ceases. God mercifully provided the healing of the water by showing a tree to Moses, which, when cut down and cast into the waters, made them sweet. The cutting

down of the man whose name is “the Branch” (Zech. 3:8) has resulted in life-giving water being offered to all.

Exodus 15:26 records a remarkable feature of preservation God offered to Israel for faithful obedience: “If thou wilt . . . keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee”.

The next stop in their journey was *Elim*, where there were twelve wells and 70 palm trees. “Elim” means “strong ones”. The palm trees which were at this oasis are in the natural order upright and fruitful trees in a desert situation when associated with twelve “wells” (or “fountains” in the original Hebrew). Twelve is the foundation number of the composite body politic of Israel: there were twelve sons of Jacob, twelve Memorial Stones set up when Israel entered Canaan, twelve precious gems exhibiting their characters in the breastplate of the High Priest, twelve apostles who are to be Israel’s future rulers under Jesus, and twelve foundations to the New Jerusalem in Revelation, a figure which is descriptive of all the Redeemed of God in the future.

There were also 70 palm trees at Elim. Seventy is the number of the elders in Israel who were responsible for the nation to Moses and to God (Num. 11:16–24). This group was finally called the “Sanhedrin”, and was the highest court in the land, led by the High Priest. It remained until dissolved by the Roman destruction of Jerusalem in A.D. 70. Jesus also sent out 70 disciples to preach the Gospel of the Kingdom. These groups of men were to be like an oasis in the wilderness of probation, providing water from the word of God and fruit towards Him in uprightness, like the palm trees.

The Giving of Quails and Manna

From Elim, Israel travelled through the wilderness of Sin, where approximately one month after leaving Egypt their supply of food ran out. Forgetting the wondrous hand of God exhibited in their deliverance, the people desired to return to Egypt. They wished they had died by God’s hand in Egypt, and forgot the taskmaster’s lash (Exod. 16:3). In spite of their unfaithfulness, God had compassion on them. He said to them through Moses, “Behold, I will rain bread from heaven for you”. Having made this promise, He appeared to the whole nation, His glory being shown in the cloud. God said, “At even, ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God (or, Yahweh, your Elohim)”.

The order of events in this incident was a parable of salvation. Paul says in 1 Cor. 10:3–5, they “did all eat the same *spiritual meat*; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was (or represented) Christ. But with many of them God was not well pleased”.

Let us look at this order of events. Firstly, God revealed Himself in glory; then at even they received quails or flesh. After an intervening night, Israel received manna or bread, which appeared after the sun was up and the dew was taken up from the face of the earth. Jesus enlightens us in John chapter 6 as to the meaning of the allegory. In reply to the Jews’ statement, “Our fathers did eat manna in the desert”, Jesus said, “Moses gave you not that bread from heaven; but my Father giveth you the true bread from

heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world". Jesus said, "I am the bread of life: he that cometh to me shall never hunger . . . the bread that I will give is my flesh which I will give for the life of the world". "He that eateth of this bread shall live for ever". These sayings were not understood by the Jews, for they did not comprehend the spiritual meaning of his words.

John in Chapter 1 introduces us to Jesus as the "WORD" or "LOGOS" of God. The word "Logos" is Greek for "Wisdom" or "Reason". This wisdom or knowledge of God was inherent in His plan of salvation from the beginning when man fell in Eden. Proverbs 8:1 & 22 — "Doth not wisdom cry? and understanding put forth her voice? . . . The Lord possessed me in the beginning of His way, before His works of old". Jesus was promised in Gen. 3:15. By God's Holy Spirit power, he Jesus was made flesh (Luke 1:32) "and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

In his first advent, Jesus exhibited the glory of the Father in all his words and actions. He became the flesh (quail) or life-giving food of sacrifice provided by God "in the evening", or at the end of the Mosaic dispensation. All who recognize his sacrifice as a declaration of God's righteousness, feed by faith on him, awaiting the promise of eternal life in the future. But there is an intervening Gentile night before the dew which contains the manna appears (according to the type in the wilderness). This manna is referred to as "hidden" in Rev. 2:17, becoming a promise held out by Jesus to "him that overcometh". The "hidden manna" is representative of eternal life and is like the manna which could be kept for use on the seventh day (in type the seventh millenium when the Kingdom is established), and would not corrupt. Those who by faith had daily gathered the manna (or the word of God) for six days (in type the six milleniums or 6,000 years until Jesus returns), would be given this hidden food.

We know that some of the manná was kept by the Israelites in the Ark of the covenant in the Most Holy Place. Jesus is spoken of in the type of the Ark and Mercy Seat, and he will bring this life-giving food in the form of eternal life with him when he returns to the earth; for "our life is hid with Christ in God".

The first evidence that manna was given was seen in the dew. Isaiah 26:19 says, "Awake and sing, ye that dwell in the dust: for thy *dew* is as the dew of herbs (or lights), and the earth shall cast out the dead". Here the prophet speaks of the resurrected saints of all ages in the figure of dew. When the *Sun* of righteousness (Jesus) acts upon them, he transforms them in figure to manna, i.e. makes them like himself, as Paul says in Col. 3:4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory".

Paul says Jesus will then "change our vile body that it may be fashioned like unto his glorious body" (Phil. 3:21). Thus we look for his return, for the Gentile night is far spent and the new day of Jesus' Kingdom is shortly to appear when he shall arise as a "Sun of righteousness" with "healing in his wings (or beams)" (Mal. 4:2).

After leaving the wilderness of Sin, Israel journeyed towards Sinai, leaving the coast behind them. There is much evidence to show that at the time of the Exodus the Sinai peninsula was able to support a large population.

The army which Amalek was able to amass against Israel proves the fertility of the countryside. Rephidim (or FEIRAN, as it is known today), was in the possession of the nation of the Amalekites, and it appears that whatever water supplies were there were well guarded by them.

The Smitten Rock

After the murmurings of the people had threatened Moses' very life, God told him to gather the elders to *Horeb* (meaning "dry or parched"), where God would stand before him and supply water. At His command, Moses was to take the rod and smite the Rock, and there would come water out of it. We have seen how that Paul in 1 Cor. 10 said that the rock represented *Christ*, or Jesus "anointed". We have also seen that the rod represented the line of natural descent through his mother Mary of the tribe of Judah. It was this natural descent which made the smiting necessary to bring forth the water of life. John, in his letter, emphasises this point, saying that many deceivers are entered into the world who confess *not* that Jesus Christ is come "*in the flesh*". The work was nevertheless a work of God, for it was a miracle that water could flow from a parched rock. This miracle was achieved by God not only begetting Jesus by His power, but also anointing Jesus of Nazareth with the Holy Spirit, by which Jesus could say, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly (or heart) shall flow rivers of *living water*" (John 7:37 & 38).

The children of Israel's chiding of Moses and their temptation of God are memorialized in the names given to this place — Massah ("temptation"), and Meribah ("chiding").

War with Amalek

From the reference in Deut. 25:17 & 18 it would seem that while water was supplied to the foremost of this great host of some 2,000,000 people, the Amalekites attacked and "smote the hindermost" when they were "faint and weary". This unprovoked attack caused Israel to rise up in defence. Moses appointed Joshua to lead the battle and he himself stood on the top of the hill (thought to be Jebel Taherneh) with the *rod* of God in his hand. Exodus 17:11 says that when Moses held his hand up, Israel prevailed, and when he let his hand down, Amalek prevailed. It took the support of a stone as well as that of Aaron and Hur to keep his rod in view, and thus Israel had a great victory. Here Moses erected an altar, naming it "Yahweh is my Ensign", and prophesied that Yahweh would have war with Amalek from generation to generation.

"Amalek" means to "lick up, take, or waste people", we see that in the parable of salvation enacted in this war which resulted in Israel's salvation, the seed of the woman is to triumph over the seed of the serpent. That is why the rod of Moses (in type, Jesus) is supported by the Stone (God is a Rock — Isa. 44:8), and held aloft by Aaron who represents the priesthood and Hur (meaning "white or righteous"), a prince of Judah. It is this truth which is held up as an ensign, or flag to all people, memorialized by the sacrifice of Jesus and prefigured in the altar set up by Moses.

Chapter 7

PLATE VII. AT SINAI — GIVING OF LAW TO ISRAEL - BUILDING AND DEDICATION OF TABERNACLE — SACRIFICE

After the battle with Amalek, Moses and Israel continued their journey to Mount Sinai and camped before the mount. This mountain is approximately five kilometres in length and two kilometres in breadth, with a large plain at the north-eastern aspect. It has a good water supply.

Thus God fulfilled his promise in Exod. 3:12 when He had revealed His name to Moses: “. . . When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain”. Here the people were required to sanctify themselves in preparation for the third day by washing and separation, and were brought to the base of the mountain, although not allowed to touch it. Then God said he would descend upon the mount and speak in the hearing of the people.

The mount was encompassed by thunder, lightning and fire, with smoke ascending as the smoke of a furnace. This was accompanied by the voice of the trumpet. God’s commandments to Israel were given after Moses spoke to Him. They were spoken by the Angel of God “. . . unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice . . .” (Deut. 5:22). Exodus 20:1–17 records the only part of the Law spoken directly by God to Israel. The rest of the Law was communicated to Israel through Moses, but these ten commandments, “. . . His covenant . . . even ten commandments . . .” (Deut. 4:13) were written on tables of stone and later preserved in the Ark of Testimony.

The commandments fall into two groups, later summarized by Jesus as duty to God and duty to man.

(a) *Duty to God*

1. No other gods.
2. No graven images.
3. No profaning God’s Name.
4. No Sabbath breaking.

(b) *Duty to man*

5. Honouring father and mother.
6. No murder.
7. No adultery.
8. No stealing.
9. No false witness or lying.
10. No coveting.

As a nation which had just been delivered from idolatrous surroundings, these restraints were necessary and right. When recounting the scene to Israel at the end of the 40 years wandering, Moses says in Deut. 4:32 & 33, “For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?”

After Moses had written all the words of the Lord in a book (Exod. 24:4) called the book of the covenant (v. 7), he built an altar and offered sacrifice (v. 5). This covenant, known as the “Mosaic Covenant”, was addressed *only* to the nation of Israel. Later on it became known as the “First Covenant” (Heb. 8:7), or “Old Covenant” (Heb. 8:13). After reading all the words of the Law, the people said, “All that the Lord hath said will we do, and be obedient”. The blood of the peace offerings was sprinkled on both the book and the people, and the covenant or *agreement* was made binding on Israel. (Read also Heb. 9:18–22.)

Moses was then called up into the mount to receive tables of stone upon which God Himself would write. He was in the mount for 40 days and 40 nights (Exod. 24:15–18). It was at this time that fellowship was extended to Israel, through their representatives, by the Angel of God. Exodus 24:9–11 records the event. This was the result of national acceptance of God's law and requirements epitomized in the ten commandments. While Moses was in the mount, God gave him instructions for the building of the Tabernacle: "And look that thou make them *after their pattern* which was shewed thee in the mount" (Exod. 25:40). The materials were to be gifts to God supplied by Israel.

Israel as a nation received the covenant which was established between God and His people. Thus was the Law added (after the promises) till the seed, Christ, should come (Gal. 3:19). When Jesus brought the Abrahamic promise or covenant into force by his own shed blood, the covenant given through Moses waxed old and vanished away. Writing to the Hebrews Paul says, we are no longer "under the law, but under grace", and in Heb. 9:15 shows that eternal inheritance is promised under the new covenant, or testament, which was established by means of the death of Jesus. Yet the Law given to Moses was a "schoolmaster" (Greek — "Paidagogos" — "child leader"), to bring those under the Law to Christ. The giving of it, and all things related to its obedience in daily, weekly, monthly and yearly service and its feasts and place of worship, are typical of salvation, a shadow of good things to come, in Jesus.

We can only touch upon so great a subject, and highlight some of the features which Paul described as "holy, just and good" (Rom. 7:12). So high and great was this Law in principle of approach to God that all men (subject to this Law), as sinners could not escape its penalty of death for disobedience. Jesus was faultless, but still came under its curse as a result of the wickedness of the Jews in hanging him on a tree (Gal. 3:13). Therefore, God removed it, replacing it with the covenant based on forgiveness, established through faith, repentance and reconciliation. "By grace (undeserved kindness) are ye saved through faith; and that not of yourselves: it is the gift of God." Thus the first covenant, given by the voice of God and established through the dispensation of Angels, has been replaced. Hebrews 1:2 says, God "hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the *worlds* ('aion' — 'order or place of the age')".

Tribal Allotments

We learn many lessons from the pattern of the Tabernacle and worship appointed for Israel by God. Detailed instructions were also given to Moses as to the manner of their encampment. The sanctuary was to be surrounded by their tents. The nation was divided into four sections with three tribes in each group. One tribe was taken to lead each of these groups when they moved forward. Great order and discipline were necessary, for this vast number of people shifted camp more than 40 times before entering the promised land.

Judah was to pitch camp on the eastern side of the Tabernacle with Issachar and Zebulun. On the western side were the tribes of Ephraim, Manasseh and Benjamin. To the south of the sanctuary were Reuben, Gad and Simeon; while to the north were Dan, Asher and Naphtali. Each of these four tribal camps had a standard, or banner, given to the leading tribes of Judah, Reuben, Ephraim and Dan respectively (Number 2:2–25).

The Scriptures give us a clue as to what was upon these banners, or flags. Genesis 49:9 says that “Judah is a lion’s whelp”, and Rev. 5:5 says that Jesus is the “Lion of the tribe of Judah”. Deuteronomy 33:17 compares Ephraim’s glory to the “firstling of his bullock”. Josephus and other Jewish Historians confirm that on Judah’s standard or flag was a lion; on Ephraim’s was an ox; on Reuben’s a man; and on Dan’s an eagle.

The tribal allotments were to be pitched “far off”, separated from the sanctuary by the families of the Levites, who ministered at the sanctuary in various ways. Moses, Aaron and his sons pitched on the eastern side, Merari to the north, Gershon to the west and Kohath to the south (Num. 3). The lesson of approach to God’s Holiness by stages or degrees is thus shown by this orderly arrangement, and this principle is further emphasized in the design of the Tabernacle and the materials of which it was built.

This total foursquare community covered an area of approximately 23 square kilometres (9 square miles). We shall see later that the vastness of Israel’s encampment made Balak, king of Moab, afraid, and caused him to hire Balaam to come and curse Israel. As they viewed this foursquare community, Num. 23:10 records Balaam’s prophecy, “Who can count the dust of Jacob, and the number of the fourth part of Israel?” Balaam continued, as Num. 24:7, 17–19 records, “. . . his king (Jesus) shall be higher than Agag (Gog), and his kingdom shall be exalted . . . there shall come a Star out of Jacob, and a Sceptre shall arise out of Israel, . . . Israel shall do valiantly. Out of Jacob shall come he that shall have dominion . . .”.

God’s pattern of orderly arrangement for the camp of Israel, the people He had redeemed from Egypt, is intended to show what will yet be manifested in the earth, for Jesus has not yet been king over this nation, nor has he exercised dominion in the earth as prophesied by Balaam. Therefore, this fourfold division in encampment is typical of the saints, or redeemed Israelites, in total, the Christ Body. We shall see that this fourfold division is taken forward to Revelation 21, where the community of redeemed people is likened to “a city which lieth *foursquare*” — twelve thousand furlongs each way. This city of people is entered by twelve gates “bearing the *names* of the twelve tribes of Israel”.

Likewise, the four emblems on the flags of these tribal groups feature in the description of the cherubim (Ezek. 1). These four faces (lion, ox, man and eagle) appear again in Revelation chapter 4, where a picture of Jesus enthroned is associated with these symbols of the nation of Israel. The number four is also used in Zechariah chapter 1 where four carpenters “fray”, or terrorize the four horn powers of the Gentiles, or nations, prior to the re-establishment of God’s Kingdom on the earth. In Zechariah chapter 6, four chariots effect the same work of judgment. Later, we will see that the brazen altar in the outer court had four horns (which represent power), and it was to these horns of brass that the sacrifice was bound. The prophet Isaiah in chapter 34:6 speaks of a future work of the power represented by these horns, when God judges the nations: “The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea”. The saints represented by the horns, are united with the Christ altar of the Tabernacle in this work, and nothing will separate them.

It is evident by this fourfold division that God would direct our attention to the fulfilment of the “Hope of Israel”, when as in days of old, He met with

them through representatives of His choice to make known His power and purpose in the earth.

The Sanctuary

The purpose of the sanctuary is said to be a place “that I may dwell among them”. The word “sanctuary” means “a place set apart”. Here Israel received God’s instructions through the Angel of His appointment (Exod. 23:20 & 21). Moses was permitted to go into the inner sanctuary as and when he required, to be able to guide the nation. He was privileged to speak with God’s representative “face to face” (Deut. 34:10). Exodus 25:22 tells us, “And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the Ark of the Testimony Moses foreshadowed Jesus, who likewise declared his Father’s words. Deuteronomy 18:18 says, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him”.

The High Priest could only enter the inner sanctuary or Most Holy Place once a year on the day of atonement. The history of Israel shows repeatedly that God will only be approached with respect and reverence as He has ordained; to do otherwise incurs His anger and punishment (as was evident in the incident concerning Nadab and Abihu — Num. 3:4).

The sanctuary was enclosed by a curtained wall, 100 cubits by 50 cubits of white fine twined linen, drawing the attention of those who wished to draw nigh to God, of God’s righteousness and holiness, and each curtain was five cubits by five cubits. The number five speaks of God’s grace and God’s gift by grace. The Israelites could only approach the door of the outer court if they had an offering to make, and this was presented to the priest at the door. “I will be sanctified (set apart) in them that come nigh unto Me”, is an oft repeated declaration to Israel.

The nation of Israel was invited to supply the materials for the Tabernacle’s structure and furniture. They responded willingly, bringing gold and silver, brass, blue, purple, scarlet and fine twined linen. The overseeing of this vast but detailed work was entrusted to Bezaleel (whose name means “in the shadow or protection of God”), and Aholiab (“the tent or dwelling place of the Father”). The structure had to be made “according to the pattern” given to Moses in the mount. Bezaleel and Aholiab were assisted by “every wise hearted man”, and the “women that were wise hearted did spin with their hands” (Exod. 35).

We must always keep in mind that this Tabernacle was a temporary structure, “a figure for the time then present” (Heb. 9:9). Its appointments could not deliver from sin and death, for it was typical and pointed forward to Jesus as the “minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Heb. 8:2). Hebrews 9:11 teaches the same truth.

Today, God does not require a structure to manifest His visible presence, shown by the pillar of cloud, as was possible through a nation so assembled. Jesus shows us that, until this manifestation is possible again in the restored kingdom of Israel, the place of God’s abode, is to be found in the willing hearts of people who recognize the principles of approach so outlined by the Tabernacle. Forasmuch as the glory of God dwelt in the original Tabernacle in the wilderness, Paul shows us today that, by our belief and obedience to God, we become “an habitation of God through the Spirit”. It is the knowledge of the spirit-given word, rightly applied, which makes us “an habitation of God” today. Paul also wrote to the Corinthians, “Know ye not that ye are the temple of God”. The glory of God in times past dwelt in this structure. It was built by wise hearted people and made possible by their offering in loving obedience to His command. In a sense, the materials used

in the Tabernacle represent people and their response to God's offer of salvation. The closer one comes to the place of meeting in true fellowship with God, the more rare and valuable are the types of materials used, and their reflective qualities are able to reflect the goodness and mercy of God. However, the ultimate result will not be accomplished until all the members who constitute this Temple are given immortality as was Jesus, who is the captain of their salvation, and their forerunner. These characters, so developed, have exhibited in the days of their probation, lives based on faith, righteousness and sacrifice. These elements are typified by gold and the many materials supplied, inworked into a pattern of glory and beauty which every wise hearted person provides for a dwelling place of God. All these people recognize that the whole structure depends upon God, the Author of salvation, and the Lord Jesus Christ, "the true tabernacle, which the Lord pitched, and not man". David in Psa. 50:10 is reminded that all things are of God, "For every beast of the forest is Mine, and the cattle upon a thousand hills". In 1 Chron. 29:14, David says, ". . . for all things come of Thee, and of Thine own have we given Thee".

Materials of the Tabernacle

We will look briefly at the materials from which the Tabernacle and its furnishings were constructed.

Gold

Gold was used for the making of the lampstand, the mercy seat and cherubim, while the rest of the furniture: the four pillars supporting the veil; the five pillars holding the curtain at the entrance to the Holy Place; and the walls of the sanctuary, were made of wood overlaid with gold.

Since the Most Holy Place represents immortality, gold must serve to show how this state may be achieved. Psalm 45:13 show us — "The king's daughter is all glorious within: her clothing is of wrought gold". Gold was made into fine thread and inworked into the ephod and girdle of the High Priest, as Exod. 39:1–5 shows us. The precious sons of Zion are compared by Jeremiah in Lam. 4:1 & 2 to fine gold.

The development in us of golden qualities is achieved through trial. Job says, "When He (God) hath tried me, I shall come forth as gold". The apostle Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ". (1 Pet. 1:7.) God's gift of immortality which was prefigured in the Most Holy Place is only attained through a life exhibiting faith in God's promises. Gold is typical of the highest quality necessary in attaining to the Divine nature, for "without faith it is impossible to please Him" (Heb. 11:6). We must exhibit the moral attributes of God, required by the commands of Jesus, in order that we may be blessed with his physical qualities in the future.

Silver

This metal was used in the Tabernacle in the making of sockets for the golden covered pillars and boards, and the hooks for the curtains and the chapters for the tops of the pillars. The silver which was used for these purposes was not provided by a freewill offering, but was a levy imposed on all males, and amounted to a price of redemption (Exod. 30:11–16; 38:25–27). It was to be an atonement for the giver's soul (or life): by paying this levy his life was spared and recorded in the numbering of Israel. The amount paid was not to be varied, but uniform, without regard as to whether a man was rich or poor.

Malachi teaches us in chapter 3:3 that silver is a figure for a purged, purified or redeemed character. Silver only gains its reflective qualities when all dross is removed, as Isa. 1:22–25 teaches us. (Also Prov. 25:4 & 5).

Redemption has been provided in Jesus and is a free gift (1 Pet. 1:18 & 19). The levy imposed on the men of Israel who had been delivered from certain death at passover time, teaches us that we must make a response towards our own redemption. God has provided Jesus as our redeemer from death, for he has brought “life and immortality to light through the Gospel”. We must contribute our willing offering by believing the Gospel and by submission to the ordinance of baptism, as a token of our response to his offer of salvation. This is mandatory for all who would be “counted in Israel”. It is only he that believes and is baptized that shall be saved. (Mark 16:15 & 16.)

The sockets of silver which held the pillars and boards upright are therefore a type of baptism into Jesus. By performing this act, we are separated from common earth, and the golden boards of our faith are kept upright to enclose the sanctuary of our heart and mind. In the same manner, the outer pillars of brass were kept upright by the silver hooks of redemption in Jesus, and graced by the silver chapters of filigree work.

Wood

Wood was used extensively throughout the Tabernacle, although it was overlaid with gold. It was probably of the acacia or wattle family, a durable timber with fine, hard grain. There are different types of wood mentioned in Scripture, in just the same way as there are different types of men. Psalm 37:35 likens the wicked to a fast growing green bay tree. By comparison, Psa. 1:3 says that those who delight in the law of the Lord are “like a tree planted by the rivers of water”.

However, plain wood alone was not sufficient to typify the dwelling place of God. It had to be overlaid with the gold of faith in God’s promises. Godliness covers up the wood of mortality, for in its best state wood decays and goes back to earth, unless hope is realized as a result of faith in God.

Brass

Brass was used for pillars and sockets in the outer court, the great altar of burnt offering and the laver in the outer court, and many of the utensils.

There are two incidents in the history of Israel which teach us what is meant by the use of brass, and they both involve sin and rebellion. The first is recorded in Numbers 16, where history shows us that Korah and his company had murmured against the appointment of Moses as mediator and Aaron as God’s High Priest. Their rebellion brought upon themselves their own destruction, for the earth opened up and swallowed them. The censers of brass held by Korah and his company were made into broad plates as a covering for the altar to remind Israel that God will only be approached through people whom He appoints. The lesson is applicable today, for “. . . there is none other name (than Jesus) under heaven given among men, whereby we must be saved” (Acts 4:10–12).

The second incident in which brass is mentioned is recorded in Numbers 21, when the whole nation was involved in rebellion. Many of the people died as a result of the bite of fiery serpents sent by God among them. A cure was only effected when they looked upon a brazen serpent, which had been nailed to a pole. It was made by Moses at the express command of God. Thus was exhibited a dual figure of sin, for we know that in Eden the serpent was a liar, causing rebellion against God’s law. The brass of which it was made typified sin’s flesh, the source of the rebellion of the children of Israel. In the wilderness, both aspects of sin (transgression of law and its source, human

nature), were linked in this brazen serpent. Paul tells us that in our flesh, “dwelleth *no* good thing” (Rom. 7:18).

In John 3:14 & 15, Jesus speaks of the brazen serpent incident, which was typical of himself and his death. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.”

Jesus was in all things made like unto his brethren (Heb. 2:14–17). He inherited by birth sinful flesh, and we recall Paul’s words in Rom. 8:3: “For what the Law (of Moses) could not do, in that it was weak through the flesh God (did), sending His own Son in the likeness of sinful flesh, and for sin (or as it says in the margin A.V. ‘or by a sacrifice for sin’), *condemned sin in the flesh*”.

Significance of Colour

LINEN was used extensively throughout this structure. It was fine, clean and *WHITE*, being representative of righteousness, as is seen from Rev. 19:8. Here the Bride of Christ is “arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints”. The linen curtains of the door and veil were inworked with various colours.

Exodus chapters 25 to 40 record numerous uses of the colour *BLUE*. We learn from Exod. 24:10 that blue typifies heavenliness, for when the 70 elders of Israel were privileged to have fellowship with the Elohim of Israel, “there was under his feet as it were a paved work of a *sapphire stone*, (blue) and as it were the *body of heaven* in his clearness”. This same colour is again presented in Ezek. 1:26, where the redeemed are associated with the appearance of a sapphire stone. An Israelite was commanded to have a ribband of blue on the fringe of his garment so that he might always be reminded of the heavenly commandments of God (Num. 15:38).

A *PURPLE* thread was also woven into these curtains, as well as some of the garments, and this colour also exhibits the parable of salvation (Exod. chapters 25 to 30). Purple is achieved by mixing red and blue together. Red stands for sin, and by its association with the blue heavenly commandments, results in purple, a colour associated with royalty.

Jesus, having confessed to Pilate that he was “king of the Jews”, was clothed in purple and saluted by those who mocked his claim. The Song of Solomon chapter 7:5 expresses the same truth and applies it to the Bride of Christ: for her hair (or covering) is like purple and the King is held captive in the tresses thereof. We are promised to be kings and priests and reign with Jesus on the earth (Rev. 1:6, 5:10).

A *SCARLET* thread was also inworked in the linen. Isaiah 1:18 says, “. . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool”. The Law of Moses teaches us that the blood is the life of all flesh, and this is the reason for God’s selecting this colour as representative of sin and its causative agent.

The Structure of the Tabernacle

The Tabernacle or “*MISHKAN*” (“Dwelling Place”) was erected within the outer court or enclosure. It consisted of the golden-covered boards and pillars, and was overlaid with a linen cover inworked with all the colours. This cover was made up of ten sections and joined by blue tapes to golden rings or clasps.

Over this inner Tabernacle was pitched an outer tent, or “*OHEL*” (“A Covering”), and this formed a protective layer over the inner structure of gold and fine linen. This outer tent was covered by three layers of different materials.

The innermost layer was a woven cloth of goats' hair. We shall see later that goats were animals used for sin offerings. The next covering was made of rams' skins dyed red. Leviticus teaches that a ram was offered for a trespass offering. The red dye stands for sin nature. The outermost covering was said to be of badgers' skins. Some translations suggest seals' skins. It is unimportant whether the animals used were creatures of land or sea, for both these elements and the creatures which inhabit them represent the natural state of man. Both types of animals would have had to give their lives to provide a covering to prevent the elements of nature from spoiling the dwelling place of God. They represent the race from which Jesus came, who was made of the seed of David "according to the flesh" (Acts 2:30). Ephesians 2:22 shows us that all who are likeminded with Jesus build with him an "habitation of God through the Spirit".

Outer Court

Let us look at how these materials were used in the Tabernacle structure. The outer court was open to the sky. It was enclosed by curtains of white linen which were supported by 60 pillars of brass. The Song of Solomon in chapter 3:6 & 7 gives us the clue why 60 pillars should be used. Here they represent the saints in the establishment of God's Kingdom, as the outer court is typically to be extended to enclose the whole earth.

There was an entrance in the eastern end of the outer court, and the curtain which formed the door was made of linen wrought with needlework of blue, purple and scarlet (Exod. 27:16). Jesus is represented by the door. He said, "I am the door", and here the colour of blue (heavenliness) is inwoven with the righteousness of white linen. Jesus' royalty is also exhibited by the purple thread, a state which was promised as a result of his overcoming his nature, represented by the scarlet thread; he never yielded to temptation. It is only by passing through this "door" that there is any hope of achieving immortality by Divine grace. This pattern of life must be woven with care by all who would be like him.

The Brazen Altar

The outer area of 100 cubits by 50 cubits contained the Tabernacle proper and also the laver and brazen altar. The first item which came to view as an Israelite entered through the "Christ" door was the brazen altar. It was made of wood and overlaid with brass, being approximately 3.3 metres square and 1.4 metres high. All the various items used in sacrifice upon the altar (shovels, hooks, pans and basins) were made exclusively of brass. The altar had rings set in the side for transport and four horns made of brass used as supports for the laying on of the wood and the sacrifices.

We can see the appropriateness of the use of brass when the whole purpose of the altar was the consumption of the flesh of beasts laid upon it. The lesson that sin's flesh is to be utterly consumed is thus taught. We are also shown that God requires complete dedication through sacrifice, which in this life is exhibited by a "cutting off" of the "works of the flesh" by a moral regeneration. This will result in the consumption of mortality in the future, a result which as yet has only been achieved by Jesus, the one perfect offering. Paul says that the brazen altar prefigured Jesus in Heb. 13:10, highlighting our association with it in 1 Cor. 10:18.

Some offerings were entirely burnt upon this brazen altar, and in others a portion was set aside for the priest who ate it beside the altar (Lev. 10:12). The priests by this act, associated themselves with the altar and were sanctified (or set apart) by it in just the same way as believers in this day and age

are associated with Jesus' sacrifice by partaking of the emblems which memorialize that event (Matt. 26:26–30).

We learn from Exod. 29:37 and Lev. 16:18 that *the altar was atoned for* and became most holy, for it was sanctified (or set apart) by blood being sprinkled upon it. Leviticus 8:14–17 teaches us that the altar was the first thing sanctified by the pouring out of blood, that reconciliation might be made upon it. Hebrews 9:12 shows us that Christ, by his own shed blood (or life offered) entered in once into the Holy Place, “having obtained eternal redemption”. The words “for us” (A.V.) are not in the original translation. The phrase in which they are contained is in the middle voice in the Greek, i.e. a state in which one benefits by one's own actions. In 2 Cor. 5:21, Paul says, “For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” Jesus was prefigured by the brazen altar, and sanctified or made holy by his obedience unto death, having been changed to immortality by the glory of the Father.

The Laver

The other item in the outer court was the laver. Exodus 38:8 says it was made from the brazen looking glasses of the women of Israel. Its function was that the priests should wash their hands and feet when they entered the Tabernacle before fulfilling their duties within the court or Tabernacle itself, “that they die not” (Exod. 30:18 & 21). Objects of vanity were melted down to provide a basis for the first principle of approach to God.

The washing at the laver typifies baptism. In Titus 3:5 Paul says, “. . . according to His mercy He saved us, by the washing (laver — R.V.) of regeneration . . .”. However, this is only an initial washing and a beginning. In Eph. 5:25–27, Paul says, “. . . Christ also loved the church (ecclesia), 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 (ecclesia) . . .”.

Jesus taught his disciples in John 15:3, “Now ye are clean through the word which I have spoken unto you”. We are taught that the initial love of the Truth which results in baptism must be sustained by an application of the mind to the Word of God. The Psalmist says in Psa. 119:9, “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.” Only then will our sacrifice, or tending the lampstand or offering of incense prayer, be acceptable in worship.

The Holy Place

After leaving the outer court, we approach through the curtained door of the tent into a porch of five cubits depth. We now have before us the first tabernacle (Heb. 9:2), or the Holy Place. Here gold is the predominant metal, covering the table of shewbread on the right side, the lampstand of solid gold on the left, and the altar of incense covered with gold, which is in front of a further curtain or veil. This furthest curtain is supported by four pillars overlaid with gold and separates the Holy Place from the Most Holy Place. We see the parable of salvation taught by God in the pattern of these items of furniture and their use.

“*THE TABLE OF SHEWBREAD*” should read “The table of the bread of the faces”. This supplies a link to the encampment assembled under the four standards. The nation of Israel had to supply the fine flour from which the priests baked these cakes, as an offering to God. They were placed in two groups of six and represent the twelve tribes of Israel. On the top of each group was placed a golden bowl of frankincense, which speaks of prayer in faith which must accompany the offering. The cakes were renewed every

The enacted parable of salvation teaches us that if faithful labour is exhibited during the 6,000 day/years of service, the 7,000th day/year will result in God's providing the food which results in immortality. However, we should never forget that even that which was offered in the first instance (the flour and frankincense) was of God's providing, and we are but stewards of that which we have received.

This same lesson is true as we look at the *LAMPSTAND* (Lev. 24:1-3). Israel was required to supply olive oil for the light, and the priest had to dress the lamp morning and evening. The lampstand had seven branches, typical of the one light-bearing community, who have exhibited the truth through all ages. This lampstand, graced by almond flowers and knops, was beaten out of one piece of gold. The chief lightbearer is, of course, Jesus, who by his life and teaching exhibited the Word of God, which is a lamp to our feet and a light to our path (Psa. 119:105). Jesus is set forth as "the light of the world", "a light to lighten the Gentiles", and the one who has brought life and immortality to light through the Gospel.

Later, we will see how the seven ecclesias in Asia are described by Jesus as a seven-branched lampstand (Rev. chapter 1). In the future age, this community of redeemed people is referred to by Zechariah in chapter 4 as a lampstand which gives light to the world and stands before "the Lord (or Ruler) of the whole earth" (v. 14), i.e. when Jesus is established in his Kingdom on earth. Until that time, as Eph. 5:8 teaches, we must walk as "children of light" by dressing our lamps with the oil of the Word, "morning and evening".

The golden *ALTAR OF INCENSE* was directly before the veil. Exodus 30:7-9 records its use. The ingredients which made up the incense are considered in the section dealing with the daily service of the priest. This altar was touched upon the four horns by the blood of the sin offering, showing that incense/prayer is only acceptable when related to the sacrifice of Jesus (Lev. 4:7). "... For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

The incense altar had an ornamental crown of gold of an *handbreadth* wide around the top (Exod. 37:12). Psalm 39:5 says that our days are as an *handbreadth*, teaching us that prayer should be a feature of all the days of our lives.

The Most Holy Place

After leaving the Holy Place, we enter into the Most Holy Place through the veil which Paul tells us was typical of Jesus' flesh (Heb. 10:20). This area contained a simple wooden chest, the *ARK OF TESTIMONY*, which was overlaid with gold. It measured 1.15 metres x 70 cm x 70 cm. It had a crown, or border, of gold around the top, as well as four rings for carrying staves of wood overlaid with gold, which were never removed (Exod. 25:15). The commandment that the staves should never be removed teaches us that, wherever the truth (represented by the Ark of Testimony) may lead, we should follow without hesitation.

There was a covering lid called the *MERCY SEAT*, made of pure gold, and upon this lid and beaten out of the same piece of gold, were two figures styled "*CHERUBIM*". They stood at each end of this covering lid. The cherubim had wings which overshadowed the mercy seat and faces which looked one towards the other. We believe that there were four faces. Between these two cherubim and above the mercy seat, was the place where God had ordained that He would speak to the man of His appointment.

(Exod. 25:22). There is no doubt that Jesus is the one represented by the Ark, for "... he shall speak unto them all that I shall command him" (Deut. 18: 18 and Heb. 1:1). Col. 2:9 says, "In him dwelleth all the fulness of the Godhead bodily'.'. The Father, by His power, dwells in Jesus, who manifests God's glory.

Jesus is also represented by the covering lid or mercy seat. Paul tells us this in Rom. 3:25, "Whom God hath set forth to be a propitiation (mercy seat) through faith in his blood ... ". In Rom.4:7, Paul says, "Blessed are they whose iniquities are forgiven, and whose sins are covered". This mercy seat was sprinkled with blood at its dedication and on the day of atonement. Also the blood of the sacrifice on the day of atonement was sprinkled "seven times before it". This shows that sins are forgiven during the seven thousand year period by God, when we associate ourselves with the sacrifice of Jesus.

We noted earlier that the figures of the cherubim are *at one* with the mercy seat. In the ultimate, they are promised to be one with Jesus, as he is now one with his Father in glorious spirit nature (John 17:21). We saw previously that in Genesis, the way of the tree of life was hedged about by these cherubic figures. In general, cherubim are used to exhibit God's power in angelic manifestation, but with special reference to future manifestation, for the redeemed are promised to be made "equal to the Angels". This future application is reinforced by the four faces given to the cherubim in Ezekiel chapter 1 and Revelation chapter 4. We are thus taken back to Israel's camp in the wilderness and forward to God's Kingdom and the Hope of Israel.

The figures of the cherubim were also wrought upon the veil which formed the entrance to the Most Holy Place. Exodus 26:1 informs us that the figures of the cherubim were inworked in the curtain which formed the cover, or roof of the Holy and Most Holy Place. The curtains were made out of blue, purple, scarlet and fine linen, the work of the skilful weaver, being inworked with cherubim. In summary, then, we may say that the cherubim not only represent Jesus, but include all the redeemed who are to be incorporated with him in the future manifestation of God's Power in the earth, for they are to be "Kings and priests and . . . reign on the earth".

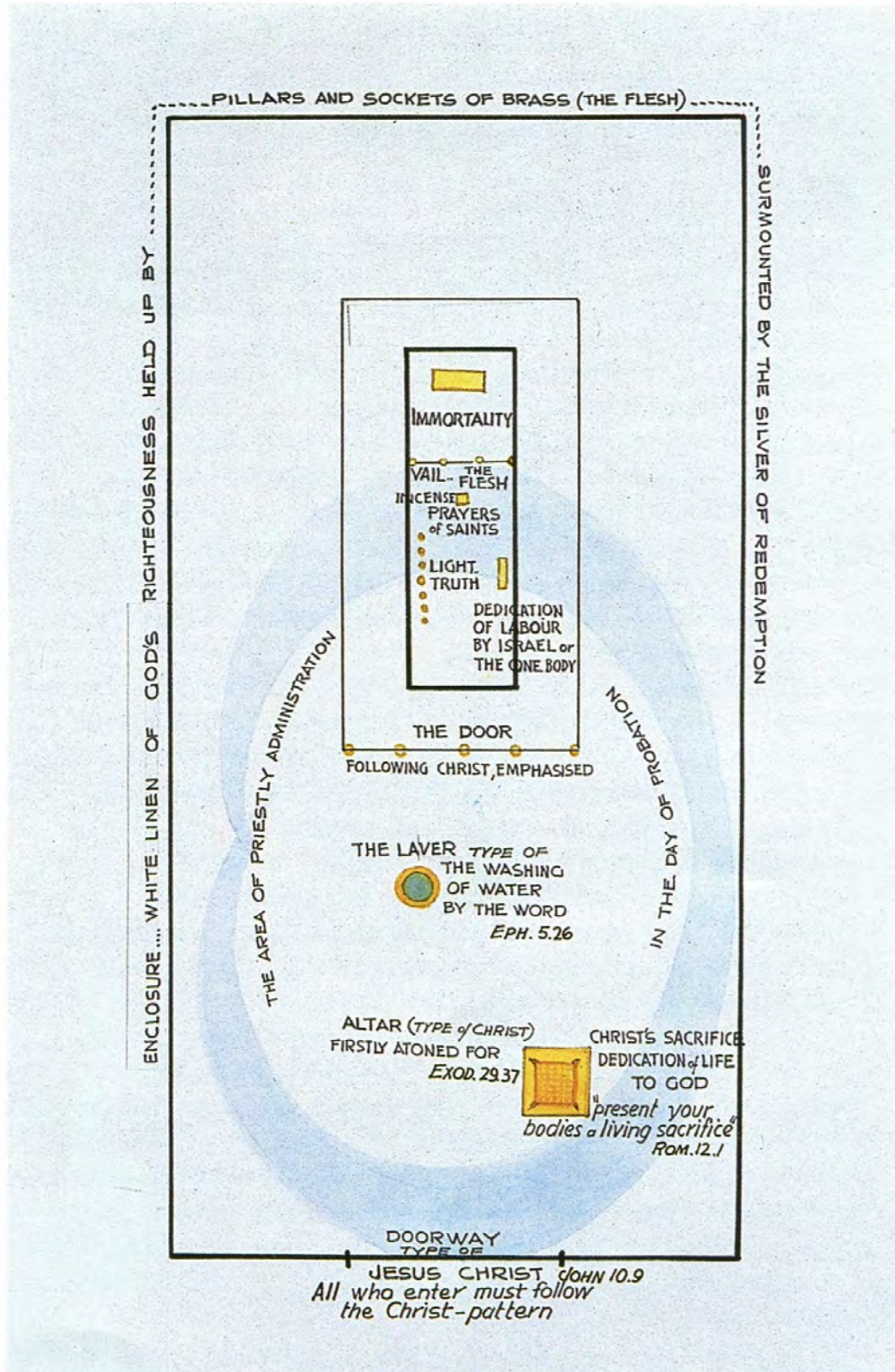
Hebrews chapter 9 lists out the contents of the Ark. It originally contained only the tables of stone whereon the Law was inscribed by God's Angel. Jesus exhibited God's Law and testified of it. "For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49 & 50). As the tables of Law were hidden within the Ark, so in Christ were hidden the wisdom and truth and knowledge of God. (Col. 2:3) Later, a golden pot of manna was added to the Ark's contents and this manna did not corrupt. Manna was bread of God's providing, and Jesus is the bread of life graciously given by God, for he is His Son (John 6:32 & 33).

Also contained in the Ark of Testimony was Aaron's rod that budded and brought forth almonds. Aaron's rod was one of twelve presented before God to establish the priesthood and prevent murmuring. His was the only rod of the twelve that came to life to show God's choice of him as High Priest. In Hebrew the almond tree is termed the "waking tree". It is the first tree to show signs of life after winter in Israel. Thus, the resurrection of Jesus was prefigured, for he is the resurrection and the life. His resurrection, as Acts 17:31 shows, is 'God's guarantee that he will return to judge the world in righteousness. Jesus' death and resurrection will yet bear fruit to God, for he will bring many sons unto glory (Isa. 53:10 & 11). "... He shall see his seed, he shall prolong his days ... He shall see of the travail of his soul, and shall be satisfied . . .". Jeremiah, in chapter 1: 11 & 12 is shown an almond rod as a guarantee that God's word will be fulfilled and accomplish that whereunto He has sent it.

The Ark, together with its contents, exhibits Jesus as the repository of God's will and purpose which will result in all the earth being filled with His glory.

We have included a simple plan of the Tabernacle to highlight the principles of salvation as exhibited thereby.

PLAN OF THE TABERNACLE



Next we shall consider how the people of Israel worshipped God by daily service in the Tabernacle.

The illustrations on Plate VII depict the daily offerings and service of the priest, and the service of the day of atonement. The Tabernacle was always in use, for the fire was not permitted to go out on the brazen altar (Lev. 6:9 & 13), and the daily services were combined with weekly, monthly and yearly services, all of which pointed forward to salvation in Jesus. The annual feasts are considered in the subject matter related to Plate VIII.

The daily service was a feature of worship which had to enter into the life of every person who would approach to God. No approach was permissible unless the priest washed at the laver first (Exod. 30:18-21). He was then to offer a lamb in sacrifice on the brazen altar every morning and evening. This brazen altar in the outer court spoke of Jesus, and it was sanctified by his own blood. Brass, we know, is typical of sin's flesh, and it is important to remember the fact that, before the altar could receive the daily offering, it had to be *atoned for*. Exodus 29:37 records its dedication by Moses. "Seven days thou shalt make an atonement for the altar, and *sanctify it*; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy". Leviticus 16:18 & 19 shows that the altar was atoned for each year on the great day of atonement.

The lamb offered thereon speaks of the sacrifice of Jesus, as the Lamb of God. This lamb was required to be *one of the flock*. Paul in Hebrews 2:16-18, highlights this truth. We must recognize the sacrifice of Jesus as the only means of approach to God. We are not required to become martyrs voluntarily, but are commanded to present our bodies a living sacrifice (Rom. 12:1). Our life of sacrifice is associated with the altar (Jesus), as 1 Peter 2:5 says, "Ye also are . . . an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ". We become "partakers *with* the altar".

The lambs were offered with a meal offering, fine flour mingled with oil, and with a drink offering of wine poured out unto the Lord (Num. 28:3-7). Wine is associated with gladness of heart in sacrifice (Psa. 104:15). The grain finely ground was typical of the Word of God. The meal offering had to be seasoned with salt (Lev. 2:13). Jesus commands to "have salt in yourselves", for salt preserves and prevents corruption. The cake thus offered had to be garnished with frankincense, which we have seen stands for praise in righteousness.

On the morning and evening of each day, the High Priest had to burn incense upon the golden altar in the Holy Place. The incense was made to give off a sweet odour by pouring it upon live coals taken from the brazen altar in the outer court. Incense, we know, is a type of prayer. No prayer is acceptable unless based upon the recognition of the sacrifice of the Lamb (Jesus) consumed upon the brazen altar. The ingredients used in the incense were as recorded in Exod. 30:34 - Stacte, Onycha, Galbanum and pure Frankincense.

Stacte means to "distil gradually", or to ooze and fall in drops. It was obtained as a resinous gum from a tree.

Onycha was made from a sea shell, called a "wing shell", and its name is associated with the sound of the sea.

Galbanum was another resinous gum, and speaks of those who offer the best of their lives. It has a meaning of fatness, or a rich quality. (Lev. 3:14-16).

Frankincense was the fragrant gum of a tree, pure white in colour. White is indicative of righteousness.

All ingredients combine to highlight an attitude to God in prayer, because in Rev. 5:8 we are told that the redeemed have golden bowls full of

incense, which "are the prayers of the saints"; and also in chapter 8:3, that an Angel stood at the altar having a golden censer. "And there was given unto him much incense, that he should offer it with the prayers of all saints". When? According to the Mosaic parable - "*morning and evening*".

The High Priest also was to trim the lampstand and replenish the oil morning and evening. The Holy Place was veiled off to all external light, for natural light does not teach salvation. This is only attainable by application to God's Word. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, ... which by the Gospel is preached unto you" (1 Pet. 1:23-25). "... For it (the Gospel) is the power of God unto salvation to every one that believeth ..." (Rom.1:16). Psa. 119:105 says, "Thy Word is a lamp unto my feet, and a light unto my path". Olive oil was supplied by Israel, and is a type of knowledge and response to the Word (Lev. 24:2). This principle is highlighted by Jesus' parable of the five wise and five foolish virgins.

That the lampstand had seven lamps indicates completeness and a relationship to the covenant of promise, because seven comes from a prime root "SHABA", meaning "complete", being related to an oath. Solomon speaks of the *seven* pillars of wisdom (Prov. 9:1), and to which Paul refers in Eph. 4:4-6.

The High Priest also wore garments which typified salvation (Exod. 28:2). They were inwoven with all the colours previously mentioned, golden thread being added to some articles, e.g. the ephod. Over his garments the High Priest wore a breastplate which was supported from his shoulders by golden chains, rings and ties of blue linen. This breastplate of gold enclosed twelve gemstones, engraved with the names of the tribes of Israel. The precious stones reflected the light which originated in the Tabernacle. Exodus 28:9 & 12 records that the High Priest had two gemstones on his shoulders, and these were also engraved with the names of the tribes. The High Priest represents Jesus, who carries on his shoulders and close to his heart, those who by baptism have associated themselves with him and the Hope of Israel. (Mal. 3:16 & 17).

The features of daily service show us that the sacrificial condemnation of sin as a result of the light of knowledge should bring forth response in prayer and in worship, in daily life.

Day of Atonement

The daily service was emphasized in the weekly and monthly services. The yearly service, i.e. the offering on the day of atonement, had a special significance. The apostle Paul shows that this service, held once a year (the year being equal to a complete time period), was typical of the one offering of Jesus Christ (Heb. 9:28). "So Christ was once offered to bear the sins of many ...". The Law repeated the principle each year, for it was not possible to take away sins by the blood of bulls and goats. The Law of Moses remained in force only until the perfect sacrifice of Christ was made, after which he entered into the Most Holy (signifying immortality) through the veil, "that is to say, his flesh". In Heb. 9:26-"... but now once in the end of the (Mosaic) world hath he appeared to put away sin by the sacrifice of himself".

The service on the day of atonement was interwoven with the feast of ingathering, or the feast of tabernacles. This feast was held in the seventh month, which in itself points to completeness or the culmination of God's plan of salvation. On the tenth day of this month was the day of atonement. It was a day of fasting, when Israel had to cease from ordinary employment and concentrate their minds upon God in humility, seeking forgiveness. Leviticus chapter 16 shows the great detail involved in the service of this day, the purpose of which was, as verse 30 shows, "... to cleanse you, that ye may be

clean from all your sins before the Lord". The day of atonement involved both priest and people.

The Law of this day was explicit to Israel: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people" (Lev. 23:29 & 30). It is significant that the apostle Paul in Hebrews chapters 9 and 10 links the offerings on the day of atonement with the offering of the red heifer (Heb. 9:13). The red heifer offering was a provision for the cleansing of anyone who had been defiled by association with death in any way. At this time, both High Priest and people offered that they might be cleansed and forgiven (Heb. 9:7, 10:19 & 20). The day of atonement was the only day on which the High Priest could enter the Most Holy place, and then he could enter only by offering the sacrifices as outlined in Leviticus 16. Leviticus 16: 13 shows how the Most Holy Place was to be filled with clouds of incense enveloping the Ark of Testimony, "that he die not". By this figure the importance of prayer is highlighted.

Ordinarily, the High Priest wore garments for "glory and beauty", but on the day of atonement his clothing differed in that it was simply a white robe of fine linen. It signified the "robe" or life of righteousness (white linen), which gave Jesus access through the veil typical of his nature by crucifying the flesh with its affections and lusts, symbolized in the tearing of the veil from top to bottom at his death. The many colours inwoven in the veil have been explained in the section dealing with the Tabernacle.

Leviticus chapter 16 teaches that the offerings on the day of atonement were separate for priest and people. Verse 6 says that Aaron was required to offer for himself a young bullock for a sin offering and a ram for a burnt offering. The blood of the bullock was used to make atonement for the mercy seat and was sprinkled before the Ark of the Covenant seven times. It was also touched upon the four horns of the brazen altar. We learn that by his own blood, or life offered in sacrifice, Jesus has made entry into the Most Holy possible. His life laid down has also sanctified the horns of the altar, which we have seen represent the true nation of Israel. The vital organs of purification (kidneys) and protective fat etc. were burnt upon the brazen altar, teaching the lesson that only that which purifies our lives is an acceptable offering. This principle is demonstrated in the life of Jesus and his obedience to the Word of God. The remainder of the sin offering was burnt without the camp. Hebrews 13:11-13 shows its relationship to Jesus and his sacrifice outside the gates of the city.

The parable of salvation is further demonstrated in the offering by the priest of a ram for a burnt offering. This was a whole burnt offering, yet before it could be consumed upon the brazen altar, its flesh had to be washed clean of all inward and outward defilement. In figure, all mental and physical capabilities, represented by head, legs etc., had to be cleansed by washing in God's Word. The burnt offering represented total consumption of sin's flesh in dedication to God. Thus was the sacrifice of Jesus typified on the day of atonement. Though a wearer of Adamic nature, his whole life was one of consecration to God in perfect obedience, and he never yielded to sin (2 Cor. 5:21).

The offering for Israel on the day of atonement was prescribed as two kids of the goats (Lev. 16:5, 15-22), both of which were for a sin offering. Goats are naturally pushy creatures. Paul tells us that the carnal mind (i.e. the mind of the flesh) is at enmity against God (Rom. 8:7); it pushes against His laws (Rom. 7:17-20). This is why goats were chosen for sin offerings. The sacrifice of *kids* of the goats was required to express the truth that sin must be restrained in its *infancy* and not allowed to develop into maturity, lest, as Paul says, ". . . any of you be hardened through the deceitfulness of sin"

(Heb. 3:13). One of the kids was offered to show the principle that the wages of sin is death. The other goat was brought before Aaron who confessed or acknowledged over its head all the iniquities of the children of Israel, and all their transgressions in all their sins. This "scape goat" was then released into the wilderness, bearing the sins of the congregation. By this action, the people acknowledged that, even though sin and transgression were in their midst, they were still to be repudiated - "driven" out of the camp like the scape goat - to remain in the wilderness, unassociated with the sacrifice with which God is well pleased.

Both aspects of salvation meet in the ram of the burnt offering, representing the maturity of purpose which Jesus showed in bringing about reconciliation.

Other Offerings

There are many more aspects both to the day of atonement and all the other offerings under the Law given to Moses. All aspects of sin which separate us from God are covered in the wide range of sacrifices so required. Man is shown to be in a defiled state, needing cleansing from conception and birth, through life until death, all aspects of mortal existence needing ritual cleansing under the Law. Disease is one of the evils which have resulted from sin. By the command to be separate from the congregation while in such a state, Israel's Law shows us how far removed we are from the Holiness of God, for sin and sickness are related to the nature we bear as a result of the fall in Eden. We are able then to see why offerings should be so categorized - burnt offering, trespass offering and sin offering. There were offerings for sins committed in ignorance which, when recognized, had to be repudiated in sacrifice before forgiveness was extended by God.

Once these principles in sacrifice were acknowledged by an Israelite, the peace offering was offered to God, and a fellowship meal was eaten in a *family* association with the priest, while the portion ascribed to God was consumed on the altar. This offering was acceptable only after the recognition of all the other offerings in their correct order.

If, then, we confess our sins, "He is faithful and just to forgive us our sins". Our endeavours are assisted by His Spirit, for he makes intercession for us (Rom. 8:26-34). Thus are met the needs of an imperfect state, by the compassionate foreshadowing of ritual approach, underlined by holy requirements in action, of all the Mosaic service. All of this finds its fulfilment in Jesus, who encompassed the allegorical teachings of the Law in his life of perfect obedience and sacrifice.

All these Laws were given to Moses at Mount Sinai. While away for 40 days and nights on his first ascent, the people turned back to idolatry. The incident of the golden calf is recorded. Then were the two tables of the Law broken, and replaced at Moses' next ascent of 40 days' duration.

It was necessary for Moses to mediate many times for the nation to prevent their destruction by God because of their sins, and in this work he prefigured our mediator, Jesus. Moses pleaded with God for Israel upon the basis of His grace and mercy. The Lord answered that, even though the children of Israel were rebellious, as truly as He lived, the whole earth would be filled with His glory.

In 2 Corinthians chapter 3, Paul gives us the inspired commentary on the happenings in the wilderness at this time. He recounts how that Israel could

not look upon Moses' face as a result of the reflected glory of God on this eighth ascent (Exodus 34). He shows us that the glory faded, and was replaced by a more glorious ministration of righteousness, based upon the mediator of the new covenant, Jesus (2 Cor. 4:3-6).

Thus in the parable of salvation enacted in the wilderness, the Law originally given to Moses was broken as a result of the idolatrous practice of Israel. It was replaced by a second giving of the Law of God, and it was this second giving which brought forth the forgiveness of God on the basis of Moses' plea for mercy and grace to be extended to the nation by God. At this time, Moses was only shown the hinder part of glory, and this glory which was reflected in his face and which had to be veiled, faded. When the nation finally recognizes Jesus as Saviour and King, they will see in him "... the glory as of the only begotten of the Father, full of grace and truth" (John 1:14; Rom. 11:23, 26, 32). Matthew 16:27 and 19:28 speak of the time when Jesus shall appear with the glory of the Father on his throne before the twelve tribes of Israel.

Jeremiah 31:31-34 shows that, when Jesus returns, the new covenant, or Abrahamic covenant, will be made with Israel and Judah nationally, replacing the Mosaic covenant "which My covenant they brake" (v. 32). This law, administered by Jesus and written in their inward parts and on their hearts, will be based on the mercy of God and His grace, because "... I will forgive their iniquity, and I will remember their sin no more" (v. 34).

It took the nation of Israel in the wilderness six months to build the Tabernacle, and the work of Moses as mediator is seen in that the dedication of its priests and cleansing prior to use, were effected by him (Exod. 29). In this work also, he prefigured that of Jesus.

Chapter 8

PLATE VIII. DISOBEDIENCE OF ISRAEL - tRETURN TO WILDERNESS 40 YEARS - ENTRANCE TO PROMISED LAND - PERIOD OF JUDGES

The book of the Bible which covers the history we consider in Plates VII and VIII is known as Exodus (which means "going out" in Greek). The latter chapters of Exodus cover the detail of the making and setting up of the Tabernacle at Sinai.

The title of the next book, Leviticus, is a Greek word meaning "related to the Levites". Leviticus is not an historical account, but is concerned with laws related to sacrifices, consecration of priests, health regulations, the feasts of the Lord, and in the closing chapter, the blessings which would come from obedience and the cursings from disobedience to God's Law.

The next book of the Bible which has much to do with Plate VIII is Numbers. It is so called because it records the numbering of the children of Israel on the first day of the second month of the second year after leaving Egypt, and also the second numbering 38 years later, just prior to their entry into Canaan. The Hebrew title of this book is "In the Wilderness". Numbers records Israel's arrival at Kadesh Barnea and the sending of the spies into Canaan; the rebellion of Korah, Dathan and Abiram; the second smiting of the rock; the fiery serpents which afflicted Israel and the brazen serpent lifted up on a pole; the incident regarding Balak and Balaam, and the war with Midian. During this period the law concerning Nazariteship was given, as well as the appointment of the Cities of Refuge.

Deuteronomy, or the "Law repeated" (as its title means), is a book which records the last address given by Moses to the nation when they were encamped in the plain of Moab prior to their entry into Canaan. This exhortation was necessary, as a completely new generation existed; all those over the age of 20 who had left Egypt, apart from two people (Caleb and Joshua), had been punished with death. Moses rehearsed all the experiences which had befallen the nation until that time, exhorting them to obey the laws and statutes of God, warning of Divine punishment for disobedience and speaking of blessing if they obeyed. Deuteronomy chapters 32 and 33 contain the song of Moses which is prophetic of future events.

Rebellion and Disobedience

We will consider some of the experiences of Israel in the wilderness, because they relate to the parable of salvation contained throughout the Bible.

After leaving Sinai, a seditious spirit was not long in manifesting itself in the congregation. In this, Miriam and Aaron were especially aggressive. They declared that God spoke through themselves, as well as through Moses (Num. 12:1-6). Their presumptuous spirit placed Moses in an embarrassing position, and it is this incident which highlights his meekness of character. We have here a glimpse of a very human trait coming to the fore in unusual circumstances. Moses had been Divinely called and commissioned to be Israel's leader and lawgiver. God's communication through Moses at Sinai should have established this fact beyond question. Aaron and Miriam's spirit of insubordination, their desire to lead and discredit the existing leadership of others, is as old as human life. It is further evidenced by the subsequent rejection of God's appointed mediator, the Lord Jesus Christ, by the vast majority of mankind.

We would have thought that Miriam's leprosy as punishment for her offence and God's declaration that He would make His will known through Moses would have put an end to rebellion; but it was not so, as we find later in the narrative. Miriam was shut out of the camp at that time for seven days, and her rebellion delayed the progress toward the promised land. Miriam's attitudes were the same as those of the general rebellion later evidenced nationally and typical of that which happened to national Israel centuries later in their rejection of Jesus. Only by Jesus' pleading as their mediator will national fellowship be restored to Israel in God's Kingdom (Ezek. 39:25-29). The leprosy which afflicted Miriam is a type under the Law of sin and sin nature. Both these aspects under the Law required acknowledgement in ritual

cleansing, though it was not until the time of Jesus that a cure was available through him which the Law *could not effect*, but only acknowledge (Rom. 8:3).

Caleb and Joshua

So Israel resumed their journey, interrupted by continued murmurings at Taberah and Kibroth Hattavah, where God rebuked them by fire and plague. There appears to be no thankfulness manifested by Israel for God's mercy displayed to them, but only complaints (Num. 11:1-3, v. 33). After arriving at Kadesh, having travelled through the great and terrible wilderness north of Sinai, the people requested that twelve spies be sent to spy out the land of Canaan (Deut. 1:22). It is well to acknowledge that even though God agreed to their request, He did not instigate this action. Israel's request showed a lack of faith in view of the history of God's dealings with them over the past three years. Were the land of Canaan and its inhabitants greater than Egypt? Had not God brought them out and sustained them these last years in such a fashion as to evidence His guarantee that He would bring them into "a good land flowing with milk and honey"?

For forty days, twelve appointed men (one from each tribe), viewed the land to the utmost northern boundary even unto "Rehob as men come to Hamath". They brought back evidence of produce great and good. "Nevertheless", the children of Anak and their walled cities instilled fear and distrust in the Israelites. Notwithstanding the courageous attitude of Joshua and Caleb - "We are well able": the adverse report prevailed - "We are not able".

Penalty for Rebellion

The people became demoralized. Weeping through the night, they bemoaned their fate, proposing the next day to make them a captain to return to Egypt and stone their own leaders: "Would God we had died in this wilderness!" God heard their complaint and granted this last wish in a way unexpected. The glory of the Lord appeared in the Tabernacle of the congregation before all the people of Israel. His presence arrested their madness. The rebellious spies were struck dead and the nation condemned to wander in the wilderness to die until only their children (whom they thought would have been a prey to the nations of Canaan) would enter the land.

The greatness of Moses' character now shines through. God offered to make of him a nation greater and mightier than they; but Moses was meek, and no self-seeker. His reply is recorded in Num. 14:13-19. He reasoned that the heathen would find in God's destruction of Israel an excuse to condemn Him. They would attribute the annihilation of Israel as evidence of God's inability to bring them into the land of promise; "And now I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy". James in chapter 5:7 shows that the patience of God is likewise extended to the Gentiles: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain". The Lord is "longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Thus was the door to the promised land closed to Israel, and in a frenzy and fear of returning to the wilderness they presumptuously decided to invade the land. They were defeated and driven to Hormah, whence they turned back to the wilderness of Zin.

Very few incidents are recorded of this 38 years of wandering. Aaron's two sons Nadab and Abihu were destroyed during this time for failure to use coals from the altar as they proceeded to offer incense. This was an express breach of God's Law and, as such, ended in death for the transgressors. There is no other mediator between God and man save Jesus Christ. The altar and sacrifice upon it prefigured him, and just as the coals were taken from the altar for incense, so he is the only source whereby acceptable incense as prayer can be offered to God.

Korab

Next we have recorded the rebellion of Korab and his company. They were destroyed in a most striking and fear-inspiring manner, a plague being visited upon the people who supported them. Over 15,000 perished, and only the mediation of Aaron separated the dead from the living. Korab and his followers had challenged the priesthood of Aaron, which was of God's appointment, claiming themselves to be holy, a claim which could not be justified in many of their past actions. They had originally been given positions of honour.

God chose to give the people a visible choice in the matter. "Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod". The rods were to be laid up before the ark of testimony. "And it shall come to pass, that the man's rod, whom I shall choose, shall blossom".

Aaron's Rod

Numbers 17:8 records that Aaron's rod budded and brought forth almonds. A dead stick came to life. It was evidence of Divine appointment and also a symbol of resurrection, foreshadowing the resurrection of Jesus and his priesthood. All other sticks placed before the ark remained dead. The almond is the first tree to awaken after winter in Israel, and represents Jesus as the firstfruits of them that sleep, resurrected by Divine appointment. With the evidence of this blossoming stick laid up before them, God warned Israel if their murmurings did not cease, they would all perish.

The nation's travels took them to the head of the gulf of Akaba and then by way of the Red Sea, compassing the land of Edom, although they were forbidden to pass through it. This caused Israel to pass through the wilderness of Moab, and their advance was challenged by hostile nations - Sihon, king of the Amorites and Og, king of Bashan. In all, Israel accomplished 42 journeys from encampment to encampment until they arrived for the second time at Kadesh.

Fiery Serpents

Again the people complained, speaking against God and Moses and murmuring at the diet of manna. "And the Lord sent fiery serpents among the people and they bit them that they died". On recognition that they had sinned, and in the midst of the scenes of death, Moses was commanded to raise on a pole a brazen serpent. To look upon it was to live. There was no intrinsic virtue in the serpent, but to look upon it was an act of faith in God's cure of their impending death.

The brazen or copper serpent was a figure of that which was causing death, yet it actually was the people's own rebellion which had brought death, not only here in the wilderness, but also in Eden, where this death-stricken nature was the wages of sin. Herein lies a parable, for Jesus says in John 3:14-15 "As Moses lifted up the serpent in the wilderness, so also must the

Son of man be lifted up". We are all under the sentence of death as a result of our sinful human nature and the sins which we commit. Jesus was a wearer of our nature (Rom. 8:3), as a result of his being born of a woman. Though he never sinned, his crucifixion, or lifting up, was a public exhibition of the cause of death, i.e. that "in Adam all die". We associate ourselves with his death by the act of baptism, acknowledging that we are worthy to die and that it is only by accepting God's offer of salvation that we may rise to newness of life. This we do by moral regeneration through faith in God's word at baptism. A physical regeneration, or immortality, will be granted after the return of Christ, if we, by patient continuance in well doing, seek for glory, honour and immortality, which is the gift of God.

Moses' Sin

Returning to the narrative, again the need of water brought forth bitter complaint from Israel. How short-lived are the lessons of human experience. No doubt Moses' patience had been sorely tried, so that "it went ill" with him "for their sake" (Psa. 106:32). Instead of giving God the glory, Moses said, "Must we fetch you water out of this rock?" (Num. 20:10-12). Also, he disobeyed the command to speak only to the rock and instead struck it twice. Jesus, of whom the rock was a type, was only to be smitten *once* by death, and this had already been prefigured in the incident at Rephidim, prior to their arrival at Sinai. God is no respecter of persons, and Moses failed to glorify Him, placing himself in a wholly wrong relation to Israel's deliverance and the salvation to be eventually effected through Jesus. These acts cost Moses and Aaron the privilege of entering the promised land at that time.

After the children of Israel left Kadesh, the Angel told Moses to take Aaron to the top of Mount Hor where Eleazar, his son, was given his priestly garments and Aaron died (Num. 20:24-29). Aaron did not enter the land "because ye rebelled against My word at the water of Meribah".

Balak and Balaam

Israel advanced to the plains of Moab, and Balak, King of Moab, who had seen how they had defeated Og and the Amorites, was in great fear. He called on a prophet named Balaam, who had a reputation for accuracy, to come and curse Israel. He offered him great riches to do this. Balaam appears to have had some knowledge of the true God. This fact would not be exceptional, as quite a few individuals stand out in the record with similar knowledge; Rahab in Jericho is another example, for she spoke of the Memorial Name of God.

Balaam was commanded by God not to curse Israel, but if Balak did send again for him, he was to go, although only to bless Israel. This command he disobeyed, by going without awaiting the second invitation from Balak. Balaam was intercepted on his way by an Angel of the Lord. In Numbers 22:22 the Angel is described as an "adversary". This same word is translated "satan" in many places (e.g. 1 Chron. 21:1 and Job 1:6 (see margin)). The original Hebrew word simply means an "adversary". "Satan" is used in the Bible to denote one that is adverse to another, and in no way is used in a completely bad sense, as would be supposed by those who believe in an evil angel Satan; for here it can be clearly seen that the Angel stopped Balaam from doing wrong. Peter was referred to by Jesus as a "satan" or "adversary" to him in objecting to what Jesus said concerning his own death (Matt. 16:23).

The greatest words Balaam ever uttered were those of his prophecy regarding the Messiah: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob and a Sceptre shall rise out of Israel".

An army of 12,000 - one thousand men from each tribe of Israel - completely defeated the Midianites, and Balaam was slain. A roll call instigated by Moses of the 12,000 who went to war against Midian showed that not *one* Israelite perished (Num. 31:49). The nation responded to God's deliverance by a voluntary offering, recognizing that God alone can save (Num. 31:50). Their offering was brought as an "atonement for our souls" (or Lives). This prefigures the action of the 12,000 x 12,000 saints who are redeemed from death and cast their crowns at Jesus' feet in Rev. 7 and 4:10 & 11.

In Deut. 18:18 & 19, Moses spoke of the work of Christ in preaching the Gospel during his first advent: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto My words, which he shall speak in My Name, I will require it of him". John 12:49 & 50 highlights the fact that Jesus spoke God's words: "For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak. Luke 4:43 confirms Moses' prophetic record. In Deut. 18:19 Moses' prophecy speaks of the time when the word spoken will judge men in the last day: "Whosoever will not hearken unto My words which he shall speak in My (God's) *Name*, I will require it of him".

The forty years were expired; Israel encamped east of Jordan and saw the land of promise. God addressed Moses, saying, "Get thee up into the top of Pisgah" to see the land which He had promised to the children of Israel. Moses, in his love and care for Israel evinced throughout all his life says, "Let the Lord (Yahweh), the God of the spirits of all flesh, set a man over the congregation which may go out before them . . . that the congregation of the Lord be not as sheep which have no shepherd". Deut, 3:23-25 records Moses' great longing to enter the land of promise. His future inheritance in the land is assured, as we see his presence in the vision of the Kingdom represented in the Transfiguration of Jesus.

Moses' death is recorded in Deut. 34:5. Deut. 34:10 says, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face". Moses' prophecy of the latter days, recorded in Deut. 33:1-3, is in the future tense in the original, and is not retrospective as it appears in the King James version: "The Lord *shall come* from Sinai and rise up from Seir unto them". This refers to the return of Jesus to the earth, when he will re-establish God's Kingdom and when, as Deut. 33:7 says, "the voice (Jesus) of Judah" shall bring all his people unto him

Entrance to Promised Land

Joshua the son of Nun was appointed by God to bring the nation across Jordan into the promised land. Plate VIII shows Israel's miraculous crossing of the Jordan at a time when it was in flood. The same figure of baptism is here employed for the new generation who enter the land, and their relationship to the Abrahamic covenant is emphasized in that they are all circumcized at Gilgal and the reproach of Egypt is rolled away (Joshua 5:9). At this time the nation celebrated the feast of the passover, which is prophetic of future events when once again they will enter the promised land.

How different is this nation to all others. Israel entered a land with all their institutions, both civil and religious, in writing, and with acceptable codes of conduct established. Seven nations were to be driven out before them.

A beautiful figure is employed in Joshua chapter 3 when the Ark of the

Lord entered before Israel into the promised land. The space separating the priests who carried the Ark and the nation who followed was approximately 2,000 cubits, or measures. We know that the Ark typified Jesus, and it will be approximately 2,000 years from the time of Jesus' first advent to the time when Israel will re-enter the land under Jesus, or "Joshua" as his name is in Hebrew. A heap of twelve stones was raised up as a memorial to Israel's entry into Canaan on the eastern bank of the Jordan (Joshua 4:9). A second memorial of twelve stones was erected on the west side of Jordan at Gilgal (Joshua 4:20).

Destruction of Jericho and Ai

Many of Israel's exploits were to be parables of salvation. The destruction of Jericho is a case in point, the number seven (signifying completeness) being used extensively. Israel encompassed the city once each day for six days in silence, the ark going before them. On the seventh day they encompassed the city seven times, beginning at the dawning of the day. On the seventh time the priests sounded trumpets, the people shouted, and the walls of the city fell down. Archaeology proves that the walls of the city fell inwards. Only Rahab's house was saved from destruction by her act of faith in remaining in the house marked out by a scarlet thread, or line of deliverance. Her use of the Memorial Name of God in Joshua 2:11 as she hid the spies is evidence of her acknowledgement of God's purpose, and is the basis of her act of faith commented upon in Heb. 11:31. Rahab later married into the line of descent from which Christ came.

Jericho stood as the first city to be destroyed before God's kingdom could begin to be established. As such, its destruction prefigures the work which Jesus will do when he returns to re-establish God's Kingdom. His servants have followed him in silence and without force during 6,000 years of history, as Israel followed the ark six times around the city. It is not until the seventh time they encompass the city, or the seventh day, that the kingdom of men will fall at the command to "shout, for the Lord hath given you the city" (Rev. 18:2). The use of the number seven is a highlight of the book of Revelation, where the period of time which separates the first and second advent of Jesus is broken down into sevenths, various symbols being used for different periods of God's judgments on the nations - e.g. seals, trumpets, vials, thunders, etc.

After the conquest of Jericho, the next city to be conquered was Ai. Israel's defeat upon their first assault on the city teaches us the importance of obedience to God's commands; 36 of the 3,000 men sent to capture the city died. Joshua sought an answer in prayer (Joshua 7:7-9). God's answer is revealing: "*Israel hath sinned*". Thus, we learn that a whole nation suffered by one man's sin. The cause of Achan's sin was covetousness (Joshua 7:21). We are shown the correct basis of responsible fellowship in that, like as happened to Israel, our actions, good or bad, affect others related to us if they are involved in the consequences of those actions.

The valley which witnessed the punishment of this man Achan and his family who had concealed the theft was called "Achor", or "trouble". This valley will become, in the future age, a valley whereby men will approach God's House of Prayer for all nations in Jerusalem, and will be renamed a "Door of Hope" (Hosea 2:15).

After Israel recognized their sin and destroyed Achan, his family and goods, they were victorious in battle. Ai and the surrounding country (which included the site of the first altar Abraham built when he entered the land (Gen. 12:8)) fell to them. The history recorded in the book of Joshua includes the deception practised by the Gibeonites and Joshua's failure to seek counsel from God; also the defeat of the five kings at Beth-boron and the miracle of

the long day (Joshua 10:12-14). In the miracle of the long day we see exhibited the great and limitless power of the Creator.

Divine Appointments in the Land

The division of the land is also recorded by Joshua, as well as the recital by the assembled nation of Israel upon the mountains of Ebal and Gerizim of the blessings or cursings which could come upon them if they were obedient or disobedient to God's Law. Israel's inheritance of the land at that time was conditional upon obedience to God's commands, which all were required to know (Joshua 8:35). At this time Joshua erected an altar in Mount Ebal and offered burnt offerings and peace offerings. He also wrote upon the stones a copy of the Law of Moses, as Moses had commanded in Deut. 27:1-8. The altar is a type of Jesus. Joshua's action in writing the Law of the Lord upon it prefigures the writing of the Law of God upon the mind of Jesus, motivating all his righteous actions. The offerings represent his sacrifice, which makes for peace with God. The Tabernacle was erected at Shiloh (north of Jerusalem), which now became the centre of Divine worship throughout the land.

Forty-eight cities were set aside for the Levites, and certain cities were selected as "Cities of Refuge" for the unintentional manslayer. Under the Law of Moses, an Israelite was able to escape the wrath of the avenger of blood and the rule of "an eye for an eye" by fleeing to one of these cities. Here he was permitted to live in safety, but only if the slaughter which he had committed was proved to have been accidental. Nevertheless, a manslayer was required to remain in the city until the death of the High Priest; then he was allowed to go free without fear for his life. The lesson of responsibility to one's neighbour is thus taught, and it is shown that a person cannot sin against God and his neighbour without its *affecting his own life*. The death of the High Priest as the basis of the manslayer's release prefigures the work of Jesus.

Three Annual Feasts

The feature of Israel's national life with God as their King was the result of close association with His Law, living in harmony with the Levites who were allocated 48 cities throughout the land. Israel also had national yearly feasts which should have bound them together and given national direction. Three times a year all males were commanded to appear "before the Lord thy God in the place which He shall choose" (Shiloh - Deut. 16:16). Primarily these feasts were religious assemblies associated with special forms of service at the Tabernacle.

The first was the feast of unleavened bread which commenced on the fourteenth day of the first month. This feast lasted seven days, commencing with the passover, which was unmistakably associated with their deliverance from Egypt. No leaven (in type, sin) was to be eaten.

The next feast was the feast of weeks, or "the feast of harvest, the firstfruits of thy labours" (Ex. 23:16). It was to be held seven weeks and one day from the last sabbath of the passover feast. On the first day of this period the first ears of the barley harvest were waved before the Lord. Until that was done, no-one was to eat of the year's crop. At the end of the 50 days, two wave loaves were baked with leaven and offered with appropriate sacrifices. In the parable of salvation, we see Christ as the firstfruits (the wave sheaf of barley without leaven, or personal transgression), being offered to God on the day of his resurrection from the dead. At the end of this period we see the two wave loaves with leaven, covered by the appropriate sacrifice (Jesus), being offered to God. These loaves represent the redeemed in Christ who will be forgiven men and women by Jesus at his return, and thus will be accepted

by God and given places in the Kingdom. The two loaves speak of the redeemed from both Jews and Gentiles.

The great feast of the year, and the third to be celebrated, was held in the seventh month. It is referred to as the feast of tabernacles (or ingathering, or booths), and was held when the total of the harvest was gathered in. During this time the day of atonement, a day of national repentance and forgiveness, was observed (Lev. 23:27-43). All in the land were to rejoice, and the feast of tabernacles was accompanied by an elaborate system of sacrifice, typical of the future Age. Israel dwelt in booths made of tree branches to remind them of deliverance from Egypt and how God had blessed them, even though for 40 years they had no fixed habitation. The feast of tabernacles is the feast to be celebrated in Jesus' Kingdom (Zech. 14:16), and speaks of the completed "ingathering" of God's people and their deliverance from all their toil, together with all the nations under the rulership of Christ. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles". Ezekiel 45:25 refers to the future application of this feast in the Kingdom of God. A chart showing the Israeli calendar is included.

As we review the invasion of Canaan to secure Israel's settlement in the land of promise, the faithfulness of Joshua stands out as an example for all to follow. He exhorted Israel in Joshua 24:14 & 15 to serve the Lord with sincerity and truth, going not towards idolatry. He himself had made a choice: "But as for me and my house, we will serve the Lord;!". Joshua 24:31 shows how well he influenced Israel: "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that He had done for Israel".

Period of the Judges

Judges 2:1-3 helps us to understand why the next 450 years under the judges were marred by periods of servitude to other nations, relieved only by deliverance for Israel through individuals raised up by God styled judges: "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 into the land which I swore unto your fathers; and I said, I will never break My covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed My voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you". Thus Israel had disobeyed the command which was Divine and absolute. Their conquest of Canaan had not been a war of aggression or revenge; it was a Divine judgment upon those nations because of their abominable practices. The idols and monuments revealed by archaeology bear witness to their dreadful rites. Israel then intermarried with the Canaanites (Judges 3:6, 2:13) and the blessing of the Lord departed from them (Judges 2:14-23).

Paul, in his address at Antioch (Acts 13) states that God gave Israel judges about the space of 450 years. It is possible that some of the incidents recorded in the Bible may overlap during this time.

Twelve judges are mentioned by name in this book. The exploits of six are given special notice. Four of these judges find mention in Hebrews chapter 11 as men of faith - Gideon, Barak, Samson and Jephthah.

The book of Judges may be summarized as follows:-

Firstly, there is an introduction which gives the continuing story of the conquest of Canaan and Israel's failure to drive out all the inhabitants; then, their weeping at Bochim after the Angel's reprimand; eight years of

oppression by Chushan-rishathaim, and their deliverance by Othniel (the brother of Caleb); forty years of peace, followed by servitude to the Moabites for 18 years;

Ehud delivered them, and the land had rest for 80 years; subjection again to Jabin, king of Canaan for 20 years, followed by the deliverance wrought by Deborah and Barak. (Their joint song recorded in Judges 5 is prophetic of future events under Jesus, and its wording is similar to the song of Moses in Deut. 32.)

As a result of the defeat of Jabin, the land had rest for 40 years; then followed seven years of subjection to the Midianites and the raising up of Gideon, with the resulting destruction of all the altars to Baal. We see how God, by a small number (300 men) put to flight the armies of Midian. The use by the Israelites of lamps and trumpets in this instance shows the similarity of pattern in the coming judgments on the nations.

All these exploits can be described as parables of ultimate salvation. We also see this in the dream of the Midianite recorded in Judges 7:13, where a loaf of barley bread destroyed the tents of Midian. Here again God's record is shown to be consistent when we recall how barley loaves represent the redeemed in the feast of firstfruits. Forty years of rest followed Gideon's exploits.

The book of Judges next records Abimelech's presumption to be made king, and his rise and subsequent fall as a result of his wickedness.

Israel again served Baalim and Ashtaroth (Judges 10), and were subject to the Ammonites for 18 years, their deliverance being wrought by Jephthah. The people were then subjected to civil war, being finally delivered into the hands of the Philistines for 40 years. They were delivered from this oppression by Samson, whose life occupies chapters 13 to 16 of Judges. We see how he suffered as a result of forsaking the Nazarite vow of consecration, and his weakness for women not of Israel resulted in his blindness and subsequent death. Samson's final prayer whilst he was bound in captivity is one of repentance, *seeking in his own death Israel's deliverance*.

Chapters 17 to 21 of Judges record Micah's idolatry, the lawlessness of the Danites, and the outrage of the Benjaminites at Gibeah with the resultant civil war; all of which is a sad commentary on the sorry state to which Israel had been reduced by unfaithfulness and apostasy.

The events recorded in the book of Ruth fall into the period of the Judges, and the first eight chapters of the first book of Samuel conclude the history of this 450 year period.

The first and second books of Samuel cover a period of approximately 100 years. This was a time of transition. Whatever deliverance had been wrought by the judges appears to have been material rather than spiritual. The priesthood in the hands of Eli and his sons had become corrupt. All the circumstances surrounding the raising up of Samuel show him to be a man selected by the over-ruling providence of God. As his name implies "asked for of God" or "heard of God", Samuel commenced a line of prophets who would be placed side by side with the kings to supply the continuing need for review of the moral and spiritual understanding of these later rulers of Israel.

Israel's desire for a visible king during the life of Samuel involved the rejection of God as their King; they had been a Theocracy for nigh on 500 years. This fact is borne out by the answer given by God to Samuel: "They have not rejected thee, but they have rejected *Me* that *I* should not reign over them" (1 Sam. 8:7).

Apparently natural circumstances had brought about this request. Samuel's sons had transgressed God's Law, and the people did not want an ageing Samuel to be replaced by them. They had grown accustomed to the justice and righteousness which had been a feature of Samuel's character. Israel's desire to be like the nations around them brought forth Samuel's

reply, "Your wickedness is great which ye have done in the sight of the Lord in asking you a king". Through Hosea, God says of this time: "I gave thee a king in Mine anger, and took him away in My wrath" (13:11).

		<u>MONTHS OF JEWISH CALENDAR</u>			
ORDINAL C Y L	I	7 NISAN or ABIB	14 th . PASSOVER 16 th . FIRST FRUITS BARLEY PRESENTED	LATTER RAINS	
	II	8 IYAR or ZIF		SEASON OF HARVEST	
	III	9 SIVAN	6 th . PENTECOST (FEAST of WEEKS) OFFERING OF TWO WAVE LOAVES		BARLEY HARVEST
	IV	10 TAMMUZ			WHEAT HARVEST SUMMER BEGINS
	V	11 AB	9 th . DESTRUCTION OF TEMPLE		HEAT INCREASES
	VI	12 ELUL			HEAT CONTINUES EARLY VINTAGE
	VII	1 TISHRI ETHANIM	1 st . BLOWING of TRUMPETS 10 th . DAY OF ATONEMENT 15-22. FEAST OF TABERNACLES		HEAT GENERAL VINTAGE
	VIII	2 MARCHES- VAN or BUL			FORMER RAINS
	IX	3 KISLEV	25 th . FEAST OF DEDICATION	RAIN CONTINUES	
	X	4 TEBETH		WINTER BEGINS	
	XI	5 SHEBAT			
	XII	6 ADAR	14.15 FEAST of PURIM	ALMOND TREE BLOSSOMS	
			VEADAR	(INTERCALARY MONTH)	

PLATE VIII(a)

The months of the Hebrew year were lunar and adjustment was made periodically (by the introduction of an extra month "VEADAR") to keep the three annual feasts in correct relation to the seasons.

Chapter 9

PLATE IX. REIGN OF KINGS - SAUL - PROMISES TO DAVID - SOLOMON - TEMPLE - KINGDOM DIVIDED UNDER JEROBOAM AND REHOBOAM

Plate IX introduces us to a period of growth to national greatness in Israel. The foundation which preceded this development was laid by Samuel. He had, by his circuits as a judge throughout Israel, raised the standard to righteousness. Even his presence in a city caused the elders to reflect on their ways (1 Sam. 16:4). Samuel established the school of the prophets and encouraged a study of the word of God.

We begin by seeing him anoint Saul as king. He had given the people a sign of God's displeasure at their request for a king by causing rain at the time of harvest. Saul was appointed by God and satisfied the people's desire to have a king - one like the nations around them (1 Sam. 8:5). He commenced his rule well, and Saul's modesty, thoughtfulness and courage were features of his early reign.

Varying times are given for the length of Saul's reign, the record in Acts being thought to be a commentary on the time period from Eli to Samuel, rather than Saul's reign. Yet he must have reigned a considerable time, for David was only a youth, "ruddy" and of a fair countenance when he did battle with Goliath, and it was not until he was 30 years old that he came to the throne. Samuel had an influence over David far above anointing him in his youth. 1 Chron. 9:22 records that the order and nature of worship in the Temple built by Solomon some 60 years later was according to "whom David and Samuel the seer did ordain in their set office".

Saul's Failure

Saul failed in two major incidents during his reign. The first is recorded in 1 Sam. 13:13 where, as a result of impatience, he presumed upon the priest's office by offering sacrifice. The second occurred when he feared the people and did not destroy the Amalekites, thus disobeying God's express command to "destroy them utterly".

The descendants of Amalek had always been implacable enemies of Israel. Their history of unprovoked cruelty is recorded in Exodus 17:8-16, Numbers 14:45, Judges 3:13 and 6:3, 1 Sam. 14:48 and Psalms 83:7. The destruction effected by Saul was to have been a work of God in judgment against Amalek, and Israel were forbidden to enrich themselves with anything which an Amalekite society could provide as spoil. Saul brought back to Samuel his lies and excuses, for he had not obeyed God's command and had preserved the sheep and cattle alive because he "*feared the people*". 1 Sam. 15:22 & 23 shows how carefully God requires our obedience - "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king". Proverbs 29:25 says, "The fear of man bringeth a snare".

David

Samuel was forbidden to mourn for Saul after Saul's rejection by God, from which we learn that if we continue to support wrongdoers, we can cast doubt

upon God's word and the judgment revealed in that word. God commanded Samuel to go and anoint a son of Jesse the Bethlehemite. We know how God chose the youngest in the family, taking him from being a shepherd, and rejecting the older brothers even though they were fine outward characters. God said, "Look not on his countenance for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart". Qualities which were as yet undeveloped lay in David, and they were to produce "a man after Mine own heart" (Acts 13:22). Though anointed to be king, and with the Spirit of God upon him (1 Sam. 16:13), David did not immediately ascend the throne. Psa. 78:70 & 71 records that David was taken from the sheepfolds to "feed Jacob His people and Israel His inheritance".

The story of David's life occupies more Scripture record than that devoted to any other person, apart from the life of Jesus. The second half of the first book of Samuel, the second book of Samuel, part of the first book of Kings and the whole of the first book of Chronicles are mainly concerned with his life. No less than 75 Psalms are attributed to him. With such an emphasis on his life in God's word, we are shown how important David was in His purpose, particularly in relation to the promises God made to him.

David acknowledged the protection God afforded him in his youth as a shepherd, when he was able to deliver his flock from a lion and a bear. This strengthened his faith for the next episode of his life when he defeated Goliath, the champion of the Philistines. David met Goliath's mocking challenge with the words, "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied". His defeat of Goliath with a stone is an allegory of future events, when the image of Nebuchadnezzar's dream (Daniel 2:44) is struck on the feet by a stone, causing its destruction and the replacement of the kingdom of men with the Kingdom of God. The stone is a figure used for Jesus. Both Goliath's height and the golden image which Nebuchadnezzar erected for worship are based upon the number six, relating to the kingdom of men in opposition to God's Kingdom, for six is the number of man.

As a result of this victory, David was introduced to Saul's house and was gradually educated in the ways of a king. Jonathan, Saul's son, and David had much in common. Jonathan had showed much the same courage as David in his defeat of the Philistine garrison at Michmash. He and David became the closest of friends, and Jonathan's character is highlighted when he did not aspire to the throne of his father but deferred to David, recognizing in him God's choice of king.

Saul became jealous of David because of his prowess in battle and the songs of welcome sung by the people - "Saul hath slain his thousands, and David his ten thousands". It caused Saul to see David as a threat to the throne, in view of Samuel's words rejecting him.

We then see David fleeing from Saul over many years, hiding not only in the caves of Adullam, but even being forced to flee to Gath of the Philistines and then to Moab, the former home of Ruth. He said, "I shall now perish one day by the hand of Saul". Yet he would not raise his hand against Saul, "the Lord's anointed", when on two occasions he had him at his mercy.

Death of Saul

Saul's hatred of David allowed the Philistines to regroup, and divided the national resource to such a degree that two years after the death of Samuel the Israelites were defeated by the Philistines on Mount Gilboa. In this battle Saul and Jonathan were slain.

2 Samuel chapter 1 records that David was in Ziklag when he heard of the death of Saul and his three sons. David's song of lamentation for them reveals how great was his character. Few men indeed would have mourned the passing of an enemy, but David saw Saul as King over God's kingdom, and his passing as a triumph for God's enemies. His tribute to both Jonathan and Saul shows how the difficulties and disciplines through which he had passed had ennobled rather than debased his character. "Saul and Jonathan were lovely and pleasant in their lives"; "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me".

David enquired of the Lord, saying, "Shall I go up into any of the cities of Judah?" (2 Sam. 2:1). He was instructed to go to Hebron, and here was anointed king, reigning over the two tribes for seven and a half years. Thus was established the prophecy of Jacob that Israel's King should descend from Judah.

David commenced his reign of 40 years at a time when Israel were subject to the Philistines; the nation was disorganized and divided. Civil war further weakened Israel, and it was not until David reigned from Jerusalem that the nations of Philistia, Edom and Moab were brought into subjection. Syria also was challenged and defeated (2 Sam. 10). Even the Phoenicians (the great maritime power) recognized the power of Israel under David and were united in a close friendship with David and Solomon his son (1 Kings 7).

Solomon inherited a kingdom which was respected from Egypt to the Euphrates. Under the influence of David the worship of God was restored and the Ark of God was brought to Jerusalem from Kirjath-jearim. This was accomplished in two stages, and the lesson of Uzzah's death when he touched the Ark teaches that God's laws of approach remain unchanged, even though man may be ignorant of them: "I will be sanctified in them that come nigh Me".

David's words of praise and worship contained in the Psalms have spanned centuries of time to form a part of the songs of praise sung by many generations. They are the real measure of the spiritual mind of this man, described as a "man after God's own heart". The Psalms reflect upon the majesty, goodness and mercy of God, and prophesy of the coming Messiah both in his first advent as the Lamb of God and of his future return to re-establish God's Kingdom. Psa. 2 and 72 are examples of David's writing regarding this Kingdom.

Promises to David

David's love of God prompted his desire to build a permanent house of prayer and worship. He spoke to Nathan the prophet and was encouraged by him to "Go, do all that is in thine heart". Nevertheless, that night Nathan received word from God that David was not to build the house, but that his

son would do that work. This is recorded in 2 Sam. 7 and 1 Chron. 17: "Go and tell David My servant, Thus saith the Lord, Thou shalt not build Me an house to dwell in Furthermore I tell thee that the Lord will build thee an house ..". Then follow the words described in Isaiah 55:3 as the "*sure mercies of David*": "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and *I will establish his kingdom*. He shall build an house for My Name, and I will stablish tpe throne of his Kingdom *for ever*. I will be his Father and he shall be My Son. If he commit (even in his suffering for) iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever *before thee*: thy throne shall be established *for ever*". There can be no doubt about the application of the "seed" spoken of in these promises, for it is Jesus. Paul confirms this in Acts 13:34, saying that the resurrection of Jesus was a confirmation of the promise made to David.

These promises encompass the Divine plan to place Jesus on David's throne in his presence. It is impossible to over-estimate their importance. In summary, God promised:

1. That David was to die before God's words would be fulfilled - "thou shalt sleep with thy fathers". This was recognized by David as his life drew to a close. In 2 Sam. 23:3-5 he says, "The God of Israel said He that ruleth over men must be just, ruling in the fear of God. And he (the just one) shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house *be not so with God*; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He make it not to grow". David believed in his own resurrection, saying, "As for me, I will behold Thy Face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psa. 17:15).

2. David's Son was to sit on his throne for ever.
This will be fulfilled when the Angel's words to Mary recorded in Luke 1:32 & 33 are accomplished: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him *the throne of his father David*: And he shall reign over the house of Jacob *for ever*; and of his kingdom there shall be *no end*".

3. David's seed was to be the Son of God - "I will be his Father" (2 Sam. 7:14). By the power of the Highest, "when the fulness of the time was come, God sent forth His Son, *made of a woman*, made under the Law" (Gal. 4:4). "Then said Mary unto the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:34 & 35).

4. David's seed was to reign in the house and over the Kingdom of God. Jesus recognized this when he quoted Isaiah's words (56:7) in Mark's record: "Is it not written, My house shall be called of all nations the house of prayer?" (11:17). Peter confirms in Acts 3:20 & 21 that the Kingdom of God has to be restored by Jesus: "He (God) shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all His holy prophets since the world began". Amos also confirms this promise in chapter 9:11, saying, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old".

5. When this takes place David will be there, for the Kingdom was to be established for ever before him.

It is evident that this promise necessitates David's resurrection from the dead, a fact which is confirmed by Peter in Acts 2:29 - "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day". Verse 34: "For David is *not* ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on My right hand, Until I make thy foes thy footstool". In these words Peter shows that David is dead and not in heaven, but that Jesus is alive and at the right hand of God until the time comes for his return. David will then be resurrected to see Jesus' Kingdom established for ever on his throne - "before him" - or in David's presence. David, in Peter's words, addresses Jesus as "Lord", recognizing his Divine sonship and role as saviour.

David, in humility, acknowledged God's great mercy towards him in these promises, and responded in 2 Sam. 7:18 & 19, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come". Peter says of David, "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne" (Acts 2:30). No wonder David spoke of this covenant or promise as "everlasting" and as being "*all* my salvation and all my desire". The oath referred to is contained in Psa. 89:34-36 - "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My Holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before Me".

Matthew introduces his Gospel record as, "The book of the generation of Jesus Christ, the son of David, the son of Abraham". Isaiah 9:6 & 7 emphasizes that when the government is to be upon the shoulder of Jesus, it shall be "upon the throne of *David*, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this". Isaiah 11:1-4 testifies to the re-establishment of the Davidic throne, saying further in chapter 16:5, "In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness". The time when Judah will be saved by the righteous Branch raised up unto David is spoken of in Jeremiah 23:5 & 6. In the book of Revelation, Jesus is also referred to as "the Lion of the Tribe of Juda, the Root of David" (Rev. 5:5), and as "the root and offspring of David" (22:16). Jesus is the root of David because he is the Son of God, begotten of the virgin Mary, a descendant of David, by His Spirit. Jesus did not pre-exist before his birth, but the wisdom of the Eternal exhibited by His word foretold of Jesus' coming when "the fulness of the time was come", and "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth".

It is evident since the fall of Zedekiah the last king of Judah in approximately 606 B.C. that the throne of David has been non-existent for many hundreds of years. Ezekiel 21:25-27 testifies that it was to be overturned "until he come whose right it is" and God would give it him.

The kingdom of Israel was the *Kingdom of God on earth*. That this Kingdom of God did once exist is confirmed in 1 Chron. 28:5 and 29:23. It lasted for a thousand years, but has been extinct for over 2,500 years. The promise of the Gospel, or "good news" of this coming Kingdom of one thousand years' duration, is the subject of many prophecies in the word of God, for there is a "set time to favour Zion". In the past, God's Kingdom existed under the Law given through Moses and was governed by mortal men in the roles of kings and priests. As a result of the rebellion of many of its subjects, the Kingdom has been wasted and invaded, "trodden down of the Gentiles until the times of the Gentiles be fulfilled". When the Gentile times

are fulfilled, scattered Israel will be regathered as one nation and will inherit the land of Israel under the rulership of Jesus and the saints.

Then shall the nation be under the New Covenant, when "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem". In short, "the saints of the Most High shall take the Kingdom and possess the Kingdom for ever, even for ever and ever" (or, for the age of the ages) (Dan. 7:18). Jesus said, "Swear not at all; neither by heaven; for it is God's throne ... neither by Jerusalem; for it is the city of the great King". Jeremiah 3:17 says, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart".

To return to the narrative, David was permitted to gather together all the materials in preparation for the building of the Temple. During his reign of 40 years (seven years over Judah and Benjamin, and 33 over the whole nation), the surrounding nations were subdued and the peaceful reign of Solomon was ushered in. This is typical of the time it will take to subdue the nations at the return of Jesus before he can commence his reign of peace on the earth. Jesus (like David) will save the tents of *Judah* first (Zech. 12:7), and after that will regather the whole nation (Ezek. 37). The prophets allude to this, as well as the time periods given for the establishment of the Kingdom in the book of Revelation. See Micah 7:15, Ezek. 20:35-38, Rev. 17:12 and 14:20. These times are considered in "Eureka" and "Elpis Israel" by J. Thomas.

David's Sin

The promises to David appear to have been made approximately midway through his reign. It is recorded that David "did that which was right in the eyes of the Lord, and turned not aside from any thing that He commanded him all the days of his life, save only in the matter of Uriah the Hittite" (1 Kings 15:5). The thing which David did in that case displeased the Lord. His transgression was brought to light and Divinely condemned. Forasmuch as God forgave David, he was caused to realize the enormity of his sin and to pronounce condemnation upon himself. Psa. 51 is an expression of his repentance.

In the remainder of David's life, the Divine sentence for his evil deed - "the sword shall never depart from thine house" - was fulfilled. Because he had taken another man's wife, his own wives should be taken from him. He also lost four sons, one by the word of God and three to the sword. Thus the law of fourfold replacement caused David to mourn his transgression (2 Sam. 12:2-6), and the throne thereafter was under attack from many quarters. In the forgiveness extended to David and his chastisement, we behold "both the goodness and severity of God".

David rose above this loss and his reign ended on a nobler theme. God's giving to him of the pattern of the house of the Lord is recorded in 1 Chron. 28:19. 1 Chron. 29 records the crowning of Solomon and David's prayer: "Blessed be Thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all"; "I know also, my God, that Thou triest the heart, and hast pleasure in uprightness I have seen with joy Thy people O Lord God of Abraham, Isaac and of Israel give unto Solomon my son a perfect heart, to keep Thy commandments". Verse 23: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him". David "died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead" (v. 28).

There is a time coming when David shall see his Son (Jesus) upon his throne in Jerusalem, when as Zech. 14:16 says, "And it shall come to pass,

that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles..

Solomon

David's son, Solomon commenced a reign of 40 years which was, from one point of view in its peace and prosperity, a type of the future reign of Jesus. Solomon's prayer at the dedication of the Temple acknowledged the basis of the Abrahamic promise that "in thee shall *all* nations be blessed" when he prayed, "concerning the *stranger*, which is not of Thy people Israel, but is come from a far country for Thy great Name's sake" (2 Chron. 6:32 & 33; 1 Kings 8:43). The apostle Paul reminds us that, as Gentiles by birth, we are "aliens from the commonwealth of Israel, and *strangers* from the covenants of promise, *having no hope*, and without God in the world". We are only "made nigh" this hope, by God's grace, through Jesus and his death and resurrection (Eph. 2:8-22).

Early in his reign Solomon established his throne by securing it from all attempts to interfere with the succession, and punished those who had dealt ill with David. He went to Gibeon where the Tabernacle was pitched, even though the Ark was still in a tent at Jerusalem. Here God appeared to Solomon in a vision, saying "Ask what I shall give thee". - "Give me now wisdom and knowledge, that I may go out and come in before this people" requested Solomon. God's reply was, "Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like". This reply gives us the key to Solomon's position in the Bible. His wisdom was God-given and may be understood in this light, although in his old age he departed from following the ways of God, marrying many strange wives who turned away his heart after their gods, with the result that his heart was not perfect towards the Lord.

Solomon's marriages were made for political convenience (whereas he should have trusted in the arm of God for safety), and they resulted in the sorry picture of the magnificent House of the Lord in Jerusalem being surrounded by the "high places" built for Chemosh and Moloch, the abominations of Moab and Ammon worshipped by his wives, as well as the Egyptian idolatry introduced by the daughter of Pharaoh. From the state of joy and gladness, with Solomon in all his glory because of "the goodness that the Lord had shewed unto David, and to Solomon, and to Israel His people", the kingdom was gradually reduced to the state where it groaned as the yoke of taxation increased the people's burdens to satisfy Solomon's increasing luxury and extravagance.

Solomon's Temple

It took Solomon seven years to complete the Temple, and twice as long to complete his own palace. His marriages to unbelievers of the Hope of Israel eventually led to the division and final destruction of the kingdom. The commandments against idolatry, so fundamental to the acknowledgement of a True and Living God, were forgotten. That which had been the reason for the command to destroy seven nations when Israel entered the land, brought forth the prophet's lament, "O Israel, thou hast destroyed thyself", as they fell away to the same practices (Hosea 13:9).

However, in the early part of his reign, Solomon's wisdom was manifest. He spake three thousand proverbs and wrote one thousand and five songs (1

King 4:32 & 33). Solomon consolidated the kingdom by setting up outlying fortress and store cities and a merchant fleet in co-operation with the Phoenicians of Tyre.

The Temple is worthy of consideration, for as we have seen in our consideration of the Tabernacle in the wilderness, it prefigured the saving work of God in Jesus and all who are associated with him by faith. The Temple was built on the pattern of the Tabernacle, although the measurements were doubled. This doubling of size represents the redeemed from both Jew and Gentile, which this House of Prayer and worship prefigures. The type of Jew and Gentile being saved is carried forward by God through Zechariah, where in chapter 4: 11-13 two olive trees feed the golden lightstand and stand before the "Lord (or Ruler) of the whole earth". Paul shows that the Gentiles are grafted into the "good olive tree" in the parable recorded in Romans chapter 11. Here he says that the Jews' hardness of heart in their rejection of Jesus is to be only temporary, and will be changed when "the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins" (v. 25-27).

The principles of salvation exhibited in the Tabernacle are the same as those in Solomon's Temple. There was an outer court, a Holy Place, a Most Holy Place and the same kinds of accessories - altars, Javers, lampstand, a Mercy Seat, an Ark and cherubim, most of them on a much larger scale, although the original Ark was placed in the innermost sanctuary.

The site of the Temple was in the land of Moriah, the scene of Abraham's test of faith and David's altar to stay the plague on Israel. This site has now been occupied by the Dome of the Rock, "the pinnacle of abominations", standing in the place where God says He has chosen to place His Name. This abomination will be removed to make way for God's House of Prayer for all people at the return of Jesus (Zech. 14:4).

One unique feature in the construction of Solomon's Temple was the preparation of all the materials away from the site, "so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7). We have seen that it prefigured the preparation of the spiritual house where God would be pleased to dwell, and of the fashioning in advance of the stones which are to be incorporated in this structure (1 Peter 2:5 - "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"). This is why the pattern was God-given, and not one of human devising, as 1 Chron. 28:11-19 shows. Many of the materials used in the erection of the Temple came from foreign countries, and it existed for over 400 years until destroyed by Nebuchadnezzar (2 Kings 25:8-17).

There is a difference to note in the dedication of the two structures for worship. The Tabernacle in the wilderness was dedicated by the prophet Moses, the mediator of the first covenant. The Temple built by Solomon (whose name means "peaceable") was dedicated by the king. In his prayer at that time, Solomon referred to the Lord of heaven as One Who keepeth covenant and mercy, asking for Divine compassion on all who prayed toward the house, and finishing with the words, "That all the people of the earth may know that the Lord is God, and that there is none else". Solomon thus prefigured the work of Jesus, when the House of Prayer for all nations is again to be erected in Jerusalem. Zech. 6: 12-13 says that at this time Jesus will be a "priest and king upon his throne".

Ezekiel shows in chapters 44 and 45 that in the future Age, Jesus will return to re-dedicate the Temple of God and the glory of God will return, although not manifest through the Angel who was God's representative of the first covenant, but manifest in Christ and his glorified brethren, the kings and priests of the coming Age. Ezekiel 43:2 speaks of the glory of the God of

Israel which comes by way of the east, or the sun's rising, and "his voice is like a noise of many waters" (or many people). Verse 7 shows that in this House of Prayer will be the "place of My (God's) throne where I will dwell in the midst of the children of Israel for ever". Thus will be fulfilled the promise in the Memorial Name revealed to Moses (I will be manifest in whom I will be manifest) and also the promise of Jesus, "That they may be one even as Thou Father, art in me, and I in thee, that they may be one in us" (John 17:21-24).

The two pillars of brass which formed the entry into Solomon's Temple, named "Boaz" and "Jachin", show the same message of the Gospel (2 Chron. 3:17). "JACHIN" means "He will establish". As a son of Simeon (meaning "hearing") Jachin was one of the heads of the families who featured in Moses' message of deliverance from Egypt. "BOAZ", whose name means "in it is strength", features in the ancestry of Jesus, being the husband of Ruth, a Gentile, who by faith was adopted into the royal tribe when left destitute after the death of her first husband. Ruth became one with her husband, and her statement, "Thy people shall be my people and thy God, my God", shows how fittingly are these two pillars named, recalling the lives of people who respond to God's call to enter into the Holy Place of daily service so presented by Solomon's Temple.

The visit of the Queen of Sheba also highlights the fame of the wisdom which God had given Solomon. This will find its counterpart when Jesus' Kingdom is established, for the prophet Isaiah records in chapter 2:3 & 4 that "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and *He will reach us of His ways*, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. It will truly then be said, "thy wisdom and prosperity exceedeth the fame which I heard" (1 Kings 10:7).

Once more the Lord appeared to Solomon, not to bless, but to threaten. His failure to keep the covenant of his God brought the pronouncement, "I will surely rend the kingdom from thee, and will give it to thy servant". Thus clouds gathered on the horizon of the nation. Hadad, king of Edom, who had fled to Egypt in David's time, returned to vex Israel with the Edomites. Jeroboam, a national leader and preferred by Solomon, was promised through the prophet of God the rulership of ten tribes because of Solomon's wickedness. Solomon heard of this and Jeroboam had to flee to Egypt, awaiting the time of the prophecy's fulfilment.

However, the wisdom of God is recorded in Solomon's writings. His book "The Song of Solomon" is a beautiful allegory of the love of Christ for his bride, his ecclesia. The Proverbs, built around the theme of wisdom, contain the inspired warning to "my son" (the builder of the family name) not to be ensnared by the seed of the serpent, but to "Buy the truth and sell it not" (Prov. 23:23); because God knows every secret thing, and "shall not He render to every man according to his works?" (24:12. Ecc. 12:14). Solomon concludes the whole matter in Ecclesiastes, saying, "fear God, and keep His commandments: for this is the whole duty of man" (12:13).

So the reign of Solomon came to an end and Rehoboam his son reigned in his stead. The deputation at Shechem from the ten tribes headed by Jeroboam failed to gain relief from the heavy burden of taxation imposed upon the people; and so, by God's design, they rebelled. However, Jeroboam, instead of remaining faithful to God's law, erected two gods of Egypt (golden calves), one at the north and one south of the kingdom to prevent the people going to Jerusalem to worship. This did not hinder the faithful Levites and many of the people from defecting to Judah. Nevertheless, the idolatry introduced by Jeroboam the son of Nebat "made Israel to sin,,,

PLATE X

Chapter 10 History of Divided Kingdom - Ephraim and Judah - Ten Tribes (Ephraim) go into Assyrian Captivity

The division of Israel into two separate kingdoms, known as Judah under the reign of Rehoboam, and Israel under Jeroboam, was unable to be healed, and each kingdom at different times went into captivity. They are not to be united until, as Ezekiel 37 shows, under the hand of Jesus the 10 tribes will be brought back to the land of Israel in God's Kingdom. In that chapter, Ezekiel (as a man representative of all the redeemed), is shown to be the one who will give life to the dry bone state of Israel by imparting to them a knowledge of the Truth. As a result, the 10 tribes and the 2 tribes will become one stick in his hand, or one nation under Jesus as King (Ezek. 37:20-22). Then will be fulfilled the promise Jesus made to his disciples: Ye which have followed me, in the regeneration, shall sit on 12 thrones judging the *twelve tribes* of Israel".

But as we look back on the history which is presented in the next thousand years, bringing us to the time of the birth of Jesus, we see a picture of light and shade, folly and wisdom, with the nation preserved so that the covenant might be fulfilled in spite of many failures on their part.

Rehoboam's folly in accepting the young men's advice to make the taxes heavier was further exhibited by his sending Adoram the tax gatherer to try and force his will upon the people. At the sight of Adoram, the people of the ten tribes rose up and stoned him. Rehoboam fled to Jerusalem. However, his later conduct was no better than that of Solomon. 2 Chron. 11:23 says, "he desired many wives". In this, Rehoboam failed to recognize that which had caused the kingdom to be divided in the first place, i.e. judgment on his father's actions.

Yet it was not in God's purpose that Judah should be allowed to be weakened by Jeroboam's action in setting up idolatry in Israel. 2 Chron. 11:13, 16 & 17 records that "the priests and the Levites that were in all Israel resorted to him (Rehoboam) out of all their coasts And after them such as set their hearts to seek the Lord God of Israel came to Jerusalem So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years". For three years they walked in the way of David and Solomon. This trend of defection to Judah can also be seen in the rise of the number of Judah's armies and the fall in the number of Israel's armies during Rehoboam and Jeroboam's respective reigns.

Rehoboam was 41 years old when he began to reign, and he reigned 17 years in Jerusalem. His life teaches us that there are crises in the lives of men and nations when, by choosing one course or another, they cast a die which it is *impossible to reverse*. Once a decision is made, we often cannot go back to the point of divergence and reverse the determination.

We see how differently David, whose reign was born in the school of adversity, treated his brethren (1 Sam. 30:23), compared with the conduct of Rehoboam, who was born to wealth, power and a throne which lacked examples of good moral behaviour, coupled with idolatry and no respect for God's Law. He could not rise above folly. There is no evidence of prayer being associated with the decisions made by Rehoboam, even though he may have sought advice from a wide field of human experience. How different to the commentary which overflows with such examples in the life of David. The Scriptures state that it is "not in man that walketh to direct his steps", and the answer is found, if any man lack wisdom, let him ask of God, who giveth to all men liberally (James 1:5).

The Disobedient Prophet

God did not cease to warn each kingdom through the ministry of the prophets. The greater need to rebuke the northern kingdom for its wickedness is highlighted by Plate X, where it can be seen that men like Elijah, Elisha, Obadiah, Joel, Jonah, Amos and Hosea worked tirelessly, and often at great peril, to achieve repentance.

Jeroboam was visited and warned by a prophet from Judah that the altar he had set up would be defiled by a future king of Israel, Josiah by name. This did not happen for many years, in fact not until long after the 10 tribes had gone into captivity. Jeroboam tried to seize the prophet of Judah, but his hand was withered, and only by the intercession of this prophet was it healed. The incident is recorded in 1 Kings 13.

Jeroboam then invited the prophet to stay, but the prophet was under express command not to eat or drink in Bethel, but to return to Judah. This was not a hard task, as Bethel was only a short distance from the border of Judah. He was later overtaken on his journey homewards by another prophet who claimed that an Angel had told him to bring him back to his house to eat bread and drink water; "but he lied unto him". So the prophet of Judah went back with him and ate and drank in his house, disobeying God's express command. As a result, the prophet lost his life to a lion which slew him. Both the lion and the ass upon which he rode stood by him in the way.

This story shows that God's law must be obeyed, and even if people claim to be what they are not, we must obey God rather than man. Both kingdoms of Israel could claim descent from Abraham, yet the prophet of Judah was not permitted to "have fellowship with the unfruitful works of darkness" which Jeroboam had introduced into Israel. In the enacted parable of salvation, we see the erring prophet's ass standing by his carcass after a lion had felled him, although he was not devoured. There are, in scripture, many types used, some true and some false - e.g. there are good lions (in type the Lion of the Tribe of Judah, Jesus), or bad lions (e.g. the lion symbol for the Babylonian kingdom, a rapacious devouring lion). The prophet of Judah lost his life to a lion, although his body was not devoured by it. We are shown in this enacted parable that Jesus will be the judge according to God's word.

Food, as may be seen in this story, is also portrayed as a symbol for doctrine. This is learnt by applying the lesson of clean and unclean food under the Law of Moses. Paul says that unleavened bread is like "sincerity and truth" (1 Cor. 5:8). To be commanded not to partake of certain foods is to be commanded not to live according to wrong ways of life and doctrine.

Continuing on in the parable enacted in the life of this prophet of Judah, Exodus 34:20 shows that the firstborn of an ass, the beast upon which he rode, could only be redeemed by the *death of a lamb*. The ass is a symbol for Israel, as God's firstborn nation (see Gen. 49:14, Is. 1:3), and as such could only be redeemed through the *death of Jesus* (the Lamb) in their acceptance and recognition of his offering. This will not come to pass until Israel look on him whom they have pierced, and "mourn for him, as one mourneth for his only son" after Jesus' return to the earth (Zech. 12:10). Until that time, though preserved as a nation, Israel are cut off nationally while, as Paul says,

"the Gentiles be grafted in". That is why the ass in the story "stood by" and the lion did not attack it.

However, in spite of the obvious warning contained in 1 Kings 13:33, Jeroboam turned not from his evil way, and became the measure against which all other kings were compared for the level of their wickedness. Jeroboam lost his own son after the dire warning by Ahijah the prophet of national judgment to come, and he had no peace during his reign which lasted for 22 years, after which Nadab his son reigned in his stead.

Kings of Judah: Israel

Rehoboam continued his campaigns against the ten tribes and built fortified cities along his northern border, although neither side in the conflict had much success against the other. The religious life of Judah after the initial three years fell away, and the land was invaded by Shishak, king of Egypt. The Temple was stripped of many of its treasures, together with the treasures of the king's house. Rehoboam was succeeded by Abijam, who reigned for only three years. Abijam recognized the correct basis of strength for Judah when addressing his enemies in Israel: "Now ye think to withstand the kingdom of the Lord in the hand of the sons of David". Judah was still "the kingdom of God".

Abijam's reign was followed by that of Asa, during which time there was a period of reformation. Asa removed his own mother from her position in the court because of her idolatry. He was also able, during his reign, to repel invasion from Ethiopia and Egypt. 2 Chron. 14 records Asa's prayer for deliverance which was answered by God, and the host of 1,000,000 men under Zerah was slain. Gerar and its environs fell to Judah. The defeat of this host is without parallel in the history of the nation of Judah, and is a fulfilment of God's promise that, as a result of faithfulness, "one man shall chase a thousand" (Deut. 32:30).

However, during the latter part of his life, Asa neglected God, although God's estimate of his reign was that "he did that which was right in the sight of the Lord, as did David his father". Asa reigned 41 years.

In the north, Jeroboam was succeeded by his son Nadab, and after a short reign of two years, he in turn was succeeded by Baasha, one of his captains, who reigned for 24 years. Baasha fulfilled the word of Ahijah the prophet, in that by him the whole house of Jeroboam was cut off.

The next northern king of note was Omri, who established the capital at Samaria. This, as history has proved, was an easily defended site and fully justified Omri's choice. Omri was succeeded by Ahab, the greatest of all the kings of the northern kingdom. His skills as a statesman were evident in his marrying Jezebel, the daughter of the king of the Zidonians; yet his union was in direct conflict with God's commands regarding marriage. Ahab's religious life was influenced by his wife's worship of Baal, and during his reign, with dramatic suddenness, we are introduced to one of the greatest prophets of the Old Testament, Elijah the Tishbite.

Elijah

Elijah's name is derived from "EL", "Might or Power", and "YAH", "He Who will be". To follow his life, as recorded in the books of the Kings, is to see the whole parable of salvation enacted before us as we view the things which happened to Israel. Because of Israel's wickedness, Elijah prayed that it "might not rain" in order to teach the people Who it was that provided them with their daily food. James 5:17 & 18 uses his life as an example of faith, encouraging us in verse 10 to "Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience". Elijah was a man "subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit".

During the period of drought, Elijah was sustained at the brook Cherith, fed by ravens. After the brook dried up, he removed to Zarephath, a town in Zidon. This was in the territory originally allotted to "Asher", whose name means "blessed or happy". Here Elijah sustained a widow woman with a never-failing barrel of meal and a cruse of oil during this drought period of 1260 days, or three and a half years. Elijah was hidden within this Baal-worshipping community and sustained there by God until He should send relief to Israel. However, this relief did not come until repentance and works meet for repentance were exhibited by national Israel, as we see in the story of the contest between Baal and the worship of Yahweh contained in 1 Kings 18.

In the parable of salvation, the widow woman represents the Gentile ecclesias, who live, like her, in a hostile environment. They do not live in Israel, but in a Baal-Babylonian system for 1260 day/years (as Rev. 11:2 shows us). The ecclesias are sustained, though often in fear of their lives, by the never-failing word of God and the promises contained therein of His coming vindication, represented by the unfailing barrel of meal and cruse of oil. The believers are in Asher's territory, or are "happy, blessed" people, for Matt. 5 shows us that the types of people who respond to God's word in life are indeed "blessed".

Jesus could say in Luke 4:25 & 26, "Many widows were in Israel" (a widow stands for an unprotected person who has lost her husband; Isaiah says to Israel, 'Thy Maker is thine husband'), " But unto none of them was Elias sent, save unto Sarepta, a city of Sidon". Jesus' statement made the Jews of his day no less angry than did Paul's reply to them recorded in Acts 13:46 - "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you (as did Ahab and the people in Elijah's time) lo, we turn to the Gentiles".

After the drought time of 1260 days, Elijah was commanded "show thyself unto Ahab". 1 Kings 18 records how that all Israel were gathered to Mount Carmel, where they were asked to make a choice of whom they would serve - "If the Lord be God, follow Him: but if Baal, then follow him". As Baal (meaning "Lord" or "Ruler") was considered by his devotees to be the god of fire, Elijah challenged them on the basis that "the god that answereth by fire, let him be God". The followers of Baal were unsuccessful in their attempts to bring forth a response in their devotions to him - "There was neither voice, nor any to answer, nor any that regarded". Elijah then erected an altar with 12 stones according to the 12 sons of Jacob who formed the nation of *Israel*, or "Princes with the Elohim" or "God's Angels", as the name means. After pouring 12 barrels of water upon the sacrifice, the altar and wood in a threefold cleansing, Elijah prayed to the "Lord God of Abraham, Isaac and of Israel". God answered by fire and consumed not only the sacrifice, but also the altar, wood, and all the water in the trench round about.

We know that the altar and sacrifice prefigure the saving work of Jesus, cleansed by water, or the word of life. The time of his sacrifice was that of the "evening sacrifice" (1 Kings 18:36), in the closing day of the Mosaic covenant. When the nation of Israel finally look upon him whom they have pierced, they will acknowledge Jesus in just the same way as the nation acknowledged God in Elijah's time. Zechariah 13:9 says, "They shall call on My Name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God".

This work performed by Elijah on Mount Carmel resulted in the conversion of Israel nationally, and the destruction at their hands of the priests of Baal (1 Kings 18:40). In the future, when Jesus returns, this nation, under his rulership and that of his brethren, will become God's battle axe and weapon of war. False religion will be destroyed as a result of God's fiery judgments in the earth (Zech. 9:13).

Returning to the narrative, Elijah then prays for rain to bring relief for drought-stricken Israel. His prayer that ungodliness will be turned away from Jacob so that they might be saved has been echoed by many faithful people throughout the ages. It is worthy of note that the eleventh chapter of Romans, verses 26 and 27, which speaks of final deliverance for Israel and the remnant thereof to be saved by grace, is preceded by Paul's commentary on the life of Elijah (verses 1 to 5).

And so Elijah, as 1 Kings 18 records, sent his servant *seven times* to see if God would send rain. It was not until the seventh time that his servant said, "Behold, there ariseth a little cloud out of the sea, like a man's hand". Jesus, who is the hand of Lord in action, is portrayed here in figure in association with his brethren in a "cloud", representing people drawn out of the sea of nations; as the Psalmist says, "He shall come down like rain upon the mown grass: as showers that water the earth" (72:6). Other examples of clouds are: Rev. 10:1 (where the total of the redeemed, represented by a mighty Angel, are *clothed* with a cloud), Ezekiel 38:9, Heb. 12:1, Jer. 4:13 and Zech. 10:1. Later we will see how that the history of the kingdom of men is broken down into "sevens", and it is only in the *seventh period* that God's deliverance of Israel is effected (Rev. 10:7), as in the case of Elijah.

Elijah's prayer of faith led to the destruction of all the priests of Baal and the acknowledgement by all Israel that, "The Lord, He is God".

The enacted parable of salvation portrayed to this point is completed when Elijah is able to run before Ahab to Jezreel in the spirit and power of the Lord. In the Kingdom Age, in spirit nature the redeemed will be able to run and not be weary; "and they shall walk, and not faint" (Isa. 40:31). Elijah was taught to recognize the time in which he lived, and to understand that even when he fled to Horeb from Jezebel, who sought his life as a result of the death of the priests of Baal, God was not to be found then in the wind, or earthquake, or fire, but in the "*still, small voice*", "To the Law and the Testimony"; or, as Paul would later say, "The foolishness (by men's estimate) *of preaching*". Elijah was encouraged to continue his work because of the fact that there were still 7,000 in Israel who had not bowed the knee to Baal. It was not a time of the fiery judgments of God, or wind or the earthquake so great that there is none like it in the overturning of the kingdom of men when God's Kingdom replaces them at the return of Jesus (Rev. 16:18).

However, that time will come, and Elijah is promised a place in this work, as is shown in Mal. 4:5 - "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord". Here Malachi shows that it will be Elijah's work to turn Israel's hearts back to the covenant made with their father Abraham, and the gospel which was preached "beforehand" unto him. The ten tribes of Israel will then have the truth preached to them by Elijah in company with the resurrected faithful saints, and they will be brought back to the land of Israel in subjection to Jesus, who

by then will have delivered the inhabitants of the land (the tribe of Judah), from the Russian oppressor, and made the land of Israel safe from invasion (Zech. 12:8). The "great and dreadful day of the Lord" is a period of approximately 40 years, the time which it will take to subdue the nations. Psa. 149 comments upon this time, as does Rev. 2:26 & 27. Isa. 8:14 shows that Jesus will have to be preached *to both the houses of Israel*, and though the Gospel may not be accepted by all, a remnant will bind the testimony and seal the law among his disciples, "And so all Israel shall be saved", as Paul says in Rom. 11.

Elijah returned from Horeb to continue his work and to reprimand Ahab over his sparing of the life of Benhadad, the Syrian captain. Later he also rebuked Ahab in the matter of his murder of Naboth in order to obtain possession of his vineyard. Ahab's greeting to Elijah on that occasion - "Hast thou found me, O mine enemy?" - brought Elijah's response, "I have found thee", and he went on to pronounce doom upon Ahab's house. It is recorded that as a result, Ahab rent his clothes and "went softly". God, in His mercy, did not bring judgment upon Ahab's house during his days, and no doubt judgment would have been deferred indefinitely, except that all Ahab's sons were worshippers of Baal and therefore reaped the due reward of their deeds along with Jezebel at the hand of Jehu. Unequal yoking was Ahab's ruin. Paul has said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. 6:14-16).

In the kingdom of Judah, Asa had been succeeded by Jehoshaphat. 2 Chron. 17:3& 4 shows him to have been a righteous king. Jehoshaphat's only failing appears to have been in a lamentable alliance with Ahab and Ahaziah of the northern kingdom. 2 Chron. 19:2 records God's rebuke of him for making affinity and helping "the ungodly" and loving them "that hate the Lord". Jehoshaphat had no need to make alliance with any nation, for God's protection was amply afforded to him (as 2 Chron. 20 shows) when the nations of Ammon, Moab and Mount Seir (or Edom) were smitten without Judah even going to battle. On that occasion the priests went before Judah's army, singing "Praise the Lord; for His mercy endureth for ever". As a result, "the realm of Jehoshaphat was quiet: for his God gave him rest round about" (2 Chron. 20:30). He restored the worship of God and attended to the religious instruction of the people, taking care that justice should be administered impartially (2 Chron. 19:8-11). Jehoshaphat's prayer in 2 Chron. 20 for God's protection and deliverance for the nation is the measure of this man.

Jehoshaphat made another disastrous affinity with Ahaziah, which led to God's destruction of the jointly-owned merchant fleet which both kings had devised. Sadly, his alliances had far-reaching effects in Judah, for his son Jehoram married one of Ahab's daughters, and thus Judah fell into the same pattern of idolatry as the nation of Israel. Jehoram murdered his own brothers, and died when God smote him with a dreadful disease. His son, Ahaziah, reigned in his stead. Ahaziah also walked in the "ways of the house of Ahab", for his mother was his counsellor to do wickedly. After Ahaziah's death, his mother, Athaliah, reigned for six years over Judah. Only Joash, of all the royal line, survived her slaughters.

The High Priest, Jehoiada, had preserved Joash during this time, and he came to the throne at the tender age of seven years. Joash was a righteous king, but the pattern of idolatry had been set, and both Israel and Judah suffered under the invasions of the land led by Hazael.

Elisha

The time came when Elijah was to be succeeded by Elisha, who also performed many miracles in the ten-tribed kingdom of Israel. The principal miracle which Elisha performed was the healing of Naaman the Syrian, who was a leper. This is recorded in 2 Kings 5. Naaman was taught that it was not some great act of might which had the power to cleanse him, but humble washing in a river in Israel. We have seen that leprosy stands in symbol for sin, and cleansing from sin only comes about by being first born of water by baptism into Jesus, and then after his return to the earth, by being born of spirit nature. Naaman's cleansing was effected after he had washed *seven times* in the river Jordan. There were also many lepers in Israel, as Jesus later pointed out, "but unto none of them was Elisha sent, save to Naaman the Syrian". So, like him, we as Gentiles may hear the word, repent, and be baptized in humility, not seeing salvation in the rivers (or life) of other countries, but in the land of Israel and in the pattern set by Jesus baptizing in the Jordan, identifying ourselves with the nation which that river represents. By this moral regeneration, we may wash and be clean at the *seventh time*, when Jesus shall return.

Another highlight of Elisha's work was to deliver Israel from the king of Syria through his ability to forewarn the king of Israel about the Syrian invasion. Elisha's servant was afraid when they were attacked by the Syrians, but Elisha told him not to fear, praying to God to open his servant's eyes that he would see the protection afforded those who trust in God. 2 Kings 6:17 & 18 records that a great company of Angels became visible to the gaze of his servant, and they smote the Syrian army with blindness. The Psalmist says, "The Angel of the Lord encampeth around them that serve Him and delivereth them". Heb. 1:14 says, "Are they (the Angels) not all ministering spirits, sent forth to do service for the sake of them who shall be heirs of salvation?" (R.V.)

Ministry of Prophets

Thus, as we review the history of this Kingdom of God in its divided state, God exhibits the pattern of salvation time and time again, and the hope of salvation is held out. Isaiah prophesied of the coming of Jesus as Saviour during the reign of Ahaz, king of Judah, whose kingdom was threatened by the Assyrians, saying in chapter 7:14, "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel".

We have passed over the history of the remaining kings of Judah and Israel, as during their reigns the same pattern as previously exhibited is repeated. All the prophets warned the people and all promised long-term deliverance, but their warnings went unheeded, and the nation ultimately went into captivity. Obadiah, Joel, Amos, Jonah and Hosea were prophets sent to the ten tribes during this period.

The prophet Jonah did not want to go to warn Nineveh, the capital of Assyria, of their impending destruction, because he knew that if that nation remained, they would eventually invade and destroy Israel. Jonah's name means "the dove", and as a result of his preaching, Nineveh repented, although only to later descend upon Israel under Tiglath Pileser, putting the nation under a tribute from which they never escaped until Israel was finally overthrown by Shalmaneser and Sargon. Great numbers of people went into captivity, and Israel's territory was reduced to an area around Samaria.

Ten Tribes Go into Captivity

Hoshea had occupied the throne of Israel for 9 years. He was practically a vassal of the Assyrians, but he thought to throw off their yoke by making a league with Egypt. Samaria was besieged for three years until, after the death of Shalmaneser, Sargon pressed on with the siege and the kingdom of Israel went into captivity into Assyria. The policy of the Assyrians was to replace the inhabitants of a conquered land with men of foreign races. A mixed race was thus established in Israel who finally bore the name of "Samaritans" as a result of the fall of that city and its re-population by inhabitants from other countries. This is why we read in the gospels that "the Jews have no dealings with the Samaritans". The ten tribes of Israel went into captivity in approximately B.C. 722, and so commenced a national scattering from which they will not return until after Jesus appears.

At this same time, the fortunes of Judah shone more brightly, for after the varied history of corruption and idolatry, Hezekiah replaced Ahaz on the throne. Hezekiah responded to the great work of the prophet Isaiah, whose life spanned the reigns of four kings in Judah. Hezekiah prayed to God for deliverance from Sennacherib's army which had surrounded Jerusalem, and the subsequent death of 185,000 men of Sennacherib's host was the result of God's defence of the city, "for Mine Own sake, and for My servant David's

sake" (2 Kings 19:34). The summary of Hezekiah's life, which was lengthened because of his faithfulness, is recorded in 2 Chron. 31:20 & 21 - "And thus did Hezekiah throughout all Judah, and wrought that which was good and

right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the Law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Micah also was a prophet of this time, speaking of the Messiah who was to be born at Bethlehem, and prophesying that he would be great to the ends of the earth" (chapters 4 & 5). Micah finished his prophecies with the reassurance of God's promises: "Thou wilt perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old". Micah looks forward to Jesus' return and the re-establishment of God's Kingdom.

Mannaseh, the next king of Judah, fell into the hands of evil counsel and restored Baal worship, with its inhuman practice of passing children through the fire of sacrifice. This led to his being taken into captivity in Babylon by Esarhaddon. Here Mannaseh repented, and God reinstated him on the throne, where he tried to make amends for his past error. He reigned for 55 years and was replaced by his son, Amon, who reintroduced the worst features of idolatry. After a brief reign of two years, he was killed and replaced by Josiah.

Josiah's life is one of the finest of the kings of Judah. He commenced his reign at eight years of age, and reigned for 31 years. At the age of sixteen he removed all pagan altars from Jerusalem, and when restoring the Temple some ten years later, found a copy of the Law. This brought about a great reformation, even though the reformation was too late to avert judgment, for later kings of Judah fell away to the same pattern of idolatry. Nevertheless, the whole land was cleansed at that time, even extending to Samaria. The Valley of Hinnom or Gehenna, previously a centre of Baal worship and sacrifice, became the refuse tip for the city of Jerusalem. This "Gehenna", referred to in the New Testament, was a place of destruction for rubbish, *not* the hell fire of modern theology.

Josiah then held a great passover according to the Law, and there was no king before him that "turned to the Lord with all his heart and with all his soul, and with all his might". Jeremiah and Zephaniah were prophets who worked side by side with this great king. Josiah lost his life in battle with Pharaoh Necho, king of Egypt. Jeremiah wrote a lamentation over Josiah, for his death marked the beginning of the end of Judah's kingdom, when the nation should go into captivity.

Jehoahaz, his younger son, was made king in his stead, but after a reign of only three months he was deposed by Necho and replaced with his elder brother Eliakim. Eliakim's name was changed by Necho to Jehoiakim.

PLATE XI

Chapter 11

Jehoiakim had a troubled reign of eleven years. His pride further weakened an already impoverished people when he built extravagantly in Jerusalem. Nebuchadnezzar, who defeated Egypt at Carchemish, did not forget that Jehoiakim was a nominee of Pharaoh, and he subdued him, compelling him to pay tribute. It was at this time that Daniel and a number of the princes were carried into captivity to Babylon. For three years Jehoiakim paid tribute and then rebelled.

The land was invaded by Syrians, Moabites and Chaldeans. In vain did Jeremiah the prophet appeal to the nation to reform. In the midst of the turmoil, Jehoiakim, who was bound in chains to carry him to Babylon, died and was replaced by his son Jehoiachin. Nebuchadnezzar would not accept a son of a rebellious king appointed without his consent, and so invaded the land again. It was useless to resist, and Jehoiachin, taking Jeremiah's advice, submitted, and a further group of captives and spoil were taken to Babylon.

King Zedekiah

Nebuchadnezzar appointed an uncle of Jehoiachin as king. His name was Mattaniah, but Nebuchadnezzar changed his name to Zedekiah. The nation was divided in its loyalty, some trusting in Egypt and some in Babylon. Jeremiah pleaded for submission to Babylon, as he had warned of God's punishment of the nation. He prophesied of a return from that captivity after 70 years and spoke of complete restoration to the land of the whole nation in the distant future. Jeremiah 46:27 & 28 is an example of God's promise through him that though He made a "full end of all nations whither I have driven thee, yet will I not make a full end of thee, but will correct thee in measure". He promises the time to come when Jesus, as the Branch of Righteousness, shall execute judgment and righteousness in the land (Jeremiah 33:14-17). Jeremiah 33:20-26 reaffirms God's intention to re-establish Israel in the land on the basis of the Abrahamic and Davidic promises, guaranteed by God's ordinance of day and night.

False prophets overruled the wise counsel of Jeremiah, and Zedekiah rebelled against Nebuchadnezzar. Ezekiel, one of the captives of Judah in Babylon who had been taken in the second group, warned the nation and the king, Zedekiah: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, *until* he comes, whose right it is; and I will give it him" (Ezek. 21:25-27).

Thus, even though the kingdom was to fall after two years of siege by Nebuchadnezzar, eventually it would be restored under One whose "right it is". This throne and Kingdom is promised to the Lord Jesus, as we have seen in the promises made to Abraham, Isaac and Jacob, and also to David. In Luke 1:31-33 it is confirmed by the Angel's message to Mary - "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end".

Nothing could stay the power of the Babylonians under Nebuchadnezzar. Zedekiah was captured while attempting to flee. His sons were slain before him, his eyes were put out, and he was taken to Babylon. The Temple was despoiled and all but the poorest of the land were taken as captives to Babylon. Nebuchadnezzar made Gedaliah governor over the feeble remnant, and the prophet Jeremiah remained in an endeavour to give wise counsel to them. Gedaliah was murdered by Ishmael a few months afterward. (Ishmael was a member of the royal family.) This was a rebellious act against Nebuchadnezzar's appointment of Gedaliah, and the remnant had no choice but to flee to Egypt. Thus the kingdom came to an end, and it was not much later that Nebuchadnezzar invaded Egypt and the people who had trusted in Egypt and their gods, found God's arm reaching out to them in punishment in the place from which their idolatry had sprung. The land to which the remnant had fled was the centre of the worship of Astarte, the queen of heaven, and calf or bull worship, the two features of idolatry which had caused Israel's downfall.

Jeremiah 44 contains the inspired comment on God's judgment, saying "This shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that My words shall surely stand against you for evil" (v. 29).

Judah's Captivity in Babylon

However, the major part of the nation of Judah was in Babylon, and God had made preparations for their survival and regathering by sending righteous men ahead of the main group of captives. Daniel and his three companions had been given a degree of authority in Babylon, and the Jews submitted to the rule of the Babylonians for 70 years, as Jeremiah 25:11 & 12 had foretold.

Psa. 137: 1-6 tells of their despondency: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy".

Here in captivity the hope of the prophets for a total restoration encouraged them not to forget Jerusalem. Habakkuk, whose name means "love's embrace", spoke of the time when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea". Ezekiel's prophecies commenced early in the time of Jehoiachin's captivity. (He was in the second group of captives taken to Babylon approximately 8 years after Daniel had been taken there.) Ezekiel warned the nation that they would be punished for 430 years before being "helped with a little help", which was fulfilled in the time of the Macabees (Ezek. 4; Dan. 11:34).

Ezekiel's Prophecies

Ezekiel saw in vision the glory of God depart from Israel, prophesied of God's judgment on the nation and also the terrible privations in the siege and fall of Jerusalem. He was shown the visions of the cherubim, which represent

the work God will effect through a multitude of glorified people when His judgments are in the earth (Ezek. 1). He speaks of the regathering of Israel in Ezek. 20:33-38 in the future - "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord". God promises in verse 40: "For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall *all* the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things".

In chapters 38 and 39, Ezekiel speaks of the development of the nations in the latter days prior to the return of Jesus; how they will be hostile to Israel and invade the land of Israel, and finally be overthrown by Jesus when he returns to re-establish God's Kingdom. The countries he lists are under Russian control, and after many days they will come against the land of Israel, which has been waste for many generations, but now is inhabited. The return of the Jews to Palestine, culminating in the State of Israel in 1948, is a sign that the return of Jesus is near. The rise of Russia and her predominance in the European sphere is a further sign that the prophecies of Ezekiel will soon be fulfilled, and as a result of the invasion of Israel by Russia, God will intervene with His power and all the destructive elements of nature (Ezek. 38:21-23). So great will be God's judgments, when "His fury is poured out", that it will take seven years to burn the implements of war and seven months to bury the dead, that the land may be cleansed. Verse 21 of Ezekiel 39 says, "And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them". He continues in verse 22: "So the house of Israel shall know that I am the Lord their God from that day and forward". Verse 25: "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My Holy Name". The nation of Israel is to be cleansed', as Ezek. 39:23-29 shows.

The last 9 chapters of the prophecy of Ezekiel contain a description of a building which has never yet been erected. This building is depicted on the last plate of this work, and is to be a House of Prayer for all people. Here all the nations will go each year to "worship the King, the Lord of Hosts, and keep the feast of Tabernacles" (Zech. 14). It is here that Jesus will re-institute the passover service, as he promised to his disciples (Ezek. 45:21, Luke 22:15 & 16). Ezekiel also shows how God will divide the land (chapter 47:13) - "Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel ... ". The land is to be divided for the twelve tribes and a portion set aside around Jerusalem where the Temple will be built. Jesus' disciples will then "sit on twelve thrones judging the twelve tribes of Israel", as he has promised them in Luke 22:30 and Matt. 19:28.

Daniel's prophecies

The Image - Chapter 2

By the words of the prophets, God has not left Himself without witness, and the words of Ezekiel can be coupled with those of Daniel, another prophet of the exilic. Plate XI shows how detailed is the history given by Daniel and the way in which the land of Israel was to "long enjoy her sabbaths" because of the nation's failure to obey God. Daniel was shown prophetically the history of the kingdom of men from his time until God's Kingdom was to be re-established upon earth. The first of the series of prophetic symbols was the dream of Nebuchadnezzar of an image representing the kingdom of men. Daniel was given the secret of interpretation by the God Who is the fountain of all wisdom and might, Who "changeth the times and the seasons", Who "removeth kings and setteth up kings" (Daniel 2:20 & 21). The interpretation of Nebuchadnezzar's dream is plainly given in Daniel 2, and shows the order in which the kingdoms of men have come and gone from the world scene.

This is historical fact, yet it does not satisfy the statement contained in verse 28 of Daniel chapter 2 that the dream was to teach Nebuchadnezzar what shall be "in the *latter* days". Not only does the Lord Jesus, as "the stone", smite the image on the feet, but all the elements of the image are to be broken to pieces *together* (Dan. 2:35), or "*as one*" in the original. The previous empires of Babylon, Persia, Greece and Rome portrayed in the image have long since lost their power in the earth; yet the dream clearly shows that the image will be standing on its feet at the return of Jesus. It is to be expected then, that a vast dominion will incorporate all the territories of these previous empires and will confront Jesus at his return. It will stand upon two legs, or bases of power, answerable to the dual character of the past Roman dominion, which had capitals in Rome and Constantinople.

The ruler of this empire will be Russia ("Gog of the land of Magog, chief prince (Hebrew ROS) of Meshech and Tubal" - Ezek. 38). He will take Constantinople (or Istanbul) and think to control the destiny of Israel from there. Rome will be in agreement with his policy, and will rise to power after Russia has fallen upon the mountains of Israel, as predicted in Rev. 16:16-20.

The stone which strikes the image on the feet represents Jesus, and is to become a great mountain and fill the whole earth (Dan. 2:35), for Daniel 2:44 says, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever".

Idolatry - Daniel 3

Nebuchadnezzar, while acknowledging the wisdom of Daniel's interpretation given by God, did not agree with the idea of a composite image representing other kingdoms as well as his own, and so he erected an image all of gold and commanded all men to bow down to it (Daniel 3). The image was 66 cubits high (6 being the number of man). However, Shadrach, Meshach and Abednego were delivered by God from the fiery furnace to which they were condemned by the king's fury because they had refused to bow down to an image. They were joined in the furnace by God's Angel - "one like the Son of God (or power)" - who protected them. Their God-given ability to withstand fiery judgment (which slew the Babylonians who led them to the furnace), is indicative of their future ability in the Kingdom of God to be able to withstand the effect of fire as a result of God-given immortality when Jesus returns.

The Tree - Daniel 4

The pride of Nebuchadnezzar rose again, and he was shown the dream of the tree in Daniel 4. The tree represented his kingdom, to be hewn down until 7 times should pass over it and his madness restrained at the end of this time. In figure, this "seven times" is equal to 2520 years (i.e. 7 x 360 days). It should be recognized that a 7 time/year period may include intercalary months, and thus extend the 2520 years to a maximum of 2575 day/years.

The months of the Hebrew year were lunar, and adjustment was made periodically (by the introduction of an extra month "VEADAR") to keep the three annual feasts in correct relation to the seasons.

Then Nebuchadnezzar, as representative of the kingdom of men, acknowledges *that the Most High rules in the kingdom of men and gives it to whomsoever He wills*. The tree stump was to be bound with iron and brass, metals which we have seen represent the Roman and Grecian kingdoms. This great tree sheltered all the nations under its branches, and all the birds lodged in it. These animals and birds are symbols of the totality of the kingdoms of men who have all been associated with Babylonian doctrines and worship, as we have seen earlier in our consideration of the tower of Babel.

The *fifth chapter of Daniel* shows the fall of Nebuchadnezzar's kingdom under Nabonidas and Belshazzar, where the hand wrote the decree of destruction upon the wall when the kingdom was taken by Darius the Mede and Cyrus the Persian.

Test of Faith

Chapter 6 of Daniel shows the test of Daniel's faith when he prayed to God when it was forbidden by the king's decree. This should be seen as a great example in the life of a man "greatly beloved". He was an old man, thought to be over 90 years of age, when thrown into the den of lions by the decree of the king. God's deliverance of Daniel from the lions points forward to his future deliverance from the system they represent in the kingdom of men.

Vision of Four Beasts and of God's Kingdom

The Lion

In chapter 7, God gives to Daniel His estimate of the kingdom of men, showing them in symbol as devouring animals. In this vision, Daniel is shown the kingdom of men represented variously by a lion, a bear, a leopard and a dreadful and terrible fourth beast. Both the Assyrian (with its capital Nineveh) and Babylonian empires are represented in scripture as lions. Jeremiah 50:17 says, "Israel is a scattered sheep; the *lions* have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones". Joel 1:6 uses the same symbol: "For a nation is come up upon My land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion". This lion was only given "a man's heart" (Dan. 7:4) as a result of God's work through Daniel which brought forth the king's confession of the greatness of the God of Daniel.

The Bear

The bear can be identified with the Medo-Persian empire, which lasted over 200 years. It had two arms of power (being the silver in the image), and was represented by two sides to the bear, the higher side coming up last. History shows that though Darius the Mede was king when Babylon was taken, it was Cyrus the Persian who led the army to victory and became emperor on the death of Darius two years later. The three ribs in the mouth of the bear

represent the three presidents who were under the emperor. Daniel was one of these presidents.

During the period of Persia's rule the history of Esther and Mordecai is recorded in the book which bears her name. This story is another enacted parable of salvation, with the final deliverance of the Jews being celebrated at Purim because of Esther's faith and the work of Mordecai which resulted in the death of the adversary, Haman, and his ten sons. Haman and his sons are types of the Russian system and the ten-toe Roman system which will be destroyed by Jesus at his return. Mordecai was made a ruler as a reward for his faithfulness, for "thus shall it be done unto the man whom the king delighteth to honour". Mordecai represents all who are faithful and do not bow to any man-made system.

It was during the reign of Cyrus that the prophecies of Isaiah (45:1-3) and Jeremiah (25:12) were fulfilled in the return of the Jews to Israel. The altar was set up under *Ezra* and the walls of Jerusalem rebuilt some 60 years later under *Nehemiah*. Prophets who wrote after the return from exile were Haggai, Zechariah and Malachi. Zerubbabel, Zechariah and Joshua the High Priest worked in the rebuilding of the Temple.

This period of return from exile was a feature of Daniel's prayer recorded in Daniel chapter 9.

The book of Zechariah overflows with visions of the Kingdom and enacted parables of salvation. It speaks of the work of Jesus in salvation (Zech. 3), and of the many beautiful features fulfilled in his life, as well as those yet to be fulfilled when he is Ruler of the whole earth; when he shall sit as a king and priest upon his throne, and the whole earth shall "sit still and be at rest".

The Leopard

Thus, the nation was reconstituted under governors in preparation for the coming of Jesus. Yet the nation was to be under the heel of Gentile dominions, as the third beast of Daniel 7 is shown to be a leopard with four wings. This leopard is Macedonian, or Grecian, representing Alexander's dominion and that of his four successors, who divided the kingdom between themselves. Only two of these powers are important in regard to God's purpose with Israel, and they occupied territory to the north and south of Israel. In chapter 11 of Daniel, their importance as powers on territory is extended to the time of Christ's second coming. This will be manifest when the world is divided into two armed camps, with Russia to the north and a confederacy of Britain, the commonwealth of nations, and America ("Sheba, Dedan and the merchants of Tarshish, with all the young lions thereof") to the south. We will consider this aspect later.

The Grecian influence is still felt throughout the world today, and it had an adverse effect on the nation of Israel.

The Great and Terrible Beast

Daniel was given great detail on the fourth beast (*Daniel 7*). It had iron teeth and brazen claws, which parallel it with the Greco-Roman element of the image. It also had ten horns or kingdoms. These developments came much later in history (Plate XVII), and parallel the ten toes of the image. The horns represent the kingdoms of the Huns, Vandals, Western Goths, Burgundians, Gepidae, Lombards, Suevi, Alans, Bavarians and Franks, who developed as powers on the territory of the great pagan Roman empire.

Daniel was shown that the power (represented by the horn) which took away three powers (or kingdoms), would speak great words against the Most High and wear out His saints for 1260 day/years (Dan. 7:19-21). One can easily identify this horn power with the papacy. This horn gradually

developed on the head of the Roman beast, attaining ecclesiastical supremacy in 610 A.D. and political eminence in the west in conjunction with the emperor Charlemagne and the Holy Roman Empire. The three horns which fell under this dominion were the kingdoms of the Vandals, Lombards and Hungary.

Daniel is shown that this beastly system will finally be judged by Jesus at his return. Daniel 7:25-27 says, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and Jaws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him". Notice that the Kingdom *under the whole heaven* is to be given to the "people of the saints of the Most High", and that *all* dominions shall serve and obey *him*. The fourth beast is to be destroyed (Dan. 7:11), although the other beasts representing people on territory are to be spared, being subject to Jesus in the Kingdom (Dan. 7:12).

The Ram and the Goat

Daniel chapter 8 contains a more detailed account of the contest between the ram (the symbol for Persia) and the goat (a symbol for Greece) (verses 20 & 21). The Persian empire, having held sway for two centuries, was conquered by Alexander; but his early death caused his kingdom to be divided among his four generals, represented by the four horns which came up after the great horn was broken (Dan. 8:8). This may seem a repetitious vision, in view of the detail given in the "image" of chapter 2 and the "four great beasts" of chapter 7, yet it looks at different relationships to world power, for Daniel is shown that a small horn, or power, is developed out of one of the horns. This was the pagan Roman power which magnified itself against the Prince Royal, or Jesus (Dan. 8:11). It also magnified itself against the stars, or rulers of the pleasant land of Israel, casting their power to the ground. Thus, in figure was shown the destruction of the political power of Israel by the Romans as a result of their continued transgression of the word of God and their final act of crucifying Jesus (Dan. 8:10).

Restoration of Israel

However, Israel's downtreading was not to be for ever, for the question is asked, "How long?" before the holy people shall be cleansed, or made righteous (Dan. 8:13). Daniel is told that the time would be 2,300 evening/mornings, or day/years. Taking this time from the breaking of Alexander's power and its replacement by the Selucids, brings us to our own

days, when shortly the Lord will return; and as verse 25 of Daniel 8 shows, the power of Russia will stand on this Grecian territory against the "Prince of princes" (or "Commander of armies"), and Jesus will prevail, for "he (Russia) shall be broken without hand (or help)".

This length of time made Daniel sick at heart, for the time appointed was long. However, Daniel still looked for the fulfilment of the promise of return from captivity after 70 years, and so in chapter 9 he is shown the events which would come to pass in relation to this return from exile, and how long it would be until Messiah's sacrifice under the rule of the Romans.

Promise of Messiah

Daniel's prayer was for land and people to be blessed by God under the covenant promised in the Memorial Name (*Dan. 9:19*). He recognized national and personal need for cleansing and forgiveness, and was shown how reconciliation will be achieved and an age of righteousness by faith introduced by the sacrifice of Jesus (*Dan. 9:24-26*). Daniel was shown that after the decree to rebuild the broad wall of Jerusalem, 490 years would elapse, a time which would encompass the death of Jesus, to be followed by the end of the Mosaic commonwealth when the Roman armies destroyed Jerusalem (*Dan. 9:26*); that Messiah would not gain the Kingdom then, and it would not be until much later that God's wrath would be poured out upon the desolator (*Dan. 9:27*).

Danigl chapter 10 introduces a vision Daniel was given of the redeemed, glorified body of people represented by the attributes of one perfected man. All the types of righteousness are exhibited in his clothing which was of linen (righteous acts of saints), a golden girdle (encompassed by faith and faithfulness), his body like to a beryl (judgment), and his aspect like lightning (or God's power in judgment)- symbols likewise exhibited in his eyes of fire and his feet of purified or polished brass (showing his origin from Adamic nature, of which brass is a type), and his voice as of a multitude (i.e., the multitude of the redeemed).

Daniel was then shown his own future death and resurrection. Although he admits to no personal self-justification (*Dan. 10:17*) (for it is by grace we are saved), Daniel is made "strong" in the enacted parable of salvation, and is addressed as the "man greatly beloved".

In *chapter 11*, Daniel was given a very detailed account of the events which would affect his people when they returned to Israel at the end of the 70 years captivity and the Greek kingdoms to the north and south of Israel were finally developed. National independence did not occur until the rise of the Maccabees in 167 B.C. and the end of Ezekiel's prophecy of 430 years referred to earlier. Then the subject matter of Daniel 11 is taken through to the latter days of the Gentile dominion, covering in three verses (vs. 36-39) the history of change in the Roman empire from paganism to state

christianity, a period of some 2,000 years. Daniel was then shown how that at the end of this time powers will occupy the territory to the north and south of Israel and Israel will be invaded by the northern power (Russia), who shall "plant the tabernacles of his palace between the seas (Dead Sea and Mediterranean Sea) in the glorious holy mountain; yet he shall come to his end, and *none shall help him*". For "at that time shall *Michael* stand up" (*Dan. 12:1*) Michael's name means "Who like to power"; this is the power vested in Jesus by God, as Matt. 28 shows.

The Reward for the Faithful - How Long?

Daniel was shown a time of great trouble for the world, and, at the same time, the resurrection of all people responsible to God's law, when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (*Dan. 12:2*). From the faithful resurrected people will come the rulers of the coming age, when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (*Dan. 12:3*). This is the ultimate in the 7,000 year plan of God, when all those who have died in faith will receive His promise of eternal life. The next vision contained in *chapter 12 of Daniel* gives us a clue as to when this Kingdom will be established. Here in symbol, two individuals, one on either side of a river, ask a third man clothed in linen on the river, "How long" it will be till the Kingdom is established. These individuals represent the faithful prior to and since the time of Jesus, who are told in the vision that at the end of 1,335 day/years from the time when the pinnacle of abominations is erected in Jerusalem, "all these things shall be finished". They will then stand in their "lot" or inheritance at the end of this time, when "the meek shall inherit the earth".

We believe that the Dome of the Rock is the pinnacle of abomination occupying the site where God has chosen to place His Name. When this is destroyed, a Temple is to be erected in Jerusalem and inhabited by the glorified saints with Jesus as King.

This subject was all Daniel's desire and hope, and his words are recorded as the more sure word of prophecy whereunto we do well, that we take heed as a light shining in a dark place. The times and seasons of the Gentiles as shown by Daniel are almost completed, and the return of Jesus is very close.

The great detail given to Daniel was God's way of giving to faithful people conviction and consolation, as well as evidence of God's ability to rule in the kingdom of men.

After the work of Haggai, Zechariah and Malachi, a period of silence for 400 years ensued, when there was no open vision or prophetic word. This is described in Amos 8:11 in the following words: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord".

PLATE XII Romans Rule Judah - Birth of Jesus - Baptism and First Year of Jesus' Ministry

Plate XII approaches the end of the 4,000th year from creation. Many factors in the history of the 300 years prior to the birth of Jesus shaped the direction of the people and the land. From the great reforms earlier instituted by Ezra, Nehemiah and Esther, their separation from the surrounding nations had been broken down by the Greek and then the Roman occupation of Israel. Many of the Jews who had lived under the reign of the Ptolemies who ruled from Egypt over Israel for over 100 years, had adopted the Greek language. Greek had become the common language of commerce and communication. It aided in the spread of the Gospel, as Acts 21:37 records.

The most notable event during this period was the translation of the Hebrew Old Testament into the Greek language. This was known as the Septuagint, translated by 70 Jewish scholars brought by Ptolemy Philadelphus (who reigned from 285-247 B.C.) to Alexandria. We find quotations from it in the New Testament.

Introduction of Synagogues

This century of peace under the Ptolemies in Egypt came to an end in B.C. 198 when the powerful king of Syria, Antiochus "the great" gained control of Israel from the North. One of his successors, Antiochus Epiphanes, proved to be a bitter enemy and persecutor of the Jews and tried to exterminate their religion and nation. In B.C. 170 he attacked Jerusalem and massacred 40,000 Jews, selling many as slaves. Two years later he desecrated the Temple and forbade the Jews on pain of death to observe the Law of Moses. He destroyed many copies of the Hebrew Scriptures, and great numbers of Jews lost their lives in faithfulness to God. We see the providence of God in that copies of the Scriptures had previously been dispersed throughout the known world in Hebrew and Greek.

In dispersion, the Jews met in "synagogues" (a word meaning "assembly" or "meeting place"), and here were preserved the Law and the prophets. With the destruction of the Temple, synagogues were erected wherever a company of Jews was to be found. These buildings are in evidence throughout the world today. They were built, not for sacrifice, but for worship and instruction in the Law of the Lord. A raised platform in the centre was provided, from which the Law was read. At the inner end of the building was a recess, named the "sanctuary", in which the scrolls of Old Testament Scriptures were kept. The chief seats in synagogues to which Jesus refers in Matt. 23:6 were immediately in front of the sanctuary.

A ruler was appointed who had charge of the service, and also a minister who cared for the scrolls and instructed the children. Jesus read in one of these synagogues from Isaiah 61 as an introduction to his ministry. When the apostles were sent forth to preach the Gospel, they spoke and reasoned to the assembled Jews in dispersion, recognizing that here in these synagogues were men who knew something of God's word and His purpose.

Scribes, Pharisees, Sadducees

During this period there arose three different groups of religious leaders amongst the Jews. They were very often in conflict with Jesus, and eventually conspired to bring about his death. They were known as the Scribes, Pharisees and Sadducees.

Scribes were responsible for copying the Law in the days when all printing was hand-done. As a result, they became skilled in the knowledge of the Law and the Prophets. Ezra was a faithful scribe who was able to explain what the written word required. He was described as "a scribe of the words of the commandments of the Lord and of His statutes to Israel".

As a result of the cessation of spirit-gifted prophets in the land, the written word became more valuable. The scribes' interpretation of the Law soon came to be regarded by some as equal to, if not of greater importance, than the Law. Their writings or commentaries on God's word were called the "Oral Law", and the "Traditions of the Elders". The word of God became buried and lost under a load of external precepts in which Jesus later showed that they had made void the Law by their tradition (Matt. 15:3-6). Scribes were held in high esteem by the common people.

The *Pharisees* (whose name means "separated") arose about the time of the Maccabean war. They tried to keep themselves separated from the Greek influence and insisted on the importance of the Law, as understood by the oral law. The Pharisees paid more attention to external conformity to the tradition than to, as Jesus said, "The weightier matters of the Law - judgment, mercy and faith". They paid great attention to ritual cleanliness in excess of the requirements of the Law and were denounced by Jesus on this account. Luke 18 records Jesus' parable about them. Many of the chief men were Pharisees. The apostle Paul was learned in the Law, the son of a Pharisee, a pupil of Gamaliel (Acts 26:5). After his conversion he was an able interpreter of the Old Testament in its relationship to Jesus and God's plan of salvation.

The *Sadducees* were an opposing party amongst the Jews and took their name from Zadok, a High Priest who lived in the time of the Persian Empire. They denied any allegiance to the oral or traditional Law, and in the main were the wealthy class with political power in the Jewish community. However, they denied the existence of Angels and rejected belief in the resurrection. Jesus condemned them because, while claiming sole allegiance to the written word, they refuted that which was written concerning resurrection (Luke 20:27-38).

In Jesus' day the High Priest was a Sadducee and he officiated in the Temple service. He determined the sacrifices considered acceptable, and controlled the changing of world currency to Jewish currency, which he would only accept into the Temple treasury. Thus, later we see how Jesus offended the rulers by driving them and their merchandise out of the Temple and cleansing his Father's "House of Prayer". Also, Jesus' raising of Lazarus from the dead challenged the Sadducees' doctrine, and no doubt increased their desire to put him to death. These three groups united to crucify Jesus, as he represented a threat to their power and influence.

Judas Maccabbaeus

Another factor which influenced the life and times of Jesus was the wars of independence fought against the Greeks much earlier in 166 B.C. Under Mattathias and his five sons the nation revolted against Antiochus, the Syrian king. After his death, one of Mattathias' sons, Judas Maccabbaeus, cleared the land of the invaders, and after two years cleansed the Temple and restored the daily service. A feast of eight days' duration was instituted and celebrated annually until Jesus' time. John 10:22 refers to this feast

celebrating their deliverance. After Judas' death in B.C. 161, his two brothers Johnathan and Simon continued to expand the independence of the Jewish state till at one time it had more territory than that possessed originally by the twelve tribes. Simon was recognized as High Priest, Commander and Ruler of the Jewish State. Edom and Idumea were also conquered by them, and those people merged into the Jewish nation.

Herodian Kings

It was from this nation of Idumea that the Romans appointed the Herodian kings who figure so largely in the New Testament.

Due to rival claims for rulership, civil war broke out. Weakened by internal strife, the nation fell to the power of Rome which was now supreme in Asia Minor and Syria. In B.C. 63 the Roman general Pompey, besieged Jerusalem and brought the country into subjection. The iron power of Rome crowned Herod the Edomite king. He was known as "Herod the great". During his reign, Jesus was born.

Herod was hated by the Jews, both because of his origin and also his exactions and crimes. He sought to placate their enmity by rebuilding and beautifying the Temple at Jerusalem. However, his hatred of the Jews is evidenced as he slew all the babies at Bethlehem lest his throne should be endangered.

John the Baptist: Birth of Jesus

It is interesting to note how Malachi, the last of the Old Testament prophets, speaks of the work of God's messenger who would come and prepare the way for Jesus, the greatest messenger of all. To this nation had been committed the Oracles of God and many in the nation awaited the Messiah. However, the first advent of Jesus as the Lamb of God did not satisfy the Jewish desire for relief from the Roman yoke, and was one of the reasons for their rejection of him.

In the birth and life of Jesus we have exhibited the love of God and His overruling providence in human affairs; for the promise of this saviour of men is built into the whole structure of the Bible, and only a correct understanding of God's purpose exhibited in the life of Jesus gives us an opportunity of salvation. "This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). No other man has so influenced the lives of men, his Divine parentage being stamped upon his words and works so early manifest in his life, when at the age of twelve he was about his "Father's business". The message of the Angel to the shepherds encompasses the promise fulfilled in his birth: "Behold, I bring you good tidings of great joy which shall be to *all* people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord"; to which the heavenly host sang in reply, "Glory to God in the highest, and on earth, peace, goodwill toward men".

Paul in Galatians 4:4 says, "When the fulness of time was come, God sent forth His son, born of a woman, born under the Law" (R.V.). Here we are reminded of the human parentage of Jesus, and it is this aspect which commands our respect for him. By his overcoming of the nature common to man he transcends all other men; "for he was made in all points like unto his brethren".

Jesus was introduced to the nation by John. Luke records the message given by the Angel to Zacharias of John's coming birth and mission, saying that he would be filled with the Holy Spirit from his birth (Luke 1:15). Jesus showed how the Spirit of God worked mightily through this prophet, who was to "prepare the way before him". Matthew 11 records Jesus' saying John was no reed shaken by the wind, not given to the luxury of the court, but a prophet; "Yea, I say unto you, more than a prophet", who came with a message, "Repent ye, for the Kingdom of heaven is at hand". The people crowded to the desert to see and hear John. The word spoken through him was without respect of persons: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matt. 3:7-9).

John's faithfulness and courage cost him his liberty and eventually his life, for Herod imprisoned him because John denounced him for taking his brother's wife. In so doing, Herodias had her revenge through her daughter's dance and Herod's promise. John knew his influence was to be overshadowed by Jesus. "He (Jesus) must increase, but I must decrease". His faith in prison was strengthened by Jesus' message, "Go and tell John the things that ye have seen and heard, how that the lame walk, the deaf hear, the dead are raised and the poor have the gospel preached unto them". John's death was a victory for his enemies, but only a temporary cessation of his work, for he had preached in "the spirit and power of Elias" to call the nation to repentance. He will renew his work in the Kingdom of God, and a life of noble devotion and conscientious loyalty to God, expressed in his condemnation of sin, will be rewarded.

Baptism of Jesus

The greatest work in John's life was his baptism of Jesus prior to Jesus' commencing his ministry. John was aware of his own need of salvation through Christ, and said when Jesus came to be baptized, "I have need to be baptized of *thee* and comest thou to me?" Jesus' reply contains a great truth: "Suffer it to be so now, for *thus it becometh us to fulfil all righteousness*". In what way did it *become* Jesus, as *one of us*, to be baptized? Paul shows us that we are baptized into the death of Jesus (Romans 6:3). From this statement and his subsequent baptism in Jordan, Jesus understood the significance of his baptism, that only through death could there be deliverance from temptation to sin. As Paul says in Rom. 6:7, "He that is dead is freed from sin". After his transgression, Adam and all his posterity, were a "body of sin". This "old man", Jesus and his brethren inherit from Adam, for physically Jesus was born of a woman. Ephesians 2:15 & 16 says, "Having abolished in his flesh the *enmity*, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one *body* by the cross, having slain the enmity thereby (R.V. *enmity in himself*)". Thus, a dual result was accomplished in Jesus' death — deliverance from the power of sin (Heb. 2:14), and abolition of the Law (Gal. 3:13) because it cursed a righteous man.

Jesus, recognizing the great contest in his life, said, "How am I straitened till it be accomplished!" (Luke 12:49 & 50). Not until his last moment on the cross did he give that triumphant cry, "It is finished". The Psalmist prophetically spoke of Jesus' appreciation of the cause of death in Psa. 22:6 — "I am a worm and no man; a reproach of men, and despised of the people". The word for "worm" in Hebrew is "TOLAATH", which was used to describe a female insect from which the scarlet dye was derived to colour garments. We have seen that scarlet is a type for sin nature. See also Psa. 41:8 & 9 and Psa. 38:3-7 for the Scriptural definition of human nature.

P. Tom Jesus realised there could be no freedom from temptation as long as he was of flesh and blood nature, for the blood is the life of all flesh and

therefore the cause of all its motions. Until his blood, or life, was shed on the cross, there could be no release from those impulses which aroused temptation and which were intensely offensive to him. He “was in all points tempted like as we are, yet without sin” (Heb. 4:15). Whence came this obedience? For from childhood as the son of Mary he grew in favour with God and man. Jesus’ Divine begetting supplies the answer. His character was his own, developed by a love of God and regulated by a love of His word: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”; “It is written” was his rule of life. Hebrews 1:9 records, “Thou hast loved righteousness and hated iniquity; therefore God, even they God, hath anointed thee with the oil of gladness above thy fellows”. In Romans 3:24 and 25 Paul says we are justified (or made righteous) freely by God’s grace through the redemption that is in Christ Jesus: “Whom God hath set forth to be propitiation (a mercy seat, or meeting place) through faith in his blood, to declare His (God’s) righteousness for the remission of sins that are past, through the forbearance of God”. So the aged Simeon could say, as Luke records in chapter 2:28–32, “Mine eyes have seen Thy salvation which *Thou* hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of Thy people Israel”. “A light to lighten the Gentiles” reminds us that the seed promised to Abraham was to bless *all* nations. We can now look at the incidents surrounding the promised birth of Jesus with a deeper understanding of God’s promises through the events that are recorded.

We see in the Angel Gabriel’s salutation to Mary the hope of the Gospel, as Luke 1:30–33 shows — “Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end”. Jesus has never occupied David’s throne, nor reigned over the “house of Jacob for ever”. Of his kingdom there has been no end, for it is promised although not begun as yet.

So the seed of the woman, as promised in Genesis, was born, not of the will of man, but of God; for the power of the Highest overshadowed Mary and he was called “the Son of God” — Jesus — “Yah shall save”. Mary’s song of praise recorded in Luke 1:46–55 is expressive of her recognition of God’s promise to Israel through Abraham, “As He spake to our fathers, to Abraham, and to his seed for ever”. The same sentiments were expressed by Zacharias, the father of John the Baptist, as Luke 1:68–75 shows.

Jesus was circumcised on the eighth day after his birth, in obedience to a covenant which God had made with Abraham which spoke of the cutting off of mortality in the 8,000th year, when the “last enemy” death, shall be destroyed. They were wise men who acknowledged the work to be performed by Jesus as they brought their gifts from the east to the manger: Gold, speaking of the faith of Jesus which triumphed over death; Frankincense, a life of prayer in co-operation with his Father’s will; Myrrh, symbolising his complete submission to his Father’s will in life-long sacrifice, culminating in his death.

Offering for Cleansing

Mary recognized these things and kept all these sayings in her heart. Lev. 12 records the law under which Mary offered for her purification. In the simple offering of the pair of turtle doves, or two young pigeons, required for her cleansing, the necessity for purification from the death-stricken state was exhibited.

Moses’ Law was a schoolmaster to bring us to Christ (Gal. 3:24). Under this law a woman who gave birth to a son was to have him circumcised on the

eighth day, and at the end of 33 days was to offer sacrifices for her purification before she was allowed to attend the Tabernacle, from which she had been cut off during that period. For the birth of a daughter, she was to be unclean for double that time, i.e. 66 days. A woman was then to bring an offering to the Temple of a lamb of the first year for a burnt offering and a young pigeon or turtle dove for a sin offering. If unable to bring a lamb, she was to bring two turtle doves or two young pigeons, one for a burnt offering and one for a sin offering. Even from conception, a state of uncleanness prevailed which required cleansing by water. In the life of Israel, there are many types finding their ultimate significance in Jesus.

There is a difference made between the male and female child. In the man child we have a type of Christ, who is presented before the Lord after the 33rd day. Jesus was cleansed from the defilement of flesh nature in the 34th year of his life, when he entered into the Most Holy through the veil, "that is to say, his flesh". Jesus received such an intellectual impress of the mind of his Father that he overcame all the promptings and desires of his unclean nature derived from his mother, maintaining his moral perfection without blemish. He required no cleansing in things pertaining to the conscience as do we, but was cleansed or justified by the Spirit of God when his nature — "sin's flesh" — was changed to the incorruptible. So Paul can write in Romans, "Death hath no more dominion over him". Job emphasizes this aspect when he says, "How can he be clean that is born of a woman?" (Job 25:4); and in chapter 14:4 "Who can bring a clean thing out of an unclean? Not one". Thus, Jesus was raised by the glory of the Father, who did not suffer His holy one to "see corruption" because of the righteous life which he had led.

There is also a type related to the female child. As we have seen, under the Law of Moses a woman who gave birth to a female child had to wait 66 days before presenting her offering for cleansing at the sanctuary. The female aspect in the Law generally speaks of the bride of Christ, or the redeemed, who form the "Lamb's wife". There is double cleansing needed for them, because they have two aspects which require cleansing, i.e. moral and physical. Morally, Jesus' followers are cleansed by baptism into his death, and are renewed in mind according to the spirit of holiness; a new person in Christ. Physically, they will be renewed when "this mortal shall have put on immortality" at his return, if by God's grace they shall be counted clean, or forgiven for Christ's sake, at his coming. "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Thus, we learn that man in his natural state is disqualified from Divine association, but may become a child of God by conforming to His laws of sanctification and holiness. Time is given in God's plan to effect this result, when finally those of the human race considered unclean through transgression in Eden will be redeemed when the marriage of the Lamb is come and shouts of praise to Yahweh will resound in the earth (Rev. 19:7).

The future King of all the earth was born in humble circumstances and laid in a manger because there was no room in the inn. His birth at Bethlehem fulfilled the word of the prophet Micah in chapter 5:2. "Bethlehem" means the "house of bread", and out of this small town was to come a governor, or shepherd, who should rule God's people Israel. The census caused Mary and Joseph to travel to Bethlehem, and it is interesting to notice how many people would have been required to move to fulfil a Roman decree so that God's son could be born in the place in which He had promised.

After fleeing to Egypt to escape Herod's slaughters, Joseph and Mary returned to Nazareth, where Jesus grew to about 30 years of age, being subject to his parents. When one considers the record of the lives of these individuals, Jesus' education would have been of a godly character. John introduced Jesus by saying, "Behold the Lamb of God, which taketh away the sin of the world". After his baptism, the Holy Spirit was poured out upon

Jesus without measure in the form of a dove, and a voice from heaven said, “This is My beloved son in whom I am well pleased”.

Trial in the Wilderness

As a result of being given this power without measure, Jesus was driven into the wilderness of Judea. Here he had to recognize that the power given to him in the form of a dove could not be used to gain rulership at that time. The dove is the emblem of peace and not of military strength for conquering the nations, which are ultimately promised to him. Jesus’ trial in the wilderness covered all aspects of human nature’s desire to protect and gratify self — the lust of the flesh, the lust of the eye and the pride of life. But he had to recognize that his life ended in denial of these things in sacrifice, and that the use of God’s power to achieve the establishment of his kingdom was not of that “world” (“KOSMOS”, or “order of things” — Greek); for if it was, then would his servants fight that he should not be delivered to the Jews. Jesus answered all his temptation by referring to the Law: “It is written”. Luke says Jesus was in this wilderness for 40 days, tempted of the devil.

The Devil Diabolos (Gk)

It is of great importance to understand who the devil is, for Jesus was manifested expressly for the purpose of destroying the devil through his death (Heb. 2:14). The mission of Jesus cannot be comprehended unless the true nature of the Bible devil is understood.

He is not, as is commonly supposed, a fallen Angel and a supernatural agent of evil. The word “DIABOLOS” is not a proper name, but means to “slander”, or “falsely accuse”, to “cross over”. The devil is scripturally presented as a personification of sin in the flesh in various examples of rebellion against God’s laws, whether subjective, individual, in a group of people, or even in political attitudes. James says, “Every man is tempted when he is drawn away of his own lust and enticed”. Paul says that the “carnal mind (the fleshly mind) is at enmity against God”, and it is not subject to the law of God (Rom. 8:7).

Galatians 5:19–21 lists examples of bad human behaviour, and it is shown that they are the *works of the flesh*. Jesus says that all these actions spring from the heart, or *mind of man*, defiling him (Matt. 15:18 & 19). James exhorts in chapter 4:7 to “Resist the devil, and he will flee from you”. We are continually confronted by “a law” *in our members*, that when we would do good “evil is present” with us, as Paul says in Rom. 7:21–23.

The true meaning of the word “DIABOLOS”, translated “devil”, is found in 1 Tim. 3:11 and Titus 2:3, where it is translated “slanderer” and “false accuser” respectively. Jesus described Judas as a “devil”, or false accuser, in John 6:70. He was a thief and kept the bag. Jesus through his death destroyed that which hath the power of death, “that is, *the devil*” (Heb. 2:14). It will be easy to comprehend this statement when we realise that it was his nature which was destroyed at his death and was changed by Jesus’ resurrection to immortality.

In his temptation, Jesus was hungry, a sensation which is known only to the individual. He was not given God’s power for his own benefit, even though he used it later to feed the multitudes. Jesus needed to prove that he was the Son of God, yet he could not use the power for his own protection by throwing himself from the balcony of the Temple in front of a multitude of people, even though he was guaranteed deliverance from harm by God’s Angel. Jesus knew that he was promised all the kingdoms of the world, and only in his mind’s eye could he see all the kingdoms presented to his gaze. It is

not in the power of human perception to see all the kingdoms of the world in a moment of time, nor does a mountain exist anywhere from which such a vista can be viewed; nor can any promise such rulerships — “all these kingdoms will I give thee” — for they are given by God, (Who rules in the kingdom of men), to whomsoever *He wills*. God also “tempteth no man”. True, all the kingdoms of the world are promised to Jesus, but the time for his possession of them was in the future, and he recognized this in his reply, “Thou shalt worship the Lord thy God and Him only shalt thou serve”. When Jesus returns to the earth, then will the kingdoms of this world “become the Kingdom of our Lord and of His Christ, and he shall reign for ever and ever”. Jesus could have used the power to take them then, but in so doing would have transgressed God’s purpose and will, and by bowing down to the desires of the flesh and mind he would have failed in his first advent as “the Lamb of God that taketh away the sin of the world”.

The Four Gospels

The four Gospel records present to us different features of God’s plan of salvation exhibited in the words and miracles of Jesus. The Cherubic faces of a lion, an ox, a man and an eagle are symbols of the comprehensive picture of the aspect of salvation from the Divine point of view.

Matthew presents Jesus as the King, or the Lion of the tribe of Judah, the son of David; Mark, as a servant, or the ox; Luke, as the son of man; John, as the eagle, or the heavenly aspect of his work. All combine to present a complete picture of the life of Jesus.

We will keep company with John as he records the life of the Son of God. He does not present a chronological biography, as do the other gospels. Instead, John records the events in Jesus’ life which present the developing plan of salvation. He does this by recording only eight of the miracles, or “signs” which Jesus performed, and these exhibit the basis upon which God offers eternal life. John says at the end of his gospel, “Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might *have life* through his name”. All the miracles or signs were witness to the creative power of God, bestowed on His son as evidence of God’s manifestation through him, and of His desire that none should perish, but that all men might be saved.

This 7,000 year plan which will result in salvation is emphasized by John as he introduces his gospel: “In the *beginning* was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him (it, Gk.), and without him (it) was not anything made that was made”. Here the word “Word”, is “LOGOS” in the original Greek, and in no way presents the idea that it was a pre-existent Jesus. The meaning of “LOGOS” is “thought, reason, wisdom”. When it is recognized that the thoughts of God *are* wisdom, that His knowledge is infallibly applied, we can understand why John says that when this wisdom of God, through His power, became realised, Jesus was born. This was an outworking of His plan of salvation commenced after the fall in Eden. John says this word (or wisdom) “was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth”. By His power, God caused Mary to bear a son who should declare the grace and truth of the Eternal. The word grace means undeserved kindness. This truth is summed up by the apostle James in chapter 1:17 — “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning” (or, shadow that is cast by turning).

The First Sign

John's comment on the first of the eight signs which he subsequently records is revealing: "This beginning of signs did Jesus, and manifested forth his glory". We have seen that many people in Old Testament times were given power by God to show that they were authorized by Him for a specific task. Moses, Elishah, Elisha and many more were given God's power.

In what way did turning water into wine, Jesus' first miracle, manifest his glory? It is true that the normal process of nature (which itself is by God's power), was hastened. It is no less a marvellous thing that all forms of life are supported by a transforming of natural elements into food; yet the sign is more far-reaching than that principle, great though it is. John, in chapter 2:6 says that the six waterpots of stone were connected with the rites of purification of water. We saw earlier that a ceremonial legalism had been attached to all the life of the Jews above and beyond the requirements of the Law by the "traditions" of the Scribes and Pharisees. Jesus provided something which brought greater satisfaction than that which had been provided before. The comment of the governor of the feast was that the giving of the better wine was usually at the beginning of a wedding feast, and not at the latter end, as had occurred in this case. Now, Jesus' advent was at the end of the Mosaic covenant time, and as Paul says, "that which waxeth old is ready to vanish away". In a parable recorded in Mark 2:22 Jesus showed that wine was a symbol of doctrine, or teaching, and that the wine of his doctrine had to be put into new skins to preserve it. The new skins were his disciples (or, "ones taught"), who were educated by him for three and a half years. The old wine failed at this wedding feast, and Paul shows that the Law could make nothing perfect, being only a "shadow of good things to come". It was a natural human tendency to cling to the old practices established under the Law; Jesus says in Luke 5:39, "No man also having drunk old wine straightway desireth new: for he saith, The old is better".

Jesus emphasizes his relationship to this enacted sign of salvation by referring to himself as "the true vine"; and the governor of the feast said, "Thou hast kept the good wine until now". This miracle was performed at Cana in Galilee, a fact which shows that the sign has reference to *all* people invited to the marriage; for this place is referred to by Isa. 9:1 and Matt. 4:15 as "Galilee of the nations" and "Galilee of the Gentiles".

Israel of old was the bride of the Eternal; Isa. 54:5 states, "Thy maker is thine husband". Now the Gentiles are invited to share in this marriage feast through the new wine, or doctrine of Christ's teaching. Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2).

The same thrust of preaching involved in the first sign is carried forward into the next public act recorded, i.e. the cleansing of the Temple of the Sadducean traders. After leaving Capernaum Jesus went to the passover feast at Jerusalem. Here in the Temple an area, set aside for Gentiles to worship, had been used for the merchandizing of the High Priest. The area was called the "Shambles of Annas". As noted previously, money changers converted foreign currency to Jewish currency at an exorbitant rate of 12½%. This was done so that no coin was offered to God with the image or superscription of a foreign ruler, and the rulers of Jerusalem profited greatly by a law which they had enacted by their traditions (see Lev. 25:36 & 37). The animals brought to the Temple likewise were subject to the same control, for all offerings had to be approved by the priest. Zechariah says there will, in the Kingdom, be no "Canaanites" (traffickers of merchandise) in the House of the Lord (14:21).

Not only were worshippers of Israel exploited for financial gain by a corrupt priesthood, but the Gentiles also were denied the court set aside for

them, even though they were not permitted to pass the “middle wall of partition” on pain of death. It is this middle wall of partition which Paul says in Eph. 2:14 has been broken down by the sacrifice of Jesus, and thereby has been presented to the Gentiles a new and living way. However, lest Gentiles should think that only the Jews have made merchandise of God’s word, Rev. 18:10–15 is a Divine comment upon the religious systems of today which preach for reward. The examples of Jesus and his apostles show that in no action were they “chargeable” to any man. The next encounter of Jesus with the woman of Samaria emphasizes the principle that the living water of the Truth is free.

With indignation he drove out the animals in the Temple and overturned the tables of the money changers, saying, “Make not my Father’s house an house of merchandise”. His disciples remembered that it was written, “The zeal of Thine house hath eaten me up” (John 2:17). Jesus’ authority to cleanse God’s House was challenged, and the Jews asked him for a sign to prove his authority. He said to them, “Destroy this temple and I will raise it up in three days”. Jesus spoke of his own body, and it was his obedient life which gave him title to resurrection; for it is clearly shown that God raised him from the dead and left not his soul, or life, to “see corruption”. Jesus did not raise himself, for none can do this, there being “no remembrance” in death. Jesus’ prophecy at this time confirmed the faith of his disciples when they recalled it after his resurrection.

The Jews were antagonized by Jesus’ actions, and so he must needs go by way of Samaritan-occupied country as he went north again to Galilee. He stopped at a well dug by Jacob, and rested while his disciples went into a

village to buy food. The son of God's humanity and frailty is shown in that small detail: "Jesus was wearied with his journey". The woman who talked with him there was a Samaritan. We have seen earlier that the Samaritans were descendants of the colonists settled in Israel to replace the captives taken by Assyria. Some of them by intermarriage claimed to be Jews, but were denied a part in the rebuilding of the Temple under Ezra and Nehemiah. A continuing hostility existed between the two groups, highlighted by the Samaritans in Jesus' day defiling the Temple at Jerusalem with dead bodies.

No wonder the woman wondered at Jesus' request for water. Then Jesus found opportunity to present great truths: that living water, or a running stream, is comparable to the Truth which can only come from him, and that it will spring up into everlasting life. Furthermore, in his discourse with the woman, Jesus establishes the truth that "salvation is of the Jews" (John 4:22). It is no wonder that Paul emphasizes this point in Gal. 3:27-29, saying that baptism brings one into relationship with the Hope of Israel and the promises God has made to Abraham.

Jesus then presented to the woman the beautiful truth later expanded upon by Paul, that worship of the Eternal will not be accepted simply because it comes from a specific place (Jerusalem for Jews, or Gerizim, where the Samaritans worshipped), but its acceptance would be as a result of the answer of a good conscience toward God. "The true worshippers shall worship the Father in spirit and in truth"; "the Father seeketh such". Jesus later says, "No man can come to me except the Father which hath sent me draw him" (John 6:44). It is true that Jerusalem was the place where God had chosen to place His Name, but with the destruction of the Jewish nation it could not remain as a central point of worship. It will be restored as such in the Kingdom, for Jesus says it is only to be trodden down of the Gentiles, "until the times of the Gentiles be fulfilled". The prophets are full of references too numerous to mention, of its future restoration in God's Kingdom. Zech. 1:17 says, "And the Lord shall yet comfort Zion and shall yet choose Jerusalem". See also Jeremiah 3:17.

The Second Sign

Jesus then journeyed from Samaria to Galilee. His fame went before him, and a nobleman had travelled from Capernaum, some 20 miles away, to beseech Jesus that he would come to Capernaum to heal his son, who was at the point of death. John says this request resulted in the second sign of Jesus (John 4:54). Jesus did not respond to the call to travel to the nobleman's home, but instead showed that God's power knows not limitations of time or distance. The man believed the word of Jesus and his son's life was spared. John 4:52 & 53 records, "Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the *seventh hour* the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house". All sons of Adam are at the point to die; it is only a matter of time until they do. By faith they will be cured of the sickness which leads to death. At what time? At the seventh hour, or seventh period of time when, in the sign here presented, the cure was effected.

Chapter 13

Jesus left Galilee and went towards Jerusalem. Before arriving there, he delivered one of the discourses to the people which has become known as the “Sermon on the Mount”.

The pronouncement of blessedness or happiness was not extended to the rich and powerful, but to the poor in spirit, the meek, those that mourn and that hunger and thirst after righteousness. The world would esteem other men to be happy, yet the promise for the future is that “the meek shall inherit the earth”, that they shall be filled and comforted. All these attitudes well pleasing to God, are only found in those who “seek first” His Kingdom “and His (God’s) righteousness”, who are prepared to accept the restrictions that the narrow way places on human behaviour, and the reversal of the law of natural self-defence to that of loving their enemies and doing good to them that hate them. All human responsibilities are summed up in the two great commandments to love God with the whole being, and one’s neighbour as oneself.

There are progressive steps exhibited in these beatitudes which lead men, emptied of self, to God. They “hunger and thirst after righteousness”; show mercy that they may “obtain mercy”; become “peacemakers”, i.e., preach the Truth so that all men may make peace with God through the Prince of Peace; strive to be “pure in heart” (or single hearted), that they may “see God”. This end result will be achieved when God grants eternal life

through Christ; when, as Jesus says, “him will I confess also before my Father which is in heaven”.

The Third Sign

The record of the third sign is given in John 5:1–30. In Jerusalem, Jesus asked a man who had been incapacitated through illness for some 38 years, “Wilt thou be made whole?”. The impotent man lay beside the pool at Bethesda (meaning “the house of mercy”), and the scene is set for this next sign. Later in the record we learn by Jesus’ words that the man’s infirmity was as the result of sin (“Behold, thou art made whole: sin no more, lest a worse thing come unto thee”). Jesus healed the man, commanding him to “Rise, take up thy bed, and walk”.

John records that the same day was the *sabbath*. Herein lies the key. Again, our attention is drawn to the day which pointed forward to the thousand year reign of Christ, when sin will be restrained and men will walk in “the way” (Isa. 30:21) at the word of Jesus. At the end of the thousand year reign, Paul in 1 Cor. 15:24 says that God will then dwell with men when Jesus hands the Kingdom to Him. This Sabbath, or rest, is spoken of by Paul in Heb. 4:9–11 — “There remaineth therefore a rest (or sabbath) to the people of God Let us labour therefore to enter into that rest”.

Jesus’ miracle at the “house of mercy” shows that he has laid the foundation for sins to be forgiven and sickness and death to be swept away. His answer to his adversaries who objected to this act of mercy on the sabbath was that “the Father hath given him (the son) authority to execute judgment” (John 5:27). Jesus answered their objection to his claim of sonship to God and supposed equality, with the words, “The Son can do *nothing* of himself”. There is no claim to trinitarian equality in these words, for, as verse 27 shows, God has committed all judgment unto the Son, because he is the Son of Man. In Heb. 2:18 Paul says of Jesus, “For in that he himself hath suffered being tempted, he is able to succour them that are tempted”.

Jesus then gave three witnesses to the fact that he was the son of God. The first was in the testimony of John the Baptist: all men “counted him as a prophet”, for John stood out as “a burning and a shining light”. The next proof of Jesus’ Divine sonship was to be found in the miracles he performed. Who could deny them? But they are passed over by the Jews as they argued about sabbath-keeping. They do not ask the man, “Who healed thee?”, but “Who ordered you to carry your mat?” The third proof of Jesus’ Divine sonship was to be found in the Scriptures (the Old Testament), where so much of the record centres on the deliverance from death to be effected by him as a result of that first sentence in Eden, “In the day that thou eatest thereof thou shalt *surely die*”. “Had ye believed Moses, ye would have believed me: for he wrote of me”, said Jesus (John 5:46).

The Fourth Sign

The next sign performed by Jesus was the feeding of the five thousand recorded in John 6:1–14. John comments that the passover was nigh at hand, and it was just twelve months before the crucifixion. Jesus, with his disciples had crossed over the Sea of Galilee to find rest, for he had just heard of John the Baptist's death. This must have troubled him as he looked ahead, for the time of his own death, he knew, was fixed by the word of God through Daniel. Jesus knew also that his resurrection had to occur on the first day of the week, a fact which limited the time of his sacrifice to the next passover. The multitude had seen him go, and followed on foot.

Jesus had compassion on them, since they were as sheep without a shepherd; all who sought him were fed by the five loaves and few fishes. This was an act of grace on Jesus' part. So it is with the Truth, for all are fed by the bread from heaven. It is recorded that Jesus blessed and brake, gave to the disciples, and the disciples to them that sat down. In the same manner, he "blessed and brake" and gave to his disciples bread which typified his body at the next passover time. Jesus speaks of himself many times as the bread provided by God, and we are reminded that on this occasion with the five thousand, all the portion left over was gathered by the disciples; nothing was lost.

The barley loaves (free of leaven, for it was passover time) represented Jesus; their miraculous multiplication, "those that are Christ's at his coming". The twelve baskets full of leftovers gathered by the disciples are a figure of the nation of Israel. They also signify spiritual Israel, which eventually develops into the perfect number, 144,000 (or twelve squared by thousands) in Rev. 7, where we are shown an innumerable multitude of redeemed, of whom "nothing" is lost.

Jesus showed his disciples how these signs or symbols related to him when the multitude continued to seek him as a provider of food. John 6:47 & 48 records, ". . . He that believeth on me hath everlasting life. I am that bread of life". The people wanted to take him and make him King at once. This was a thought which even Jesus had to suppress in the wilderness of Judea, for his Kingdom was not of that "world" (age or order). He constrained his disciples to return to the other side of the lake, while Jesus dismissed the crowd with an authority which only he possessed.

The Fifth Sign

Jesus then departed into the mountains to pray to his Father, the source of all his strength. His disciples, and also we ourselves, are taught in the next miracle or sign that while he is absent, both they and we sail across the Sea of Galilee "of the nations" in little ships, or ecclesias; and that great storms threaten life. The disciples of all ages have a constant task to keep out the sea which threatened to sink the ship which carried those early followers, for "the wicked are like the troubled sea" (Isa. 57:20).

Jesus came to his disciples' aid in the fourth watch, i.e. just before the sunrise — a figure of the dawning of the new day of his Kingdom. They had toiled all the Gentile night in fear for their lives but Jesus' voice, "It is I; be not afraid", stilled their fear of death. Peter, in his usual impetuosity, asked Jesus if he could come to him, but the waters began to overwhelm Peter, and the outstretched arm of the Master saved him. Peter's cry, "Lord, save me" has been echoed down through the centuries. There was then a great calm, for the wind ceased, and they landed at Gennesaret (meaning "the garden of the Prince"). The world will be like a paradise, or "a garden" restored in the Kingdom of the Prince, and these figures are beautifully employed in the Song of Solomon. Jesus' power in stilling the storm brought forth the

disciples' response, "Of a truth, thou art the Son of God"; and "What manner of man is this, that even the wind and sea obey him?". Jesus' power will still the winds of war (Dan. 7:2), and the tumultuous waves of the wicked (Isa. 57:20) when he returns.

So the fourth sign and the bread, which spoke of his sacrifice shared by all who strive to follow him in presenting their own bodies as a living sacrifice, has led us to the fifth sign of deliverance and a life which will eventually be freed from the limitations of mortality and fear of the elements, or the nations; when, as Zechariah says, the whole earth shall *sit still* and be at rest.

The Sixth Sign

The sixth sign recorded by John was the giving of sight to the blind man (9:1–38). This man was blind from birth. Natural birth only introduces men to a state of darkness. Paul says in Ephesians that men who are unrelated to the Hope of Israel are "without God" and "aliens from the Commonwealth of Israel". Isaiah calls such, people who walk in darkness. The disciples, on seeing the blind man, said, "Who did sin, this man, or his parents, that he was born blind?" Jesus answered the question by saying that man's blindness gives God the opportunity to manifest His grace, that all men might see.

It is true that sin, sickness and death are relative, but there is no Scriptural evidence that sickness can be related to specific sin (in general terms). There is evidence of sin and its instant effect in the case of Gehazi, but then the cause is stated and the curse effected (2 Kings 8). Israel were promised relief from the diseases which afflicted the Egyptians if they obeyed God's law. Paul, speaking of mortality and its inherent weakness, says to his brethren, "There hath no temptation taken you but such as is *common* to man" (1 Cor. 10:13). Isaiah said in chapter 42:6 & 7 that it was the work of Jesus to "open the blind eyes".

Again, this sign was performed on the sabbath, or seventh day. The Pharisees were infuriated by the logic of the healed man: "Why, herein is a marvellous thing Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing".

However, there are more promises of the blessings of the Kingdom contained in this sixth sign. The action which Jesus required of the man born blind would seem to be the reverse of the procedure that would give sight; for it was the clay in Jesus' hands which cured him. Clay, or common earth, is a type of human nature (Jer. 18:6, Isa. 64:8). When moistened by the mouth of Jesus, it was used to anoint the man's eyes. Thus in figure we see that clay in Jesus' hand, in association with his word and obedience to his command by washing at the pool of Siloam, causes men to *see*. This pool of Siloam at Jerusalem was fed by an underground watercourse built to cut off the supply of water to invaders in the time of Hezekiah. The stream which supplied it was called the waters of Shiloah (Isa. 8:6 & 7). This water was connected with the Temple service at the feast of tabernacles. Those who drew the water and bore it to the Temple sang the words of Isa. 12:3 — "Therefore with joy shall ye draw water out of the wells of salvation".

Water was drawn out at this time to remind the nation that they were preserved in the wilderness when they left Egypt by the water which poured forth from the smitten rock. We have seen that the rock typified Jesus. Now, Zechariah tells us in chapter 14 that "Everyone that is left of all the nations which came against Jerusalem (at the conclusion of God's judgments in the earth) shall go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles". This will occur in the seventh time, or seventh 1000 year period. Until this Kingdom comes, it is a matter of the exercise of faith; for "faith is the substance of things hoped for, the evidence

(conviction) of things not seen" (Heb. 11:1). Also, faith cometh by hearing, and hearing by the word of God (Rom. 10:17). For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24). Jesus could say, "Abraham rejoiced to *see* my day, and he *saw* it, and was glad".

In this way the word of Jesus is applicable to all men born blind, who see by the eye of faith. Jesus said to the man who was born blind, "Thou hast both seen him, and it is he that talketh with thee". May our response be like that of the blind man — "Lord, I believe". Peter says of Christ in 1 Peter 1:8 & 9 — "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls". Jesus, speaking to Thomas in John 20:29 says, "Blessed are they that have not seen, and yet have believed".

The Seventh Sign

The next sign, the seventh performed by Jesus, is recorded by John in chapter 11. This miracle occurred in the latter period of his ministry, and because it relates to resurrection, it is associated with the seventh sign. The raising of Lazarus was the last miracle prior to Jesus' own death and resurrection. Seven represents the complete cycle under God's ordinance.

Lazarus, who was raised by Jesus from the grave, had a name which in Greek means "Whom God helps", being the equivalent of the Hebrew name Eleazar. He is a type of all those whom Jesus loves, and his resurrection was typical of all whom Jesus will raise up "at the last day". Lazarus had seen corruption, having been dead for four days. Jesus asked Martha, his sister, to have faith and she would see the glory of God, so at Bethany (meaning "the house of dates" — food of God's providing), their sorrow was turned into joy.

Martha's statement of her faith as she talked with Jesus in verses 20–27 of John 11 is free from all the errors associated with the doctrine of immortal soul possession. Here was a wonderful opportunity for Jesus to present such an idea to comfort these two sisters; but the doctrine of immortal soul possession is lacking in this, or any other record in the Scriptures. Jew and Gentile alike fail to recognize that deliverance from death can only come by resurrection. By an acceptance of Babylonian-based doctrines of "immortal souls", they have negated the promise of the word of God; for Jesus is the firstfruits of them that *sleep*, "afterward they that are Christ's at his coming" (1 Cor. 15).

Resurrection at the *last day* was Martha's hope for Lazarus if Jesus did not raise him then. "He that believeth in me, though he were dead, yet shall he live", said Jesus. It is strange that men still like to believe the serpent's lie in Eden — "Ye shall *not* surely die". We are encouraged by Jesus' words that this miracle, or sign, was done "that they may believe that Thou (God) hast sent me".

The Eighth Sign

The eighth sign recorded by John in chapter 21:1–14, is the miraculous haul of fishes after the resurrection of Jesus. That this miracle is the eighth sign is fitting; for that number speaks of a new order, a great gathering in, and an unbreakable net encompassing all manner of fish. Seven of the disciples were present at the express command of Jesus (Mark 16:7). Peter took the lead, saying "I go a fishing". They toiled all night and caught nothing. Very early in the morning a man on the shore called to them, asking if they had aught to eat (R.V.). They cast the net on the right side of the boat at his command, and drew in 153 "great" fish from this sea of Galilee. It has been said that this is

the total number of species of fish to be found in that sea. In his earlier parables Jesus likened the Gospel to a net which caught all manner of fish. The good were kept and the bad thrown away. In this sign, Jesus shows that when the Kingdom is established, this same Gospel net will encompass all men; for in that day it will not need to be said, "Know the Lord", for all shall know Him "from the least to the greatest" (Heb. 8:11).

The labour which brought about the haul of fishes was the disciples', yet without Jesus' command and blessing, it was fruitless; for it was necessarily a Divine work. Jesus showed them this by inviting them to share in a meal prepared by him for them.

As we have seen, the eighth sign is related to the new order, for in the eighth 1000 year period and beyond, all men will be gathered in and fed by Jesus in the spiritual sense (1 Cor. 15:24-28). Jesus speaks of this in Luke's record (12:37), saying, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down at meat, and will come forth and serve them".

Thus, in summary, we see the whole plan of salvation exhibited in these miracles or signs performed by Jesus, commencing with the water turned to wine (the doctrine or teaching of Jesus as a foundation of faith), and culminating (after his healing the variety of afflictions associated with mortality, physical defilement and spiritual blindness) in resurrection after death and his followers being sustained by the provision of food by God through Christ, i.e. immortality. There are many more miracles which are recorded, but all are based upon the same principles of man's need and God's gracious fulfilment of that need, if we on our part respond in faith by returning and giving glory to God, as did the blind man.

Parables

The parables spoken by Jesus all relate to the Gospel of the Kingdom of God and how men may stand related to the good news of God's coming Kingdom. Over 80 parables are recorded in Matthew, Mark and Luke, although John does not record any. Forasmuch as they contain moral lessons, the main object of the parables was to present salvation through Christ and the re-establishment of God's Kingdom upon earth. Jesus, in his teaching ("without a parable spake he not unto them"), drew on every human relationship, and even creation itself, to exhibit God's purpose with the earth and man. He spoke of sheep and goats, wolves, camels, asses, hens and chickens, fishes and serpents, vultures, oxen and birds of the air, likening them to the responses different people give to the call of the Gospel. He spoke of the Truth as good grain, or "seed", as hid treasure, or as light which illuminates all the house. Jesus likened the Truth to a pearl of inestimable value and also to coins and hidden treasure, to mention just a few of his subjects.

Jesus spoke of those who are "called" as labourers in his vineyard, as virgins who await the coming of the bridegroom, as people invited to the marriage feast, or as people who store treasure in heaven where neither moth nor rust doth corrupt. He spoke of men's reponse to his call, of some unprofitable wicked servants, and others bringing forth fruit because they have salt in themselves, having eyes which are single and who seek first the Kingdom. Strong's Concordance says that the word "parable" means "a similitude, a symbol, a fictitious narrative (of common life conveying a moral), or proverb".

Parables and False Belief

The Master also used many sayings of the Jews in parabolic form to show how false their teaching was; although he does not necessarily agree with the original teaching of the Jews upon which some parables are based. This fact is

particularly highlighted when Jesus rebutted the charge levelled against him that he cast out “devils” (demon) by the power of Beelzebub (or the god of the fly), “the chief of the devils” (Luke 11: 15–19). Jesus did not say there is no god of the fly, for this he has already shown in his affirmation of the first commandment, “Hear, O Israel; The Lord our God is *one* Lord” (Mark 12:29); but he proceeded to show the people that if he acted as they supposed, his Kingdom was divided and would not stand. “But if I with the finger of God cast out devils (demon or sickness), no doubt the Kingdom of God is come upon you”.

Jesus also used a belief held by the Jews that the place of reward and punishment was a subterranean abode in the parable of the rich man and Lazarus (Luke 16:19–31). This belief had been adopted by the Jews from Greek mythology, and forasmuch as Jesus used their own words against their covetousness, he in no way endorsed their beliefs by his usage of a Greek idea. Josephus shows how the Pharisees also believed in this place of underground reward, and Jesus used their belief to condemn them out of their own mouths. Even though Jesus rose from the dead, they did not believe that he was the firstfruits of them that sleep. The Jews paid the guards to tell the lie that his disciples had stolen him away while they slept! Jesus appealed to Moses and the prophets, asking why the Jews did not believe them, for Psa. 6:5 says, “In death there is no remembrance of Thee . . .”. He taught them that only after resurrection will men be judged and inherit the land with Abraham, if faithful: “. . . ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God . . .”. Abraham is to inherit the land, for God has promised it to him; so say all the prophets and apostles. Paul says in Gal. 3:16 “Now to Abraham and his seed were the promises made . . .”, and in Rom. 4:13, the promise is that he (Abraham) should be *heir of the world “through the righteousness of faith”*.

Parable of the Talents

The parable of the talents recorded in Matt. 25:14–30 presents the Gospel in all its beauty. Here Jesus described himself as a man travelling into a far country who commits his talents unto his servants. They are then to trade with his goods until he returns. “After a long time the lord of those servants cometh, and reckoneth with them”. As a result of faithfulness exercised in his absence, each is promised to be ruler over many things at his lord’s return, or in Jesus’ words in Rev. 3:21, “To him that overcometh will I grant to sit with me in my throne”. At present, Jesus sits at the Father’s right hand, from whence he will return to give every man “according as his work shall be (Rev. 22:12). The man who received only one talent was condemned for inaction and unbelief in the promise of his master’s return to give reward for faithful service. Jesus has supplied the silver talents related to salvation, for he described himself in another parable as the good shepherd who gives his life for his sheep. We should not think that the gift of only one talent was an insufficient amount with which to work. A talent was the equivalent weight in silver of 60,000 grains of wheat. Silver in Scripture is used as a figure for redemption, and wheat is used as a figure for the “good seed” of the word of God.

Parable of the Fig Tree

In an enacted parable concerning a fig tree, Jesus showed how the nation of Israel who bore no fruit to God would wither away (Matt. 21:18–22). There can be no doubt that Jesus was here referring to the nation of Israel, for it was overthrown by the Romans in A.D. 70, as the parable foretold. In Jer. 24:1–3 the prophet compared the people of the nation to good and bad figs, and when Nebuchadnezzar invaded Judah, he is described as a lion who laid the

vine waste and barked the *fig tree*: he hath made it clean bare and cast it away" (Joel 1:7).

However, the nation of Israel is not to be cast away for ever, for the parable of the fig tree putting forth shoots recorded in Matt. 24:32 & 33 promises Jesus' return, when the nation is reformed: "Now learn the parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors". Thus we are encouraged to look for his early return, for in 1948 the fig tree nation of Israel sent forth shoots after nigh on 2,000 years of dispersion. This event was expected by J. Thomas, the writer of "Elpis Israel", who wrote this book in 1848, saying at p. 441:—

"There is then a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis of future operations in the restoration of the rest of the tribes, after he (Jesus) has appeared in the kingdom. The preadventual colonization of Palestine will be on purely political principles: and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him".

The Transfiguration

Towards the latter period of his ministry, Jesus was given by God the vision described as the "Transfiguration". A turning point had been reached in Jesus' ministry, for Jesus had not accepted the kingship which would have relieved the nation of the Roman oppression. His kingship was to be in the future, and his disciples needed to learn the lessons implicit in the first and second advents of the Son of God. He had been introduced to the nation by John as the "Lamb of God that taketh away the sin of the world", not as the "Lion of the Tribe of Judah". Matthew records in chapter 16:21 that from that time forth, Jesus began to show unto his disciples how he must go unto Jerusalem and "suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day". His disciples had gone through every city and village preaching the Kingdom of God (Luke 9:2 & 6). How could this be related to the suffering and rejection of Jesus, his crucifixion and then his resurrection and glory in his Kingdom? The answer is found in the Transfiguration, which was given not only to strengthen and encourage Jesus as he went towards his sacrificial death, but also to confirm the faith of the disciples so that they could later say, "we . . . were eyewitnesses of his majesty".

Peter, James and John were permitted to see Jesus in "glory" along with Moses and Elias, an earnest of what is to come when Jesus re-establishes the Kingdom of God. However, the subject matter under discussion in the vision was "they spake of his decease (or exodus) which he should accomplish at Jerusalem". Moses and Elijah are suggestive of the Law and the prophets, for they are pre-eminent in these roles in the Old Testament and their writings testified of Jesus' sufferings and the glory that should follow.

Was there not assurance in this for Jesus that God's power encompasses all time, and although Moses had been dead for many centuries, he would be with Jesus when he was glorified; and that God would also raise His Son to glory if he was faithful unto death? The word of the Eternal Father attests to the surety of His promise. 2 Peter 1:16–18 records Peter's remembrance of the event. Verse 17: "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount".

The Transfiguration, as a vision of Jesus' future Kingdom, encompasses all the elements associated with such:—

1. Jesus in glory as future King (Luke 9:32).

2. Moses, representing the Law of God exhibited through resurrected glorified beings in the Kingdom Age who have passed through death.
3. Elijah, the greatest of the prophets, a representative of those teachers of righteousness destined to turn the nations to God through Christ in the Kingdom. He reminds us that there will be some who will be alive and faithful at the coming of the Lord.
4. Peter, James and John, representative of the nation of Israel, still needing the faith which comes by hearing the word of God.
5. The mountain, thought to be Hermon, representative of the land, is associated with the unity of the redeemed in Psa. 133:1-3 — “Behold, how good and how pleasant it is for brethren to dwell together in unity”. . . . As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore”. We have seen earlier that the dew and manna, and life and resurrection were related subjects. Here the Psalmist shows that the command of God to hear His beloved Son is associated with the blessing, “even life for evermore”.

There was a multitude at the foot of the mount of transfiguration (Matt. 17:14). They represent the nations, as Isa. 11:10-12 shows us, when the “root of Jesse . . . shall stand as an ensign of the people; to it shall the Gentiles (or nations) seek: and his rest (resting place) shall be glorious”.

Prayer

Jesus is presented to us in these three and a half years of ministry as a man of prayer. Many times we read of his going apart to pray. The prayer he taught his disciples at their request is an all-encompassing model. It is based upon a relationship to “*Our Father*”. As the natural born sons of Adam, we have no claim to sonship of God. Paul says in Eph. 2:13, “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”. “To redeem them that were under the Law, that we might receive the *adoption of sons*, And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father” (Gal. 4:5 & 6). “Abba” is the Greek word used by very young children in addressing their fathers. Jesus says, “Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven”. Jesus only may address God as “*my father*”, for his Divine Sonship confers that close association.

“*Hallowed be Thy Name*”. The Psalmist in 111:9 says, “He sent redemption unto His people: He hath commanded His covenant for ever: holy and *reverend* is His Name”. God’s Name involves His greatness in its singularity (“Ail” — might or power), and promises our incorporation into His power by the Name of “Yahweh” (“He Who will be manifest”).

When God’s Name is hallowed throughout the earth, it will be as a result of the prayer which requests, “*Thy Kingdom come*”. No personal interest should rise above that order of priority in prayer, for no human need transcends the ultimate fulfilment of all need, than that the Kingdom should come so that the Father’s will should be “done in earth, as it is in heaven”. Like Jesus, we must pray “Not our will, but Thine be done”, seeking *first* the Kingdom of God and *His* righteousness.

Then follows the petition for present need: “*Give us this day our daily bread*”. We are promised sufficient for all our needs, recognizing that covetousness for riches may be a stumbling block in our race for the Kingdom of God. Our greatest need is to feed by faith on the bread from heaven.

“*Forgive us our trespasses as we forgive*” is to be equated with the

supreme example in Jesus' life, for God for Christ's sake forgives us unpayable debts, as shown in the parable recorded in Luke 7:41–43.

“*Lead us not into temptation*”, or trials. However, we must recognize that without trial our characters would not be developed; so we seek the Father's care in all our ways, acknowledging that His is “the Kingdom, and the power, and the glory” through our Lord Jesus Christ.

Such is the model prayer, a guide to acceptable approach to our Heavenly Father.

As we accompany Jesus through the record of his life in the Gospels, we note that the historical events are given in Matthew, Mark and Luke, while John gives us a greater insight into the mind of Jesus expressed in the love and compassion which was a unique feature of his life.

Entry into Jerusalem

The importance and manner of Jesus' entry into Jerusalem is highlighted by the fact that all four Gospels record the incident (Matthew 21, Mark 11, Luke 19, John 12). His triumphal entry was a fulfilment of Zechariah's prophecy (9:9) and was his last great appeal to the nation to accept him as God's Son. Mark's record tells us that two asses were taken by Jesus' disciples for his use from a place “where two ways met”. We have seen previously that an ass symbolized national Israel (Chapter 10). The two ways from which they were taken represent two covenants — the Mosaic (which Jesus came to fulfil), and the Abrahamic (which he came to confirm by his own death). He had taught this in the parable of the old and new wine (Luke 5:39). That is why Jesus rode upon “a colt the foal of an ass” “whereupon never man sat” as he entered into Jerusalem; for Jesus came to confirm the New Covenant, and the young ass represents all those people who have faith in the promises made to Abraham.

The people had anticipated Jesus' Kingship, saying “Hosanna” (“Save, we beseech thee”); but had they understood the prophecy of Zechariah and the plan of God for mortal man, they would not have expected Jesus to take the Kingdom then. Zechariah says in chapter 9:9, “Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation (*saving himself* R.V.); lowly, and riding upon an ass, and upon a colt the foal of an ass”. Modern christianity does not see the need for Jesus to save himself. His death was not to appease the wrath of an offended God (as is commonly supposed); “For God so loved the world, that He *gave* His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life” (John 3:16). Christ's death expressed the love of God in a necessary sacrifice for sin. Romans 3:25 says, “Whom God hath set forth to be a propitiation (or mercy seat) through faith in his blood, to declare His (God's) righteousness for the remission of sins that are past, through the forbearance of God”. “Yet it pleased the Lord to bruise him” (Isa. 53:10). God could righteously do this because Jesus inherited the law of sin and death by being born of Mary.

Thus the law of sin and death which came into force by the first Adam was nullified in Jesus (styled the last Adam) in a full discharge of its claims through his temporary surrender to its power. Heb. 9:26 says, “He (Jesus) appeared to put away sin by the sacrifice of himself”. Although never committing sin, Jesus bore the nature of Adam, and was therefore subject to death. His perfect obedience allowed his Father to raise him from the dead in harmony with His law that “the wages of sin is death”; for sin was taken away and righteousness established by Jesus' death and resurrection. He was given immortality and now acts as mediator for all who strive after his example to please God by crucifying “the flesh with the affections and lusts” (Gal. 5:24).

Parable of the Vineyard

In Luke chapter 20 an incident is recorded which highlights the antagonism which the rulers of the Jews had for Jesus. In the week prior to his crucifixion, Jesus had been teaching in the Temple, and the rulers challenged his authority to do so. The Master's answer to them is important, for the parable of the vineyard which he spoke and his claim to heirship which they rejected, culminated in their own national rejection. Luke 20:15 & 16 says, "So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, *and shall give the vineyard to others*". Isaiah, in his song of chapter 5:7 says, "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant". In the very Temple in which Jesus spoke, the entrance was framed by vines of gold, and each Jew added, as he was able, to the vast bunches of golden grapes, each cluster being as large as a man.

The rulers perceived Jesus had spoken of them in the parable, and answered "God forbid"; but the appeal and warning given by Jesus (Luke 20:18) fell upon deaf ears, and the only remedy was Divine retribution.

As Gentiles, grafted into the "good olive tree", we may inherit the "Hope of Israel" which they rejected. Paul, in Rom. 11:20-26 tells us it is not because of our own righteousness that this offer has been extended to us, for we are "wild by nature". He warns that we should not be highminded, but fear, remembering that in the finality Israel nationally will be "grafted in again"; for when Jesus returns "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob".

His Final Days

The rulers persisted in their efforts to trap Jesus by posing various questions relating to tribute to Caesar and also resurrection. His answers silenced them. The many sects then current in the land — Pharisees, Sadducees, Scribes and Herodians — now forgot their differences, and took counsel how they might put Jesus to death.

After the passover feast which Jesus had kept with his disciples, he spent the night in prayer to his Father, seeking strength for the ordeal which lay before him. Here in the garden Jesus faced the great conflict and mental anguish required to conquer the will of the flesh, which naturally shrank from the shame and ignominy of a criminal's death: "Oh my Father, if this cup may not pass away from me, except I drink it, Thy will be done".

Psalm 69 reveals the spirit of Jesus in Gethsemane.

His triumph during these hours of loneliness, when even his weary disciples were unable to watch with him, is expressed in the words, "Nevertheless not what *I will*, but what *Thou wilt*".

Jesus was strengthened by God's Angel, and his resolve to do his Father's will never left him. Even as he finally hung in agony upon the tree, he sought forgiveness for those who taunted and gloated when they said of him: "He saved others, *himself* he cannot save". Yet, as we have seen, Jesus' victory over human nature resulted in his "saving himself" (Zech. 9:9 R. V.); it was because of his faithful obedience even unto death that he was raised from the dead, by God's power (Eph. 1:19 & 20). Paul confirms this in Heb. 13:20 & 21: "Now the *God of peace, that brought again from the dead our Lord Jesus*, that great shepherd of the sheep, through *the blood of the everlasting covenant*, Make you perfect in every good work to do His will . . .".

John records in chapter 18 Jesus' arrest by the Temple guard in the garden of Gethsemane. The illustrations show how he was brought before the Sanhedrin, and then before both Pilate and Herod. Jesus' trial before the

Sanhedrin was a mockery. When the Jews sought the death penalty at Pilate's hand, "he knew that for envy they had delivered him". Being unable to use their own verdict of blasphemy, the Jews presented Jesus to Pilate as a potential enemy against Roman authority.

Pilate could find no fault in him. "Art thou a King then?", asked Pilate. "To this end was I born" was Jesus' reply. "If my Kingdom were of this world (kosmos, or order of things), *then would my servants fight*, that I should not be delivered to the Jews: but now is my Kingdom not from hence".

Jesus had already shown that his servants were not to fight, commanding Peter earlier to "put up thy sword into the sheath" when he was arrested. Peter learnt that lesson well, and his exhortation in 1 Peter 2:19–25 is an affirmation of his Lord's example: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (v's 19–21). See also Matt. 5:38–48; Rom. 12:14–21; 1 Thess. 3:12; Matt. 10:16.

The voluntary nature of Jesus' sacrifice is shown in Matt. 26:53 & 54, where, speaking to Peter in Gethsemane, he said, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be?"; and also in his reply to Pilate's statement "Knowest thou not that I have power to crucify thee, and have power to release thee? — "Thou couldest have no power at all against me, except it were given thee from above" (John 19:10 & 11).

Pilate appealed to the nation: "Behold the man!" They cried, "Away with him, away with him, crucify him . . . We have no king but Caesar". In so doing, Israel rejected the things which belonged to their peace (Luke 19:42).

We can do no better in describing the events at this time than to quote Isa. 53 as the mind of the Eternal speaking of His son expressed through the prophet:—

"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. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed".

"Yet it pleased the Lord to bruise him; He hath put him to grief: when Thou shalt make his soul (or life) an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous servant justify many; for he shall bear their iniquities."

Mark, in chapter 15:43 says that after his crucifixion, one of Jesus' followers came to Pilate and asked for his body, taking it and laying it in the tomb. The important feature of Mark's record is the faith or hope of Joseph

of Arimathaea described in the words "*which also waited for the Kingdom of God*". Mark thus highlights the two advents of Jesus, a fact recognized even in those dark days by some of his followers. Even the thief who was crucified beside Jesus asked him to remember him when he *came into his Kingdom*.

And so Jesus' life blood — that which had motivated all his righteous actions — was shed, for he was "obedient unto death". No longer could the law of sin in his members attempt to dominate his mind; for in his death Jesus was "freed from sin". No wonder in his last breath he gave that triumphant cry, "*It is finished*". What was finished, but his battle for supremacy over his own desires; "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted" (Heb. 2:18). Jesus' perfect obedience was the act which gave his Father pleasure, and that which makes his sacrifice a "cup of blessing". It is memorialized by all his followers, for they recognize like Paul that only through death could Jesus destroy "him that had the power of death, that is the devil (diabolos), and deliver them who through fear of death were all their lifetime subject to bondage". Jesus' disciples keep the feast of bread and wine "until he come". He has promised that he will not partake of these things again until he returns in power in God's Kingdom. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom" (Matt. 26:29).

The Cross

It is sad to say that christianity sees as an object of veneration the cross (a "staros" or "stake" in Greek), an instrument which Paul says "cursed a righteous man". Under the Law of Moses, every man was cursed who was hung on a tree. One is amazed that men should find salvation related to the "sign of the cross", as they term it, when it was that which caused the death of the most righteous man who ever lived. Had Jesus died in any other age, he could have suffered his fate at the hands of the authorities by hanging, by guillotine, or machine gun. One wonders how the church authorities would make a sign for any of these instruments of death. There was no intrinsic value in the tree or in the blood poured out, but only in the perfect obedience exhibited in the life of Jesus.

Resurrection

Paul says in Rom. 5:19, "For as by one man's disobedience many were made (or constituted) sinners, so by the obedience of one (Jesus) shall many be made righteous". ". . . Christ being raised from the dead dieth no more; death hath no more dominion over him" (6:9). So the disciples on the first day of each week thereafter met to celebrate his death and victory over death in his resurrection (Acts 20:7), in obedience to his command, "do this in remembrance of me". Peter in Acts 2:31 says that Jesus' soul (or life) was not abandoned to hell ("grave" in Greek), "neither his flesh did see corruption".

Jesus at his resurrection cared firstly for his disciples, saying to Mary, "Go, tell my brethren". His body was changed and energized by the power of

the Eternal, and to his disciples who doubted, Jesus showed himself alive: “. . . handle me, and see; for a spirit (Phantasma) hath not *flesh and bones* as ye see me have” (Luke 24:39). Paul in 1 Cor. 15:17–20 says, “And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept”.

Appearance to Disciples

Jesus’ discourse with two of his disciples after his resurrection as they went to Emmaeus, knowing not who it was who spoke to them, shows us how we should value the Old Testament (Luke 24:25–27). They were puzzled by Jesus’ reported resurrection, and Jesus answered them, saying “O fools, and slow of heart to *believe all that the prophets have spoken*: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself”.

The writer to the Hebrews in chapter 10:19–22 shows us how immortality was made nigh by Jesus’ death, using the Tabernacle veil as a figure. This was the veil which separated the place of daily service from the Most Holy, where the Angel of God met with the High Priest. He says, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath 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”. Here Paul equates the veil of the Tabernacle with the flesh of Jesus, and we know that at his death the veil was rent from top to bottom in the Temple (Luke 23:45). The colours inwrought in it have been considered in our study under the Law of Moses: the golden pillars of faith upheld this veil containing the blue of heavenliness, the white of righteousness, the scarlet of sin nature, and the purple of the man born to be King.

There are many more wonderful aspects contained in the resurrection of Jesus, but they are beautifully summed up in Psa. 85:10–13: “Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps”.

God, in His mercy, has provided the “arm of salvation”. Jesus has exhibited the “TRUTH” by his perfect obedience in recognizing the need of salvation for all men, being obedient, even unto the death on the cross. Therefore he was resurrected by God’s power, the righteousness of God was exhibited, and peace and reconciliation offered to fallen man through Christ. By acknowledging this truth, we are set “in the way of his steps”.

Chapter 14

XIV. ASCENSION OF JESUS — GIFT OF HOLY SPIRIT — MINISTRY OF APOSTLES

— PETER — PAUL'S FIRST AND SECOND MISSIONARY JOURNEYS

By his death, Jesus had confirmed the Abrahamic covenant.

After his resurrection, he was with his disciples for 40 days, showing himself alive by many infallible proofs and speaking to them of the things pertaining to the Kingdom of God. It is worth noting those to whom he appeared: To Mary Magdalene (John 20:14); to the women who were returning from the tomb after being told by the Angels that he was risen (Matt. 28:10); to Peter later that afternoon (Luke 24:34, 1 Cor. 15:5); to the two unnamed disciples on the way to Emmaus later that day (Luke 24); some eight days afterward to all the disciples (John 20:24); in Galilee to the seven disciples where the eighth miracle or sign was performed in the draught of fishes; on a mountain to the apostles and above 500 brethren (1 Cor. 15:6); in Jerusalem to James (1 Cor. 15:7); to the eleven disciples at his ascension (Matt. 28, Mark 16, Luke 24, Acts 1); and to Paul much later, "as of one born out of due time" (1 Cor. 15:8).

Jesus commanded, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned". This command required belief to precede the act of baptism. To believe the Gospel is impossible for infants, and the futility of christening and sprinkling can be seen in this light. Later, we will look more closely at this subject in the Acts of the Apostles, for examples there clearly show that baptism was complete immersion in water after an acknowledgement of belief in the Gospel.

The author of the Acts of the Apostles is considered to be Luke, "the beloved physician" and later companion of the apostle Paul. He addresses his treatise to "Theophilus", meaning "friends or those loved by God". The reliability of his writing has been proved historically as he touches upon the lives of so many rulers of that time. In Acts we become acquainted with many Roman governors, such as Pilate, Sergius Paulus, Gallio, Festus and Felix. We also meet Herod the great, Herod Antipas, Herod Agrippa I and II, Bernice, Drusilla, and also members of the Jewish priesthood, Annas, Caiaphas, Ananias and Gamaliel, the great Pharisaic leader.

The Ascension

The disciples had hoped that Jesus would at that time restore again the Kingdom to Israel (Acts 1:6). His answer to their query was that it was not for them (then) to know the time or season when this would happen. However, in Acts 3:19–21 Peter re-affirmed his belief in the restoration of God's Kingdom, saying to the assembled multitude: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all His holy prophets since the world began". The "restitution of all things" will surely come to pass, for it is guaranteed by the Angels' message to the disciples as they stood gazing up into heaven as a cloud received Jesus out of their sight. Acts 1:11 records that they said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so *come* in like manner as ye have seen him go into heaven". Jesus had said as much to his disciples in John 14:3, "If I go . . . I will come

again". Rev. 22:12 says, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be". When Jesus does return, then will there be the resurrection and judgment prior to the establishment of his Kingdom (2 Tim. 4:1).

Gift of Holy Spirit

The disciples were commanded to remain in Jerusalem (Acts 1:4) until they received the promise of the Father, which was the Holy Spirit (v. 5). After returning to Jerusalem from the Mount of Olives, the small company of believers met again in an upper room. Matthias was chosen to replace Judas who had died by his own hand. As Acts 1:21 & 22 shows, Matthias was one of those who accompanied Jesus from the beginning of his ministry, and was an eyewitness of his resurrection.

Jesus had promised his disciples that they were to be witnesses in Jerusalem, Judea, Samaria and unto the uttermost parts of the earth (Acts 1:8). How could approximately 120 disciples convince the Roman Empire of the risen Christ and his return? The only way these "unlearned" men could achieve this was by being endowed with power from God. The gift of the Holy Spirit enabled them to preach the Truth to men and women who spoke other languages.

On the day of Pentecost the disciples were all with one accord in one place. Pentecost was the feast held on the fiftieth day from the morrow after the sabbath of the Passover, and was described as the feast of harvest, "the first fruits of thy labours" (Exod. 23:16). We saw how that on the morrow after the sabbath of the Passover, under the Mosaic Law a wave sheaf of barley representing Jesus was offered in the Temple. Now, on this fiftieth day, when the first fruits of their barley harvest were gathered in, two loaves of barley (fine flour) made with leaven were offered in the Temple. We have seen that these two loaves represent the redeemed from both Jew and Gentile. Pentecost was the second great religious festival of the Jewish calendar, and also the reason why there were many Jews gathered to Jerusalem from their respective places of dispersion — Rome, Crete, Libya, Arabia, Persia, Asia, Mesopotamia and Parthia. As a result of the outpouring of God's power the disciples were able to talk to all the people who had come from foreign lands in their own "dialect" or "language". Acts 2:7 & 8 says, ". . . are not all these which speak Galilaeans? And how hear we every man in our own tongue (language), wherein we were born?"

Spirit Gifts Not Available Today

Those who claim possession of this power today are not able to be understood by any people from foreign lands. Their utterances are unintelligible and are not comparable with the record of the Acts of the Apostles, where the disciples were given the ability to communicate the truth to Romans, Libyans, Cretians, Greeks, Persians and Parthians. It would be more profitable for such present day claimants of this power to read the message which Peter presented at Pentecost, for it is the Scripture which is able to make a man "wise unto salvation", and not present possession of the Holy Spirit, however desirable this may appear to be. As Isaiah says in chapter 8:20, "To the law

and to the testimony: if they speak not according to this word, it is because there is no light in them”.

As a result of the disciples’ preaching, aided now by God’s power, a community of over 3,000 believers was called to the Hope of Israel. Notice how Peter recounts the recent events in the life and death of Jesus, appealing to his listeners’ knowledge of the Old Testament Scriptures. No doubt the words of Jesus in his three and a half years of preaching needed only the confirmation of the testimony of the Apostles to convince the Jews assembled, for at Peter’s command to “Repent” (Acts 2:38), they were baptized. So commenced a harvest of people foretold by Jesus in John 4:35–38. The harvest, truly, was “great”, but the labourers, “few”.

The outpouring of the Holy Spirit at Pentecost, enabled the apostles to bring in this great harvest, for the miracles and signs they performed, convinced the people mightily (Acts 2:43).

Peter referred to this outpouring of Holy Spirit as a fulfilment of the Word of God through Joel 2:28–32. In verse 23 of Joel chapter 2, we are shown that there are *two periods of time* when the Holy Spirit is promised, described as the *former (early) and latter rain*:— “Be glad then ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the *former rain, and the latter rain* in the first month”.

Joel draws on the natural order of the seasons in Israel, where rain (called the *former or early rain*) fell in the third month (at Pentecost time) and also in the first month (the month of Passover) called the *latter rain*.

Between these two periods of rain (or Holy Spirit possession) there is an unproductive cold winter season (see calendar — Chapter 8).

The pouring out of the Holy Spirit at Pentecost in the third month is therefore analogous to the early rain. Paul says in 2 Cor. 5:5 that the first outpouring was “an *earnest* (Gk. ‘*pledge*’ — given in advance as security for the rest) of the Spirit”. The Spirit will be fully given when (after judgment) mortality will be “swallowed up of life” as he shows in 2 Cor. 5:10 & 4.

We can then see why some nine months must follow the first period of outpouring (encompassing a long winter period), until the latter or spring rain, is poured out again in the time of Passover, or the first month. This winter period finds mention in The Song of Solomon 2:10–13.

The latter rain of the first month, in Israel, filled out the grain, so that it would be ready to harvest, after the ripening period of summer.

The Holy Spirit which has been promised by God to the redeemed at the return of Jesus, will be given at the time of Passover, for Jesus is to restore the Passover (see extract from ‘Elpis Israel’ mentioned herein [Page 23]).

The original text of Joel 2:23 reads, “For He hath given to you the Teacher of Righteousness (or Jesus), and He shall cause to descend for you a rain; a teacher and a *latter rain* in the *first month*”.

With God’s Power (Zech. 4:6), the rulers in the Kingdom of Jesus will be able to bring men to a knowledge and belief in the Hope of Israel.

The result will be manifest when a great harvest of people will be given immortality at the end of the Millennial age.

The baptism of the Spirit developed the elderships in the ecclesias (or groups of called out people, as the word “ecclesia” means). This one Spirit of God gave guidance in all the variety of functions which were necessary to

establish the Truth. It should be realised that the New Testament had not been written at the time when this gift was given, and Paul shows in Corinthians how this power enabled men to lead the ecclesias in right directions until the *written word of the New Testament* should be completed — “*when that which is perfect is come*” (1 Cor. 13:10).

The promise of the gift of the Holy Spirit was fulfilled to that generation, their children and to the Gentiles who were afar off (Acts 2:39; 10:45; Eph. 2:13–17), “even as many as the Lord our God shall call”.

There were nine principal functions of the Holy Spirit (1 Cor. 12:28–30):—

- | | |
|---|---|
| 1. Word of wisdom | — Application of Truth to daily life. |
| 2. Word of knowledge | — Interpretation of Scripture. |
| 3. Faith which moves mountains | — Establishment of faith in the Word. |
| 4. Gifts of healing | — Ability to cure sickness. |
| 5. The inworking of power | — The ability to <i>transmit</i> the Holy Spirit gifts. |
| 6. The gift of prophesying | — Knowledge of future happenings. |
| 7. The discerning of spirits | — Ability to know whether men spoke truth. |
| 8. The ability to speak in foreign tongues or languages. | |
| 9. The ability to interpret foreign tongues or languages. | |

Paul addressed the people to whom the Holy Spirit was given, saying, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church (ecclesia) of God, which he hath purchased with his own blood” (Acts 20:28).

The whole ecclesia was referred to as “God’s heritage” (1 Peter 5:1–4). The word “heritage” is “kleros”, or “clergy” in the Greek. This shows that *all* called out people are God’s heritage, and not just a group of self-appointed leaders of churches today who call themselves “the clergy”.

We quote from “Faith in the Last Days” by J. Thomas, p. 218:—
 “The case of the Samaritan brethren (Acts 8:14–24) clearly shows the prerequisites to a baptism of spirit in all cases save that of the apostles and the house of Cornelius. Before receiving the spirit it was necessary for the candidate

- 1.— To believe the things of the kingdom of God, and the name of Jesus Christ (Acts 8:12);
- 2.— To be buried with Christ by baptism into death (*ibid*); and,
- 3.— To have the Apostles, or some inworker of powers like them, pray for the believer that he may receive it, and lay their hands on them (verses 15, 17; 1 Tim. 4:14; 5:22; 2 Tim. 1:6).

On the day of Pentecost the gift of holy spirit was promised to those who were added to the name of Jesus Christ by baptism. As they were about to return to remote places, where they would carry the gospel to Israel there, it is probable all the visitors to Jerusalem so returning would receive it, that through them God might confirm the word when they preached it. But though promised to all such, the cases of the seven chosen to serve tables (Acts 6:7); of the Samaritans; of Saul (Acts 9:17); and of the twelve at Ephesus (Acts 19:6), show that the divine appointment for imparting the spirit was prayer and the imposition of the hands of the Apostles, or of a presbytery of inspired men, or of an inspired individual believer, as Timothy. These elements of the appointment do not now exist among men. We have no apostles but false ones; and all the presbyteries, or leaderships, are uninspired; and there is no individual on earth the imposition of whose hands is of any value in the premises. A man must be a saint, and must have the gifts with himself before he can impart them; and then even if he had gifts, if among them he was deficient of the ‘*inworking of powers*’, he could not transmit what he possessed to others. Philip could expel unclean spirits, and

heal the palsied and the lame; but he could not impart spirit-gifts to the baptized. The apostles had to be sent for, to accomplish this. "Baptism of spirit, then, was only partially bestowed even upon the saints in the apostolic age."

We are now able to see the reason why God gave the Holy Spirit directly to Cornelius (prior to his baptism) as a *sign* to Peter, that the hope of salvation was extended to the Gentiles.

The record in Acts 8:14–17 has shown us that the immediate apostles were given the ability to impart the various gifts of Holy Spirit, after its initial outpouring (Acts 2:4; 4:31).

Paul and Timothy were also given the ability to impart Spirit gifts (Romans 1:11; 1 Tim. 5:22), and this qualified them for their role as *foundation workers* to the Gentile ecclesias.

Thus the gifts of the Spirit were withdrawn in two generations, as those able to impart it, died, and the power returned to God. The completed word of God contained in the Scriptures is now able to make a man "wise unto salvation" (2 Tim. 3:15). There has remained "faith, hope, charity (love)", and these are established by a knowledge of the Truth, which is termed in Eph. 6:13 "*the whole armour of God*". When Jesus returns, faith and hope will no longer be a necessary part of the believer's armour, for they will have been realized, and only love will remain in the presence of Jesus and the gift of eternal life.

No-one possesses the Holy Spirit today, for *none* can raise any from the dead or heal the sick as did Peter. When the people brought sick folks and them which were diseased, Peter healed them *all*. More than that — even his shadow as he passed by had the power to heal (Acts 5:15 & 16). The Holy Spirit will be poured out again when the Kingdom is re-established. Zechariah 4:6 says that this will be done, "not by might, nor by power, but by *My Spirit*".

This is the reason why Peter did not quote the whole of verse 32 of Joel chapter 2. The section which he omitted reads: "for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call". This deliverance will only be effected when Jesus returns. The remnant who will be saved are also referred to in Zech. 13:9 — "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God".

Also, it is noteworthy that Peter shows, in his speech at Pentecost, that even though David looked forward to the redemptive work of Jesus and his own ultimate salvation, he (David) had *not* ascended into the heavens (Acts 2:29, 34 & 35). If the man after God's own heart has not ascended into the heavens, why should we expect such a reward for ourselves? In John 3:13 Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven". God has promised David that he should see his greater son upon his throne, and this can only come about by David's resurrection when Jesus returns and sits upon his throne in Jerusalem and "the meek shall inherit the earth".

Ministry of the Apostles

Thus in the name of Jesus Christ of Nazareth, people were healed, and as Acts 3 and 4 show, the preaching of Peter and John converted over 5,000. In Acts 3:25 Peter said to them, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall *all* the kindreds of the earth be blessed".

When Jesus was with his disciples during his ministry, he had promised to Peter the keys of the Kingdom of Heaven (Matt. 16:19). (The "Kingdom of

Heaven” and the “Kingdom of God” are synonymous terms, for it is not the Kingdom *in* heaven, but *of* heaven, and is to be God’s Kingdom restored on the earth.) Peter’s teaching to the assembled multitude at Jerusalem was the commencement of his use of that “key”. A key unlocks a door and makes apparent that which is beyond the door. Now, it is quite evident that both Peter and the other apostles did not know that Jesus had to die, be raised, glorified, and go to heaven before he would return to establish the Kingdom. Luke 9:45 says “they understood not this saying, and it was hid from them”. Once the disciples received the Holy Spirit and could look back in perfect remembrance of Jesus’ teaching, the whole plan became clear and they were able to convince the people that the crucifixion was a necessary part of God’s plan. In Acts 2:23 & 24, speaking of Jesus’ death, Peter said, “Him, being delivered by the determinate counsel and foreknowledge of God . . . Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it”. Peter then quoted Psa. 16:8 in relation to the death of Christ. How different to the Peter who was once described by Jesus as a “satan” (or adversary), because he opposed Jesus’ statement that he had to die, recorded by Matt. 16:23. Peter had said, “Be it far from thee, Lord: this shall not be unto thee”.

The Call of the Gentiles

The Holy Spirit given to Peter also enabled him to make greater use of the “key” in his understanding of the Scriptural statement, “In thee shall *all* nations be blessed”. In Acts chapter 10, after receiving the vision of the sheet let down from heaven containing unclean animals and birds, Peter was commanded to “Rise, . . . kill and eat” (Acts 10:13). His reply that he had never before defiled himself by eating that forbidden under the Law, met with the rejoinder, “What God hath cleansed, that call not thou common” (v. 15). This was three times repeated, and as a result Peter realized that salvation was to be extended to the Gentiles nationally. Previously, a Gentile could become a Jew under the bonds of the Mosaic covenant, but now in the case of Cornelius the centurion, Peter was able to say, “Of a truth I perceive that God is no respecter of persons: But in *every nation* he that feareth Him, and worketh righteousness, is accepted with (acceptable to) Him”. He then recounted to Cornelius the life of Jesus, his death, resurrection and ordination by God to be the future judge of all responsible to God’s law, saying that there will be those who are alive and remain (the quick and dead) at his coming as well as the responsible dead who will be raised to judgment (Acts 10:36–42).

To show Peter that the Gentiles were to be adopted into the “Hope of Israel”, Cornelius was given the Holy Spirit and all who heard the word began to speak in tongues, or languages, and to magnify the Name of the Lord. Why was it necessary for this “devout man” and one that feared God to be baptized? It is important to note that the giving of the Holy Spirit did not obviate the necessity for Cornelius’ baptism in water for the remission of his sins. Verses 46–48 of Acts 10 are a clear affirmation of this need for immersion and a rising to newness of life. “And he *commanded* them to be baptized in the name of the Lord” (v. 48).

In Acts chapter 8 it is recorded that the Hope of Israel was also preached to an Ethiopian eunuch. Philip was commanded by an Angel to help an Ethiopian who had come to Jerusalem to worship (vs. 26 & 27). The Ethiopian was reading from Isaiah 53, and was unable to understand of whom the Scripture was speaking. Philip, by beginning at the same Scripture, preached unto him Jesus. We are not told how long they went on the way, but the Ethiopian saw the necessity of being associated with Jesus through baptism into his death and by a rising to newness of life. Verses 38 and 39 of this chapter show a clear example of the manner of baptism: “And they went

down both *into the water*, both Philip and the eunuch; and he baptized him, And when they were come up *out of the water*” This is consistent with the previous record of Philip’s preaching contained in Acts 8:12 — “But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women”.

Sprinkling Not Scriptural Baptism

There is no evidence of sprinkling, as a form of baptism in the New Testament record, only immersion, which is a figure of the old man (or works of the flesh) being dead and buried (or completely covered) and a new man (works of the mind related to the Spirit of God) rising to newness of life. This is the whole teaching of Romans chapter 6: “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are *dead to sin*, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”.

The analogy is perfectly clear. When one is buried, the body is completely covered and not merely sprinkled with a few grains of earth. Sprinkling, as a feature of “christianity” was unheard of before A.D. 253. It was not until the fifth century after Christ that infant baptism became well established, and not until the reign of Elizabeth I that sprinkling of infants — the pouring of a few drops of water on the babe’s face as a token of baptism — was adopted. So far as this practice is concerned, we have already seen that it is impossible that an infant could have an intelligent understanding and belief of the Gospel. Acts 8:12 has shown that all Scriptural accounts of baptism were predicated by belief. This custom only came into “christian” communities through the adoption of previously enacted Pagan Roman practices. The book, “Manual of Roman Antiquities” (Ramsay and Laciane) says of this pagan festival: “Boys on the ninth, and girls on the eighth day after birth, underwent a religious purification termed LUSTRATIO, and on this day the former received their ‘forename’.” Thus christening today gives infants a “christian” name or forename. However, this is not Scriptural, but pagan in origin.

Lest any should say “christening” parallels the act of circumcision under the Law, Paul’s reasoning in Col. 2:10–12 shows that true baptism relates to an acknowledgement of sin. Baptism is an act of faith in the mercy and forgiveness of God, a realization totally out of the reach of an infant. Baptism is essential for salvation, for without this response to God’s command we have “no hope” (Eph. 2:12 & 13). As we examine the writings of Paul in later pages, we will see how this act of faith relates to heirship of those great and precious promises God has made to the fathers of old (Gal. 3:27–29), and thereby we can be “made nigh” to God “by the blood of Christ” (Eph. 2).

The story of Ananias and Sapphira contained in the record of the Acts of the Apostles (chapter 5), shows the necessity for complete honesty towards God. In God’s immediate judgment upon them we see an earnest of the future judgment for all unrepentant liars. Paul later warned of righteousness and temperance as necessities because of the “judgment to come” at the return of Jesus (Acts 24:25).

Saul of Tarsus

The testimony of Stephen and his subsequent stoning at the hands of the Jews introduces us to one of the witnesses of this event, a young man whose name was Saul (Acts 7:58). Saul, who consented to the death of Stephen,

persecuted the ecclesia established in Jerusalem. (This was some seven years after Jesus' ascension.) Saul's persecution scattered the believers throughout Israel as they sought to escape the havoc which he wreaked upon the community. Saul received letters of authority from the High Priest to extend his persecution as far north as Damascus. His zeal was according to the Law, based on his honest (although limited), appreciation of God's requirements. On his journey towards Damascus, Saul was blinded by a light from heaven and the word of Jesus which said, "Saul, Saul, why persecutest thou me?". Saul asked, "Who art thou, Lord?"

"I am Jesus whom thou persecutest".

Here it is shown that whatever is done to Jesus' servants is done to him: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Trembling, Saul was commanded to go into the city, "and it shall be told thee what thou must do". For three days Saul waited in prayer, having been blinded by the light. Jesus appeared to Ananias, a certain disciple who lived at Damascus. He was commanded to go to Saul and give him back his sight. Ananias demurred, recognizing the evil Saul had done in Jerusalem; but the reply of the Lord was, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel. For I will shew him how great things he must suffer for my name's sake".

The phrase "a chosen vessel" shows how servants of the Lord are selected from the mass of humanity to effect the purpose of God in the earth. Special training had gone into the preparation of Saul, also known as Paul. He was "an Hebrew of the Hebrews" of the tribe of Benjamin. He could ask, "What advantage then hath the Jew?" and answer, "Much in every way"; for had he not learnt God's law at the feet of the great teacher Gamaliel? Saul was brought up a Pharisee, "the most straitest sect of our religion". His background of learning enabled him to write with such clarity on the Law and covenants of promise. His ability in the word infuriated the Jews who, throughout his life, dogged his footsteps at every turn in an endeavour to destroy him and the message he proclaimed.

Saul was born in Tarsus, and was "a citizen of no mean city" (Acts 21:39). His ability to quote from the Greek poets illustrates his training from an early age in a city which rivalled Athens and Alexandria as a centre for schools and universities. Thus he was able to reach the Gentiles, with whose language and outlook he was well acquainted. Saul's knowledge of heathen idols and worship would also have been gathered in his youth spent in Tarsus. Later in Athens, he could preach the Truth without offending Greek law, by introducing another God, simply an "Unknown God", whom they themselves previously acknowledged in their extreme religious beliefs. They were described by him as "too superstitious" (or, very religious). Also, the universality of the Greek language assisted in the communication of the Word. Added to these necessary qualifications was Paul's ability to travel under the protection of the ruling civil power, as he was a free born Roman citizen. This bestowal conferred great privileges upon the holder. No magistrate had the right to bind, scourge or kill a Roman citizen, and he had the right of appeal to the emperor himself. In his work for Christ, Paul used this right of appeal, which brought him before kings and emperors, to testify of the risen Christ, salvation, and his coming Kingdom.

As we trace Paul's life through the journeys recorded, we see that all things combined to make him the "apostle" (or, one sent) to the Gentiles. We see also that the time was as critical as the man, for the Roman empire had established lines of communication not previously available to any generation. Peace reigned supreme in the Roman empire in Paul's day. Roads, carefully garrisoned at strategic points, connected every part of the empire and the seas were cleared of pirates so that these great missionary journeys could be accomplished in relative safety. We note also Paul's approach first to

the synagogue in every city: "To the Jew first, and also to the Greek (or Gentile)" was the word preached.

However, his first introduction to the Truth at Damascus and subsequent persecution as a result, led Paul to Arabia. Here he was taught by the revelation of Jesus Christ, spoken of in Gal. 1:12 — "For I neither received it of any man, neither was I taught it, but by the revelation of Jesus Christ". "Neither went I up to Jerusalem . . . but I went into Arabia, and returned again into Damascus" (v. 17). Thus, three years elapsed before he went to Jerusalem and abode with Peter for fifteen days. Such was the education of this "chosen vessel", a pattern we have seen repeated in all God's messengers. "I will shew him how great things he must suffer for my name's sake".

How different was this minister of religion to those of the present day, who claim to be his counterparts. Unlike them, Paul could say, "I was chargeable to *no man*". Like his master before him, Paul earned no stipend, because his services for the Truth were not his "living", but his "life" (Acts 20:34). Not for him the presumptuous titles of "most reverend", "very reverend" and such like. The title "reverend" is reserved in Scripture for the Eternal only (Psa. 111:9). It is also a command of Jesus to "call no man your Father upon the earth" (Matt. 23:9).

He was daily with them in the market places; "I am innocent of the blood of all persons"; "I have fought a good fight", are the epitomes of this great example, whose humility is expressed in the words, "I am the least of the apostles, that am not meet to be called an apostle". Paul could say to those who derided his efforts in 2 Cor. 11:23–29 "Are they ministers of Christ? (I speak as a fool [or, one beside himself]), I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen (Gentiles), in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches (ecclesias). Who is weak, and I am not weak? Who is offended, and I burn not?"

Yet even this great ambassador for Jesus had first to submit to the ordinance of baptism (Acts 9:18), and so commenced this great work of calling out a people for the Name of the Lord (Acts 15:14).

Paul's journeys contain many enacted parables of salvation which are reinforced by his appeals to the word in the establishment of fundamental doctrines in relation to salvation. When he returned from Arabia, Paul went back to Damascus. Here his preaching earned him the hatred of the Jews, who could not withstand his reasoning from the Scripture. And so he fled by night, being let down over the wall in a basket, retracing his steps to Jerusalem. Here he had to overcome the difficulty of acceptance by the brethren there, but Barnabas, a native of Cyprus and a Levite believer who (according to tradition) had known him at school in Tarsus, sought out Paul. Barnabas established the truth of Paul's claim and they became firm co-workers in later life. Those two weeks in Jerusalem in the company of the apostles Peter, James the Lord's brother, and possibly many others of the immediate band of Jesus' followers during his ministry, would have established a faith broadened by the experiences of these "pillars" (supports), upon whom the house, or ecclesia, was formed.

Paul's zeal for God, redirected by Jesus, was not quenched, He thought that the Jews would see him as a changed individual, and therefore accept the one who had changed him. This was not to be, and Jesus appeared to him,

saying, "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me". The ecclesia at Jerusalem had suffered terribly at the hands of the Jews, and the preaching of Paul could have no more effect in that city than the evidence of the miracles of Peter; so Jesus encouraged Paul by saying, "Depart: for I will send thee far hence unto the Gentiles".

Paul departed and returned to Tarsus, his native city. At Jerusalem, the ecclesias had rest as the Jews' hatred was redirected towards the action of Caligula, the newly appointed Roman emperor. He had set up his statue in the Temple at Jerusalem, and all the wrath of the Jews was directed against this act. Acts 9 records, "Then had the churches (ecclesias) rest throughout all Judea and Galilee and Samaria".

We are not told of the events which affected Paul in Tarsus, but he spent many years there until called on by Barnabas to help in the work of preaching at Antioch. Paul is thought to be now approximately 40 years of age, and the time had been well spent since he was a witness to the stoning of Stephen as a young man. For one year Barnabas and Paul worked tirelessly at Antioch, where the believers were first called "christians". This is interesting, for it was not at Jerusalem, but in a pagan city that the believers were marked out as distinct from their contemporaries. After taking the gift of the ecclesia at Antioch to the brethren at Jerusalem to relieve them in a time of drought, Paul and Barnabas returned to Antioch.

Now Herod persecuted the ecclesia at Jerusalem, James was executed, and Peter thrust into prison. The miraculous release of Peter from prison is similar to the release of Daniel's companions from the hand of Nebuchadnezzar. Prison is used as a type for death (Luke 4:18) and the release of Peter by God's Angel must have confirmed the faith of the brethren at Jerusalem. His persecutor, Herod, met his death at the hand of the Angel (Acts 12:23).

Paul's First Missionary Journey

Meanwhile, Paul and Barnabas were separated out for the work of extending the Hope of Israel to the Gentiles, and they began the journey known as Paul's first missionary journey. We can only briefly touch on some of the highlights of these journeys undertaken by Paul and Barnabas. They occupy all of the chapters in Acts from 13 to 28. Although expressed many centuries ago, Paul's preaching has been an absolutely reliable guide to ecclesias (or called out people) down through the ages.

There was no fanfare as Paul and Barnabas took ship for Cyprus, Barnabas' birthplace, yet their preaching in association with God's power and those who had received the word many years before at Pentecost, helped change the Roman pagan world to a Roman "christian" world. Here they preached in the synagogue and also converted the proconsul Sergius Paulus. Here they were opposed by Elymas, a sorcerer, and his blind reasoning was made evident by his being struck blind for a season.

After leaving Cyprus they travelled to Perga on the southern coast of Asia Minor. John Mark left them at this time, something which disappointed Paul; but many years later Paul spoke of him as "profitable for the ministry". It appears Paul became ill at Perga, and no mention is made of his preaching there until on his return journey. His infirmity is mentioned in the letter to the Galatians. They left Perga for Antioch in the territory known as Pisidia. Here Paul entered the synagogue and in a speech not unlike that given by Peter in his original address (Acts 2), and also Stephen's defence to the Jews, Paul recounted the nation's past history, leading them to the ministry of Jesus. By reference to the Psalms, he showed how God was not referring to David, but to Jesus as one who has been raised and has not seen corruption. He then showed how death, the wages of sin, can be overcome by belief in

Jesus and the forgiveness of sins thereby obtained (Acts 13:32–39). “By him, all that believe are justified (or made righteous) from all things, from which ye could not be justified by the Law of Moses”. Paul’s preaching showed that the Law of Moses could not give life, for none could meet its exacting demands of obedience. It was a law of works and not a law of faith (Gal. 3:11–21). His teaching was not accepted by many of the Jews, who could not see that salvation was the need of all men. They organized opposition to him on the following sabbath, and Paul was constrained to say, “It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46). Paul then quotes Isaiah 42:6 and 49:6, “I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth”. We should carefully look at Paul’s reasoning to the Jews, for it will have a future relativity when Jesus returns and the whole nation of Israel will have to be convinced of his Messiahship and Kingship according to the Scripture; when Zechariah says they will look upon him whom they have pierced and “mourn for him, as one mourneth for his only son”.

The Gentiles received the word gladly in spite of the Jewish opposition which eventually caused Paul and Barnabas to flee to Iconium. Paul comments later to Timothy on events which happened at Antioch, saying, “what persecutions I endured . . . Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity (love), patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra” (2 Tim. 3:10 & 11).

At Iconium they preached to the Jews first and converted many. However, opposition caused them to flee to Lystra when they were threatened with stoning. Here, as a result of the healing of the man who was impotent in his feet, the populace wished to elevate Paul and Barnabas to the level of the pagan gods Mercurius and Jupiter. But “scarce restrained they the people” who would have done sacrifice to them. Paul’s reply to them recorded in Acts 14:15–18 has similarity to Jesus’ statement (Matt. 5:45–48) that God in His mercy has suffered the waywardness of men, giving them food and life, so that they might eventually hear good tidings and respond to His benefaction. The Jews who had followed them from Iconium stirred up the people so that they stoned Paul, who, after being left for dead outside the city, rose up again and with Barnabas departed for Derbe. However, among those who witnessed the preaching and stoning of Paul at Lystra was a youth named Timothy. The two letters of Paul to his “son in the faith”, as he refers to him, are reflections of his great love for Timothy, his companion of the third missionary journey. The last letters of Paul are written to Timothy and contain an exhibition of the faith which sustained Paul all his life.

At Derbe they made many disciples, and then returned through the cities in which they had preached. The work of maintaining the groups of people he had established in the faith was helped by appointing elders, who were given the Holy Spirit to teach them how to meet all the differing problems that would face the ecclesias. The letters of Paul written much later established principles of truth which he had taught them. On arriving back in Antioch “they abode long time with the disciples”.

Then followed a crisis in the ecclesias, for Jewish converts sought to enforce the Law of Moses on Gentile believers, contending that they should be circumcised. Paul opposed this view and his reasoning, coupled with the evidence of his first missionary journey, brought a council held at Jerusalem on this matter to a successful conclusion. The Gentiles had received evidence of God’s acceptance of them by the gift of the Holy Spirit. Peter, who had originally opposed Paul, was rebuked and his acceptance of the rebuke and honest approach to the subject is recorded in Acts 15:7, concluding with the words, “Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?” James

concluded the reasoning, which resulted in a letter being sent to all the ecclesias where Gentiles dwelt, commanding them to abstain from fornication and idolatry, from eating blood and things that had been strangled. This letter was read when they returned to Antioch.

Paul's Second Missionary Journey

After many days, they decided to return to the ecclesias and confirm their faith. Barnabas did not go with Paul because of a contention over taking John Mark, who had left them on an earlier journey. So Paul took Silas and went through Syria and Cilicia, confirming the ecclesias, while Barnabas took John Mark, sailing to Cyprus. Acts chapters 16 to 18 record Paul and Silas' journey. From Plate XIV, which depicts this second missionary journey, we see that after visiting the ecclesias established on the first journey, they travelled across to Troas. Paul and Silas had been joined by Timothy, and at Troas were also joined by Luke, who continued with Paul for about nine years.

At Troas, Paul had a vision of a man from Macedonia (or the country of Greece), calling for help. Taking ship, they crossed over to Neapolis and came to Philippi, a chief city. The events here recorded include the conversion of Lydia (Acts 16:14 & 15); the healing of a mentally unbalanced girl who brought much gain to her owners (verses 16–18); and the apostles' subsequent beating and imprisonment for this act, upon the complaint of the girl's owners to the authorities. This resulted in a night spent in the innermost dungeon, held fast by stocks and bands. There would be no comfort for them with bleeding backs and fettered limbs. Paul, in a letter written to the brethren at Philippi much later, encouraged them to "rejoice in the Lord alway". We remember Jesus' comment on the situation in which they found themselves: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake" (Matt. 5). For a good act the apostles had received evil, yet at midnight Paul and Silas prayed and sang praises to God. The result was an earthquake which loosed all the prisoners' bands and opened all the doors. Under Roman law, a Roman gaoler's life was forfeited should any of his prisoners escape. As he prepared to do away with himself, Paul stayed his hand by saying, "Do thyself no harm: for we are all here". The gaoler's fear brought forth the question "Sirs, what must I do to be saved?" Paul's answer recorded in Acts 18:31 & 32 resulted in the gaoler and his household being baptized after they had heard the word of the Lord and believed on His Name. The earthquake which freed Paul and Silas from the imprisonment effected by the authorities will have its counterpart when an earthquake will upset the ruling authorities when Jesus returns to re-establish God's Kingdom (Rev. 16:17–21). This will not be a literal earthquake, but a political earthquake resulting in the overthrow of the Kingdom of men by Jesus and his brethren (Dan. 7:27). Paul and Silas were released by the authorities, who had to apologize for their unjust treatment of Roman citizens, and the apostles departed to Thessalonica.

Luke and Timothy remained in Philippi to help establish the ecclesia there. As was his usual custom, Paul preached to the Jews for three sabbath days in the synagogue, and gained some converts. Nevertheless, the Jews who opposed him gathered a company of base men, and set the city against them because they had preached that Jesus was king. It was contrary to Roman law to say that there was another king beside Caesar. The claim made by these men that the teaching of the apostles had "turned the world upside down". shows how much the work of preaching and healing done by Paul and Silas had been effective. The rulers of the city placed a bond of good behaviour on Jason, one of the brethren. This restricted Paul, for although the upheaval was not of his doing, a further complaint would have brought more trouble upon Jason, as his host, so Paul and Silas went on towards Berea (Acts 17).

The response of the people at Berea was honest, for they had compared the message proclaimed by Paul with the Scriptures. As a result, “many of them believed”. Their example of readiness of mind to search the Scriptures “daily” shows an attitude well pleasing to God.

Paul was forced to leave this city as a result of Jewish animosity, and, leaving Silas and Timothy (who had rejoined them), he travelled by ship to Athens. Paul’s preaching in this city is recorded in Acts 17:16–34. Athens was the chief city of Attica, now called Greece. The city was surrounded by four hills, between which lay the valley in which the market place was situated. Verse 17 of Acts 17 records Paul’s established custom of preaching first to the Jews, as well as in the market place daily to all who would listen.

Athens was made beautiful by many works of art, and represented the peak of Greek learning and culture of the day. However, the idolatry practised there distressed Paul. His disputing invited the attention of the Epicureans and Stoicks. The Epicureans taught that the gods were remote and disinterested in men. Therefore, they said, the main purpose in life was to derive as much pleasure as possible from it, both intellectually and by the indulgence of the flesh. The Stoicks, by contrast, taught a high standard of morality, but believed that fate governed all actions, and that men by their actions could not influence end results directed by divine government. Paul’s address in reply to their query, “We would know . . . what these things mean”, is a masterpiece, containing all the elements of the Gospel and exhibiting the love and care of the One Creator. Paul showed how foolish was the idolatry of the times, and that He Who had the power, not only to make, but to sustain all life, cannot be likened to “gold, or silver, or stone”. He showed that life thus created, making “of one blood all nations of men for to dwell on the face of the earth”, has *purpose*; that the “bounds” and “times” of their habitation are fixed by their Creator; that He commands all men everywhere to repent, for the time appointed will come, when, as v. 31 says, “He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead”. Of course, the doctrine of the resurrection (the reverse of Greek philosophy, which taught false ideas of reward in heaven or reincarnation until the lifestyle of the gods was achieved by mortals), brought forth scorn and ridicule. Acts 17:32 records that when the people heard of the resurrection of the dead, some mocked. The limited response in Athens to the Gospel is summed up by Paul’s words in 1 Cor. 1:18–29, how that “not many wise men after the flesh, not many mighty, not many noble, are called”. Thus, God chooses people who are rich in faith, that “no flesh should glory in His presence”.

Paul left Athens and came to Corinth, a city of approximately 600,000 inhabitants reflecting the usual tendencies of Greek city life and lacking ideals and morals. The name of Corinth became a byword for immorality. Paul’s writings in 1 Cor. 6:9–11 comment on the way of life in that city. Even though Paul was discouraged by what he saw, the Lord encouraged him, as Acts 18:9 & 10 records, “Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city”. Paul abode with Priscilla and Aquila, who were tentmakers like himself. His preaching to the Jews resulted in their opposition to the Truth, and Acts 18:6 records his statement to them, “Your blood be

upon your own heads; I am clean; from henceforth I will go unto the Gentiles". Nevertheless Crispus, the chief ruler of the synagogue and his family believed; also Justus, Sosthenes and many more of the Corinthians, hearing, believed, and were baptized. The number converted there must have been large, for the previous custom of meeting in homes (e.g. the ecclesia in the house of Aquila and Priscilla at Ephesus, etc.) was replaced by a common meeting place (1 Cor. 11:18–22). Paul remained in Corinth for eighteen months, contending for the Truth, and as we review his letter written to them we see how "the care of all the ecclesias" burdened this man as he encouraged them to rise to the standards set in Christ Jesus. Comparisons both in doctrine and practice between Athens and Corinth show how response to the Truth comes from people who recognize a need, and not necessarily the self-satisfied higher educated critics of the day. However, Paul's letters to Corinth show how the depravity of the times affected the conduct of the believers, and his exhortation to separate themselves from such behaviour is continued throughout his life. He laboured earnestly that Christ might be found in them again.

The insurrection of the Jews caused Paul to be brought before Gallio, but the ruler of the area drove the Jews from the judgment seat. Thus was the Truth once again brought before kings and rulers. Leaving Corinth, Paul went to Ephesus, accompanied by Priscilla and Aquila. He stayed there for only a short time and departed for Jerusalem via Caesarea, and after keeping the feast at Jerusalem, returned to Antioch where he spent some time.

Chapter 15

PLATE XV. PAUL'S THIRD MISSIONARY JOURNEY

SUMMARY OF DOCTRINE AS OUTLINED IN LETTERS AND EPISTLES

During his stay in Antioch, Paul heard how the ecclesias in Galatia had been affected by Jews who sought to reimpose on the believers the restrictions of the Law of Moses. Though these Jews had been rebuked at the council in Jerusalem, many of the converted Jews had not given way (Gal. 2:4 & 5). Paul's care for the Galatians and for the Truth expressed in the Gospel of Christ, caused him to write to that ecclesia prior to his leaving Antioch on his third missionary journey, "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel".

In chapter one of the letter to the Galatians, Paul emphasizes the truth that there is only *one* Gospel, *one* way of salvation, and that any preaching which denies this brings a curse upon its preachers. "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

We will consider this letter along with all the others which Paul wrote later. The conditions of the ecclesias with their strengths and weaknesses have proved a blessing to later generations; for these letters are veritable storehouses of knowledge, containing instructions for succeeding generations in the wide range of subjects which make a man wise unto salvation. They highlight the freedoms and restrictions which are necessarily placed upon men so that, as a community or ecclesia, they may reflect the pattern of life exhibited by Jesus (Gal. 1:15 & 16, 1 Cor. 2:16), and thus be acceptable to God.

During this time, Apollos, an Alexandrian, came to Ephesus. He was a disciple of John the Baptist whom, when Aquila and Priscilla heard in the synagogue, they instructed in the way of the Truth. His ability to relate the Old Testament to Jesus as the anointed of God convinced many Jews later at Corinth. So great was Apollos' eloquence and conviction that the Corinthian ecclesia fell into schisms or divisions, and factions arose, some claiming to have learnt the truth of Apollos, some of Paul, some of Peter and some of Christ. This led to Paul's remonstrance with the brethren at Corinth in which he showed true humility, saying that neither he that planteth nor watereth is anything, for it is God's word or seed, and only God can give the increase. "Therefore let no man glory in men" (1 Cor. 3:21). Both Apollos and Paul manifested that self-effacement which acknowledges salvation only in God. We read in 1 Cor. 16:12 that Apollos was reluctant to go to Corinth, and appeared to purposely stay away to avoid self-glorification.

Paul's Third Missionary Journey

Leaving Antioch, Paul commenced his third journey which took him into the regions of Galatia and Phrygia, thus strengthening all the disciples. He finally arrived at Ephesus, as Acts 19 records, and there met a small group of disciples who had been instructed by John and had obeyed his call to repentance and baptism. Paul showed these men the truth concerning Jesus, and they were baptized into his name (Acts 19:5). Verse 2 of chapter 19 is translated incorrectly in the Authorised Version of the Bible and should read, "We had not heard that the Holy Spirit was given" (R.V.). After Paul laid his hands upon them, they received the Holy Spirit.

After three months spent preaching in the synagogue at Ephesus, disputing with and persuading the people of the things concerning the Kingdom of God, Paul left the synagogue and started teaching in the school of Tyrannus. Acts 19:10 says that he continued to preach by the space of two years, and all in Asia heard the word of the Lord. Acts 19:11 & 12 shows how his preaching was accompanied by miracles, that they might believe on the risen Christ. "So mightily grew the word of God and prevailed".

The Ephesians had been changed. From a superstitious community, they were transformed into a believing community and responded by burning all their charms and books about magic to the value of 50,000 pieces of silver. This action seriously interfered with the trade of one Demetrius and his fellow craftsmen who made the silver shrines to Diana the Ephesian goddess. Diana was the goddess of fertility and her origin may be traced back to Babylon and the deified wife of Nimrod who wore a similar crown made in the fashion of the wall or fortress of a city. The temple built in her honour was considered to be one of the seven architectural wonders of the ancient world. The anger and greed of the silversmiths aroused the city, resulting in an uproar in the great amphitheatre which was not appeased until the town clerk had warned the people of the danger of retaliation from the Roman authorities for their holding an unauthorized assembly. Paul's letter to the ecclesia in this city is instructive reading, as he draws on his past experience with the brethren there. Eph. 2:1-3, 6:12 and 4:17-20 show how the believers there had been called from error to the truth and then had to maintain their faith despite opposition from principalities and powers.

Timothy was a pillar in this ecclesia, and his labours alongside Paul established a community of believers which was to find commendation by Jesus some 40 years later when he wrote in the Revelation, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil . . ." (Rev. 2:1-7). However, they had left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works". As Jesus exhorts in Matt. 24:13, it is "he that shall endure unto the end, the same shall be saved". Today, nothing remains of the city of Ephesus save the ruins of the amphitheatre.

Even though Paul wished to intervene in the uproar in Ephesus, he had been restrained by the brethren from doing so. He left Ephesus and took passage to Troas, where a door had been opened for him (2 Cor. 2:12 & 13). "Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence unto Macedonia". And so Paul left Troas, passing through Macedonia. His object was not so much to preach as to confirm the faith of those he had previously converted. The Scripture records he gave much exhortation, and urged them to abide stedfastly in the love of God and to labour for the Truth. Speaking of the time he spent in Macedonia, Paul says in 2 Cor. 7:5, "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears".

The persecutions which constantly beset Paul were the result of being forthright in his committal to the cause of Christ. All who live in a godly way shall suffer persecutions, yet the Lord was with him, for the incidents which forced Paul to travel away continually from his enemies brought him to new fields of endeavour. One door closed and another opened.

Here in Macedonia, Paul was rejoined by Titus who showed him the response of his brethren at Corinth to the first letter of rebuke which Paul had sent to them. 1 Cor. 5 & 6 particularly relate to this rebuke. Titus told Paul how they had mourned for that which they had done by fellowshipping one who walked in the way of the Gentiles. Paul shows in 2 Cor. 7:12 that he had written, not to condemn, "but that our care for you in the sight of God might appear unto you". 2 Cor. 7:10 shows that true sorrow for wrong-doing works repentance. "Repentance" means a "change of mind and purpose".

Thus Paul's second letter to the Corinthian ecclesia contains none of the rebuke of the first. He commenced by saying, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God". In this letter Paul recognized the sentence

of death within himself, saying that even though he despaired of his life, he trusted not in himself, but in God "which raiseth the dead".

Paul stands out as one of the greatest characters in the Scriptures, for he held the truth of God as supreme, taking no credit for himself, but ascribing all glory to God. "Yet not I, but the grace (undeserved kindness) of God which was with me". His letters are expressive of the true spirit of the anointed, and his care and love for all who will live uprightly.

The closing expressions of this second epistle to Corinth exhibit Paul's love for the brethren: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace; and the God of love and peace shall be with you". Paul's final blessing to the brethren was: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen". With such a prayer, he paved the way for his visit to them in three months' time, for it was his intention to go to Corinth and from there sail directly to Jerusalem in time for Pentecost.

Before he left Corinth, Paul heard that one of the sisters (Phoebe) was to visit Rome. This caused him to write to the brethren in that city. Paul's letter to the Romans contains all the fundamental doctrines of the truth as it is in Jesus. His commentary in the first chapter on the depravity of the pagan Roman world is revealing and shows one of the reasons for his expressed desire to visit the brethren there and establish them; "For I long to see you, that I may impart unto you some spiritual gift . . .". Paul's longing to visit Rome was later fulfilled in a way which resulted finally in his death.

Many brethren were to accompany Paul as he left Corinth to go to Jerusalem. They were taking a gift to the poor brethren and sisters there which had been collected in all the ecclesias during his travels. Their original intention was to travel together, but a plot to kill Paul was discovered (Acts 20:3), so he retraced his steps, finally taking ship out of Macedonia at Philippi and rejoining his brethren at Troas for seven days. Acts 20:7 records that "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them". This shows that the custom of remembering Jesus in the memorial feast (the breaking of bread) was carried out on the first day of the week. This custom, which fulfils Jesus' command to "do this till I come" remembers not only his death, but also his resurrection which occurred "early the first day of the week".

Resurrection is the only Christian hope. 1 Cor. chapter 15 contains a wonderful exposition upon the subject: "For 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" (1 Cor. 15:22 & 23). There is no promise anywhere in Scripture of reward for an immortal soul in heaven, but a physical resurrection and a change of nature to immortality if found worthy at Jesus' judgment seat. Those found faithful will live and reign with him on earth. As we continue through the record of Paul's life we find "the hope of the resurrection of the dead" is constantly exhibited as the basis of his faith (Acts 23:6, Acts 24:15 & 16).

Paul's exhortation to the brethren at Troas continued throughout the night "even till break of day" (Acts 20:11). Eutychus' death and restoration to life by Paul is a type of all who fall asleep during the long Gentile night and are finally raised to life. His name is a combination of Greek words which mean "blessed to attain to the mark or secure the object or end". Mortality and sin cause the sleep of death, but there is a "mark", or "prize" to be gained by a life devoted to the truth (Phil. 3:14). Many things which happened in the life of Paul are enacted parables of salvation.

When the ship finally carried the brethren to Miletus, Paul sent for the brethren at Ephesus, who joined him there as they waited for the ship to depart for Tyre. His address to the elders of the ecclesia is recorded in Acts 20:18-35. Paul recalled how he had taught them from house to house, preaching of the coming Kingdom of God (v. 25), and calling them to

repentance toward God and faith toward our Lord Jesus Christ (v. 21). He warned them that "of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (vs. 29 & 30). Later, as we review the history of the believers recorded in the Revelation, we will see how true these words became. Paul exhorted the believers at Ephesus (and also ourselves today) not to neglect the Bible, but to read it; for it is "the word of His (God's) grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). He then referred to his manner of life among them, showing how he had ministered to his own necessities, "and to them that were with me". There had been no stipend provided for Paul, who had laboured with his own hands to supply his needs upon the basis of Jesus' teaching, "It is more blessed to give than to receive".

Taking leave of the brethren there, Paul and his company continued their journey to Tyre, where Paul was warned that if he should go to Jerusalem he would be delivered by the Jews into the hands of the Romans. However, Paul had determined to bring to Jerusalem the gifts of those ecclesias he had been instrumental in establishing. At Jerusalem the brethren received him gladly, and Paul declared to them how great things God had wrought amongst the Gentiles by his ministry. The gracious company, representative of the various ecclesias, was Paul's crowning glory and joy (1 Thess. 2:19). Timothy represented the donors from the region of Galatia, Tychicus and Trophimus the donors from Ephesus, Aristarchus and Secundus the Philippian brethren, Sopater the Bereans, together with the members of the other ecclesias in Asia (Acts 20:4). This reunion was only brief, for James showed Paul how the Jews sought occasion against him. The fact that he was in Jerusalem in the company of Gentile converts gave them opportunity to bring the false accusation against Paul that he had brought Greeks into the Temple (Acts 21:28 & 29).

The Jews went about to kill Paul, but the Roman garrison led by Lysias delivered Paul from their hands. As he was about to take Paul to the castle, Paul requested that he be permitted to speak to the Jews to explain that he had not broken the Law, and also to give them the reason for his coming to Jerusalem. Paul showed the Jews as he spoke to them that he likewise had been zealous for God "as ye all are this day"; but when he showed them the events which led to his conversion and the commission given to him by Jesus to go to the Gentiles, the Jews lifted up their voices against him. Paul was rescued from their hands, and finally met his accusers in the company of the chief captain of the Romans (Acts 23). Thus was he able to bear Jesus' name "before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

Paul now found himself in the same position as that in which Stephen had been placed some 24 years previously, except that his Roman citizenship exempted him from being judged according to the law of the Jews. On numerous occasions in these later chapters of Acts (from chapter 23 to chapter 28), Paul's defence outlined the truths he believed, founded as they were upon "all things which are written in the law and in the prophets". "For the Hope of Israel I am bound with this chain", he said. See Acts 23:6, 24:15-25, 26:5, 28:20-31. All these references speak of the return of Jesus, of the resurrection, of judgment, and of God's coming Kingdom upon the earth.

The Roman authorities were not concerned with the doctrines which Paul preached, providing there was no challenge to the emperor's supremacy or a threat to peace. Paul emphasized and established the fact that he had neither offended against Caesar (Acts 25:8), nor raised up the people (Acts 24:12). His case was progressively transferred from the Jewish Council to the Roman governor, and finally to the highest authority in Rome, that of Caesar himself. Paul's acquittal after two years' imprisonment virtually gave Christians a limited charter of freedom, although as we see from Plate XV it was not

long until persecution broke out under the emperor Nero. It is believed that Paul himself suffered martyrdom during that time of persecution.

However, his Roman citizenship gave him, even in these last years of his life, a freedom which enabled him to receive all that came to his house and preach about God's coming Kingdom and the things which concern the Lord Jesus Christ (Acts 28:30 & 31). Paul's preaching even reached "those of Caesar's household" (Phil. 4:22).

One of his converts in Rome at this time was a runaway slave from Colosse, Onesimus by name. He was sent back by Paul to his master Philemon with the beautiful letter which bears his name. This epistle is a masterpiece of Christian courtesy and intercession, and is Paul's plea to one whom he had converted to receive his former slave "as a brother beloved". We should appreciate that approximately two out of three subjects in the Roman Empire were slaves. In the letter to the Romans (chapter 6) Paul uses this fact, comparing slavery to a master, sin, and contrasting it with freedom and the law of love and liberty in Jesus.

Belief — a Way of Life

We would fail to see the true import of Paul's teaching if we saw it only as a matter of belief. This belief had to become a "way" of life. Acts 22:4 speaks of "this way", an expression frequently used by Paul. In Acts 24:22 Felix, the governor, also found a more perfect knowledge of "that way", for Paul had reasoned with him of righteousness, self-control and judgment to come (verse 25). "This way" is a way of obedience to those many commands expressed, for example, by Paul in Gal. 5:22-24: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance". These virtues are implicit in Jesus' command to love God and one's neighbour as oneself.

One would have thought that Paul's journey to Rome would have been free of trouble, yet the record of the shipwreck and the events which led up to it show otherwise (Acts 27 and 28). In spite of the violence of the sea, Paul's life was preserved and *finally delivered* from the bite of the serpent. We have seen that the sea represents nations, and the serpent is a type for sin; and so the parable of salvation is again brought before our view when we see Paul's deliverance from death.

While a prisoner in Rome, Paul was unable to visit the ecclesias he loved so well. Four of his letters were written during this period — those to the Colossian, Ephesian and Philippian brethren, as well as the previously mentioned letter to Philemon. We should be thankful that the apostle's care for his brethren never ceased, for these letters contain the thoughts of a lifetime of experience in the "way", guided by the Spirit of God. They have been preserved down through the ages by the mercy of God for the benefit and guidance of later generations.

Even during his imprisonment, Paul sent his fellow labourers back to the different ecclesias. Tychicus went to Ephesus and Colosse, while Epaphroditus was sent to Philippi. After his release, Paul wrote three letters, one to Titus and two to Timothy, his "son in the faith". These writings give us an account of his last days. It appears that Paul was able to revisit many of the ecclesias in Greece and Asia and also spend some time in Crete. Paul's letter to Timothy tells us that he was later imprisoned, and he expected soon to suffer death. He had fought a good fight; he had finished his course, he had kept the faith. Henceforth there was to be laid up for him a crown of righteousness, which the Lord, the righteous judge, was to give him at that day; and not to him only, but unto all those who love his appearing (2 Tim. 4:7 & 8). The Bible does not tell us of Paul's death. Tradition has it that he was beheaded outside the walls of Rome.

So ended the life of one who renounced all the opportunities of Judaism and gave his life to God through service to Jesus. Paul's intellect and diligence towered far above that of his contemporaries, for he was able to handle aright the word of truth, "a workman that needeth not to be ashamed".

The Importance of Sound Doctrine

Paul's last letters to Timothy contain exhortation to maintain sound doctrine, or belief: 1 Tim. 1:3 ". . . charge some that they teach *no other doctrine*". Likewise 1 Tim. 1:10 refers to some who were acting contrary to sound doctrine; and 1 Tim. 6:3-5 says, "If any man teach otherwise, and consent not to *wholesome words*, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . *from such withdraw thyself*". In his second letter to Timothy, Paul continued this theme in chapter 1:13, "Hold fast the form of *sound words*, which thou hast heard of me". He says in chapter 3:14-16, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (or complete), throughly furnished unto all good works*".

The statement of his faith is continually expressed throughout the record of Paul's life in the Acts of the Apostles as well as in all the letters he wrote. When these are coupled with the other letters of men like John, James, Peter and Jude and the Gospels of Matthew, Mark, Luke and John, we have the whole plan of salvation presented to our view. Plate XV exhibits some of the message contained in these writings, and we also present a brief review of these doctrines. These writings have formed the basis for a statement of faith, or belief, for brethren of Jesus, and may be summed up in the following, which contains selections from "The Declaration" by R. Roberts and a Christadelphian Statement of Faith (B.A.S.F.) 1898:—

1. That the Bible is a sure and reliable foundation, consisting of the writings of Moses, the prophets, psalms and apostles, and is the only source of knowledge concerning God and His purpose at present available in the earth. That this writing is "wholly inspired and infallible" and without error, apart from such as may be due to errors of transcription or translation. 2 Tim. 3:16; 1 Cor. 2:13; Heb. 1:1; 2 Peter 1:21; 1 Cor. 14:37; John 3:34 & 35; 17:17.

2. That the only true God is He who was revealed to Abraham, Isaac and Jacob by Angelic visitation and vision, and to Moses. That there is only one God and Father of all, even of our Lord Jesus Christ, and therefore the common idea that God is a trinity is unscriptural. 1 Tim. 2:5; 1 Cor. 8:6; 2 Cor. 1:3; Mark 12:29; Eph. 4:6; 1 Tim. 6:16; John 17:3; Isa. 45:5, 18, 22.

3. By God and out of His Power all things have been created, and in Whose immensity filling Spirit or Power all things subsist. That He is kind, yet inflexible in the requirements of His law; loving and compassionate, yet terrible as a destroying fire against the rebellious and those who transgress His law. He is holy and cannot look upon sin, and His wisdom, truth, faithfulness and justice are without change, for He only is Eternal, unchangeable, unsearchable, infinite, glorious in power and majesty, to Whom alone glory is due. 1 John 4:7, 8, 16; 1 Tim. 1:17; Heb. 10:30 & 31; Acts 17:24-30.

4. That His Spirit or Power is not a personal god distinct from the Father, but His radiant invisible power or energy, by which He fills heaven and earth and nothing is hid from His view; for "in Him we live and move and

have our being". He and His Power are one in the sense in which the sun in the heavens and the light which radiates from it are one. Psa. 139:2–12; Job 33:4; Jer. 32:17; Psa. 104:30; Psa. 33:6; Job 34:14 & 15; 2 Peter 1:21.

5. That the term "Holy Spirit" is applied to this same Power which is focalized to exhibit His Divine will and accomplishment of results immediately, as distinct from the power exhibited in its free spontaneous universal form in nature. By this power (Holy Spirit) the miracles were performed. Luke 1:35; Acts 10:38; John 14:26; Matt. 3:11; Acts 1:5–8; 2:2–4; 11:15 & 16.

6. That Jesus of Nazareth was the Son of God, begotten of the virgin Mary by God's Spirit Power and afterward anointed with this power without measure at his baptism.

1 Tim. 3:16; Acts 2:22–26; Matt. 1:18–25; Luke 1:26–36; Gal. 4:4; John 3:34; 7:16; 8:26–28; Acts 10:38.

7. That Jesus was of our nature (flesh and blood) and was tempted in all points like as we are, yet without sin, to remove by his obedience death and resurrection, the evil consequences resulting from the disobedience of Adam. That his appearance was necessitated by the state into which the human race had been brought by the failure of Adam.

1 Cor. 15:21 & 22; Rom. 5:12–19; Gen. 3:19; 2 Cor. 5:19–21.

8. That Adam was formed from the dust of the ground as a living soul "very good" in kind and condition, and placed under God's law through which continuance of life was dependent upon obedience, and by breaking this law Adam was judged unworthy of immortality and sentenced to return to the ground from whence he was taken — a sentence which defiled and became a physical law of his being and has been transmitted to all his descendants.

Gen. 3:15–19; 2 Cor. 1:9; Rom. 7:18–23; 2 Cor. 5:2–4; Gen. 1:31; 2:16 & 17; Gal. 5:16 & 17; Rom. 6:12; 8:21.

9. That God in His kindness offers us salvation without setting aside His just and necessary law that sin results in death. That by His grace and mercy, forgiveness is obtainable through Jesus, and that ultimately He will people the earth with sinless immortal beings.

John 3:16; 2 Tim. 1:10; 1 John 2:25; Titus 1:2; Rom. 3:26; John 1:29.

10. We see that He inaugurated this plan by making promises to Adam, Noah, Abraham, Isaac, Jacob, David, and in great detail through the prophets; and that these promises had direct reference to Jesus Christ, who was raised up in the condemned line of Abraham and David and who, although wearing their condemned nature, was to obtain a title to resurrection by his perfect obedience, and by dying, abrogate (repeal or cancel) the law of condemnation for himself and all who should believe and obey him. 1 Cor. 15:45; Heb. 2:14–16, Rom. 1:3; Gal. 3:16; 4:4 & 5.

11. That the accomplishment of Jesus' mission was only made possible by his miraculous begetting of a human mother, enabling him to be a wearer of our nature, and at the same time a sinless bearer of it and therefore one who could rise after the suffering of death required by the righteousness of God. Matt. 1:18–25; Luke 1:26–35; Gal. 4:4; 2 Cor. 5:21; Heb. 4:15

12. That being so begotten of God and inhabited and used by God through the indwelling of His Holy Spirit Power, Jesus was Emmanuel, God with us, or God manifest or made apparent in flesh.

Heb. 1:1; 1 Tim. 3:16; Gal. 4:4; Matt. 1:23; John 14:10; 5:30; 3:34 & 35; Luke 4:18.

13. Therefore it is God's arm which brings salvation, for Jesus said, "I can of mine own self do nothing . . . I seek not mine own will, but the will of the Father which hath sent me". Thus was Jesus able to overcome all temptation even though he was a sufferer, in the days of his flesh, from all the effects of Adam's transgression, including the sentence of death which has

passed upon all men and in which he shared by partaking of their physical nature.

1 John 4:3; Matt. 1:23; Gal. 4:4; Heb. 2:14–17.

14. That he delivered God's message to his kinsmen, the Jews, calling them to repentance and showing that he was the Son of God and their King, proclaiming that God would restore their Kingdom through him and fulfil all things affirmable of him in the Scripture.

Mark. 1:15; Matt. 4:17; John 10:35; 11:35; 14:21; Luke 4:43; 13:27–30; 24:44.

15. That because he delivered this message, he was put to death by the Jews and Romans who did that which God had determined before should be done, i.e. the condemnation of sin in the flesh through the offering of the body of Jesus once for all, as a propitiation or atonement, to declare the righteousness of God as a basis for the remission of sins. All who approach God through the crucified but risen representative of Adam's disobedient race are forgiven. Therefore by a figure his blood cleanseth from sin.

Luke 19:47; Luke 20; John 11:45–53; Rom. 3:25; Acts 13:38; 1 John 1:7; 1 Peter 3:18; Heb. 9:11–14; Luke 22:20; Matt. 26:28.

16. That Jesus rose to life the third day and is exalted to the heavens to the right hand of God to act as a mediator between God and man in God's plan of gathering out of the human race a people who should be saved by belief in and obedience to the Truth.

Acts 10:40; 1 Cor. 15:4; Acts 13:30–37; Luke 24:51; Eph. 1:20.

17. That Jesus mediates only for his own house and does not mediate for the world. making intercession for his erring brethren only if they confess and forsake their sins. Eph. 2:12–20; Acts 5:31; 1 Tim. 2:5; Heb. 8:1; 7:25–28.

18. That Jesus sent forth his apostles to proclaim salvation through him, as the only name under heaven given among men whereby they must be saved from death.

Acts 1:8; Matt. 28:19 & 20; Acts 26:16–18; 4:12.

19. That the only way we may obtain salvation from death is to believe the Gospel they preached and be baptized into the Name of the Father, Son and Holy Spirit for the remission of sins by a total immersion in water. This baptism relates us to his name and the promises made to Abraham, Isaac and Jacob. We thus become heirs with them of the same promises. We must then continue patiently in observance of all those things which he has commanded, none being recognized as his friends except those who do his will.

Gal. 3:27–29; Mark 16:16; Rom. 1:16; Acts 2:28–41; 47; Rom. 6:3–5; Matt. 28:20; John 15:14.

20. That the Gospel consists of the good news, or message of the Kingdom of God and the things concerning the name of Jesus Christ. That

this Gospel was preached beforehand unto Abraham, saying “In thee shall all families of the earth be blessed”.

Gal. 3:8; Acts 8:12; Luke 9:2; Luke 9:6; Acts 28:31.

21. That “the things concerning the Kingdom of God” are the facts testified concerning it in the Scriptures of truth, and that God will set up a Kingdom on earth which will overthrow all others and change them into the Kingdom of our Lord and of His Christ.

Dan. 2:44; 7:13 & 14; Isa. 62:1–6; 2:3 & 4; Rev. 11:17.

22. For this purpose God will send Jesus personally to the earth at the close of the times of the Gentiles.

Acts 2:20 & 21; 2 Tim. 4:1; Acts 1:9–11; Dan. 7:13.

23. When this Kingdom is established it will be the former Kingdom of Israel restored in the territory it previously occupied, the land which has been promised to Abraham and his Seed (the Christ) by covenant.

Acts 1:6; Rom. 11:25–27; Micah 4:6–8; Gal. 3:16; Ezek. 37:21 & 22; Jer. 23:3–8; Heb. 11:8 & 9; Amos 9:11.

24. That as a result of this restoration of the Kingdom to Israel, the nation will be regathered and the ten tribes and two tribes re-united under the rulership of Jesus, whom they will recognize as King. The land will be reclaimed and Jerusalem will become the throne of the Lord, and the metropolis of the whole earth.

Ezek. 36:20–30; 37:19–22; Isa. 51:3; 60:15; 24:23; 9:6 & 7; Micah 7:20; Joel 3:17; Jer. 3:17.

25. That the governing body of the Kingdom so established will be the brethren of Christ of all generations, developed by resurrection and change, and constituting with Jesus as head the collective “seed of Abraham”, in whom all nations will be blessed, and comprising Abraham, Isaac and Jacob and all the prophets together with all in their age of like faithfulness.

Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15–17; John 5:28 & 29; Rev. 5:10.

26. That the unfaithful who have known His will and obeyed it not, will be punished in shame and contempt and return to the grave. The faithful will be invested with immortality and exalted to reign on the earth with Jesus as joint heirs of the Kingdom, co-possessors of the earth and joint administrators of God’s authority among men in everything.

Matt. 7:26; 8:12; 25:41 & 46; Dan. 12:2–4; 2 Thess. 1:8; Heb. 10:26–28; 2 Peter 2:12; Rev. 21:8; Mal. 4:1; Psa. 37:30 & 38.

27. That in this work of ruling for God and Christ the faithful will replace the administration of the Angels.

Heb. 2:5; 6:5.

28. That this Kingdom will continue with Christ as King for one thousand years, during which time sin and death will continue among the earth's subject inhabitants, although in a much milder degree. During this time "satan", or all adversaries to the rule of Jesus, will be restrained, and with the "devil" will be bound for one thousand years. This binding will be the result of the restraints imposed on the mortal population, for the devil is a Scriptural personification of sin in the flesh and not, as is supposed, a supernatural agent of evil. The mortal population will be directed in ways of righteousness. "This is the way, walk ye in it".

Rev. 20:2-4; Heb. 2:14; 1 John 3:8; Rev. 22:15; Isa. 65:20 & 25; 1 Cor. 15:24-29; Isa. 30:21.

29. That the law which will go forth from Zion to the nations will be for their instruction in righteousness, resulting in the abolition of war to the ends of the earth and its being filled with the knowledge of the glory of the Lord "as the waters cover the sea".

Micah 4:2; Isa. 2:2-4; 11:2-5; Hab. 2:4.

30. That the mission of the Kingdom will be to subdue all enemies to the will of God, and finally death itself; "for all shall know Me, from the least to the greatest". The nations during this time who are subject to the law of Christ will be responsible to his judgment as a result of the opening up of the way of life to them.

1 Cor. 15:25 & 26; Isa. 25:6-9.

31. That at the close of the thousand year reign of Christ, the mortal people of the nations who have been subject to his law and have died will be raised to judgment, together with the living. This will result in final extermination of the wicked and the granting of immortality to the faithful by the grace of God.

Rev. 20:11-15.

32. That when sin and death have finally been taken out of the way and the race who inhabit the earth are all immortal, then Jesus will deliver up the Kingdom to his Father, Who will then dwell with men, when God shall be "all in all".

Rev. 21:1-3; 1 Cor. 15:26-28.

The foregoing summary of the overall message in the Bible will help us as we consider the events which happened after the death of the apostles. The ecclesias which were established by their labours continued, and their relationship to the truth and the nations around them is the subject matter of the following two chapters.

Chapters 16 & 17 (combined)

PLATES XVI & XVII. SIGNS AND SYMBOLS IN BOOK OF REVELATION - HISTORY OF ROMAN EMPIRE - ITS RELATIONSHIP TO CHRISTIANITY - THE RETURN OF JESUS

The history of the nations develops gradually throughout the 2,000 years as illustrated on Plates XVI and XVII. It is necessary to consider this period of time as a continuing picture, rather than in 1,000 year periods, due to the interrelation of the events which are so recorded. The last book in the Bible, "The Revelation" (or "Apocalypse" - Greek), covers this period of history.

The word "Revelation" comes from two Greek words which mean, "to take away a covering or concealment". All the message contained in this revelation of Jesus which he received from God, was written on a scroll which was sealed with seven seals. A seal is used on official documents, and is only intended to be broken by the one to whom the document is addressed. (Rev. 1:1.) There are many examples of the use of seals in the Bible - e.g. Esther 3:12, 8:8 & 10; 1 Kings 21:8; Dan. 6:17. A seal was even placed on Jesus' tomb by the Pharisees and Scribes to show their authority. Postage stamps in use today are an extension of the olden day seal.

Revelation 5: 1-5 shows us that the subject matter contained in this *SCROLL*, which was written on two sides and held in the right hand of the One who sat on the throne, was of great interest to the followers of Jesus. (Plate XVI.) The question is asked in verse 2 of this chapter, "Who is worthy to open the book (scroll), and to loose the (seven) seals thereof?" John is told that the Lion of Judah had prevailed to make known its contents. By his perfect obedience to God, Jesus had been given immortality, and had commissioned his apostles, as Matt. 28:18 records: "*All power (authority) is given unto me* in heaven and in earth. Go ye therefore, and teach all nations . . . ". Revelation 5:6 shows us that it was Jesus' obedience (during the lamb aspect of his first advent) which gave him this authority from God. There are two features of Jesus' work - the first is as "the Lamb of God which taketh away the sin of the world (which are the words John the Baptist used when he introduced Jesus to Israel at his baptism). The second aspect is as "the Lion of the Tribe of Judah", when he will "restore again the Kingdom to Israel", reigning on David's throne in Jerusalem.

The redemptive work performed by Jesus is never lost sight of in all the visions of his future enthronement in glory contained in the Revelation. He is described in Rev. 14:1 as a *lamb* standing on Mount Zion in company with the redeemed; also in Rev. 7:9-17 as the lamb upon the throne in company with his resurrected and glorified brethren.

Verse 1 of Revelation chapter 1 holds the key to a correct understanding of this last communication of Jesus, before he returns. The fact that Jesus was given this revelation by God denies any trinitarian ideas of equality between himself and God. Jesus sent this letter "and *signified* it by his Angel unto his servant John." This word "*signified*" means to represent by sign or symbol. We have just seen how the saving work of Jesus is represented, signified, or symbolized, by ..a lamb". Symbolism as we have noticed regularly throughout these chapters, is a feature of God's Word and is not unique to the book of Revelation. Jesus himself spoke many parables in which a literal thing or happening is likened to God's plan of salvation. People are likened to different classes of soil, which, when implanted with the good seed of God's Word containing His promises, produce good or bad crops. Pearls and hid treasure are also likened to the Gospel. The Mosaic order of worship was also an elaborate system, containing many signs or symbols of the redemptive work of Jesus. The book of Daniel also overflows with sign language. Herein

nations are represented by trees, birds and animals: a lion for the Babylonian empire; a bear for the Medo-Persian; a leopard for the Grecian; and a dreadful creature for the Roman empire in its various phases.

Now, when John was given this revelation by Jesus to show to his servants the things which must come to pass hereafter, the pagan Roman empire spoken of by Daniel in chapter 7 had been in power for a relatively short time. John had received this revelation from Jesus in approximately A.D. 96 when he was on the island of Patmos as a result of the persecution of Christians instituted by Domitian, the Roman Caesar.

By this revelation or scroll, Jesus graciously tells his followers (his servants) of the events which have to come to pass until he returns and takes control of the kingdom of men. The people who are to rule with him in this kingdom have lived during the 2,000 years since he left, and will be resurrected along with those of past ages (B.C.), and given places of authority when he reigns in Jerusalem over the earth. This promise is recorded in Rev. 2:25-27 — “But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power (authority) over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father”.

Jesus’ followers have been subject to persecution during the 2,000 years since his first advent, so that their characters might be developed and their faith perfected. The result will be evident when Jesus returns and his followers are given responsibility to rule over mortal men and women in the Kingdom; for they will rule with an understanding of man’s real needs. David says in 2 Sam. 23:3, “. . . He that ruleth over men must be just, ruling in the fear of God”. James 5:7 shows us that it is in God’s mercy and patience that this time has been allowed to pass, so that the “fruit of the earth” might be perfected. All others who have lived during this period are classed by Jesus as the “unmeasured court” of the Gentiles (Rev. 11:2). The people of the “unmeasured court” have received no chastening from the Lord, for they have not responded to his call.

As we briefly review this letter, we will find that the nations continue to be signified or symbolized by animals and birds. In fact, many nations today use animals and birds as symbols of their power. We can easily call to mind the Russian bear, the British lion, the American eagle, the Australian kangaroo and emu etc. The examples are numerous, and we can see that they simply are representative of *peoples on territories*.

Sometimes, because the area or territory which is governed by one power at one time actually incorporates a section of many past empires and their ideologies, a composite animal is shown to John. For example, Revelation chapter 13 introduces such an animal which had a bear’s feet, a leopard’s body, seven lions’ heads and ten horn powers on the heads, and it blasphemed God by claiming to be that which it was not. We shall see later that this power was the papal Roman empire which incorporated all the *territories and peoples* who had previously been controlled by the Babylonians, Greeks, Medo-Persians and the pagan Roman empire. This composite animal combines their individual symbols of the past, and *therefore their territories* under *one* ruling power.

In John 15:15, Jesus made a gracious promise to his disciples, saying,

“Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you”. In Rev. 1:3, Jesus encourages us to read, hear and observe narrowly those things written in this letter, saying that if we do, we shall receive his blessing.

Another prominent feature of this letter is the use throughout of the *NUMBER SEVEN*. Seven in Hebrew signifies completeness. The history of the kingdom of men is revealed in this *SEVEN-SEALED* scroll, and the time reviewed is broken into sevenths. The first group of seven seals defines the history of the pagan Roman empire until it was overthrown by Constantine in A.D. 312. As greater detail is necessary to show the developments in the kingdom of men after A.D. 312, the seventh seal time is then divided into a further series of seven time periods. These are described as *TRUMPET PERIODS*. This time covers the decline and fall of paganism in the Western Roman empire until the “Holy Roman empire” was developed; and as well the judgments on the Eastern Roman empire which had been controlled from Constantinople after the Roman empire had been divided into East and West.

The seventh trumpet period again needed greater definition, and so it was further divided into seven periods known as *VIAL PERIODS*. These vial periods foretell of the judgments on the Holy Roman empire in the West, and the final drying up of the Turkish empire in the East to make way for the return of Jesus during the sixth vial period of time, which will usher in his Kingdom. The seventh vial period is again divided up into seven further periods, known as *THUNDERS*. These are contained in a small scroll and record the work of Jesus in subduing the nations prior to his reign of 1,000 years on the earth. The proposed military campaigns of Jesus contained in this scroll are not revealed, and will be made known only to those who are given immortality at Jesus’ judgment seat (Rev. 10:1–11).

If these *divisions of time* (*SEVEN SEALS*, *SEVEN TRUMPETS*, *SEVEN VIALS*, *SEVEN THUNDERS*) are kept in mind when we read the book of Revelation, it will help in an easier understanding of this letter from Jesus.

The history of the nations as they have developed during this last 2,000 years and given by Jesus in prophecy, is a further restatement of the words of Daniel 4:17 that “the most High ruleth in the kingdom of men, and giveth it to whomsoever He will . . .”, and that “none can stay His hand” (v. 35).

Forasmuch as time is divided in the book of Revelation into groups of seven, representing the time of the Gentiles until the Kingdom of God is re-established, the number seven is also used to show how the Truth exhibited by Jesus’ brethren would *gradually drift* into a lukewarm condition, lacking the elements which constitute the whole plan of salvation. In Rev. 3:16–18, Jesus lists out the fundamental truths which would be lacking in nominal Christianity. He counselled the believers to buy *the gold of faith*. Now, “faith is the substance of things hoped for”. Nominal Christianity hopes for a reward beyond the skies. However, Jesus’ promise is that “the meek shall *inherit the earth*”.

Jesus also counsels us to obtain “*white raiment*”, or righteous covering for our sins. Only by recognizing what sin is and that it originates in the heart of man can we ever stand in a right relationship towards God. Christianity at

large blames sin on a supernatural devil and is blind to all the cause of evil, which Paul attributes to a “*law of sin which is in my members*”, that “when I would do good, evil is present with me” (Rom. 7:23 & 21).

By claiming that Jesus died as a substitute for us and that he was not himself a wearer of our condemned nature, Christianity at large is blind to cause and effect, thereby taking from Jesus his great victory over human nature and its sinful tendencies. Paul says that, by his victory, Jesus destroyed that sin power within himself (Heb. 2:14), and will do the same for all who strive to follow his example, even though they will fail to measure up to his own great victory. (Heb. 7:25.)

There were seven ecclesias to whom this last letter of Jesus was written. They are symbolized by a *SEVEN-BRANCHED CANDLESTICK, or LAMPSTAND* (Rev. 1). The ecclesias should have continued to exhibit the light of the Truth to all around them, performing the same function as a lampstand. These seven ecclesias were to be found in Asia Minor and were originally established by the labours of Paul the apostle. However, by their gradually increasing toleration of wrong doctrine (or belief) and wrong practice, they drifted back to the habits and beliefs of the pagan world around them. Paul had earlier warned them of this in 2 Thess. 2:6–10, showing that the rise of state Christianity would be restrained by paganism, until eventually a lawless one would arise who would replace paganism when it was taken out of the way. This system of wickedness would in turn be destroyed by Jesus at his return.

It is true that there has always been a faithful remnant who believe in the Hope of Israel throughout this time, but they have been subject to the fierce persecution of the majority. Jesus shows us in Revelation 11 that there would be two groups of people who would testify or witness against the power of a state “Roman catholic” or “universal” church. He shows by symbol that this witness would continue for 1,260 years and that by their opposition to this power, the true believers would be “trodden under foot” (v. 2). The beginning of the 1,260 years of papal power occurred when the Emperor Justinian declared the bishop of Rome to be the chief bishop. The Emperor Phocas reinforced this decree in B.C. 608. By adding the 1,260 years to these dates, we can see that the downtreading or suppression of the Truth continued until the time of the French Revolution in A.D. 1789, and the final removal of the temporal or state power of the papacy, which occurred in 1869 to 1870.

The two witnessing communities were further divided into those who preached the Truth without resort to violent retaliation, and those protestants who would draw the sword against the oppression of the catholic-based state power. These communities are described as *TWO LAMPSTANDS AND TWO OLIVE TREES* (Rev. 11:3 & 4). We are shown that their respective witnessings were separate and distinct, although both were against the power of the universal church, and classed by the state church as “heretics”. During this period of persecution, the servants of Jesus were encouraged by visions given to John of the time when Jesus returns to re-establish God’s Kingdom.

VISIONS OF THE KINGDOM PLATE XVII

Vision of the Kingdom — Revelation Chapter 1

In the miniature pictures of the Kingdom contained in the Revelation, we are shown quite often *one* individual representing a community of people. In other words, we are shown that the group of redeemed people so represented, has conformed to the pattern set by Jesus (John 17:21) — “That they all may be *one*; as Thou, Father, art in me, and I in Thee, that they also may be *one* in us . . .”.

Revelation 1:13 records John's vision of *one* "like" to the Son of man, or Jesus; yet his voice is *like* the "sound of many waters" (or many people). People are likened to waters in Rev. 17:15. Isaiah also tells us that the wicked are like a troubled sea when it cannot rest (57:20). The people pictured in Revelation chapter 1 are shown to be taken out of the sea of peoples, having been obedient to God's commandments.

They are clothed with a garment of righteousness, girt about with the *golden girdle* of the faith of Abraham (v. 13); their nature has been purified, represented by brass (human nature) purified by fire (v. 15); they are now flesh and bones energized by God's power, their aspect being like Jesus as the "Sun shining in his strength" (v. 16).

In the right hand of this multitudinous man of power are "stars", representing the faithful of the ecclesias to whom the seven letters were written. Daniel 12:3 shows that they are the source from all ages of the corporate body of the redeemed — "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever".

The two edged sword which proceeds out of the multitudinous man's mouth is the *Word of God* which, by the agency of the saints, will be sounded throughout the world (v. 16). If the sword (the Word of God) is not obeyed, the wicked will be cut off (Psa. 149:7-9; Psa. 37:9); so that eventually there will be "Glory to God in the highest, and on earth peace, good will toward men".

John fell at the feet of this future manifestation (Rev. 1:17) as one dead. Thus he is figuratively shown his own death and resurrection by the one who is styled "Alpha and Omega", or the Lord Jesus Christ, who says to John, "Fear not . . . I am he that liveth, and was dead; and behold, I am alive for evermore, Amen (Faithful), and have the keys of hell (the grave or covered place) and of death" (v. 18). John is shown, as was Daniel in chapter 8:18, that he would die and be resurrected before he would be "in the spirit on the Lord's Day" or Jesus' Kingdom, and the voice (or time) of the seventh trumpet would be behind him (Rev. 1:10; 10:7).

Vision of the Kingdom — Revelation Chapter 10

There are many more pictures of this group of redeemed people shown as *one* person. *Revelation chapter 10* shows them to be like *one* mighty Angel or messenger. Here the messenger (Angel) is "clothed with a cloud", representing a multitude. A cloud is water in vaporized form, drawn from the sea of peoples by the sun. Jesus is the "Sun of righteousness" who will form the powerful cloud of people (Mal. 4:2). Hebrews 12:1 refers to the many faithful people of past ages as "a *cloud* of witnesses". In the hand of this one mighty group of messengers, who have been "made equal to the Angels to die no more", is a scroll of the judgments of the seven thunders, the last period of approximately 40 years during which time God's Kingdom will be re-established.

The placement of this messenger's feet upon "sea" and "earth" will be understood when we see later how the kingdoms of men (which this group of people is to overthrow), have been developed out of *the sea* (Rev. 13:1) and *the earth* (Rev. 13:11). The beasts or creatures of Revelation chapter 13 are representative of Gentile powers developed out of the people who lived around the Great, or Mediterranean, *Sea*. The beast developed out of *the earth* who "exercised the power of the first beast" was a later development of catholic power supported by the rulers in Vienna (or the *earth*, the Austrian empire). The previous support from Constantinople had been lost over the controversy about idolatry which separated the Roman Catholics from the Greek Orthodox community. The two legs of the Roman empire thus fell

under different times of judgment, as we shall see when we consider the trumpet periods.

Vision of the Kingdom — Revelation Chapter 14

In *Revelation chapter 14* there is another vision of this *one* body of redeemed people working in the establishment period of the Kingdom. Again in v. 14 of this chapter, the redeemed are associated with a cloud, and the work of reaping the harvest of the earth is committed to them. They each wore a golden crown (or a stephanos), a crown of victory, as a result of overcoming the desires of the flesh and mind. The harvest which the saints reap is Armageddon, when Russia will be destroyed by them on the mountains of Israel (Ezekiel 38). “Armageddon” means a “heap of sheaves in the valley for threshing”. Later in Revelation 14:17–20, we see that the saints will reap the vine of the earth and tread the winepress of God’s wrath upon a Roman Catholic controlled Europe. This power is to rise after the Russian defeat, and will be forced to submit to the rule of Jesus from Jerusalem.

Vision of the Kingdom — Revelation Chapter 19

The work of Jesus, in company with the redeemed, is shown in *Revelation 19:11–21*, where the conquering rider on the white horse has on his head many crowns (Plate XVIII). The horse is a symbol for war — “The horse is prepared against the day of battle . . .” (Prov. 21:31). The rider’s name is called the “Word of God”. Now, it is God’s Word which promises that “as truly as I live, all the earth shall be filled with the glory of the Lord”. The “many crowns” are illustrative of the Kingdoms of this world becoming the Kingdom of our Lord and of His Christ.

Vision of the Kingdom — Revelation Chapter 4

John was shown other visions which picture Jesus on the throne, such as the one in *Revelation chapter 4* where he appears in company with the 24 elders, who represent the redeemed saints who have believed in the Hope of Israel. Jesus’ throne will be the throne of David restored. In 1 Chronicles 24, we see that the priests, the sons of Aaron, were divided into 24 orders by David. Their duties were to teach the people the Law of God. In the future, these 24 orders will be filled by a multitude of kings and priests who will reign with Jesus on the earth (Rev. 5:10). They will acknowledge that Jesus alone is worthy of all honour (Rev. 4:11). Before this throne there is a sea of glass. Here we see that when Jesus reigns, the wicked “who are like the troubled sea” will be restrained, and peace and righteousness will fill the earth. (See Plate XVIII). The four living creatures which also form a part of this vision of Jesus in the Kingdom are the lion, ox, man and eagle. These were the faces of the cherubim. These faces on the flags of the nation of Israel identified the group of four companies (three tribes each) into which the nation was divided when encamped in the wilderness. This shows that it is the Hope of *Israel* to which men become related when they understand the Scriptures, “for salvation is of the Jews”. The seven lamps which are said to burn before the throne in Rev. 4:5, are indicative of the completeness of that which is accomplished by the one Spirit or power of God manifest in this light-bearing community of people.

Vision of the Kingdom — Revelation Chapter 21

Before we leave these visions of the future glory of faithful people with the Lord Jesus, we consider a beautiful picture of the “Bride of Christ” revealed in *Revelation 21:9* onwards. Here the community of people who have been

given immortality by God are described as a city made according to the “*measure of a man*” (verse 17). The redeemed have measured up to the pattern of the man, Christ Jesus, who is the captain of their salvation. Entrances to this city are symbolized by pearls (verse 21) and we know that Jesus likens the Gospel to a “pearl of great price”. On the gates of this city-community of people are inscribed the names of the twelve tribes of Israel (verse 12), thus incorporating the promises made to the fathers, that “in thee shall all nations be blessed”. The twelve foundations of this city are also based on the good news of the Kingdom preached by the twelve apostles (verse 14). Verse 17 shows the whole community “equal to the Angels” from all aspects in the measurement given. The walls, or enclosure of this city are of pure gold (symbolizing “*tried faith*”), its clarity being made evident by the light which comes from God. The whole of the foundation of this city-community is garnished, or made beautiful, by the many people represented as gems taken out of common earth and polished in the development of character until they reflect the glory of God (Rev. 21:19 & 20). Malachi 3:17 uses the same symbology — “And they shall be mine, saith the Lord of hosts, in that day when I make up my *jewels*; and I will spare them, as a man spareth his own son that serveth him”.

Revelation 21:24 shows us that the nations of them “who are being saved” (R.V.) shall walk in the light of the city. The light emanates from the Almighty, Who has committed all power to His Son, styled the Lamb (verse 22). Verse 26 shows us that the nations will have to go to Jerusalem — from which this faithful community will govern — “they shall bring the glory and honour of the nations into it”. The immortality which makes this company so glorious comes from God, and thus this city-community is said to descend out of heaven, being born from above, for immortality is His “gift” (verse 2).

LETTERS TO SEVEN ECCLESIAS

There are many lessons for us to learn from the individual letters Jesus addressed to the representative ecclesias in Asia Minor. Each of these letters is introduced by Jesus saying, “*I know thy works*”. There is a record kept of the way in which men respond to God’s call, and we have seen that God has committed all judgment to Jesus (Acts 17:31). Paul had earlier warned these ecclesias that “of your own selves shall men arise, speaking perverse things . . .” (Acts 20:30). He had warned them not to accept another Gospel (Galatians chapter 1), and instructed them to reject those who introduced heresy after the first and second admonition (Titus 3:10). He had warned them that a “*little leaven leaveneth the whole lump*” (1 Cor. 5:6, Gal. 5:9), and to “*have no fellowship with the unfruitful works of darkness*” (Eph. 5:11). He commanded the brethren at Corinth saying, “*Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*” (2 Cor. 6:14).

John, in his first Epistle chapter 1 shows that fellowship with the Father and Son and one another is based upon “*walking in light*”, or the Truth (verses 5 & 6). *Only if we “walk in light” is that necessary forgiveness extended*, “*cleansing us from all sin*”, (verses 7–10). He emphasizes the point in his second letter verses 7–11, showing that, unless we abide in the doctrine or teaching of Christ, we are not to be received into the house or ecclesia, “*For he that biddeth him God speed is partaker of his evil deeds*”.

It is against the background of these warnings that the letters of Jesus to these representative ecclesias should be understood. He shows how the ecclesias had tolerated wrong doctrine (the doctrine of the Nicolaitanes, “*which things I hate*”) and the practices of people like Balaam and Jezebel, Old Testament characters who opposed the Truth. Balaam preached for reward, a common failing in “*Christianity*” even today. He also caused the

children of Israel to associate with Moabitish women, who led them to worship idols and commit fornication (2 Peter 2:15). Jezebel was the wife of Ahab, and she established the worship of Baal in Israel, waging war upon the teachers of righteousness in Israel. She had Naboth thrust from his inheritance and murdered, sought to slay Elijah, and took Israel to friendship with the unfruitful works of darkness. The word “Nicolaitanes” means “victorious over people”. They introduced the doctrine that the real man is the immortal soul, and that this does not die even though the body dies. Thus is the Truth lost to the pagan devotees and philosophers in every generation.

Many individuals who introduced error into the assemblies are named by Paul in his letters: Hymeneus, Philetus, Alexander, Phygellus, Demas, Diotrefes, and other men of their stamp. “Their word”, said he, “will eat as doth a canker” or *gangrene*. Now, we know that, unless this type of disease is removed, it eventually corrupts the whole body, making even the place of residence to be foul because of its odour of corruption (2 Tim. 2:17 & 18). Paul says in 1 Cor. 5:6, “a little leaven leaveneth the *whole lump*”.

Jesus was just as forthright in his exhortation to these assemblies of people. He said that, if they did not repent (or, change their mind and purpose), I “. . . will remove thy candlestick (lampstand) out of his place, *except thou repent*” (Rev. 2:5).

However, there were some who had removed themselves from these ways (as the letter to Thyatira shows), for they had *not* this doctrine or teaching, and had *not* known or been associated with the ways of the satan or adversary, i.e. paganism. They had been an “Antipas” (“Against all”), and a faithful witness (as was also the Pergamian ecclesia). The brethren at Smyrna had even been put into prison for their faith by the devil (Rev. 2:10). The word “devil” simply means “the false accuser”, and it was the pagan Romans who falsely accused the followers of Jesus, and thrust them into prison. The Christians had refused to burn incense once a year to Caesar as a god, a practice which was mandatory for every Roman subject. The pagan Romans eventually blamed all the calamities besetting the empire on the Christians, causing them to cry out to Jesus for deliverance (Rev. 6:9). In Revelation chapter 6, their souls (or lives) are said to be “under the altar” (i.e. Jesus, for he is the altar), and they were sacrificed for their faith by refusing to bow to pagan idolatry in all the Roman arenas.

Having spoken to the various ecclesias concerning their failures, Jesus asked them to repent, holding out those beautiful promises which are summarized on Plate XVI. These promises were compared with features of their daily lives in the various cities in which they lived. Jesus compared their present existence to his offer of eternal life.

The Letter to Ephesus

To *EPHESUS* he said, “To him that overcometh will I give to eat of the tree of *life*”, taking them back to Eden and the cherubim which guarded the *way* of the *tree of life*. How different to the Temple of Diana in Ephesus, which was roofed in cedar and had great doors of cypress and stairways cut from single vines from Cyprus, rising more than 19 metres (60 feet). Here all wrongdoers who escaped to its precincts, were granted immunity or assylum. As a result, the area harboured the greatest collection of criminals in the ancient world. Such was *the life* offered by Diana of the Ephesians — a life with criminals.

The Letter to Smyrna

SMYRNA was the city which had won the right from six other cities, in A.D. 26, to erect a temple to the godhead of Tiberius. It thus became a centre of Caesar worship. All a Christian had to do was to burn a pinch of incense once

a year, say that Caesar is lord, receive a certificate, and then go away and worship how he pleased. But this no true christian would do, and it cost many their lives, some being cast into prison, and others being burnt to death, as was Polycarp.

At this time, even Christianity was divided into separate assemblies, and Jesus highlights this in Rev. 2:9. The first century believers in assembly were described as "synagogues" in James 2:2 (R.V.) John spoke of some who had believed the Gospel, and then by acceptance of wrong doctrine and practice ". . . went out from us, . . . for if they had been of us, they would no doubt have continued with us . . ." (1 John 2:19). These people claimed that they were Jews, but were not, but were "of the synagogue (assembly) of satan (or, the adversary)". They pretended to be Christians, but were opposed to the Truth and those who were faithful to it; thus they constituted themselves a "satan" in Smyrna with whom the brethren of Jesus could have no fellowship. The Jews in Smyrna also hated the Christians, and encouraged the authorities to act against them, joining forces with the adversary to Jesus, which at the time was the pagan Roman system. We can see, therefore, that the "devil" or "satan" was constituted of three groups of people — unfaithful brethren, Jews, and the pagan Romans, all groups walking in fleshly ways, and not according to the Word of God.

Jesus said to those who laboured against this opposition, "Be thou faithful unto death, and I will give thee a *crown* of life". Here the word "crown" is "stephanos" in Greek. A stephanos was the wreath of laurel which was given to the athlete who won the race in which he was competing. Jesus promised to them the stephanos *of the life* which would never fade.

The Letter to Pergamos

To the brethren at *PERGAMOS*, who lived in the city in which was the seat of satan (or the adversary), Jesus promised "the hidden manna" and a "white stone" with a "new name written" thereon. Pergamos was a chief Roman administrative city in Asia. Now, a white stone cast by a jury when someone was on trial for his life, meant that he was acquitted of the charge, while a black stone meant he had been found guilty. The people of Pergamos also wore a white amulet, or lucky charm, which was supposed to keep them safe. Often, a guest was given a white stone by his host, on which his name was engraved, as a token of friendship. Jesus' promise is for the new name to be engraved, i.e. eternal life; for when a man is made consubstantial with the Deity and *His Name*, he will never die.

Historians record that gifts of bread and provisions were a feature of the circuses and gladiatorial games in the Roman empire, particularly at Pergamos, a city which had a great temple to Zeus. Jesus speaks of a hidden manna or bread of life which he will bring with him, in Rev. 2:17. There was also at Pergamos a temple to the god of healing, Asklepros, and it was believed that any who spent the night at his temple and were touched by a serpent (representing this Greek god of healing), would be cured. This is the origin of the serpent on the emblem of the medical corps and doctors' insignias, and is in direct contrast to the Scriptural usage of a serpent which stands for sin.

The Letter to Thyatira

To the brethren at *THYATIRA*, Jesus promised "power over the nations". Now, in Thyatira, it was practically impossible to retain employment unless one belonged to a trade guild or union. Why not belong to these unions? At their official functions, the members commenced and concluded their activities by pouring a libation of wine to the gods. The meal which followed was

usually the remainder of an animal, a portion of which had been offered on an altar to Apollo, Artemis or Tyrimnus, the local god. So we can see that life for Christians was difficult, and the system under which they lived, impossible to change. It will only change when they are given “power over the nations”.

The Letter to Sardis

Jesus promised the faithful in *SARDIS* that they would be clothed in white raiment. Sardis was famous for the production of woollen garments, and the brethren knew how hard it was to maintain the cleanliness of their famous white garments. It was a very rich city, being a gold mining centre, and its inhabitants were very complacent from easy living. This attitude, no doubt, affected the ecclesia there, for Jesus says, “thou hast a name that thou livest, and art dead”; and Scripture records that “faith without works is dead”. However, no doctrinal error is mentioned in the letter to Sardis.

The Letter to Philadelphia

To the brethren at *PHILADELPHIA*, Jesus promised that each faithful one would be “a pillar in the Temple of *my* God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God . . . ” To “go no more out” of this new Jerusalem would be in sharp contrast to the insecurity felt by the dwellers in Philadelphia, for this city was built upon an earthquake belt and had been completely devastated in A.D. 17. It was afterwards renamed the new town of Caesar, for he had contributed towards the cost of its rebuilding. The tremors which continued to shake the city made its inhabitants insecure and they often had to flee its environs; but Jesus promised the faithful freedom from the fears and terrors which threatened their lives.

Philadelphia also had a custom that if anyone had served the state well, the memorial given by the city was a newly erected pillar in a temple, upon which his name had been inscribed. A pillar is a support for the edifice of which it is a part. In Galatians 2:9, Paul refers to James, Peter and John as “pillars” of the ecclesia at Jerusalem. (Compare 1 Peter 2:5). Jesus said, “Him that *overcometh* will I make a *pillar* in the *temple of my God* and he shall go no more out” (Rev. 3:12).

The brethren at Philadelphia lived in a polytheistic society. One of the gods worshipped by the pagans was called Janus. He was a two-faced god of Roman mythology who was supposed to have power to open and close the year. The month of January still bears his name.

His name denotes any passageway and yields the common Latin word for “door” (“IANUA”). The god was considered present in every door and gate. He was thought to be able to create war (when his door was open) and make peace (when his door was shut).

Augustus Caesar closed the double doors of the shrine of Janus to herald a new era of peace, free from civil war. The temple of Janus was situated off the Forum and stood as a symbol for war and peace to the Romans.

With this historical background, we are better able to appreciate the force of Jesus’ words as recorded in Rev. 3:7:— “These things saith he that is holy, he that is true, he that hath the *key of DAVID*, he that *openeth*, and no man *shutteth*; and *shutteth*, and no man *openeth*”. (This quote is taken from Isaiah’s prophecy chapter 22 verses 20 to 22.) When Jesus returns to fulfil the promises made to David, he will use the key of David to make entrance through a door, into the political heavens or high places (ruling powers) of the kingdom of men.

That is why the vision of His Kingdom established (Revelation 4) is introduced by the words, “a door was opened in heaven” (v. 1). When he returns, he will open the door of judgment on the nations, and no man will shut it, for the kingdoms of this world are to become the Kingdom of our Lord and of His Anointed. When finally all the world rulers and people submit to his righteous rule, *he will shut* the door of war, and proclaim peace for 1,000 years, for they will study war *no* more (Isaiah 2:1–4).

The Letter to Laodicea

The exhortation to the ecclesia at *LAODICEA* was again drawn from their everyday surroundings. Jesus counsels them to buy white raiment that “thou mayest be clothed”, in contrast to the black woolled sheep which made the country famous. Garments made from their fine wool were exported to the whole Roman empire.

Also, in contrast with the eyesalve or tephra Phrygia (an eyepowder which was world renowned for the cure of weak and ailing eyes), Jesus counselled the Laodiceans to anoint their own eyes with the eyesalve which would reveal him as a faithful and true witness, the beginning of the creation of God, the new creation of spirit nature and life eternal, the “first fruits of them that sleep”.

Jesus said to them, “I know thy works, that thou art neither cold nor hot”. In the distinct surrounding Laodicea, there were tepid mineral springs which were used for bathing and medicinal purposes. When drunk, they made a person to vomit. Jesus says that, far from being curative, the lukewarm water of their lack of zeal for the Truth would cause him to spue them out of his mouth.

Thus from this spiritual condition was the Truth lost and state Christianity came to power. Forasmuch as the rise of Constantine gave respectability to nominal Christianity, the minority who held the Truth in high esteem would not accept the doctrines which were forced on the assemblies by his decrees, and so the true believers had to flee to the extremities of the “two wings of a great eagle” — the outlying areas of the Roman dominions (Rev. 12:13–17). Here they were helped by those lovers of personal freedom styled “the earth”, who would no longer be dictated to by Rome, and the area of Northern Africa revolted at this time against Roman dominion.

However, in this last letter of Jesus to Laodicea which was so full of rebuke, he said, “As many as I *love*, I rebuke and chasten . . .” Jesus offers them the hope of sitting with him when he is established on David’s throne if they repent. “Behold, I stand at the door, and knock: if any man *hear my voice*, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20). The Greek word for “sup” is “DEIPNON” and this was the main meal at the close of the day, when work was done. It was the meal when men sat and talked long, for then there was time. How great will be the honour to “him that overcometh”, as Luke 12:37 records — “Blessed are those servants, whom the Lord when he cometh 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”.

However, the door to a man’s heart can only be *opened from inside the house*, as it was in the dwellings of the communities to whom this letter was addressed. The lost son in Jesus’ parable, on realizing his need, said, “I will arise and *go* to my father”. His recognition of need brought forth immediate reaction from the father, who, “when he was yet a great way off, . . . saw him, and had compassion, and ran, and fell on his neck, and kissed him”. Jesus exhorts to “*Come* unto me, all ye that labour and are heavy laden, and I will give you rest”. This rest remains in the future for the people of God who *come unto Him* through a knowledge of, and in obedience to His commands.

THE SEVEN-SEALED SCROLL

Chapter 6 of Revelation introduces us to the events contained in the seven-sealed scroll. Here we see pictured (as time progressively breaks open the first four seals), horses of varying colours ridden by different types of riders. The horse was a common symbol for the pagan Roman power, being the animal dedicated by them in sacrifice to the god Mars. This is evident from coins extant from this period. The diverse colours of the horse in the vision indicate different conditions in the body politic of the pagan Roman empire, which would affect the lives of Jesus' followers.

The horse depicted in the *FIRST SEAL* was *WHITE*, a colour which is emblematic of peace. This seal period occupied the time from A.D. 96 to A.D. 180, and covered the reigns of Nerva, Trajan, Adrian and the two Antonines, to the accession of Commodus. The direction taken by this horse was governed by his rider, who had an *arrowless bow*; who went forth "conquering, and to conquer", and who wore the "stephanos", the coronal wreath of future victory. During this time of relative peace, the Truth was preached and prospered and was finally to conquer state paganism. Yet it was the "Word" or bow in the hand of the rider which accomplished this work. There are many Scriptural references which speak of God's Word *as a bow*. Habakkuk 3:9 says, "Thy bow was made quite naked, according to the oaths of the tribes, *even Thy Word . . .*" Jeremiah compares the word of men to a bow in chapter 9:3. (See also Psa. 64:3.)

The *SECOND SEAL* in Revelation 6 covered the period of some 30 years until A.D. 211, and it was a period when ten Caesars lost their lives by assassination. The rider of the *RED HORSE* then took peace from the earth, for tyranny was introduced by the efforts of the Praetorian guard. The sword which accomplished this is described by Jesus as a "MACHAIRA", the weapon peculiar to these supposed defenders of Caesar's person. The red horse stands for the bloodshed which afflicted the Roman nation at that time.

The *THIRD SEAL* brings to view a *BLACK HORSE* of lamentation and woe. Job 30:25–31 and Lam. 4:8 give us the Key to this colour. The holder of the balances who rode the horse symbolizes the agents, who at the time exercised the laws. They had to raise taxes to exorbitant amounts to satisfy the demands of the Roman army which was in a state of rebellion. Farming became unprofitable because of high taxation, and famine became widespread. During the reigns of Caracalla, Geta and Elagabalus, grain tax went up as much as seven times. The following Emperor, Severus, was murdered in A.D. 235. He had reduced the taxes to 1/30 of the level to which they had risen under previous administrations.

But the remedy was too late and the Roman horse in the *FOURTH SEAL* became the colour of *PALE GREEN*, and Death and Hades, or the grave, rode upon it. The word "hades" simply means "the invisible", and not any particular tomb. This famine affected a fourth part of the Roman empire, and it is estimated that during the reigns of the six emperors from A.D. 235 — A.D. 284 (who all lost their lives by the sword), over half of the population perished from famine. In Rome itself Historians recorded that as many as 5,000 people a day died from pestilence and plague. As well, the wild "beasts of the earth" of the Goths and Persians (Rev. 6:8), began to assert themselves against a weakened Roman power.

The *FIFTH SEAL* marks a change, for none of the cherubic creatures (the lion, ox, man or eagle), invited John to witness the events which had yet to happen. By this time, the *unity of the one body of Christ* had been destroyed by the introduction of heresy, and the *Spirit was withdrawn*. The persecutions of Christians by the Roman emperor Diocletian dating from A.D. 284 are the main subject of this seal time. Here the faithful brethren of Jesus are said to cry out from beneath the altar. The slain souls cry out for

vengeance. They were not, and indeed are not, “immortal souls” with Christ in heaven. Had they been so, they would have been symbolized as *alive* and not under the altar, but *in* it; not in pain but rejoicing. In Hebrews 13:10–12 Paul says, “We have an altar”, and shows it to be a type of Jesus. The cry of the souls under the altar is similar to the cry of Abel’s blood, which in Gen. 4:10 as said by the Angel, “crieth unto me from the ground”. This was also a cry for vengeance upon Cain who had slain him. Those who were faithful unto death were told in Rev. 6:11, that they would “*Rest* yet for a little season” by sleeping in the dust of the earth until the resurrection day, when all true and faithful witnesses shall be avenged and glorified together.

The *SIXTH SEAL* introduces us to a dramatic change. Revelation 6:12–16 says that there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. The stars of heaven fell; the heavens were rolled away as a scroll, and mountains and islands were moved out of their places. Jesus showed his followers that there would be a great political revolution, as a result of which the earth (or common people) would quake. (Compare Isa. 1:2 where people are addressed as earth; also Gen. 6:11; Deut. 32:1.)

There are four political earthquakes spoken of in the book of Revelation. The first occurred when Constantine overthrew paganism in A.D. 312–324. When he ascended to power, paganism was the ruling power (symbolized by the sun) in the Roman empire; Apollo, the god of the sun, being one of its chief gods. All the lesser lights or stars, and the whole ecclesiastical system of pagan Rome represented by the moon, were “turned to blood”. We saw in Genesis 1:14 that the heavenly bodies were to be for signs of power. They are also used in this way in Gen. 37, Isaiah 60:20 and Jer. 15:9, to mention but a few instances. Jesus used the same symbology for the overthrow of the nation of Israel by the Romans, as Matt. 24:29 and Luke 21:25 record.

In the sixth seal, the mountains which were to be removed, were not literal (Rev. 6:14), but as a *mountain* is raised above a plain of earth and an *island* above the level of the sea (or common people), so the *ruling pagan powers* would be removed. Jeremiah 51:24–26 says that the Babylonian power was like a destroying mountain towards Judah.

Thus by this sixth seal, the entire pagan system was removed. Emperors, priests, and their power (signified by heaven) were rolled away like a scroll, a figure of speech used by Peter in his second letter chapter 3:10–12, when he spoke of the dissolving of the Mosaic or Jewish heavens by those same Romans in A.D. 70. He also spoke of the Divine promise of “new heavens and a new earth, wherein dwelleth righteousness” when Jesus returns (v. 13). Isaiah 34:4; 50:3; 51:6 are further examples of this type of sign language.

Chapter 12 of Revelation also shows us the same type of symbolism. Here we see a woman, who represents the followers of Jesus and those who had originally preached the Truth, finally coming to power. She became clothed, or invested, with the sun (political power), and had the moon (or the ecclesiastical system) under her feet. She had the crown of twelve stars around her head, representing the twelve Caesars who had held supreme authority up until the time John had received the Revelation from Jesus. This woman, representing the believers in Christ, had become pregnant (Rev. 12:4 & 5) when she should have remained as a chaste virgin to Christ (2 Cor. 11:2). She had conceived by all the errors of Judaism and paganism, and had brought forth a man child, Constantine, in just 280 days (the period of gestation). This 280 day/year period was from A.D. 33 to A.D. 313. Forasmuch as the pagan Roman dragon of Rev. 12:3 & 4 tried to destroy Constantine when he finally came to power, Constantine was allowed to remain in power by Jesus as part of the Divine purpose. Revelation 12:7–10 shows how Jesus exercised his God-given authority in the earth. With inferior armies, Constantine finally overthrew the champions of paganism, Licinius

and Maximus, who had controlled one third of the Roman empire, symbolized by the tail of this dragon enclosing the one third part of the stars (Rev. 12:4).

This pagan Roman dragon had seven heads (Rev. 12:3). Up until John's time in A.D. 96, there were six different forms of headship or government in the Roman empire. Jesus says in Rev. 17:10, ". . . five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space". This form of rulership was the Gothic kingdom, which replaced the Imperial order of Caesars in John's day. The seven forms of government in the Roman empire from its inception until this time were: Regal, Consular, Dictatorial, Decemviral, Tribunital, Imperial, and Gothic. How the Goths came to power is the subject of the four wind trumpet time periods. Their power was to be followed by an eighth headship or government, when the papacy was supported firstly by the emperors in Constantinople, and then by the emperors in France, and finally in Vienna. This was a restoration of the old Imperial system which had previously governed Rome (Rev. 17:11).

After he came to power, Constantine permitted a degree of religious freedom about the "space of half an hour", or approximately fifteen years (Rev. 8:1). During that time the winds of war were restrained, and the empire united under one powerful ruler. Revelation 7:1–3 refers to this time of relative peace for the brethren of Jesus. But the peace was soon to be broken by the time periods of the wind trumpets.

The Seven Trumpet Periods of Judgment

Revelation chapter 8 verse 1 shows us that the breaking open of the seventh seal introduces the seven *TRUMPET periods*. A prelude to these trumpet times is contained in the first five verses. After the initial peace and religious freedom extended by Constantine, an unsettled state developed as a result of contention within the state-established church. Great councils of bishops were convened at Nicea, a city of Asia Minor, in A.D. 325. The remnants of the woman's seed who believed the Truth, would not accept the doctrine of the Trinity established in the "Nicene Creed" (as it became known), for it was in direct opposition to the simplicity of the Scriptures which state that there is "One God, and one mediator between God and men, the man Christ Jesus". The word "Trinity" is nowhere to be found in the Bible.

It is important to understand the change which came about in the Roman empire at this time. Men came to power as "emperors" who also claimed to be Christians. The persecution which had been inflicted upon the early Christians by pagan emperors now was brought upon true Christians by "Christian emperors". They persecuted all those who would not accept the decisions on doctrine arrived at by church councils over which they themselves presided.

When Constantine died, the empire was divided amongst his three sons. Their rivalries convulsed the empire, and even when it was finally subject to only one son, Constantius, it was disturbed by civil and religious discord. Upon his death, his nephew Julian took the throne and restored paganism for a time as the state religion (A.D. 360–363). He was replaced by Jovian, who re-established state catholicism. All this internal strife disturbing the Roman empire, relieved the pressure upon the brethren of Jesus, and their prayers for deliverance were answered. Revelation 8:5 says that these events were like "voices, and thunderings, and lightnings, and an earthquake".

The persecution which followed this time caused death for many of Jesus' followers. This resulted from the decrees of emperors like Theodosius, who "in the space of fifteen years from A.D. 381, promulgated fifteen severe edicts against the heretics, especially those who rejected the doctrine of the Trinity. His lieutenant Sapor was armed with the ample power of general law,

a special commission and a military force” (Gibbon, Ch. 27). Those who were able, fled like their predecessors of the past 100 years, to Northern Africa in order to obtain respite from persecution, and they were removed from the areas in which the judgments of the trumpets were to take place.

A *TRUMPET* is an instrument to gather people together (Compare Jer. 4:5; Hosea 8:1; Joel 2:1). In Israel, the sounding of a trumpet marked the passage of time. Trumpets were also used to assemble the people for war. The seven trumpet-sounding Angels under Christ’s authority in the book of Revelation were given power to assemble great nations to execute judgment on the Roman empire, and thus keep it in check, so that it should not obtain absolute supremacy.

First Trumpet Period of Judgment

The preparatory period to the *FIRST TRUMPET* sounding of Rev. 8:6 was a time in which numerous people emigrated from their native areas in Eastern Europe and Russia, settling north of the Danube River. Usually these “barbarians”, as they were styled, were kept north of the Danube by the strength of Rome, but the Huns and Goths who lived to the north of the Danube, were at war with one another, and the Goths, being hard pressed, obtained the permission of the Roman generals to cross the natural barrier of this river. They settled in the area of Illyricum or Yugoslavia, and even though they were incorporated into the Roman army, they developed a separate identity.

Realizing the riches which lay before them, the Goths invaded the third part of the *Roman earth*, or empire. This was the judgment of the *FIRST WIND TRUMPET*. The empire at the time of Constantine had been divided up in such a way that there were western, central and eastern sections. Led by Alaric, the Goths defeated the Roman army, the emperor was killed, and after a time they ravaged as far west as Gaul and north to the Rhine, finally turning south to Rome. After three successive sieges in three years, that city fell and all the southern provinces of Italy were laid waste.

The symbolism of Rev. 8:7 is easily understood when we realize that earth represents common people, and trees are symbols of great men among people. Judges 9:8 says, in Jotham’s parable, “The trees went forth on a time to anoint a king over them”. Isaiah 40:6 tells us that all flesh is as grass. So in the Revelation symbol, punishment fell upon the catholic multitude, both priests and people. Alaric, king of the Goths, died in A.D. 410 and his forces dispersed.

Second Trumpet Period of Judgment

The *SECOND WIND TRUMPET* was directed against the islands and coasts of the Mediterranean area. Spain, Gaul, Italy and the Roman provinces in Africa were put to the sword, although the Donatists in Northern Africa were delivered at this time by Genseric, the Vandal, who took the cities of Hippo and Carthage, destroying not only the Roman fleet, but also a large fleet raised by the emperor in Constantinople. Rome fell to Genseric, and the hordes of Vandals, and their dreadful exploits are remembered today by the word “Vandalism”. By their destructive capabilities, “the third part of the sea became blood”. The Western third of the Roman empire felt the rigours of persecution that they had thought fit to enact upon Jesus’ followers. Genseric fell like a great “mountain burning with fire” on these people. Fire was his chief weapon of destruction on land and sea, for he used fire ships to destroy the navies of Rome and Constantinople. Jeremiah 51:25 shows how a nation can be described as a burning mountain. Genseric the Vandal died in A.D. 477. Gibbon says his operations “were confined to the limits of the Western empire”.

Third Trumpet Period of Judgment

The next territory which fell under the judgment of Christ was the third part of the “rivers and . . . fountains of waters”. This *THIRD TRUMPET* shows us a bright star, or the meteoric rise of Attila the Hun. He came from a river in Illyria which was called “Wormwood” (or Apsinthos), and thus we can easily identify the power spoken of by this name. The name “wormwood” means “bitter”. His armies fell on the North of Italy, passing along the Rhine and through the province of Gaul and the Belgic regions. Attila commanded an army of some 700,000 troops, and Gibbon says he “promiscuously massacred the priests and the infants who, in the hour of danger, were providentially baptized”. (We have already seen how futile is the baptism of infants who have no knowledge of the Gospel.)

Attila suffered a great defeat at Chalons, losing half his troops, and he returned to his royal village and died in A.D. 453. In the short time of three years, the power of the Huns was broken and this burning star or meteorite was extinguished.

Fourth Trumpet Period of Judgment

The sounding of the *FOURTH TRUMPET* brought judgment upon Rome itself. Revelation 8:12 & 13 speaks of the sun, moon and stars in this central western third losing their power to illuminate. Rome’s power had been exhausted by the devastating events of the previous trumpets, but now in this *FOURTH TRUMPET* her last emperor Romulus Augustulus was to be overthrown by Odoacer, king of the Goths. Odoacer reigned for fourteen years, requesting at the commencement of his reign, that the throne of the universal empire should be transferred to Constantinople. He reigned in Rome only as a representative of the emperor in the East. However, in a succession of battles, Odoacer was overthrown by Theodoric, king of the Ostrogoths in A.D. 493, and so a kingdom of Goths was set up in total independence of the Eastern emperor residing at Constantinople. Now the seventh head of the Roman beast was formed for “a short space” of approximately 60 years (Rev. 17:10).

Thus were the cries for vengeance of the “souls under the altar”, answered by Jesus, and their prayers were heard, when he brought these judgments on the Roman empire.

Constantinople the Capital of the Eastern Roman Empire

It is now necessary for us to return to the time when Constantine first came to power. He then recognized the vulnerability of Rome and desired to found a city which might perpetuate the glory of his own name. During his war against Licinius, the pagan emperor who had controlled the Eastern third of the Roman empire, Constantine had observed the natural strength of the city of Byzantium, which he named Constantinople (now known as Istanbul). The city was dedicated in A.D. 330, and its foundation established the two iron legs of the Roman empire in the image spoken of by Daniel in chapter 2. This event united the Greek and Latin elements of the Roman dominion, the emperor and his court residing in Constantinople and the Senate at Rome. As a result of the destruction of Rome by the Goths, Vandals, Huns and Ostrogoths in the trumpet judgments, the actual power which previously resided in Rome was transferred to *Constantinople*. It thus became *the throne of “the dragon”*, or the purple and red dragon which was on the original Imperial standard of Rome. The size and beauty of the city of Constantinople was guaranteed by the extravagance of Constantine. The church of “Saint Sophia” was built to the adoration of dead saints, and a system of Christianity similar to that developed in Rome, was based there.

However, both the bishop in Rome and his counterpart in Constantinople vied for the authority and position of chief bishop. It took the decree of two of the emperors in Constantinople to settle the question. By the decrees of the emperors Justinian in A.D. 535 and Phocas in A.D. 606–608, the bishop in Rome became the chief bishop, or pope (*father*). This title was and is in direct opposition to Jesus' command, "call *no* man your *father* upon the earth" (Matt. 23:9). This is how we are able to see the force of Jesus' words that the dragon (the emperor in Constantinople) gave the beast of the sea (Rev. 13:1–9) his power, his seat and his authority.

We can then understand how the city of Rome which had been devastated by the invasions prefigured by the four trumpets, should again rise to power in the Western section. John says in Rev. 13:3, "I saw one of his heads as it were wounded to death". The sixth, or Imperial head at Rome, was wounded unto death by the Goths when their kingdom took its place for 60 years. At the end of that time the armies of the emperor at Constantinople restored the Imperial authority of Rome and Italy by defeating the Goths. Eventually, the beast which arose out of the sea and had control of the ten crowned powers of the Western Roman empire, restored the imperialism of the sixth head, or form of government, of the Roman empire. Thus the "deadly wound was healed", and as a result, Charlemagne, the first son of the pope, crowned as emperor in the West.

The power possessed by the papacy to control the ten-king system in Europe is shown in Daniel chapter 7, where three horns of this system were broken off and lost their power to the papacy as a result of the work of Justinian, who conquered the Vandals; and Charlemagne, who conquered the Lombards and lastly the Huns in A.D. 774. The seven horns referred to in Daniel chapter 7 remained subject to the little horn, or power of the papacy, who speaks great words against the Most High and wears out His saints for 1260 day/years (Daniel 7:24 & 25). This military power originally started in France and gradually shifted to the Germanic region, until the final control of the "Holy Roman empire" was exercised by the two horns of the beast of the earth (Rev. 13:11). This beast pretended to be like a lamb, but actually spoke against the servants of Jesus in the same manner as the pagan dragon system.

The two horns (Rev. 13:11) of this lamb-like beast, were representative of the power of the papacy in Rome and that of the emperor in Vienna. No more merciless tyranny afflicted the earth, causing dire persecution and oppression under the pretence of authority from Christ, than that exercised by the papacy. Her deeds are written in the pages of history, culminating in the massacre in France in A.D. 1572 of more than 100,000 Huguenots, styled by her "the day of St. Bartholomew". This era of persecution which caused many people to leave France, ended in 1598 when an edict of toleration (called the Edict of Nantes), was issued by Henry IV of France. However, this edict was revoked by a later king, Louis XIV, in A.D. 1685. By billeting the Catholic troops with the protestants and giving his troops licence to use any method to convert them to Catholicism, Louis XIV caused many of the protestant witnesses to suffer death. Some 300,000 fled the country of France to live in Switzerland, England and also America. By these acts of persecution, the testimony of the protestants against the universal church was extinguished. Medals struck by Rome at that time, in commemoration of these events, attest to the fact (Rev. 11:7).

The dead bodies of the persecuted lay, in symbol, in the streets of that great city, a city likened to Sodom and Egypt for her doctrine and practice, "where also our Lord was crucified" (Rev. 11:8). The Roman empire which covered *all this territory*, is thus defined as *this city*, for Caracalla, the Roman emperor, had decreed that the *city of Rome was co-extensive with the empire*. It was in the Eastern Roman empire where "also our Lord was crucified". The bodies of the witnesses were said to lie for three and a half days, symbolic of 105 day/years, or three and a half lunar months of 30 days. The decorum of

the symbol requires the condensation of time to three and a half figurative days, so that the bodies would not corrupt, but rise again to life to protest against the tyranny of the universal Roman Catholic church. This time commenced in 1789 with the French Revolution, which caused France, or the tenth part of the Roman empire city, to fall, when it revolted against the Catholic power. The Catholic king of France, recognizing the disquiet of the people, invited an assembly of the Estates General. This body consisted of three groups: the Catholic clergy, the Catholic nobility headed by Louis XVI and the common people. The common people revolted against the inequity of the vote, and rebelled against the authority of the Estates General. They set up for themselves a National Assembly. This great political earthquake of Rev. 11:13 resulted in the removal of all the ranks and orders which Catholicism had bestowed upon its favourites, and the final loss of their vast holdings in Europe.

These properties had been multiplied as the result of the Inquisition, where the holdings of "heretics", or those who opposed the Roman Catholic church in doctrine or practice, had been confiscated on the unsubstantiated word of secret witnesses. Thus commenced the pouring out of the vials of judgment upon this system, which resulted in the pope being made a prisoner by the French in 1789, and dying in France in 1799. His later successor, Pius VII, was also arrested by Napoleon in 1809 and brought to Avignon, where his temporal or state power was abolished. The pope was later returned to the Vatican State in 1814 by Russia, Prussia, England and Sweden, where he remains to this day as a false prophet.

He will not rise to power again until after the return of Jesus, when once again the ten-king system which deserted and hated the universal church will again give their power back to this beast system in its opposition to Jesus (Rev. 17:13). Revelation 18:7 speaks of this time, when, as a result of her acceptance again by protestants in general, the papacy will say, "I sit a Queen, and am no widow, and shall see no sorrow". The seeds of this great power which will be judged by Jesus at his return are being sown today. The spirit of ecumenism which sweeps the daughters of the mother church and her control of the Common Market "the Treaty of Rome", are sure signs that the time of the Gentiles is soon to finish. Then will be fulfilled the prophecy in Revelation 18, when Babylon the great will fall to be remembered no more; for as Daniel 7:11 & 26 shows, this system will be removed from the earth and give place to God's Kingdom.

The papacy has claimed to be the kingdom of God on earth, yet we know that God's Kingdom will not be restored until Jesus returns. The papacy has also claimed to be able to damn men's souls to hell (a non-existent place of torture), or to confer the blessings of heaven on fictitious "immortal souls". The phrase "immortal soul" is not to be found in the Scriptures, for God "only hath immortality" underived, and men are mortal, or subject to death, as the word "mortal" implies. The word "purgatory" is not to be found in Scripture.

The identity of the papal system is established in Revelation 13:16, for its priests are marked in their foreheads and hands by the sign of the cross at their ordination. The number 666 is the numerical value of the letters which make up the word "Lateinos", or Latin kingdom (Rev. 13:17 & 18). When the pope, as head of the universal Roman church, signs any official document, he signs as DUX CLERI, which means Head clergyman. The numerical value of this title in Latin is also 666. The pope's claim to be the "Vicar of the Son of God" expressed in Latin also has the same numerical value of 666.

The papacy is the only system which has through the centuries been able to control trade, using papal excommunication of heretics as an ecclesiastical weapon. as Rev. 18:12 & 13 has shown. The protectionist policies of the

Common Market will finally re-develop into the same control after the return of Jesus.

The universal church is further identified in Rev. 17:9 as “seven mountains, on which the woman sitteth”, and in verse 18 as that great city which reigneth over the kings of the earth. The seven hills of Rome are proverbial, and praised by Latin poets. No other power has exercised such dominion to this same time, or for such exact prophetic periods of time, since Jesus spoke these words.

Fifth and Sixth Trumpet Period of Judgment

However, the judgment of Jesus was not confined to the Western leg of the Roman empire centred in Rome. The next two trumpet periods of judgment were to call forth great powers to endeavour to cause men to repent, or change from their idolatrous ways in the Eastern leg of the Roman empire centred in Constantinople. Chapter 9 of Revelation which prophesied of these two trumpets, says in verses 20 & 21 that, even though these judgments were executed on them, they “. . . repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts”.

Plate XVI shows the *FIFTH TRUMPET* of woe which can be identified with the Mahommedan, or Saracen power.

The first two woe *TRUMPETS* (or the *FIFTH* and *SIXTH* trumpets) cover a long period of time from the Hegira (or flight of Mahomet from Medina to Mecca), to the final fall of Constantinople in A.D. 1453. The rise of Mahomet was like that of a star. He proclaimed the unity of God, and he himself as His prophet. This star was to fall upon the Eastern Roman empire. Mahomet had a key which unlocked a royal dynasty out of the undistinguished multitude of Arabs. The key is a symbol used in the Koran, on their flag, and in their architecture in Spain. The supremacy he gained at Medina in A.D. 625 enabled Mahomet to bring a great multitude of his followers up from Arabia to invade the areas shown in our map in Plate XVI. He is said to come from the “pit of the abyss” (R.V.). We can see that from Arabia, politically and physically a deep place, the Arabians ascended through the Dead Sea rift and the Jordan valley, invading Israel. The sun and air, or political firmament of the Eastern Roman empire, were darkened by the smoke which came from the fires of persecution lit by Mahomet’s followers. The Catholic idolaters were forced to become Mahommedans if they wished to retain their office. Mahomet died in A.D. 632 after setting loose this power on the Eastern Roman empire. He was succeeded by Abubeker as Caliph and commander of the faithful, who proclaimed a holy war.

Abubeker commissioned his followers thus: “Avoid injustice and oppression, let not your victory be stained with the blood of women and children. Do not destroy vegetation or cattle You will find another group of people who belong to the synagogue of satan who have shaven crowns (priests). Be sure you cleave their skulls and give no quarter until they either pay tribute or turn Mahommedans.” Thus Abubeker identified the universal church as the object of punishment.

Again, in the Scriptural description, we see a composite animal representing the power of the Mahommedans. Revelation 9:3 says they were like locusts. In the Hebrew language, “locust” and “Arab” have the same sound, “ARBEH”. Their power was not to destroy vegetation, but “men which have not the seal of God in their foreheads” (Rev. 9:4). Thus, those who believed the Truth were exempted from their destructive power, which was likened to swarms of locust-horsemen (Rev. 9:7). The Saracen armour is described in Rev. 9:9, as well as their long-flowing hair, which, to the

Romans, was like a woman's, even though they wore beards in contrast to the clean-shaven Romans (Rev. 9:8). The "stings in their tails" ascribed to the Mahommedans is a fitting description of their first use of artillery in battle, it being towed into the field by horses and then swung around to face the enemy (Rev. 9:10). The cavalry of this power was innumerable. The yellow turban which was a feature of the Mahommedan military uniform is identified in Rev. 9:7. Their power was pronounced to last for two periods of 5×30 day lunar months. The locust has a life cycle of only five months (150 days), and so Rev. 9:5 & 10 doubles the time to 300 day/years, dating from approximately A.D. 632 to A.D. 932. It was in A.D. 932 that the Caliph in Baghdad lost his secular or state power. The kingship or rulership of the Caliphs thus ceased (Rev. 9:11).

The area over which this control was exercised was described in Hebrew and in Greek (Rev. 9:11). The Eastern section of the Roman empire under the control of the Greek Catholic church so identified, was to be subject to destruction. Yet Constantinople, although besieged, never fell to the Mahommedans, for verse 6 of chapter 9 shows that, although pain and anguish were caused, the rulers in Constantinople never suffered "political death".

The *SIXTH WOE TRUMPET* (Rev. 9:13–21) which signalled war to this Eastern section, commenced in A.D. 1062 and finished in 1453, a total period of 391 years and 1 month (Rev. 9:14 & 15). This time is based upon the principle of a day for a year, as established in Ezekiel 4. On 29th May, 1453, Constantinople fell, and it was at this time that this section of the Roman empire suffered political death (Rev. 9:18).

Plate XVII shows the territory invaded by four successive Turkish powers. They are described as four Angels (or messengers), who had been bound (or kept), in the area of the Euphrates River, until loosed as a result of the prayers of Jesus' followers. Revelation 9:13 shows that the voice which proclaimed their loosing emanated from the four horns (signifying power) of the golden incense altar, which, as we have already seen, symbolizes the prayers of the saints.

The Turks had four successive leaders who brought the message of death to all idol worshippers (Rev. 9:20). They were leaders of the SELJUKIANS, MOGULS, the TARTARS, and the OTTOMANS. Gibbon says that ALP ARSLAN in 1063 passed the Euphrates at the head of the Turkish army. He advanced his dominion to Antioch and the Black Sea. Vast numbers of horsemen were used, and Rev. 9:16 comments upon this feature. It was not uncommon for the Crusaders to be met by 300,000 horsemen in their endeavours to re-establish the Latin Catholic church in the Eastern section of the Roman empire. But the power of the Turks was far greater, and forasmuch as the Crusaders took Jerusalem in 1099, they were expelled by Saladen in 1187, and the age of the Crusades closed in 1295.

The second Angel, or messenger of judgment, was GENGHIS KHAN, who was followed by TIMOR or TAMERLANE and AMURATH, or MOHAMMED II, under whom Constantinople fell. Thus the dragon power, as it was constituted, came to an end. The headquarters of the Greek Catholic church was transferred from there to Moscow. The military might of the Turks is described as horses with breastplates of fire and brimstone issuing from their mouths. They had lions' heads, and it is interesting to note that the first leader's name, ALP ARSLAN, means "A valiant lion". Gibbon says that they displayed the fierceness of a lion. The power of the Turks which issued from the horses' mouths and tails (Rev. 9:19), described the usage of cannon and muskets. It was the huge mortars which were developed by the Turks under Mahomet II which destroyed the walls of Constantinople. They were capable of sending a 272 kilogram (600 pound) missile, 1.6 kilometres (one mile). Nevertheless, it still took 40 days to subdue the city.

All the prayers to the celestial image of the virgin which was paraded in

solemn procession in Constantinople, could not stop the progress of Mahomet II, for she was deaf to her followers' entreaties. The Ottoman success had destroyed over 600 churches and their idolatry in the East, and those not destroyed were converted into Mosques by the victorious Turks. Gibbon, commenting on these times, says, "The sublime and simple theology of the primitive Christians was gradually corrupted and the monarch of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology which tended to restore polytheism". We look in vain in the Bible for any prayer to be addressed to Mary, Joseph and Jesus.

Revelation 9:20–21 tells us that men could see that the punishment of idolatry was a work of God effected by Jesus. Even today, a traveller on return from the East commented that he had seen 20 hands of John the Baptist, all reverently worshipped in the various churches. A pillar in St. Sophias has been worn away by the pressing of the fingers of multitudes upon a certain spot which is supposed to have curative properties. The devil, or daimon worship (Rev. 9:20), was the conferring of the famous power associated with the names of the ancient Latin gods upon the names of people in the Bible. One looks in vain in Scripture for Mary, the mother of Jesus, being styled "Mary, mother of mercy and Queen of Heaven, Mother and spouse of God". The pages of Scripture are silent as to the worship of the cross, or making the sign of the cross. Rather does Paul say that it cursed a righteous man (Gal. 3:10–13). The cross and its worship predates the crucifixion of Jesus by thousands of years. All the annual feast days celebrated by the church have a direct relationship to the worship of the seasons and their various pagan gods.

A careful reading of the book "Two Babylons" by Alexander Hislop will remove any doubt that Revelation 9:20 is a fair summation of that which masquerades as religion today. One of the laws for an Israelite was, "Thou shalt not make thee *any graven image, or any likeness* of any thing that is in *heaven above*, or that is in the *earth beneath*, or that is in *the waters* beneath the earth: *Thou shalt not bow down thyself* unto them, nor serve them . . ." (Deut. 5:8 & 9). Paul simply says in Acts 17:29 & 30 that such practice is based upon ignorance.

The Turkish empire thus established, continued until Jesus comments on its decline and drying up in the sixth vial (Rev. 16:12). The history of the past 150 years, is the time of the sixth vial and will usher in the Kingdom of God. We will consider this as we look at the events of the seventh trumpet.

Seventh Trumpet Period of Judgment

The *SEVENTH TRUMPET* is divided up into seven *VIALS OF JUDGMENT*. Revelation 10:7 tells us that it is during the sounding of this seventh trumpet time period that "the mystery (or secret) of God should be finished (or accomplished)" according to the good tidings which He declared to His servants the prophets. The "good tidings" is "the Gospel of the Kingdom and the name of Jesus Anointed", i.e., Yahweh's Anointed Saviour and King, soon to return as promised by the prophets.

The *VIALS* of God's wrath are the subject matter of Revelation 16. In Rev. 15:7 these vials are referred to as being "golden vials (bowls) full of the wrath of God". As they are figuratively poured out or emptied, so judgment is poured out by God upon the "earth" (Rev. 16:1). It will be seen by Rev. 16:2 that these judgments affect *men*. That these judgments are figuratively enclosed in golden vessels reminds us that the golden faith of the servants of Jesus is strengthened as he brings retribution upon the systems of the kingdom of men: for, says the apostle, "all things are for your sakes". In just the same way as judgment fell gradually upon erring Israel and Judah, until the final consummation when they went into captivity, so the judgment of

Jesus is poured out upon erring Gentiles until a final consummation at his return.

The first five vials are poured out upon Western Europe and the holy Roman empire, by which it was brought to an end. The scene then shifts to Eastern Europe for the sixth vial is poured out upon the power which originated in the Euphrates or Turkish empire. We saw this power rise in the sixth trumpet period. Now it is to be dried up during this sixth vial period to prepare the world for “the way of the Kings of the East (sun’s rising)”, or Jesus and his glorified brethren. This time period is said to gather all nations to the great battle of Armageddon (Rev. 16:14), and the commencement of God’s judgments in the earth by the visible manifestation of Jesus and his brethren. The symbols used to describe the areas upon which these six vials of judgment are poured out are the same as those used in the trumpet periods: “earth”, “sea”, “rivers and fountains”, “sun” and “the great river Euphrates”. The harmony is exact, for although we consider later time periods and generations, the historical outworking follows the same pattern.

First Vial

The *FIRST VIAL* was poured upon the earth and it became an evil sore upon those who gave homage, or worshipped the image of the beast and those who were identified by its mark, or sign. The “image of the beast” is a reference to Rev. 13:11. This beast is the Holy Roman empire represented by a lamb which had two horn powers, one in Rome and the other in Vienna. Yet the power in Vienna was the result of the transferral of power from France, styled “the eldest son of the church”. It was in France that this evil sore which was to afflict Catholic Europe began, and it finally affected the whole of the body of the universal church when Austria was defeated by Napoleon. It needs to be remembered that, prior to the judgment of this first vial and the French Revolution, and Napoleon’s conquests of Europe, that France was a country governed by Catholic kings and priests, a pope-worshipping community, who slew heretics or protestants without compunction.

The events in France filled Europe with dismay. As a result, this tenth portion of the holy Roman empire fell. Louis XVI was beheaded, as well as thousands of his sympathizers. All clerical orders were abolished, the lands of the church sold and divided, and even church bells found their way to foundries, to return as cannon balls to be used against the rest of Catholic Europe. These wars continued for some 25 years, and their progress and direction are marked out by the next four vials.

Second Vial

The *SECOND VIAL* was poured out upon the sea (Rev. 16:3). It became like “the blood of a dead man”. Blood represents all circulation of the power of life, which ceased with the destruction of Catholic maritime power. It was during this time, and as a result of the Napoleonic wars, that Britain exerted her influence against the Catholic maritime power. In the engagements ending in 1802, the British destroyed 541 ships of the line of Catholic power, and by 1814 a further 569 had been destroyed. The Catholic-controlled fleets of France, Holland, Spain and Portugal were destroyed in the famous engagements of Trafalgar, the Nile, Aboukir etc., so that every living soul of this power died, in the sense that the maritime power which once could threaten nations, no longer existed. It had no life or power.

Third Vial

The *THIRD VIAL* of judgment was poured out upon the rivers and fountains of waters. This territory we saw in the third trumpet to be the Rhine, Danube

and Italian lake country. Napoleon conducted several campaigns in this region, and forasmuch as they involved the whole country, he fell upon the aristocratic upholders of the beast with especial severity. Relief was given to those who had been persecuted, namely, the Waldenses, Hussites and Piedmontese. These are representative of the group who cried out for relief in Rev. 16:5–6. The pope was deposed in 1798.

Fourth Vial

The *FOURTH VIAL* was poured out upon the Sun. Now, the sun was the ruling power of the day in the Holy Roman empire. Napoleon “scorched with fire” as he made and unmade kings in battle. In 1805 Vienna was taken, and in 1806 the emperor was stripped of his title. Thus was his sun eclipsed, and yet men did not recognize it as a judgment of God (Rev. 16:9). The sun is emblematic of state power. The combined forces of Austria and Russia were defeated by Napoleon at Austerlitz in 1805, and the holy Roman empire was replaced by the German Federation.

Fifth Vial

The *FIFTH VIAL* poured out judgment on the seat, or throne of the beast. Here the pope ostensibly occupies the “chair of St. Peter”. The popes claim to be descendants from Peter, and yet forbid “to marry” (1 Tim. 4:3; Dan. 11:37). They deny the words of Mark 1:30, where Peter is shown to be a married man. The spiritual control which had been exercised in the form of papal bulls, or decrees of excommunication had made and unmade kings for the previous 1260 years. After the overthrow of Austria, Napoleon tried to make an alliance with the pope in an endeavour to restore order in Europe. The pope could not gain support from his former empire, and so turned to England, Prussia and others for help; but it was to no avail and Napoleon overthrew all the forces brought into the field against him. Pope Pius VI was taken prisoner to France, where he died in 1799. He was made to pay the expenses of the war; and the church, her cardinals and friends were stripped of their wealth. Pope Pius VII was elevated to the throne in 1800 and, even though the church was allowed to re-establish herself, the demand by Napoleon that the pope come to Paris and crown him emperor in 1805 was refused, and Napoleon has to journey to Milan to be crowned by him. The end result of all the rivalries was a decree of excommunication issued by the pope against Napoleon, which resulted in the arrest of the pope in 1809, and the final abolition of the temporal power of the papacy in 1870. Rome was reduced to a second class city of the French empire, and could only find a voice in the French Legislative Assembly through seven representatives in an assembly containing 1254 members.

The pope was restored to Rome by the power of England, Russia, Prussia and Sweden. Thus was fulfilled the prophecy of Jesus in Rev. 17:16 that the ten kings would “hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”. Her power was now reduced to the role of a false prophet (Rev. 16:13); but she is to regain power after the return of Jesus, when the European system will again support her (Rev. 17:12).

Napoleon fell as a result of trying to exert his influence outside the areas in which he was guaranteed success by the prophecy of Jesus. The results of his Egyptian and Russian campaigns are evidence to support this view, and he finally fell at Waterloo, though the loss to both sides in this battle was immense. Nevertheless, the people who occupied the areas which fell under the judgment of Jesus through Napoleon, still worshipped their “saints” and relics and the virgin Mary, in the vain notion that they would stay the hand of the avenger, and as Rev. 16:11 says, they “blasphemed the God of heaven”.

Sixth Vial

The *SIXTH VIAL* as we have said, was poured out upon the Turkish empire. The whole of the 19th century has witnessed the “*drying up*” of this power. Nations are known by their rivers, and the **Euphrates** identifies the Turkish empire, for it was from this area that Alp Arslan and his followers came. In 1820 Greece revolted against Turkey. In 1827 the Turkish fleet was destroyed; in 1830 Greece regained her independence. In a war with Russia in 1828 three other areas south and west of Greece gained autonomy. We now know them as Rumania, Yugoslavia and Hungary. France invaded Algiers and annexed this area in 1842. The Crimean War in 1853; the Russo-Turkish war of 1877; the British occupation of Egypt in 1882; the French annexation of Tunis; and the Great War of 1914–18, all served to “dry up” the power of this great river of the Turkish people over a period of 100 years.

The liberation of Palestine from Turkish rule in the 1914–18 war, was a sign of the return of Jesus, for his prophecy recorded in Luke 21:29–32, the “shooting forth”, or coming to life, of the fig tree state of Israel had its beginnings in the driving of the Turks from Israel. The United Nations decree of May 1948 finally established the fig tree nation of Israel. It is important to recognize that this state of Israel does not bear any spiritual fruit to God, for it is a politically based state, not recognizing Jesus as their King; nor will they do this until delivered by him from the Russian invasion of Israel. Then Zechariah says, “. . . they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son . . .” (Zech. 12:9–14).

The *SIXTH VIAL* also contains the promise of the return of Jesus, for “the way of the Kings of the East” (or the sun’s rising), speaks of the beginning of the day when Jesus will rise to political power in the earth (Rev. 16:12). This new day which will usher in his Kingdom is spoken of by Malachi in chapter 4 verse 2, “But unto you that fear My Name shall the *Sun* of righteousness arise . . .”; and in Matt, 13:43 Jesus, speaking of that time says, “Then shall the righteous shine forth as the *sun* in the Kingdom of their Father”. The faithful are promised to reign with him as kings and priests on the earth (Rev. 5:10).

However, prior to this glorious time, Rev. 16:13 & 14 shows us that the policies which emanate from three centres of power will gather all nations to battle against Jerusalem and the reborn State of Israel. The types of policies which come from these powers are said to be “frog-like”. The territory of France is indicated as the origin of these policies, for frogs are on her medals and heraldic tapestries from A.D. 420 to A.D. 511. The policies of Liberty, Equality and Fraternity which originated in France, have drastically changed world politics, and “the power of the people” is greater than that of kings, as is evidenced by communism. When Russia finally takes Constantinople, she will occupy the dragon’s territory and her policies and “mouth” will result in the invasion of Israel (Ezekiel 38).

There were two beasts spoken of in Revelation; one was of the earth and the other of the sea. The final exhibition of this power will come when Russia takes all of Europe and makes the image of Daniel chapter 2 stand erect “together” (as one v. 35) and central Europe will once more be united under one “guard, or ruler”. Ezekiel 38 lists out the countries which will fall under Russian control and accept her policies. The false prophet, or Rome, is the other centre of power which will join forces with Communism against Israel. They are to gather all nations “to the battle of that great day of God Almighty”. The most important feature of the sixth vial period is the return of Jesus, for “judgment must begin at the house of God” (1 Peter 4:17); “and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” (1 Peter 4:18).

Chapter 18

PLATE XVIII. RESURRECTION AND REWARD FOR THOSE RESPONSIBLE TO GOD'S LAW — JUDGMENT ON NATIONS — RE-ESTABLISHMENT OF GOD'S KINGDOM ON EARTH FOR ONE THOUSAND YEARS — END OF MILLENIUM — SECOND RESURRECTION AND JUDGMENT — EARTH FINALLY FILLED WITH GOD'S GLORY

This chapter introduces us to the events contained in the concluding phase of the SIXTH VIAL PERIOD, as well the time period of the SEVENTH VIAL and the SEVEN THUNDERS.

We have seen that at the return of Jesus “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12:1–3). Knowledge of God’s purpose makes men responsible to Him, and a record is kept of their lives; as Paul says, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). Only those who have known God’s law will be raised, as Psa. 49:20 shows, “Man that is in honour, and understandeth not, is like the beasts that perish”. Isaiah, in chapter 26:14, when speaking of those nations who had exercised lordship over Israel, says, “They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish”.

Resurrection and Judgment

The word “resurrection” means to “stand again”, and it is clear from Jesus’ testimony that knowledge of God’s word is the basis of responsibility. “He that *believeth* and is baptized shall be saved, but he that believeth not shall be condemned” (R.V.) (Mark 16:16). In John 12:48 Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day”. There is no universal salvation held out in Scripture. When Jesus returns, in company with the Angelic host, his first work is to raise the dead who have known God’s law (2 Tim. 4:1). Those wicked who have not responded to God’s grace will be punished with few or many stripes and then condemned to death (Luke 12:48, Matt. 25:46). Paul, in Heb. 10:28, 29 & 31 says, “He that despised Moses’ law died without mercy under (or, on the word of) two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? It is a fearful thing to fall into the hands of the Living God”.

In Paul’s first letter to the Corinthian Ecclesia, chapter 15:13 & 14, he says, “But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain”. Why? Because Jesus is the firstfruits of them that sleep, “afterward they that are Christ’s at his coming” (v. 23).

This is the first resurrection (Rev. 20:6) — “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years”.

Forasmuch as the responsible dead and living must appear before Jesus, they are still subject to death until he approves their faith and works. The approved are then “raised” to immortality by a change of nature. Paul, in Philippians 3:21 says that he (Jesus) will change our vile body and fashion it like unto his own glorious body. 1 Cor. 15:50 says that “flesh and blood

cannot inherit the Kingdom of God; neither doth corruption inherit incorruption". When Jesus, after his own resurrection, showed himself to his disciples, he said "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). Jesus was then a physical body energized by God's power and not by blood, which is the life of all flesh in Adam. Job, also, in chapter 19:26 speaks of physical resurrection.

Paul continues in 1 Cor. 15:51 & 52, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of any eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible (during the seventh trumpet period), and we shall be changed." Paul also speaks of this change of nature in Phil. 3:11, where he says, "If by any means I might attain unto the resurrection of (or from among) the dead', saying in v. 14, "I press toward the mark for the prize of the high calling of God in Christ Jesus".

Those found faithful at the judgment seat will rejoice with Christ at the Marriage Supper of the Lamb, when they will be clothed with the "wedding garment" of immortality. Rev. 19:6-9: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness (or righteous acts) of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me. These are the true sayings of God".

Those redeemed from among men have been found faithful as a result of their names being written in the Lamb's book of life (Rev. 13:8). We have seen previously that the lamb aspect of redemption in Christ is never lost sight of. A better translation of Rev. 13:8 is "the Book of the life of the Lamb slain".

Salvation is an act of grace, and this is shown in the response of all the redeemed from among men: "Alleluia (Praise ye Yahweh); Salvation, and glory, and honour, and power, unto the Lord our God." This season of rejoicing, described as the "Marriage of the Lamb" will yield mutual joy and gladness when Jesus, as the Bridegroom, will behold the fruit of the "travail of his soul, and shall be satisfied" (Isa. 53). For the Bride (the community of immortalized people), it will be a time of "joy unspeakable and full of glory" as a result of faith in his promises in those days, when, "whom having not seen", they have loved.

It is possible that the place where the judgment seat is to be held is the Sinai Peninsula (Hab. 3:3, Deut. 33:2). It is abundantly clear from the testimony of the prophets that after the judgment and period of rejoicing, the redeemed will go forth northwards to deliver Israel from the Russian confederacy, who will have, by this time, planted their tabernacles between the seas (Dead Sea and Mediteranean Sea) in the glorious holy mountain (Dan. 11:45). Isa. 63:1 says, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save". Verse 4 says, "For the day of vengeance is in mine heart, and the year of my redeemed is come".

At this time, the nations of the world will be divided into two armed camps, styled in Dan. 11 the “king of the north” and the “king of the south”. They will occupy the territories of the old Selucid and Ptolemaic kingdoms, although Russia and her confederacy, as king of the north, will be supreme. She will be challenged for possession of Israel by Britain and America and the Commonwealth of Nations styled Sheba, Dedan and the merchants of Tarshish with all the young lions thereof (Ezek. 38:13). This is to happen in the latter days of the Gentile times (Ezek. 38:16), when Israel dwells confidently (or safely) in the land (v. 8). However, the Jews’ confidence in their own power is to be destroyed, as well as their dependence upon the power of the British-American alliance, who will also be powerless to help them against Russia. In this “time of trouble such as never was”, the nation of Israel will once again go into captivity (Zech. 14:2), and only one third will remain, a “remnant” who will cry for salvation (Zech. 13:8).

At this time, Israel is in the “dry bone” state, as Ezekiel 37 shows in the vision of a valley full of dry bones. It is the work of Jesus and his brethren to assemble and bring life to these scattered bones, which represent the “whole house of Israel” (Ezek. 37:11). At this time of Russian domination, the image of Daniel 2 stands erect, “The form thereof was terrible”, (Dan 2–31) a great company and a mighty army (Ezek. 38:15). Verse 18 says that when Gog, or Russia, comes against God’s land, “My (God’s) fury shall come up in My face”. The resultant destruction of this force by Jesus and his brethren is described in the following verses (19–23), and results in the magnification of God’s Name in the earth.

This is the commencement of the “great earthquake” of Rev. 16:17–21 and also the commencement of the SEVENTH VIAL period.

Seventh Vial
(Rev. 10:3 & 4)
Period of Seven Thunders

This SEVENTH VIAL of Rev. 16:17 is said to be the greatest political earthquake in the political firmament the earth will witness, and is said to be poured out into the air (or the political aerial or high places) of the whole world. God has a controversy with the nations, and He will destroy them who destroy (“pollute” Greek) the earth (Rev. 11:18). Joel 3:1 & 2 says that God’s anger will be directed against the nations who have scattered His people among the nations and parted His land. Joel 3:9–17 prophesies that amongst the Gentiles there will be great preparation for war by all nations. This is evident today, as never before, in the military might of even small nations, let alone the “super powers”, who have the capacity to destroy the world’s population three times over.

However, Joel 3:15 says that their sun and moon “shall be darkened and the stars shall withdraw their shining”; for they are to lose all political and religious power in the earth when “The Lord . . . shall roar out of Zion and utter His voice from Jerusalem”. Zech. 14:4 & 5 tells us that a great literal earthquake will occur when Jesus returns to Israel, and this will cause dismay amongst the invaders of the land. This earthquake will also serve the purpose of enabling the site of Jerusalem to accommodate the House of Prayer for all nations which is featured on Plate XVIII. A plan of this Temple is given in

Ezekiel chapters 40–48, and we will note more particularly later its design and purpose.

The stone (or Jesus) which smites the image on the feet in Daniel chapter 2 will then commence its work in Israel, causing the image to fall. The image will then be ground to powder and the winds of war in figure carry away the kingdom of men like the chaff of the summer threshing floor. This action of the stone grinding the image to powder is a slow process. The little stone kingdom is established in Israel prior to its becoming a great mountain and filling the “whole earth”. The remnant of Judah and Benjamin in the land will be freed and will mourn for Jesus. A fountain for sin and uncleanness will be revealed to them in the saving work of Jesus (Zech. 13:1). The land will be cleansed (Ezek. 39:12–16), and “a wall of fire” (or the saints in power) will protect its inhabitants (Zech. 2:5).

However, the rest of the world still remains at this time to be subdued by Jesus. We saw earlier that the judgment on the nations is to be divided into two arenas, so to speak: (1) the judgment on the Russian confederacy, described as the “harvest” (Rev. 14:15–16); and (2) the judgment on the Catholic power, “Babylon the great”, described as the “vintage” (Rev. 14:18–20). The power of the king of the south is said to submit to Jesus and put at his disposal her riches. Psa. 72:8–11 says, “He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness (or the Arab nations), shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts. Yea, *all* kings shall fall down before him: all nations shall serve him”.

However, the confederacy which is to arise in Europe headed up by Babylon the great or the universal church of Roman Catholicism will oppose the establishment of Jesus’ Kingdom. After the throne is established in Israel, there is to be a period during which the Gospel of the thousand years reign of Christ is preached throughout the world (Rev. 14:6). The corporate body of the redeemed is here described as an Angel, or messenger, having the Gospel or “good news pertaining to the age”. This message is preached in the midst of heaven, or in a “mid-heaven”, i.e., when the power of control of the nations is divided. It is sent to every nation and tongue and people, saying “with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come”. However, the redeemed who preach, will appear as ordinary men as Hab. 3:4 shows, by a “hiding” or drawing in of their power. Thus nations will only come to this age of blessing through the preaching of the word and the exercise of faith on their part. Those who will not submit will be allowed to give full vent to their native diabolism and join with Rome in an organized military enterprise to put down the newly established power in Israel. During this time of some ten years during which this Gospel is preached (according to the pattern of Israel prior to the day of atonement), a call will go forth to national Israel, and particularly to the ten tribes who are still scattered at this time to “come out of her my people, that ye be not partakers of her sins” (Rev. 18:4). Mal. 4:5 says that the work of Elijah and the saints will bring those Israelites who answer the call from Jerusalem, into and through the wilderness of the people and purge out the rebels from among them, “according to (or, as in) the days of thy coming out of the land of Egypt” (Micah 7:15). When finally Israel is brought under the rod of the new covenant, Ezek 20:37 and 36:22–25 show us they will be cleansed.

Isaiah 8:14 teaches that Jesus and his preaching will then have been a stone of stumbling and a rock of offence to *both* the houses of Israel, and so will all those rebels be purged out. Only then will the division of the nation into the two and ten tribes respectively be healed, and this is to be a work of the saints. Ezekiel, who enacted this parable in chapter 37:15–22 shows us this. Here he represents the redeemed, for his name means “whom God strengthens”. He is told to take two sticks which are to represent Ephraim

Ezekiel chapters 40–48, and we will note more particularly later its design and purpose.

The stone (or Jesus) which smites the image on the feet in Daniel chapter 2 will then commence its work in Israel, causing the image to fall. The image will then be ground to powder and the winds of war in figure carry away the kingdom of men like the chaff of the summer threshing floor. This action of the stone grinding the image to powder is a slow process. The little stone kingdom is established in Israel prior to its becoming a great mountain and filling the “whole earth”. The remnant of Judah and Benjamin in the land will be freed and will mourn for Jesus. A fountain for sin and uncleanness will be revealed to them in the saving work of Jesus (Zech. 13:1). The land will be cleansed (Ezek. 39:12–16), and “a wall of fire” (or the saints in power) will protect its inhabitants (Zech. 2:5).

However, the rest of the world still remains at this time to be subdued by Jesus. We saw earlier that the judgment on the nations is to be divided into two arenas, so to speak: (1) the judgment on the Russian confederacy, described as the “harvest” (Rev. 14:15–16); and (2) the judgment on the Catholic power, “Babylon the great”, described as the “vintage” (Rev. 14:18–20). The power of the king of the south is said to submit to Jesus and put at his disposal her riches. Psa. 72:8–11 says, “He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness (or the Arab nations), shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts. Yea, *all* kings shall fall down before him: all nations shall serve him”.

However, the confederacy which is to arise in Europe headed up by Babylon the great or the universal church of Roman Catholicism will oppose the establishment of Jesus’ Kingdom. After the throne is established in Israel, there is to be a period during which the Gospel of the thousand years reign of Christ is preached throughout the world (Rev. 14:6). The corporate body of the redeemed is here described as an Angel, or messenger, having the Gospel or “good news pertaining to the age”. This message is preached in the midst of heaven, or in a “mid-heaven”, i.e., when the power of control of the nations is divided. It is sent to every nation and tongue and people, saying “with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come”. However, the redeemed who preach, will appear as ordinary men as Hab. 3:4 shows, by a “hiding” or drawing in of their power. Thus nations will only come to this age of blessing through the preaching of the word and the exercise of faith on their part. Those who will not submit will be allowed to give full vent to their native diabolism and join with Rome in an organized military enterprise to put down the newly established power in Israel. During this time of some ten years during which this Gospel is preached (according to the pattern of Israel prior to the day of atonement), a call will go forth to national Israel, and particularly to the ten tribes who are still scattered at this time to “come out of her my people, that ye be not partakers of her sins” (Rev. 18:4). Mal. 4:5 says that the work of Elijah and the saints will bring those Israelites who answer the call from Jerusalem, into and through the wilderness of the people and purge out the rebels from among them, “according to (or, as in) the days of thy coming out of the land of Egypt” (Micah 7:15). When finally Israel is brought under the rod of the new covenant, Ezek 20:37 and 36:22–25 show us they will be cleansed.

Isaiah 8:14 teaches that Jesus and his preaching will then have been a stone of stumbling and a rock of offence to *both* the houses of Israel, and so will all those rebels be purged out. Only then will the division of the nation into the two and ten tribes respectively be healed, and this is to be a work of the saints. Ezekiel, who enacted this parable in chapter 37:15–22 shows us this. Here he represents the redeemed, for his name means “whom God strengthens”. He is told to take two sticks which are to represent Ephraim

and Judah. Ezekiel is told to unite them in his hand, “And they shall *become one in thine hand*”. “And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen (nations), whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more I . . . will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be King over them”. Thus the throne of David will be re-established before him, with Jesus sitting upon it in David’s company as Psa. 110:1 says, “The Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool”.

Judgment on the Nations

The regathered nation of Israel is to be used under the command of the saints to devour and subdue those that would not that Jesus should reign over them. Their united power is described as the “Judah bow”, which is to be filled with the “Ephraim arrow” (Zech. 9:13) against the Grecian element, whose mythology has so beclouded men’s thinking. They are described as the sword of a *mighty man* in Zech. 9:13 (i.e. the corporate body of the redeemed again described as *one man*). Psa. 2 then will take its prophetic effect when Jesus, as King, will be set upon God’s Holy Hill of Zion, and from these political heavens of supremacy he will challenge the nations.

The prophet Zechariah’s record abounds with visions of the work of subduing the earth to be performed by the saints. Zech. 1:8–11; vs. 18–21, and chapter 6:1–8 are all pen-pictures of the four-square encampment of Israel as a military power under the Symbols of carpenters, horses and chariots who go forth from the nation of Israel until the whole earth “sitteth still, and is at rest” (Zech. 1:11). Zechariah describes this time period as the day of the Lord (or Yahweh) in chapter 12.

The total time of God’s judgments in the earth will actually cover a forty-year period, as the 40 × 40 squared (1600 furlong) distance/time period of judgment indicates in Rev. 14:20. During this forty year period, Rome is to be destroyed and her power taken from off the earth (Rev. 14:8; 18:21); even though she has opposed Jesus with the support of the ten-king system for one hour, or one-twelfth part of a day/year (approximately 30 years) (Rev. 17:12), yet “the Lamb shall overcome them: for he is Lord of Lords and King of Kings (Rev. 17:14).

God’s Kingdom Re-established

As a result of her overthrow, all the false doctrines of Rome will no longer be taught to men. Dan. 7:11 shows us that the control exercised by them will be destroyed, saying, “I beheld, even till the (fourth) beast was slain, and his body destroyed, and given to the burning flame”. He shows in verses 7–12 that the people related to the three previous systems of the kingdom of men represented by the three animals, will have their lives spared for “a season and a time”, or the millennial reign of Jesus. Thus “the Kingdom and dominion, and the greatness of the Kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting (age-lasting) Kingdom, and all dominions shall serve and obey him”. The doubling of punishment to the Roman system (Rev. 18:6) will result in her destruction, and will bring forth the second great song of praise (Rev. 18:20); when the saints again rejoice, because, as verse 24 of Rev. 18 says, “In her was found the blood of prophets, and of saints, and of all that were slain upon the earth”. And so a system of religion commenced by

Nimrod in Babylon in rebellion against God's word, transferred through all ages to the different powers of the kingdom of men, and finally residing in Rome, will come to an end. Rev. 15:1-4 speaks of this time when the redeemed will sing the song of Moses and the Lamb. Rev. 19:1-4 also speaks of this time of rejoicing.

Zechariah 14 shows us that the nations who are left will be required to go to Jerusalem to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. A House of Prayer for all nations is to be built at Jerusalem, where once a year all people will have to go to worship God. It will be by the law which is to go forth from Jerusalem that sin will be restrained. Of that time the prophet Jeremiah says in chapter 31:33 & 34 that it will not be necessary to say "Know the Lord: for they shall all know Me, from the least of them unto the greatest of them". Isaiah 30:19-21 says that when Jerusalem is once again inhabited, God will be gracious to them, and "thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left".

The words of Rev. 20:1 & 2 will then be fulfilled, when Satan (or all who are adverse to Jesus in the systems of the kingdom of men styled the dragon and the devil, or all that slander and lie like the serpent), will be restrained. In other words the second commandment will be put into effect without respect of persons; all the mortal population of the earth will be subject to one king and one law enforced by righteous rulers. They will be required to love their neighbours as themselves.

All the prophets show that at this time the nations will study war no more, but will beat their instruments of war into agricultural tools which will produce so much food that "the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed" Isaiah 2:1-5, Amos 9:13, and Micah 4:3 & 4 tell of these times of peace.

Curse Restrained

The curse originally placed on the earth as a punishment upon Adam will be diminished (Isa. 55:13), and men shall "build houses, and inhabit them" (Isa. 65:21). The lifespan of the mortal population will be lengthened, for "the child shall die an hundred years old" (Isa. 65:20). They will all sit under his vine and fig tree, none daring to make them afraid. We have seen that the vine speaks of Christ, and the fig tree of Israel; so we see this Kingdom will extend throughout the earth under the rule of Christ. All animals will become herbivorous, and the fear and dread of man will be removed (Isa. 11:6 & 7).

The language barrier introduced between men at Babel will then be removed, as Zephaniah 3:9 shows, "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". The Psalmist, in Psa. 65:1 & 2 says, "Praise waiteth for thee, O God, in Sion: and unto Thee shall the vow be performed O Thou that hearest prayer, unto Thee shall all flesh come".

If nations rebel and refuse to obey the law which will go forth from Jerusalem, Zech. 14:16-19 shows that they will be deprived of rain or visited with plague. "It shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles". Thus, without respect of persons, the nations will be required to obey God's laws, and peace and righteousness will ensue. Gone will be the high cost of governments and military and civil forces, for their role will be taken over by those to whom "five cities" or "ten cities" are given by the King, as promised in the parables of Jesus.

God's House of Prayer

However, all mortals will be required to submit to the plan of salvation. The principles of approach to God based on the commandments of Jesus, and as previously seen in the pattern of the Tabernacle and the Temple of Solomon, will be incorporated in the Temple of Ezekiel's prophecy. However, the House of Prayer for all nations will be on a much larger scale so as to accommodate the vast numbers of people who will be required to go to Jerusalem each year to worship. This Temple is to be erected on the site of Jerusalem which, as we have seen previously, is to be changed as a result of an earthquake (Zech. 14 and Jer. 31:38–40). This will not only raise Mount Zion, but will create a valley running eastwards towards the Jordan Valley. The area south of Jerusalem for approximately 50 kilometres (or 30 miles) will become a great plain "from Geba to Rimmon" (Zech. 14:10).

At the southern extremity of this plain a huge sixteen kilometre (or ten mile) square city will be built to accommodate the worshippers prior to their visit to the House of Prayer for all nations. This city is to be catered for on a rotational basis by each of the tribes, who will be resettled in sections of territory in the land promised to Abraham, from the River Euphrates to the River of Egypt. These states, or cantons, will be governed by Jesus' disciples who will "sit on twelve thrones, judging the twelve tribes of Israel". The order of occupation, as given to Ezekiel by God, is recorded in chapter 48. From north to south the tribes will be: Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah. A section south of the portion allotted to Judah is reserved "for the Prince", in the midst of which will be the sanctuary.

The total area set apart for the sanctuary and its service is to be 90 kilometres (or 56 miles) square. This area is divided further from west to east. The northern section is 90 kilometres (or 56 miles) wide by 35 kilometres (or 22 miles), and contains the House of Prayer at Jerusalem on the southern border. This northern portion is given over to the Sons of Zadok, or those immortal saints who will be given a place of residence there by Jesus (Ezek. 45:1–4, 48:9–11). The next section, which is to the south, will be 90 kilometres (or 56 miles) wide by 35 kilometres (or 22 miles), and is a portion to be given to the mortal priests, the Levites, who will serve the mortal people at the Temple (Ezek. 45:5, 48:13 & 14). There are two groups of people who will officiate at the House of Prayer, i.e. both mortal and immortal priests. Their areas of service will be limited by the duties they perform (Ezek. 43:12), in much the same way as was done previously in the Temple worship (Ezek. 44:10–16).

Malachi reveals in chapter 3:3 that the mortal Levitical order, which will have been regathered from the nations, will be purified as gold and silver (a type of faith and redemption), "that they may offer unto the Lord an offering in righteousness". They will be subject to the immortal priests, styled "the Sons of Zadok", who will present the offerings prepared by the mortal priests (Ezek. 44:15 & 16).

A further section south of the portion set aside for the Levites of 18 kilometres (or 11 miles) by 90 kilometres (or 56 miles) wide, will contain the accommodation city of 16 kilometres (or 10 miles) square, where worshippers will assemble prior to going to the House of Prayer (Ezek. 45:6). This city is to be called "Yahweh Shammah" (Ezek. 48:35), which means "The Lord Thither", or "To the Lord from Here".

The land will then continue to be divided east-west to accommodate the following tribes: Benjamin, Simeon, Issachar, Zebulun and Gad. Each of these tribal portions would be over 80 kilometres (or 50 miles) wide and extend eastwards as required towards the great River Euphrates (see illustration). The desert will become fruitful and will ably support the population of regathered national Israel (Isa. 35:1 & 2).

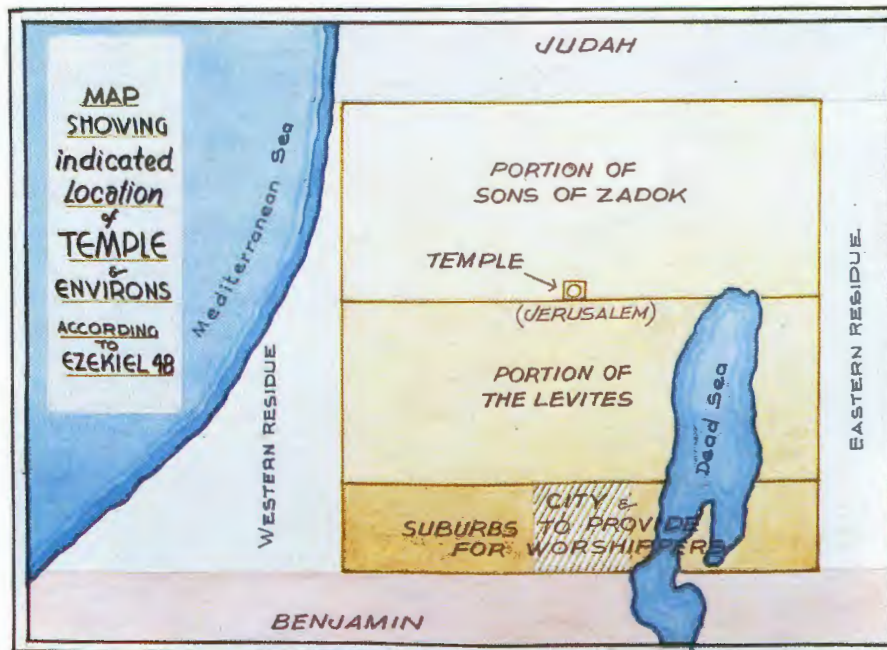


PLATE XVIII(a)

The House of Prayer is described by Ezekiel as “the frame of a city”. Its measurements are given in cubits and reeds. A cubit is between 20 and 24 inches, and a reed is 6 cubits long. For simplicity, we will use 60 cm (or 24 inches) for a cubit, and 3.65 metres (12 feet) for a reed, although the measurements are in proportion if the smaller scale is used.

The size of the outer range of buildings is to be approximately two kilometres (one and a quarter miles) square. In Jeremiah 31:37–40 we have further proof of this size and the actual situation of the Temple. Here God says that if the universe can be measured, then “will I also cast off all the seed of Israel”. But the days come that the city shall be built to the Lord from “the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath It shall not be plucked up, nor thrown down any more for ever”. (See ‘The Temple of Ezekiel’s Prophecy’ by H. Sulley, Fifth Edition, Section 5.)

Each outer range of buildings is to be approximately 36 metres (120 feet) high by 30 metres (100 feet) wide, and parallel to them is to be a second range of buildings, separated by a courtyard of 60 metres (200 feet) wide. At each corner of the structure where the outer and inner buildings meet are to be great towers 110 metres (360 feet) square by 146 metres (480 feet) high. Enclosed by this outer series of buildings is a circular range of buildings which surrounds the hill of Zion, itself surmounted by an altar 44 metres (144 feet) square (Ezek. 43:13–17). A continuous flow of water will issue from underneath this altar, and going underground, will emerge beside the outer gates or entrances to the outer range of buildings on the northern and southern walls. Provision is made for access and exit in dual systems of gates on the northern and southern walls, there being eleven double gates to each of these walls. The mortal population will have entry and exit only through the south and north, travelling either way by way of the western outer court. The eastern section is to be given over to Christ and his redeemed followers.

These outer ranges of buildings contain thousands of great halls which will be used for all functions at the Temple. As this worship is to be patterned on the feast of tabernacles, it will involve praise, fellowship, offering, remembrance and feasting in all things of God’s providing. The feast of tabernacles was the last of the annual feasts of the Jews and celebrated their final ingathering of harvest. They were required at that time to live in booths made of branches of trees in order to remind them how God had protected them in all their wilderness journey, when they had no fixed abode (Lev. 23:23–44; Num. 29:7–11). The feast was preceded by the self-examination which led up to the day of atonement.

No mortal person will enter the Temple of Ezekiel’s prophecy without first passing through the water which will issue out beside the gates. This water will increase in volume until it leaves the north-eastern and south-eastern corners of the Temple and proceeds towards the valley of the acacias, on the eastern side of the Jordan Valley. Here it will divide, going north and returning towards the Great Sea (or Mediterranean Sea), and south towards the Dead Sea, which will be healed (Ezek. 47:1–12). The principle of baptism and the laver (i.e. a rising to a newness of life to be continually washed by the Word of Truth) will thus be taught to the mortal population.

Seven steps are required to elevate this mortal population to the level of the worship in the outer court of the Temple, and in type this re-states the completeness of the Seven Thousand Year Plan which leads to immortality.

The circular inner range of buildings will have eight steps of ascent, speaking of the new order of the eighth period and beyond at the completion of the millennial age, when all will be immortal. Jesus was raised to immortality on the first (or the eighth) day, as “the firstfruits of them that sleep”. This central, circular range of buildings is allotted for the immortal

priests and their thrones of judgment and administration. Psa. 122:1–5 says that at “the house of the Lord . . . are set thrones of judgment, the thrones of the house of David”. All nations will go up, as Zech. 2:10–12 and Jer. 3:17 show. “Many nations shall be joined to the Lord in that day”. “At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of the Lord, to Jerusalem”.

There are to be at least 389 large halls in this central section of buildings. Here also will be the rooms for the singers (Ezek. 40:44), who will lead the great congregations in praise; for the construction and design of the Temple is such that every worshipper in the House will be able to look up toward the Most Holy Place, enclosed by the inner circle of buildings, and see the acceptance by fire of the gifts of sacrifice, offered upon the great altar (Ezek. 20:40 & 41). “For in Mine Holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. And I will accept you with your sweet savour, when I bring you out from the people”.

Sacrifice Re-instituted

Ezekiel 46:1–10 and Zech. 6:13 inform us that Jesus will officiate as High Priest and King. He will present the burnt offerings and peace offerings, and re-institute the passover (Ezek. 45:21–25).

These offerings will first have been presented to the mortal Levitical priests “without the gate” (Heb. 13:11–13) of the northern wall, where 44 blocks (four to each gate) are said to be situate (Ezek. 40:42). The offerings will then be prepared, either for consumption on the great altar if required, for the use of the priests, or for the great feast days of fellowship when, as Isaiah says in chapter 25:6, “In this mountain shall the Lord of Hosts make unto *all* people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined”. This is the purpose of the great corner courts and towers, where these offerings are to be prepared.

Another feature of this great House of Prayer is that the structure is to be graced by trees and foliage of vines, converting it into a great booth-like structure (Ezek. 40:15, 16 & 22). The fruitfulness of the land in the past (Num. 13:23) is to be exceeded in the future. The Psalmist says, “Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him” (Psa. 67:6 & 7).

It is considered that this centre of worship will be able to cater for one million worshippers at any given time.

It may be questioned why sacrifice should be reinstated in the millennial age, and why Jesus himself should take part in such service, as Ezek. 46:1–10 clearly shows. It is a retrospective re-statement of the truth that “without the shedding of blood” there will be “no remission of sins”. Thus will be kept before each generation the truth that Jesus was once a mortal man, although sinless; a man like themselves, needing redemption from death. His baptism

and partaking of the passover lamb as “one of the flock” was accomplished in order that he might “fulfil all righteousness”. Therefore the *supremacy of the Eternal Father* will be exhibited as the *Author of all their being and salvation*.

The priestly work performed by Jesus and his brethren will cease at the end of the millennial age. Mortals will then no longer inhabit the earth as a result of the second resurrection and judgment, when immortality will be bestowed on the faithful, and the unfaithful will be destroyed.

It is hard to comprehend the blessings of the Kingdom. Isaiah 64:4 says, “For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him”. Paul quotes this in 1 Cor.2:9.

Looking back on the nation of Israel and the Divine guidance given through God’s Angel who dwelt in the Most Holy Place, and who left that place because of their wickedness (Ezek. 10:18), it is wonderful to contemplate the return of the manifestation of God’s power and glory which will be exhibited by Jesus and his redeemed saints. This is prophesied of in Ezek. 43:7 in the words, this is “the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever”. A cloud of brightness will overshadow the whole area and the “glory of the Lord” will fill the house.

Here in the Eastern range of buildings will Jesus fulfil with his brethren the gracious promise of Matt. 26:29, where he said, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s Kingdom”. Ezek. 44:2 & 3 and 46:1, 2 & 8 tell of the use of this eastern court by “the Prince”. Thus will he rule in the Kingdom appointed to him by his Father. Psa. 24 speaks of the entry of this “King of glory”.

Sections of the land are to be set aside for Jesus (Ezek. 46:2, 45:7 & 8, 48:8). Ezek. 43:1–7 shows us that Jesus will be in company with the saints — “And, behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters: and the earth shined with his glory”. We have seen that many waters is a symbol for a multitude of people.

End of Millenium

For one thousand years the earth will enjoy the blessings of the Kingdom. Rev. 20:7 says that 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. “And 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”. The restraint imposed upon the mortal population by the rule of Jesus will be removed at the end of the thousand years to allow human nature to exhibit its natural tendency, for the carnal mind is at enmity with God by nature (Rom. 8:7). The multitudes thus raised will be organized under the banner of Gog and Magog. We saw that the peoples on these territories had

their lives spared for the season of the Kingdom (Dan. 7:12). They will then suppose that the blessedness of the Kingdom Age could be enjoyed under any government strong enough to take the reins of power, and will not have experienced the curse of human government which had blighted the earth prior to the Kingdom, when countless millions suffered the results of famine, covetousness and war. Thus will “satan” or “the adversary” be “let loose”, and will subsequently meet with destruction by the power of God, in Whose Hand is the breath of every living thing.

This final conflict will then be followed by the resurrection and judgment of those who have died during the millenium (styled the “second resurrection”), and the judgment of those who were involved in the military rebellion (Rev. 20:12). Those found worthy will be given immortality and those not found written in the book of life will be destroyed (Rev. 20:15).

Earth Filled with God’s Glory

As a result of this last judgment, a new heaven and earth are established (i.e. a new system of rule), for we are told that God Himself is to dwell with men, all of whom will be immortal. This is shown in the figure of “no more sea” (Rev. 21:1). We know that the sea stands for mortal people. This truth is also exhibited clearly by Paul in 1 Cor. 15:25–28, “For he (Jesus) must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet, But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 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”.

At this time, Jesus’ work as a priest will cease and the purpose of “religion” (which means to bind men back to God) will have been achieved. In the words of Rev. 21:4, “And God shall wipe away all tears from their eyes: and there shall be *no more death*, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away”. Then the promise contained in Num. 14:21 will be fulfilled, “But as truly as I live, all the earth shall be filled with the glory of the Lord”. It was a concluding prayer of David in Psa. 72:19, “Blessed be His glorious Name for ever: and let the whole earth be filled with His glory; Amen, and Amen”.

This is surely the desire of all those who believe the word of God and the promise of Jesus “Surely I come quickly”. We must personally become related to the “Hope of Israel” by belief of the promises, baptism into the Name and by a patient continuance in well doing, seek for glory, honour, immortality, eternal life. Those who recognize this seven thousand year plan of salvation and are obedient to the principles contained therein, will be blessed by God’s grace and enjoy the quality of life so promised.

This book is presented as a brief outline of God’s plan, in the hope that others may join in the race for life eternal and echo the words of John in Rev. 22 “Even so, come, Lord Jesus”.



But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
Genesis 2:17

MAN CREATED VERY GOOD
NEITHER MORTAL nor IMMORTAL
LIVING IN HARMONY with HIS CREATOR
PLACED ON PROBATION IN THE GARDEN of EDEN



THE FIRST PROMISE OF A SAVIOUR



The Seed of the woman (Christ) to be victorious over the seed of the serpent (sin.)

I will put enmity between thee (serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:15

So He drove out the man, and He placed at the east of the garden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.
Genesis 3:24

THE FALL



ADAM'S TRANSGRESSION RESULTED IN HIS BEING SENTENCED to DEATH (MORTALITY)

HIS SINFUL, MORTAL FLESH HAS BEEN TRANSMITTED to ALL HIS POSTERITY
Romans 5:12

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Genesis 3:19

And unto Adam He said— cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee... In the sweat of thy face shalt thou eat bread, till thou return unto the ground.
Genesis 3:17, 19



Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee.
Genesis 3:16



Because thou hast done this, thou art cursed above all cattle and every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.
Genesis 3:14

AS A CONTINUING TOKEN OF HIS COVENANT GOD SETS THE RAINBOW IN THE CLOUD

Gen. 9: 12-13

ABEL'S SACRIFICE ACCEPTED
Gen. 4: 4

CAIN'S OFFERING REJECTED
Gen. 4: 5

Without shedding of blood is no remission (of sin)
Hebrews 9: 22



The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
Genesis 6: 2

- THE EARLY DESCENDANTS OF SETH CALLED ON THE NAME OF THE LORD.
- THE DESCENDANTS OF CAIN WERE NOTED ONLY FOR CULTURE AND COMMERCE.

1000 YEARS OF THE PRE-FLOOD WORLD

With thee (Noah) will I establish my covenant and thou shalt come into the ark, thou and thy sons and thy sons' wives
Genesis 6: 8

ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH
Genesis 6: 12

And behold, I, even I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life.
Genesis 6: 17

NOAH'S NAME MEANS REST
HE IS A TYPE OF ALL WHO WILL BE SAVED, AND ENTER INTO THE MILLENNIAL 'REST'

THE GREAT FLOOD

Noah preached 120 years



ON 17th OF MONTH ABIB
The ark sealed on the mount, having saved Noah & his family
DATE OF RESURRECTION, CHRIST
(IT FORESHADOWED THE SAVING WORK OF JESUS)
1 Pet. 3: 20-21

AFTER 600 YEARS OF NOAH'S LIFE - A NEW BEGINNING

THE ARK - A TYPE OF CHRIST
A REFUGE TO BE ENTERED INTO FOR A COVERING, BRINGING SALVATION FROM DEATH
ONE SOURCE OF LIGHT - ONE WINDOW
ONE WAY OF ENTRANCE - ONE DOOR



Therefore is the name of it called Babel (confusion) because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.
Genesis 11:9

- SONS OF SHEM**
ELAM
ASSHUR
ARPHAXAD
LUD
ARAM
- SONS OF HAM**
CUSH
MIZRAIM
PHUT
CANAAN
- SONS OF JAPHETH**
GOMER
MAGOG
MADAI
JAVAN
TUBAL
MESHECH
TIRAS

The families of the sons of Noah... in their nations: and by these were the nations divided in the earth after the Flood.
Genesis 11:32

Seventy Nations



SEED OF SUCCED PROMISED ABRAHAM

Get thee out of thy country, and from thy fathers house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
Genesis 12:1-3.

The gospel preached to Abraham
Galatians 3:8



PROMISE TO ABRAHAM

And the Lord said unto Abram... lift up now thine eyes, and look from the place where thou art, northward, southward, eastward and westward: for all the land which thou seeest, to thee will I give it, and to thy seed for ever.

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.
Genesis 13:14, 17

ABRAM RECEIVES MELCHISEDECH



CALL OF ABRAHAM TO COME OUT OF THE NATIONS

- ABRAM LEFT UR OF THE CHALDEES
- AT HARAN RECEIVED PROMISE OF BECOMING A GREAT NATION
- AT SICHEM GOD PROMISED HIM THE LAND
- AT BETHEL ABRAHAM BUILT AN ALTAR
- SOJOURNED IN EGYPT BECAUSE OF FAMINE
- AT BETHEL GOD PROMISED HIM A SEED (CHRIST)

GOD'S COVENANT CONFIRMED WITH ABRAHAM

The same day Yahweh made a covenant with Abram saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates.' *Genesis 15:18*



Abraham's faith put to its greatest test



And the voice of Yahweh called unto Abraham out of heaven the second time, and said, 'By myself have I sworn, saith the LORD, for because thou hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven... and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed.' *Genesis 22:15-18*

PROMISE RENEWED TO ISAAC

Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. *Genesis 26:3*

JACOB
ESAU



the land whereon thou liest, to thee will I give it, and to thy seed; *Genesis 28:13*

PROMISE RENEWED TO JACOB

TWELVE SONS OF JACOB (ISRAEL)

- REUBEN
- SIMEON
- LEVI
- JUDAH
- ISSACHAR
- ZEBULUN
- DAN
- NAPHTALI
- GAD
- ASHER
- JOSEPH
- BENJAMIN

Judah the Royal Tribe
The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come. *Genesis 49:10*
'Shiloh' Heb. 'peaceful one' (Christ)

Joseph a type of Christ
Joseph is a fruitful bough by a well. The archers have sorely grieved him... but his bow abode in strength... from the stone is the shepherd, the stone of Israel. *Genesis 49:22-24*

JOSEPH SOLD BY HIS BROTHERS IS TAKEN TO EGYPT *Gen 37:28*

ISRAELITES INCREASE GREATLY IN EGYPT THEY SUFFER CRUEL BONDAGE BY THE EGYPTIANS *Exod 1:9-11*

MOSES SAVED & DRAWN OUT OF THE WATER TO BE PREPARED FOR HIS DIVINE MISSION *Exod 2:10*

SON OF FREEDOMAN (SARAH)

SON OF HAMAEL
BOND-WOMAN
HAGAR



SODOM and GOMORRAH DESTROYED BECAUSE of WICKEDNESS *Geo. 18:24*

EDOMITES

PHOENICIANS

CANAANITES

EGYPTIANS

The Promises to the fathers form the theme of a large part of Old & New Testament...

- E.G.
- GEN. chs. 12, 13, 15, 18, 22, 26, 28
 - PSA. ch. 37 v. 9, 11, 29
 - EZEK. ch. 36 v. 28, 35
 - MIC. ch. 4 v. 7 v. 20
 - LUKE ch. 1 v. 72, 73

- ACTS ch. 7 v. 5 - 26 v. 6
- ROM. ch. 4 v. 13 - 15 v. 8
- GAL. ch. 3 v. 8, 16, 29
- HEB. ch. 11 v. 8, 9, 13
- REV. ch. 5 v. 9, 10

A SIGN OR TYPE pointing forward to **CHRIST** who would be **THE TRUE PASSOVER**
1 Cor 5: 7, 8.

A TYPE pointing to **CHRIST** the **TRUE BREAD**
John 6: 48-58

A TYPE of **CHRIST** & **TRUE ROCK**
1 Cor 10: 4

MOSES CALLED TO DELIVER THE ISRAELITES FROM THE BONDAGE OF EGYPT



God called to Moses out of the midst of the burning bush.
Genesis 3: 4.

THE FIRST PASSOVER

3rd BLOOD OF THE SLAIN LAMB SPRINKLED ON THE DOOR POSTS SAVED FROM DEATH



When I see the blood I will pass over.
Genesis 17: 13



ISRAEL'S NATIONAL BAPTISM

All our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea. *1 Cor 10: 1, 2*



ISRAEL FED WITH MANNA from HEAVEN in their WILDERNESS JOURNEY
Exod 16: 5

ISRAEL PROVIDED WITH WATER from the SMITTEN ROCK in HOREB
Exod 17: 6



ISRAEL VICTORIOUS AS MOSES' HANDS ARE UPLIFTED supported by AARON & HUR

THE AMALEKITES GO TO WAR AGAINST ISRAEL
Exod 17

GOD'S MEMORIAL NAME REVEALED TO MOSES IN THE HEBREW TONGUE AS YAHWEH
 MEANING HE WHO WILL BE (MANIFESTED)
Exod 3: 14

TEN PLAGUES BROUGHT UPON THE EGYPTIANS

- (1) NILE RIVER TURNED TO BLOOD
- (2) PLAGUE OF FROGS
- (3) PLAGUE OF LICE
- (4) SWARMS OF INSECTS
- (5) MURRAIN UPON CATTLE
- (6) BOILS ON MAN AND BEAST
- (7) PLAGUE OF HAIL
- (8) PLAGUE OF LOCUSTS
- (9) DARKNESS FOR THREE DAYS
- (10) DEATH OF EVERY FIRST BORN

Israel's indirect route to the Promised Land

NEAR MIGDOL THEY CROSSED THE RED SEA AT MARAH... BITTER WATER MADE SWEET AT ELIM... TWELVE WELLS & SEVENTY PALMS AT REPHIDIM... WATER FROM THE ROCK AT SINAI... LAW GIVEN & TABERNACLE BUILT FROM KADESH TWELVE SPIES SENT TO CANAAN

THE LAW WAS ADDED (after the promises) TILL THE SEED (CHRIST) SHOULD COME Galatians 3.19



Exodus ch.20

ISRAEL ^{now a NATION} GOD GAVE THEM LAWS WHICH THEY ACCEPTED
A COVENANT WAS ESTABLISHED BETWEEN GOD AND HIS PEOPLE
 THIS COVENANT CAME TO BE KNOWN LATER AS THE "FIRST COVENANT" OR THE "OLD COVENANT"
 IT WAS ADDRESSED ONLY TO THE NATION OF ISRAEL

DAILY SERVICES OF ISRAEL



OFFERINGS ON THE DAY OF ATONEMENT



Num. ch.2



ALTAR of BURNT OFFERINGS



LAVAR



Exod. chs. 26 & 27



PLAN OF THE TABERNACLE

FURNITURE & ITEMS IN THE HOLY PLACE



Exod. ch 25

FURNITURE & ITEMS IN THE MOST HOLY PLACE



The Israelites conquer Canaan UNDER JOSHUA'S LEADERSHIP and THE GUIDANCE of THE ANGEL



ISRAEL UNDER the JUDGES 450 YEARS

- OTHNIEL DEFEATED THE KING OF MESOPOTAMIA
- EHUD DEFEATED MOABITES
- DEBORAH & BARAK ROUTES CANNANITES
- GIDEON DEFEATED MIDIANITES
- ABIMELECH
- TOLA
- JAIR
- JEPHTHAH DEFEATED AMMONITES
- IBZAN
- ELON
- ABDON
- SAMSON SLEW THIRTY PHILISTINES

ISRAEL OPPRESSED by the HEATHEN NATIONS as PUNISHMENT FOR THEIR IDOLATRY & DISOBEDIENCE
Judg 2

DEATH JOSHUA
Josh. 24

ISRAEL DEPARTS FROM THE LAW

ISRAEL DEMANDS OF SAMUEL a KING LIKE ALL THE NATIONS'

ELI THE UNFAITHFUL PRIEST

And the Lord said, hearken unto the people in all that they say... for they have not rejected thee, but they have rejected Me that I should not reign over them.
1 Samuel 8.7



AI TAKEN

JERICHO TAKEN

at GILGAL a new BEGINNING FOR A NEW GENERATION OF ISRAEL
Josh. 5

CROSSING OF JORDAN RIVER

REBELLION (KORAH, DATHAN, ABIRAM)
Num. 16

ALL OVER AGE OF TWENTY TO DIE
Num. 14.28-33

FORTY YEARS OF WANDERING IN THE WILDERNESS



DEATH OF MOSES... JOSHUA BECOMES LEADER
Deut. 34.5



DEATH BY PLAGUES
Num. 16

MURMURINGS
ISRAELITES JOURNEY ON TO MIDESH BARNEA

**The NATION OF ISRAEL
GOD'S KINGDOM ON EARTH**

The LORD your God
was your king.
1 Samuel 12:12

- GOD'S CHOSEN PEOPLE
- GOD'S HOLY LAND
- GOD'S APPOINTED LEADERS
- GOD'S LAWS

DAVID

**GOD'S PROMISE
TO DAVID**

When thy days be fulfilled,
and thou shalt sleep with thy fathers
I will set up thy seed after thee
which shall proceed out of thy bowels
and I will establish his kingdom.

*I shall build a house for my name
and I will establish the throne
of his kingdom for ever.*

I will be his father
and he shall be my son.
II Samuel 7:12-16



NATHAN



MATTHIAS

THAT HIS GREATER SON WILL SIT ON HIS THRONE FOR EVER (CHRIST)

- EPHRAIM
- MANASSEH
- REUBEN
- SIMEON
- ISSACHAR
- ZEBULUN
- DAN
- NAPHTALI
- GAD
- ASHER

JEROBOAM
SON OF NEBAT
WHO MADE
ISRAEL TO SIN

REVOLT OF TEN TRIBES

JUDAH
BENJAMIN
WITH LEVITE PRIESTS

REHOBOAM
SON OF
SOLOMON

SOLOMON son of DAVID



*Israhel began with
Peace and
Plenty*

REHOBOAM IMPOSED HEAVY TAXES
ON THE NATION OF ISRAEL
THIS RESULTED IN TEN TRIBES
ESTABLISHING A SEPARATE
KINGDOM UNDER JEROBOAM

The cause was from the LORD.
1 Kings 12:5

- BEGAN REIGN WELL BY ASKING FOR WISDOM
- BUILT AND DEDICATED THE TEMPLE
- WROTE MANY PROVERBS AND SONGS ETC.
- QUEEN OF SHEBA VISITED TO HEAR HIS WISDOM
- BECAUSE OF HIS IDOLATRY AND STRANGE WIVES
GOD DECREED THAT HIS KINGDOM WOULD BE DIVIDED

1 Kings 11:11

DAVID of the TRIBE of JUDAH
THE KING OF GOD'S CHOICE

A man after Gods own heart.
Acts 13:22

- DAVID AS A SHEPHERD ANOINTED BY SAMUEL
- SUBJECTED TO TRIAL AT THE HANDS OF SAUL
- REIGNED KING OF JUDAH IN HEBRON 7 1/2 YEARS
- SECURED JERUSALEM FOR ROYAL CITY
- BROUGHT THE ARK TO ZION
- REIGNED OVER ALL OF ISRAEL 33 YEARS
- SUBJECTED BY WARRIORS ALL OF ISRAEL'S ENEMIES

- DAVID DESIRED TO BUILD A TEMPLE FOR THE ARK OF GOD
- HE WAS GIVEN THE DIVINE PLAN & PERMITTED ONLY TO PROVIDE MATERIAL
- BECAUSE OF SIN HE WAS HUMBLLED, AND REPENTED AND GRANTED FORGIVENESS
- HE WAS GUIDED BY THE HOLY SPIRIT TO WRITE THE PSALMS OF SCRIPTURE
- DAVID IS ASSURED OF RESURRECTION TO LIFE IN THE WORDS OF THE PROMISE
- "Thine house and thy kingdom shall be established for ever before thee."

II Samuel 7:16



SAUL of the TRIBE of BENJAMIN
ANOINTED KING

"behold the king
whom ye have desired"
1 Samuel 12:13

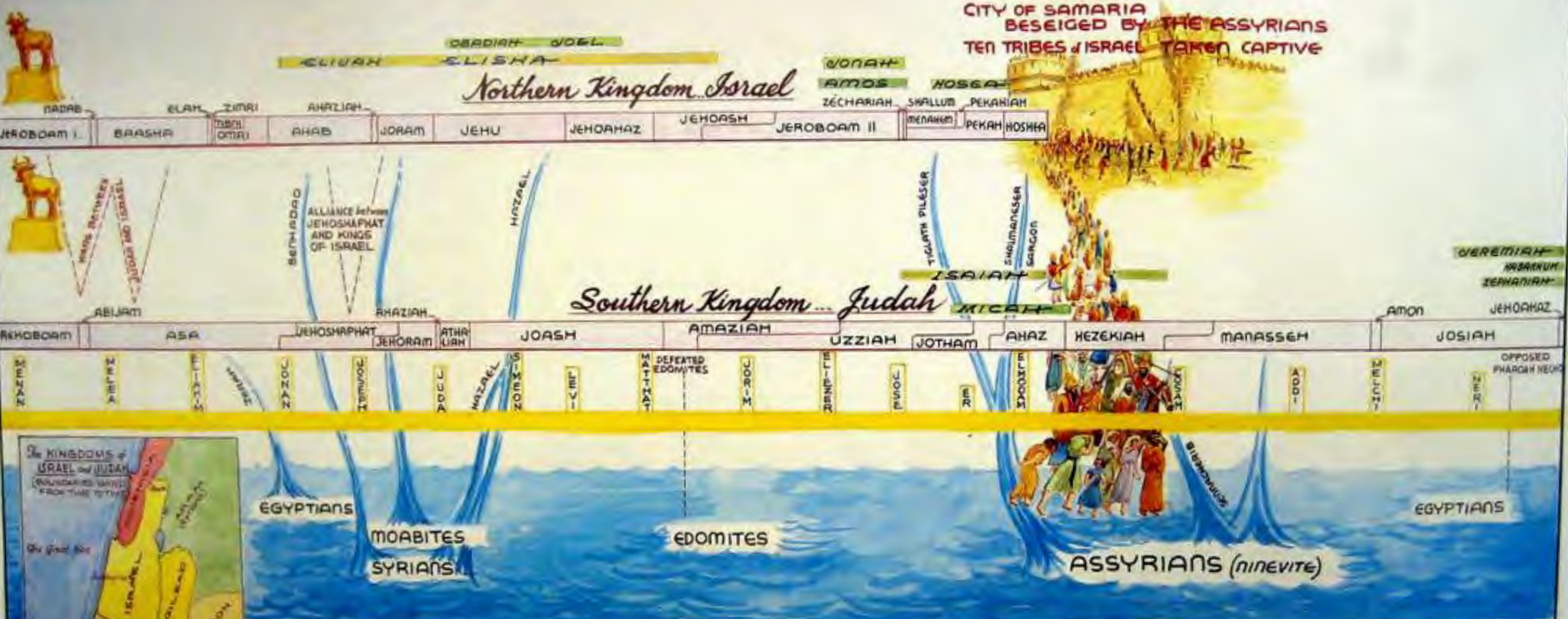
SAUL PROVED TO BE
A DISOBEDIENT KING

To obey is better than sacrifice,
and to hearken than the fat of rams.
1 Sam. 15:22

I gave thee a king in mine anger,
and took him away in my wrath.
Hosea 3:11

1000
900
800
700
600
500
400
300
200
100
0

The DIVIDED KINGDOM



CITY OF SAMARIA
BESEIGED BY THE ASSYRIANS
TEN TRIBES OF ISRAEL TAKEN CAPTIVE

Northern Kingdom... Israel

Southern Kingdom... Judah



THE KINGDOM OF ISRAEL (TEN TRIBES) HAD NO GOOD KINGS
 JEROBOAM SET UP CALVES OF GOLD FOR IDOLS, IN BETHEL AND DAN
 ALL OTHER KINGS FOLLOWED THE SIN OF IDOLATRY
 GOD SENT THEM PROPHETS TO GIVE THEM WARNING AND HOPE
 ONLY A REMNANT OF THE PEOPLE GAVE HEED
 DURING AHAZ'S REIGN, ELIJAH PROVED ON MT. CARMEL
 THAT YAHWEH IS THE TRUE GOD

History recorded in
Books of Kings & Chronicles I & II

MANY OF THE KINGS OF JUDAH (TWO TRIBES) WERE BAD
 AT INTERVALS, GOOD KINGS REIGNED WHO BROUGHT ABOUT REFORMATION
 ASA ABOLISHED IDOLATRY... JEHOASHAPHAT RULED WITH REVERENCE...
 HEZEKIAH DESTROYED IDOLS, RECEIVED EXTENSION OF LIFE FOR FAITHFULNESS...
 JOSIAH CAUSED JUDAH TO KNOW THE LAW AND KEEP THE ORDINANCES...

KINGDOM OF JUDAH ENDED, UNTIL HE COMES WHOSE RIGHT IT IS (CHRIST)
Ezek. 21:27

DANIEL CHAPTER 2 THE CHANGING WORLD DOMINIONS AS FORESHOWN TO NEBUCHADNEZZAR IN A DREAM



JESUS CHRIST WILL RETURN WITH POWER AND CONSUME ALL KINGDOMS

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
Dan. 2:44

A PROPHECY OF THE TIME WHEN

456 a.c. "Seventy Weeks" prophecy begins Dan. 9:24, 26



Features of the Seventy weeks' prophecy

- WALL BUILT IN TROUBLESOME TIMES (1 WEEK)
 - MESSIAH ANOINTED (WITH HOLY SPIRIT)
 - PROPHETS WORD SEALED (CONFIRMED BY WONDERFUL WORKS OF MESSIAH)
 - MESSIAH CUT OFF
 - THE FILLING UP OF JUDAH'S TRANSGRESSION
 - AGE OF RIGHTEOUSNESS BY FAITH BROUGHT IN
- 490 WEEKS
70 WEEKS
490 WEEKS

JEHOIAKIM
ZEDEKIAH
ZEKEL



JEWS DEPORTED TO BABYLON BY NEBUCHADNEZZAR THEIR TEMPLE AND CITY DESTROYED
2 Kings 24-25

Jews in Captivity Seventy years
Jer. 25:11-12

MEKE MEKE
TEKEL
UPHARSIN
THE WRITEN ON THE WALL FOR THE BABYLONIAN EMPIRE
Dan. 5

BABYLONIAN TREE HELD DOWN SEVENTY TIMES TO PASS OVER IT (400 YEARS)
Dan. 4:23

History foretold in DANIEL CHAPTERS 2 AND 7

DANIEL
Dan ch 8

GLORY TO GOD IN THE HIGHEST
AND ON EARTH PEACE
GOOD WILL TOWARD MEN



Luke 2:14



Luke 2:22

THE SEED PROMISED TO ABRAHAM
THE SEED OF THE WOMAN (Gen. 3:15)
THE SEED PROMISED TO DAVID
JESUS IS BORN

Thou shalt call his name Jesus
He shall be great and shall
be called the son of the highest
and the Lord God shall give
unto him the throne of
his father David.
And he shall reign over the
house of Jacob for ever.
Luke 1:32-33



WISE MEN FROM THE EAST
COME TO WORSHIP JESUS...

ABRAHAMIC PROMISE GOES TO COMPLETION AT RETURN OF CHRIST
DAVIDIC PROMISE GOES TO FULFILMENT AT RETURN OF CHRIST

NAUM

ZAROS

SELEUCUS

JUDAS

MELCHIR

ISABEL

MARY

JOSEPH

HEROD

ABRAHAM

DAVID

JESUS

ISRAEL

ROMANS

BIRTH OF
JOHN BAPTIST
TO PREPARE
THE WAY OF
THE LORD
Luke 1:76

ARABIAN ENTRY OF INVICIBLES
REVOLT AGAINST GREEKS



ROMANS

EGYPT

ROMANS

JESUS
RETURNS TO
NAZARETH
with MARY &
JOSEPH
Matt 2:23

JESUS
ANointed with
HOLY SPIRIT
WITHOUT MEASURE
NOW BECOMES
JESUS CHRIST
Jesus anointed

JESUS
BAPTIZED by
JOHN BAPTIST
IN
RIVER JORDAN
Matt 3:17

MARY &
JOSEPH
TAKE JESUS
TO EGYPT
TILL DEATH
OF HEROD
Matt 2:14

This is My
beloved son in whom
I am well pleased.
Matt. 3:17

CAPERNAUM



JESUS HEALS
NOBLEMAN'S SON
CAPNA

JESUS
TURNS
WATER
TO WINE



SYCHAR
JESUS TALKS
WITH SAMARITAN
WOMAN

JESUS
BAPTIZED by
JOHN BAPTIST

JESUS
CLEANS TEMPLE
OF TRADERS

TEMPTATION
OF CHRIST

WILDERNESS
OF JUDEA

2122 B.C.
2000 B.C.
1500 B.C.
1000 B.C.
500 B.C.
0 B.C.
A.D. 1

SELEUCUS
SELEUCID
KING OF NORTH

CASSANDER

LYSIMACHUS

PTOLEMY
PTOLEMAIC KING OF SOUTH

Then shall the holy (Israel)
be made righteous
Dan 9:19

Zechariah 8:12
+ 23:20-27:36



OLD TESTAMENT SCRIPTURES
TRANSLATED INTO GREEK (SEPTUAGINT)



BABYLONIAN STAMP WITH
BAND OF IRON AND BRASS
Dan 4:5

WORLD HISTORY

JESUS WAS PARTED FROM THEM
AND CARRIED UP INTO HEAVEN

THE ANGELS' ASSURANCE OF JESUS CHRIST'S RETURN TO THE EARTH

**GOD TAKING OUT OF THE GENTILES
A PEOPLE FOR HIS NAME** Acts 15, 14

**CHRIST'S
FINAL ORDER
TO HIS
DISCIPLES**



This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1.11.



Peter called in vision to preach to the Gentiles Acts ch. 10

Preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. Mark 16. 15, 16



ENABLING THEM TO ESTABLISH THE EARLY ECCLESIAE



Conversion of Paul

He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. Acts 9. 15

DEVOUT JEWS GATHER IN JERUSALEM FOR FEAST OF PENTECOST



ABOUT 3000 PERSONS REPENT AND ARE BAPTIZED INTO JESUS CHRIST Acts ch. 2

PETER'S FIRST USE OF THE KEY OF THE KINGDOM TO JEWISH LISTENERS

PHILIP TEACHES AND BAPTIZES ETHIOPIAN EUNUCH Acts ch 8

CORNELIUS (ROMAN) TAUGHT AND BAPTIZED BY PETER Acts ch 10

HEROD AGRIPPA I SMITTEN BY ANGEL OF THE LORD Acts 12. 23

PETER'S FURTHER USE OF A KEY TO ENLIGHTEN THE GENTILES

Acts of the Apostles recorded in chapters 13 to 18



The Apostle Paul with the help of Barnabas, John, and Silas takes the gospel to Asia Minor and Greece ... FIRST MISSIONARY JOURNEY SECOND MISSIONARY JOURNEY

Paul revisits the ecclesias to strengthen them in their faith and walk



MAP SHOWING PAUL'S THIRD JOURNEY AND JOURNEY TO ROME

Acts chs 18-28

PAUL DEFENDS FAITH BEFORE ROMAN GOVERNORS APPEALS FOR TRIAL BY CAESAR Acts 23-26

FIRST ROMAN PERSECUTION OF CHRISTIANS UNDER NERO

ROMANS



FELIX (procurator)

FESTUS (procurator)

KING AGRIPPA II

NERO (emperor)

LETTERS FOR GUIDANCE TO TRUE CHRISTIANS UNTIL THE RETURN OF JESUS CHRIST

Hebrews
Shadows of the Mosaic law point to the New Covenant in Christ, with its better promises, and better priesthood.

Thessalonians I, II
The return of Jesus in every chapter. Warning of the appearance of the man of sin who would exalt himself above all that is called God...

John I, II, III
This gospel shares the joy of personally knowing Jesus, and extends Fellowship to those only who believe that Jesus Christ came in mortal flesh...

Galatians
This letter tells of one gospel only, which is bound up with the promises to Abraham. It is extended to Jew and Gentile alike, who believe and are baptized...

Romans
Telling of the saving power of the gospel, this letter also shows man's sinful mortal nature, and how he may seek for immortality... Chapter 6 explains the vital doctrine of baptism, and of the new life in Christ with the promise of the gift of God eternal life.

Corinthians I - II
Paul here gives much of the counsel he received from the Lord, and much is the command to break bread and drink wine in memory of Christ's death and resurrection...

Other Letters: EPHESIANS, PHILIPPIANS, COLOSSIANS, TIMOTHY, TITUS, PHILEMON, JAMES, PETER, JUDE.

"GOSPEL" - old English word meaning good news. In scripture it refers to good news of the Kingdom of God and salvation through the name of Jesus Christ.
eg Acts 28.30, Mark 1.14.

Baptism is complete immersion in water. It comes from the Greek 'BAPTIZO' meaning "to dip".

JERUSALEM TRODDEN DOWN OF THE GENTILES UNTIL THE TIMES OF THE GENTILES BE FULFILLED

DANIEL'S LAST THREE TIME PERIODS BEGIN HERE...



MOSQUE DEDICATED IN HOLY PLACE 691-706 AD
Dan 12:5-13
1860 HOUSES TO SCATTER JUDAH FINISHED
1930
1935 DANIEL TO RECEIVE INHERITANCE

AS FORETOLD Luke 21:24

4.D.70 ROMANS UNDER TITUS DESTROY JERUSALEM JEWISH NATIONAL EXISTENCE COMES TO AN END



Rev. chs. 1,2+3



Seven Ecclesias of Asia receive letters of advice from Jesus by the hand of John

WOMAN flees FOR SAFETY TO AFRICA "WINGS OF EAGLE" Rev.17:14

DONATISTS

small remnant of faithful believers contained within each of these Peoples

Rev.11:3+4

Forty two months (1260 DAY YEARS) of WITNESSING COMMUNITIES CONTINUING IN THEIR



AREAS INVADED BY MOSELM ARMIES "LOCUSTS" of REVELATION ch.9

Gifts hold blessings to him that overcometh also warnings of departure from the faith

- 1 WILL GIVE THE TREE OF LIFE
- 2 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 3 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 4 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 5 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 6 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 7 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 8 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 9 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 10 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 11 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST
- 12 WILL GIVE TO HIM THAT OVERTAKETH THE BEAST

TO SIT WITH ME ON MY THRONE

TRUE CHRISTIANS SLAIN FOR THEIR FAITH "SOULS UNDER THE ALTAR"

15 YEARS PEACE FOR TRUE DISCIPLES HALF HOUR SILENCE Rev.8:16

TRUMPETS PREPARE TO CALL ARMIES AGAINST ROM. EMPIRE

POLITICAL EARTH QUAKE PAGANISM OVERTHROWN BY CONSTANTINE Rev. 12



PAGAN ROMAN



PAPAL ROMAN

Seven Heads REGAL CONSULAR DICTATORIAL TRIBUNAL IMPERIAL GOTHIC

530 AD

Rev. 14:10

continue in power 1260 YEARS



HOLY ROMAN EMPIRE



Revelation chs. 5-6



Rev. ch. 8

Dan. 7:7,8

VISIONS of the FUTURE KINGDOM SHOWN to JOHN BY REVELATION



THE JEWS AND THE GENTILE NATIONS BEING POSITIONED for CHRIST'S RETURN

THE JEWS RECOGNISED AS A NATION IN THE LAND OF ISRAEL 1948

PARTIAL RESTORATION OF THE JEWS

HOLY BIBLE
Knowledge increases but few only obey God's word
II Timothy 3:1-7

The RETURN OF JESUS CHRIST TO THE EARTH TOWARDS THE END OF SIXTH MILLENNIUM DURING SIXTH VIAL. REVELATION 16:12-15

ALBIGENSES WALDENSES HUGUENOTS 1685-1790 WITNESSES DEAD 106 yrs



Temporal power of Popacy comes to end 1790-1809

KIP ERSLAN GENÇSİ KHAN TAMERLANE ANURATH

Revelation 9:13-21



1572



1685

Revelation ch. 11



SEVENTH TRUMPET
Revelation ch. 16
1st VIAL ON THE EARTH HOLY ROMAN EMPIRE
2nd VIAL ON THE SEA STOPPED SEA TRAFFIC
3rd VIAL ON THE RIVERS NORTHERN ITALY
4th VIAL ON THE SUN SOVEREIGN CENTRE PAPACY
5th VIAL ON BEAST ROME PAPACY
6th VIAL ON 'LAPHRATES' BYZANTINE OTTOMAN KING

FALL OF PAPAL POWER

1870

THREE FROG-LIKE SPIRITS GATHER THE NATIONS FOR THE BATTLE OF ARMAGEDDON Rev. 16:13,16



ANCIENT FRENCH SHIELD

TRANSITION PERIOD BETWEEN THE KINGDOM OF MEN AND KINGDOM OF GOD

THE KINGDOM OF GOD ON THE EARTH

THE SEVENTH MILLENNIUM - THE PROMISES FULFILLED



ALL THE EARTH SHALL BE FILLED WITH MY GLORY

God all in all

Then cometh the end when He shall have delivered up the kingdom to God... when He shall have put down all rule and all authority and power.

For He must reign till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.
1 Cor. 15. 24-28

And there was no more sea.
Rev. 21. 1

AND TRIUMPH-OF-OC

OF ALL WHO HAVE LIVED DURING THE MILLENNIUM

BRIEF REVOLT AS SATAN LOOSED FOR LITTLE SEASON REBELS DESTROYED FOR ALL TIME BY CHRIST
Rev. 20. 7, 10

ALL PEOPLE GO UP FROM YEAS TO YEAS TO WORSHIP THE LORD
Zech. 14. 16

JESUS CHRIST ON DAVID'S THRONE
LAW GOES FORTH FROM JERUSALEM

GLORY TO GOD
Psa. 72. 9

SEA OF GLASS PEOPLES AT PEACE
Rev. 4. 6

ABUNDANCE OF PEACE
Psa. 37. 11
FREEDOM FROM WANT
Esa. 65. 21



JERUSALEM FREED FROM GOGIATH INTRUDER JUDAH SAVED AND ACKNOWLEDGES CHRIST AS KING
Zech. 12. 7, 10

RESTORATION OF THE TEN TRIBES OF ISRAEL - THEY SETTLE WITH JUDAH IN THE HOLY LAND AS ONE NATION
Ezek. 37. 21, 22

GO SPILL THROUGH THE WORLD WITH THE SPIRIT
Rev. 17. 17

Rejoicing of the Faithful with their Lord MARRIAGE SUPPER OF THE LAMB
Rev. 19. 6-9

AND TRIUMPH-OF-OC OF ALL WHO HAVE KNOWN THE TRUTH
Rev. 19. 14

SEAS (OF PEOPLE) ROARING
Lump 2. 2

PAPACY POWERFUL OVER TEN KINGDOMS OF EUROPE
Rev. 17. 12-18

ROME DESTROYED - THE "TEN TOE" KINGDOMS OVERTHROWN ALL KINGDOMS BECOME CHRIST'S
Rev. 18. 21

DESTRUCTION OF CONFEDERACY OF NATIONS ON THE MOUNTAINS OF ISRAEL
Ezek. 38. Daniel 2

FOURTH BEAST DAN. 7. 11 GIVEN TO THE BURNING FLAME
TIME OF SEVEN THUNDERS

