

# **An Alphabetical Analysis**

Part 9

Terms and texts used in the study of

**‘Prophetic Truth’**

**M to Z**

By

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*Dispensational Truth*  
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*Parable, Miracle and Sign*  
*The Form of Sound Words*  
*This Prophecy*  
*Life Through His Name*

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## CONTENTS

Main articles are printed in full capitals thus: **REMNANT**. Subsidiary articles are printed in small capitals thus: **This Generation**.

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

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

	Page
Subject Index	i
Introduction	v
To the Reader	vii

## SUBJECT INDEX

### M

<b>MALACHI</b>	1
<b>MICAH</b>	6
<b>MILLENNIAL STUDIES</b>	
(1) Bottomless Pit	12
(2) Rest of the Dead	18
(3) Wrath	23
(4) Little Season	28
(5) Heavenly Jerusalem	30
(6) Eve of the Millennium	36
(7) Lake of Fire	41
(8) Converging Lines of Prophetic Truth	55
(9) Thousand Generations	67
(10) Sevenfold Blessing of Revelation	71
(11) New Heaven and the New Earth	74
(12) Nations and the Camp of the Saints	83
(13) White, its usage in the Apocalypse	90
(14) Book of life	96
(15) Why 'the Second' Death?	97
(16) 'Hurt' of the Second Death	98
(17) Times of the Gentiles, and the Treading Down of Jerusalem	101
(18) To Whom was the Apocalypse Written?	104
(19) A Few Notes on the Millennium	113
(20) This is the Sum	122
MILLENNIUM (see ZION ...)	293
MULTITUDE OF NATIONS	125
N	
NATIONS AND THE TIME OF THE END	129
O	
OVERCOMER (see ZION ...)	293
P	
PARENTHETICAL DISPENSATION	140
PEOPLE	146
Promised Land, Its Boundaries	174

PROPHECY AND THE MYSTERY	175
Prophecy, What Is It?	179
PROPHETIC EARTH	189
Prophets, Chronological Order	199
R	
REMNANT	204
S	
SEVEN TIMES OF LEVITICUS 26:28	212
SEVENTY WEEKS OF DANIEL 9	213
Short Synopsis of Prophetic Events	238
SIGNS THAT PRECEDE THE PASSING OF HEAVEN AND EARTH	243

S continued	Page	
Some Aspects of the Kingdom		
	in the Light of Their Contexts	250
SONG OF JEHOVAH'S NAME		260
T		
THEN COMETH THE END		268
This Generation		280
Times of the Gentiles Begin		280
W		
Warfare Great		285
Z		
ZECHARIAH		286
ZION, THE OVERCOMER, AND		
	THE MILLENNIUM	293

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



## INTRODUCTION

It is indeed a pleasure and a privilege to write an introduction to Part Nine of An Alphabetical Analysis of terms and texts in the study of Prophetic Truth. In the introduction to Part Eight, the Author has given a timely warning that prophecy is not intended to turn us into third -rate prophets, but to act as a light which shines in a dark place until the day dawn and the Day Star arise (2 Peter 1:19).

The age that we live in is spiritually dark indeed. Man continues to probe and explore, seeking to wrest further secrets from Nature, but all this, instead of leading him nearer to God and the Truth, only takes him further away, for the knowledge that he acquires is nearly always twisted and distorted to wrong ends, so that he finds himself surrounded by problems of his own making with which he is not able to cope. Leagues and conferences between Heads of States occur from time to time, but the problems are merely postponed, they are not solved.

How grateful we should be for the Divine searchlight of Prophecy whose beam pierces the darkness ahead and infallibly shows us what must surely come to pass. There is no need for any to walk in darkness who are willing to take heed to this Light.

Prophecy directs us to the Lord Jesus Christ for 'the testimony of, or concerning Jesus, is the spirit of prophecy' (Rev. 19:10). He is the only Light of the world and the Sun of Righteousness Who will finally return to banish the world's problems. He alone can solve them whether they belong to the individual or to the world as a whole. We send forth this volume with the prayer that it may be used by the Holy Spirit to enlighten many a heart as they turn to the more sure Word of Prophecy.

STUART ALLEN





## TO THE READER

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

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

### PEOPLE

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

#### **This Generation**

#### **Cross References**

Cross references to articles in Parts 1 to 8, and 10, of An Alphabetical Analysis, are indicated by superscript numbers. For example:

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

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

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

Remnant (p. 204) refers to the article with that heading on page 204 of this book.

#### **Structures**

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

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

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

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The

phrase 'in the Received Text' is printed in brackets next to the word or words in question.

## MALACHI

'He shall prepare the way'

Malachi is the last of the prophets, the closing words (Mal. 4:5,6) making a direct link with the advent of John the Baptist. The name Malachi means 'My messenger' (Mal. 3:1). Malachi is designated by the Rabbins, 'The seal of the prophets', and from the close of the Hebrew canon until 'the voice crying in the wilderness' the prophetic gift appears to have been suspended.

It is noteworthy that Malachi's prophecy is addressed 'to Israel', even though the ten tribes had been taken captive long before, for the returned remnant under Ezra and Nehemiah are also called 'Israel', where those who believe 'British -Israel' teaching would correct us and speak only of 'Jews'. (See Part 8). Jerusalem is once more inhabited (Mal. 2:11), but the 'governor' (Mal. 1:8) still bears the name peshah (pasha), a name taken from the Persians. The temple is rebuilt (3:1), the altar standing (1:7) and the ritual performed (1:13,14).

The prophecy of Malachi falls into four parts:

(1)	1:1 -14	election.	Proved, but questioned.
(2)	2:1 -17	expostulation.	'Ye have wearied the Lord'.
(3)	3:1 to 4:3	prediction.	'Behold the day cometh'.
(4)	4:4 -6	promise.	'I will send'.

The prophecy opens with an appeal to Israel to consider the love that had been shown to them. This is demonstrated by the conditions then obtaining, for while Jerusalem had been delivered and restored, Esau's (or Edom's) territory was still 'waste'.

The words, 'I hated Esau' do not refer to Esau the individual but to his descendants. 'Two Nations' are the subject of the prophetic utterance of Genesis 25:23, and there is no statement in Genesis that would lead one to think that Esau himself ever suffered as Malachi 1:3 indicates, but, on the contrary, we learn that he became prosperous and wealthy though a 'profane person'.

The impudent rejoinder 'wherein hast Thou loved us?' (Mal. 1:2) is evidently characteristic for something similar occurs six times. The references are:

- 'Yet ye say, Wherein hast Thou loved us?' (1:2).
- 'And ye say, Wherein have we despised Thy name?' (1:6).
- 'And ye say, Wherein have we polluted Thee?' (1:7).
- 'Yet ye say, Wherein have we wearied Him?' (2:17).
- 'But ye said, Wherein shall we return?' (3:7).
- 'But ye say, Wherein have we robbed Thee?' (3:8).

To this list can be added such phrases as 'Yet ye say, Wherefore?' (2:14); and 'Yet ye say, What have we spoken so much against Thee?' (3:13). Here is evidence of hardness of heart and non -repentance. With this in mind, the word 'repent' uttered by John the Baptist and by the Lord at the commencement of their public ministry, takes a deeper significance, and

forges a link between the close of the Old Testament and the opening of the New.

The first great complaint against Israel is their utter contempt for the sacred service of the temple. 'Ye have snuffed at it', 'and ye brought that which was torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hand? saith the Lord' (1:13). The utter failure of Israel causes the prophet to look further afield and he exclaims with prophetic insight:

'From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts' (1:11).

In the prophetic section (chapters 3 and 4) there is a reversal of this, consequent upon change of heart, for 'All nations shall (then) call you blessed: for ye shall be a delightful land, saith the Lord of hosts' (3:10 - 12). This reversal is more clearly seen when we know that the Hebrew word *chephets* 'delightful' has already occurred with a negative in the first chapter. 'I have no pleasure in you' (1:10). Again, the reference to 'the rising of the sun' in the eleventh verse of the first chapter is associated with Gentile acceptance, but the rising of the Sun of righteousness with healing in His wings, speaks of the day of Israel's restoration to Divine favour (4:2).

There is moreover, a very great emphasis placed in this prophecy on 'the name' of the Lord. Following the figure of the son honouring his father, and of the servant honouring his master, the Lord addresses the priests 'that despise My Name' (1:6), to which they reply 'Wherein have we despised Thy Name?' This is followed by four references to the phrase 'My Name' among the Gentiles (1:11 -14). Again turning to the priests, when the prophet says, 'And now, O ye priests, this commandment is for you' (2:1) we have two more references to 'the Name':

'If ye will not ... give glory unto My Name' (2:2).

'The fear wherewith he feared Me, and was afraid before My Name' (2:5).

After this the remnant of the nation comes before us, 'Then they that feared the Lord ... that thought upon His Name' (3:16), the last occurrence of 'the Name' being in Malachi 4:2, where the rising sun with healing in His wings is for those 'that fear My Name', saith the Lord.

The word 'contemptible' which is found in Malachi 1:7,12 is found again in the ninth verse of the second chapter. Israel's priests had made 'the table of the Lord' contemptible. 'I also made you contemptible' is the inevitable consequence.

There is a 'curse' in Malachi 1:14; 2:2; 3:9 and in 4:6. Blessing also is pronounced in 3:10 and 12.

Something of the sequence of thought may be realized if we set out the references to 'the Name' as follows:

A	1:6.	Priests despise Name, 'contemptible' (1:7,12).
	B	1:11,14. Nations great, dreadful Name. Rising Sun.
A	2:2,5.	Priests glory, fear Name, 'contemptible' (2:9).
	B	3:16; 4:2. Remnant fear Name. Rising Sun.

The strictly prophetic passages of Malachi are found in chapters 3 and 4. Chapter 3 opens with the words, 'Behold, I will send My messenger', and chapter 4 closes with the words, 'Behold, I will send you Elijah the prophet'.

The messenger of chapter 3 is John the Baptist, the passage is a partial quotation of Isaiah 40:3. John the Baptist went before the Lord 'in the spirit and power of Elias' (Luke 1:17,68 -79). Had Israel accepted their Messiah, then John the Baptist 'would have been' Elijah which was for to come. But they did not, and God in His Divine foreknowledge knew that they would not, hence the provision and the double interpretation.

The outstanding feature of the day of the Lord's Coming, is the purifying of the people:

'He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years' (Mal. 3:2 -4).

Zechariah 13:9 speaks of a third part of Israel being brought through the fire which 'will refine them as silver is refined'; Daniel 11:35 and 12:10 speak of the refining effect of the last days; and to the like effect, Isaiah 48:10. (See Millennial Studies, p. 12). The 'fuller' makes us think of that foreshadowing of the kingdom which took place on the mount of Transfiguration, when the Saviour's raiment became so white 'so as no fuller on earth can white them' (Mark 9:3). This purifying is for 'the sons of Levi' and for 'Judah'. The covenant of Levi had been corrupted by the priests (Mal. 2:8), and Judah had dealt 'treacherously' and had 'profaned' the holiness of the Lord (Mal. 2:11). Levi stands for priesthood, Judah for kingship, and the bringing of the two together at the last, is a reference to the destiny of this people, namely, to be 'kings and priests' (Rev. 1:5,6).

The fire purifies and refines the chosen people of God, but:

'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch' (Mal. 4:1).

In contrast with which, to those that fear the name of the Lord, shall 'the Sun of righteousness arise with healing in His wings' (Mal. 4:2).

In conclusion, we turn back to that passage which has heartened many believers in time of darkness and departure:

'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. 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' (Mal. 3:16,17).

'Jewels'. This is the last of eight occurrences of the Hebrew segullah which is elsewhere translated 'peculiar treasure', 'peculiar', 'special' and 'mine own proper good'. This great honour of becoming 'a peculiar treasure' as the outcome of faithfulness in a day of declension, is comparable with a similar honour held out to those who in the present perilous times 'depart from iniquity' and become vessels 'meet for the Master's use' (2 Tim. 2:21), and just as in chapter 3 of Malachi, this peculiar honour leads to the most practical results, namely, 'discerning between the righteous and the wicked, between him that serveth God and him that serveth Him not' (3:18), so those servants of the Lord who realize that in a great house there will be vessels to honour, and vessels without honour, such, by 'purging themselves from these' will not only be 'meet for the Master's use' but 'prepared unto every good work' (2 Tim. 2:21).

#### MICAH

'From of Old'

The next prophecy that calls for consideration is the book of the prophet Micah. There are a number of passages in Micah which are almost a word for word replica of passages in Isaiah, and one prophecy of Micah is found in Jeremiah (Mic. 3:12; Jer. 26:18).

A comparison of Micah 1:1 with Isaiah 1:1 will show that Micah commenced his prophecy some seventeen or eighteen years after Isaiah had begun in the days of Uzziah; both Isaiah and Micah continued to prophesy until the days of Hezekiah; Isaiah's visions are 'concerning Judah and Jerusalem', Micah's visions are 'concerning Samaria and Jerusalem'.

This prophecy falls into two main subdivisions, which can be headed, 'Prophecies of Judgment' and 'Prophecies of Restoration', these themes alternating and arranged in the following pattern:

- |   |              |          |  |
|---|--------------|----------|--|
| A | 1:2 to 3:12. | judgment | 'Hear'. Concluding words<br>'Jerusalem shall become heaps'.                        |
| B | 4:1 to 5:15. |          | 'In the last days'. 'Remnant' (4:7; 5:3,7,8).<br>The Messiah 'from of old' (5:2).  |
| A | 6:1 to 7:10. | judgment | 'Hear'. Concluding words<br>'trodden down as mire'.                                |
| B | 7:11 -20.    |          | 'In that day'. 'The Remnant' (7:18).<br>The Promise 'from the days of old' (7:20). |

Micah adopts a peculiar form of speech when pronouncing judgment upon the towns that were to suffer because of the transgression of Israel; he uses the figure of Paronomasia, or as it is called when in vulgar use, 'the pun'. Micah depicts the onward march of the conquering Assyrians, indicating, by

the play upon the meaning of their names, the futility of one town calling on another for help against this overflowing scourge.

Gath means 'weep -town'; Aphrah, 'dust -house'; Saphir, 'beauty -town'; Zaanan, 'aside -town'; Beth -ezel, 'neighbour -town'; Maroth, 'bitter -town'; Lachish, 'horse -town'; Achzib, 'falsehood -town'; and Mareshah, 'possession -town'. The prophet sees in all these names a foreshadowing of their dreadful emergency. He cries, 'Weep -town, weep not; Dust -house, roll thyself in the dust; Beauty -town, go into captivity with beauty shamed; Aside -town, respond not to the mournful appeal of Neighbour -town; for he, i.e. Sennacherib, will feed his army on you. Bitter -town shall bitterly grieve for her good, but evil, i.e. calamity, shall only reach the gate of Jerusalem. Horse -town bound the chariot to the swift steed (for flight). She, i.e. Lachish, introduced Samaria's idolatry to Zion, therefore should she give up possessions at Moresheth to the foe. Falsehood -town should prove false as an helper, and the Assyrian should become the possessor of Possession -town. The "glory" of Israel, i.e. the nobility, should flee for safety to the cave of Adullam' (The Student's Commentary).

It is well -nigh impossible for us today, lacking the personal knowledge of these towns and the details of the Assyrian invasion, to be at all sure that we have interpreted this strange pronouncement aright; the explanation quoted from The Student's Commentary, taken together with the notes supplied by The Companion Bible, will give a general idea of Micah's method.

In Hosea 12:10 the Lord said, 'I have multiplied visions, and used similitudes, by the ministry of the prophets'. Again in Hosea 6:5 we read, 'Therefore have I hewed them by the prophets; I have slain them by the words of My mouth', and over and over again He speaks of 'rising up early' in sending the prophets, as though the Lord would call our attention to the pains He had taken to attract attention to His words of warning. Amos, as we discovered, had his own distinctive approach, here Micah has another.

The first section of Micah ends with the words that are found also in the prophecy of Jeremiah:

'Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest' (Jer. 26:18).

The next section, Micah chapters 4 and 5, opens with words that are similar\* to those given in Isaiah 2:2 -4 and Zechariah 3:10 (Mic. 4:1 -4). There is no reason why Micah should not open his prophetic foreview of the glories of the day of restoration with a few verses taken from his fellow prophet Isaiah, or that Zechariah some years later should not quote a verse from Micah. When we read chapter 5, we come to a prophecy which borrows from none, and is blessedly unique:

\* See Last Days<sup>8</sup> for a consideration of the differences between the two prophecies.

'But thou, Beth -lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is

to be ruler in Israel; Whose goings forth have been from of old, from everlasting' (Micah 5:2).

The quotation offered by the chief priest and scribes is recorded by Matthew:

'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel' (2:6).

A fairly long list of omissions and alterations could be compiled when we compare the original of Micah and the quotation given by Matthew. We do not feel, however, that there is any call for a minute analysis. The chief priests answered Herod's question by quoting enough from memory from the prophecy of Micah to settle the main point -- 'Beth -lehem'. The ancient name Ephratah is omitted, as it would be common knowledge that the city of David was intended, and not a town named Beth -lehem in Zebulun. The 'thousands' of Judah of the Authorized Version Old Testament became 'princes' in the New Testament for the Hebrew eleph is not only translated 'thousand' but 'family' (Judges 6:15), and just as the Romans spoke of a 'centurion' because he commanded a 'hundred' men, so a 'thousand' was a unit, over which a leader took command. The omission of the words by the priests and scribes 'whose goings forth have been from of old, from everlasting', may have been by design or because the portion they had quoted was sufficient for the purpose.

Beth -lehem was so 'little' that it was not included in Joshua's survey, even though it must have existed, being the home town of Naomi and ultimately of Ruth. From this little village the Saviour 'shall come forth' said the Lord, but He had 'goings forth' from of old, from everlasting. The two expressions 'shall come forth' and 'going forth' are translations of the Hebrew yatsa, in the second instance the participle noun motsaoth is used. Here, Micah speaks of a going forth from Beth -lehem which was fulfilled in the reign of Herod the king, and a series of goings forth that can be given no date within the cognizance of men, they have been from of old, from the olam or the age. It is a poor view of the Majestic Person of the Redeemer, that stops at the reference to Beth -lehem with the high priests and scribes, and will not go all the way with Micah the inspired prophet.

This word yatsa means 'to come or to go forth' in almost any manner. It is applied to the growth of vegetables, to the offspring of man, to beams of sunlight, to fountains of water. Hosea makes reference to His goings forth, saying, 'His going forth is prepared as the morning' (6:3) or as the Revised Version reads 'as sure as the morning' and refers to the hope of resurrection expressed in the second verse. Between them, Hosea and Micah span the whole of time, Micah looking back to the distant past, Hosea looking forward to the distant future, and both past and future of these 'goings forth' are pivoted upon the 'coming forth' from little Beth -lehem. Eternity poises upon time! Beth -lehem the hub of the universe!

From chapter 6:1 to 7:10 the call to hear is once more heard. Israel are reminded of the deliverance from Egypt and the frustration of Balaam. They are rebuked for their senseless trust in ceremonial, and are brought back to right and truth by the words:

'Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the



fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God' (Mic. 6:7,8).

The bitter fruits of this influence of 'the statutes of Omri' and of 'the works of the house of Ahab' are revealed, so that at last 'a man's enemies are the men of his own house' (Mic. 6:16; 7:6). Micah has no false hopes for this backsliding people, he says:

'Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me' (7:7).

In the words, 'Until He plead my cause' (7:9) there is more than a hint of the intercession of the One Mediator. The closing section of the prophecy reverts back again to the theme of chapter 4, Israel's ultimate restoration.

This blessed conclusion is distributed under three references to certain 'days':

A	7:14.	'As in the days of old'	The decree.
	B	15 -17.	'The days of the coming out of Egypt' Type.
A	18 -20.	'From the days of old'	The promise.

'In that day shall the decree be far removed' (Mic. 7:11). To what does Micah refer in these words? The preceding verse speaks of lifting of the desolations that had overtaken Jerusalem, and that simultaneously with the building of her walls, in that day the decree shall be far removed. Other prophets have used this expression. Joel says, 'I will no more make you a reproach among the heathen; but I will remove far off from you the northern army' (Joel 2:19,20). When the day comes for Jerusalem's walls to be rebuilt, Isaiah says, 'Thou shalt be far from oppression' (54:14).

Some commentators render the passage, 'thy boundary shall be widely extended', others, 'the decree is issued or extended', applying it to the proclamation of the Persian monarch permitting the return of the Jews to Jerusalem. In the ordinary way, a rule of interpretation that should be observed is that every sentence has one and only one primary meaning. Micah, however, has already given us a sample of his play upon words in chapter 1:10-16, and it is therefore possible that some cryptic reference is here, to the removing afar off the decree that brought the Assyrian army against Jerusalem and the reverse of this, the extending of the decree that brought the exiles back to Jerusalem, 'He shall come ... from Assyria' (Mic. 7:12). A special variant reading is 'they shall come', and refers to the exiles, the returning 'remnant' (Mic. 7:18). The sentence that follows, 'the fortified cities, and from the fortress even to the river' should read 'from Egypt to the Euphrates', which cover the extent of the land originally promised to Abraham and the restoration of Jerusalem is likened to the day when the Lord brought Israel out of Egypt, the reference to 'marvellous things' being a fulfilment of the covenant made in Exodus 34:10, 'I will do marvels'.

The propensity of Micah to the figure of paronomasia comes once more to the fore. His name Micah means 'who is like God?' Consequently he cannot close his prophecy of restoration without saying, 'Who Is A God Like Unto Thee, that pardoneth iniquity, and passeth by the transgression of the

remnant of His heritage?' and uses the figure, 'Thou wilt cast all their sins into the depths of the sea', to assure the restored remnant of the completeness of their forgiveness.

The last words of Micah are a solemn attestation that God will perform the truth to Jacob, and the mercy to Abraham, which He had sworn unto the fathers 'from the days of old', linking the fulfilment of His promise with Him whose goings forth were 'from of old'.

When the survey of these minor prophets is completed, we should assemble together the words with which they bring their prophecies to a close. We shall then find that most of them end on this satisfactory and triumphant note.

## MILLENNIAL STUDIES

### No. 1

#### The Bottomless Pit

We have remarked in another article, that the positive teaching concerning the Millennium is confined to Ten Verses of Holy Writ, namely Revelation 20:1 -10. All else must agree with what is there revealed before it can be admitted as a further revelation concerning that prophetic period.

The opening verses speak of the binding of Satan (Rev. 20:1 -3), which will be one of the great characteristics of this great Day. We have in these three verses, such words as 'key', 'bottomless pit', 'a great chain', 'to lay hold', 'bound', 'shut up' and after the thousand years 'to loose'. It would be an insult to the intelligence and the integrity of the reader to set out a detailed 'proof' that these terms mean all that we associate with 'imprisonment'. The 'bottomless pit' however calls for examination, although no one we hope needs an explanation of the figure 'bottomless', which simply means 'fathomless' or deep beyond human gauging.

The Greek word so translated is abussos, which becomes in English abyss, and this Greek word is found in the Apocalypse seven times. In Revelation 9:1 and 2 it is joined with the Greek word phrear, 'a well or pit', the remaining passages using the word abussos alone.

The way in which this word is distributed in the book of the Revelation clearly indicates that it is of importance. Let us see:

#### Abussos in Revelation

A	9:1,2,11.	Key	Let loose	Locust scourge.
				The Angel called in Hebrew Abaddon in Greek Apollyon.
	B	11:7.		The Beast ascends out of the abyss, overcomes saints
	B	17:8.		The Beast ascends out of the abyss. Lamb overcomes (14).
A	20:1 -3.	Key	Shut up	Loosed
				Deceive (8). Serpent, called Diabolos (Greek) and Satan (Hebrew).

When we examine Revelation 13:1 we learn that the beast rises up (same word as 'ascend') out of the sea, and this proves a help not a problem, for we shall find that the abyss is constantly associated with the sea. This of course we learn by considering its usage in the Septuagint. We find it equated with the sea in Job 28:14; 38:16; Psalm 33:7; 42:7; 77:16; 135:6; but more important still, we discover that in all these passages, the Greek word translates the Hebrew *tehom*, 'the deep' of Genesis 1:2, and of Genesis 7:11, the flood of judgment before the advent of Man, and the flood of judgment in the days of Noah.

Psalm 104:6 says, 'Thou coveredst it with the abyss as with a garment: the waters stood above the mountains'. Psalm 106:9 says, 'He rebuked the Red Sea also, and it was dried up: so He led them through the abyss, as through the wilderness'. Psalm 148:7 associates 'dragons' with all deeps, and Isaiah 51:9,10 does the same. Proverbs 8:23,24 takes us back to 'the beginning, or ever the earth was, when there were no abysses'. Amos 7:4 reveals that the great abyss could be devoured or eaten up 'by fire', while the poetic vision of Habakkuk 3:10,11 associates the trembling of the mountains and the abyss lifting up its hands, with the paralysing of the sun and moon. Such are the predecessors of the seven references to the abyss in the Revelation. The first occurrence, at the 'overthrow of the world', Genesis 1:2, and the last occurrences in Revelation 20:1 and 3 link the purpose of the ages, just as surely as the reappearance of the Paradise of Revelation 22 links this passage with the expulsion of Genesis 3. All this gives point to the words of Revelation 21:1, 'and there was no more sea', no more abyss, no more 'deep'. Associated with this connection of the deep with Satan and his imprisonment, is the statement in Revelation 9:14:

'Loose the four angels which are bound in the great river Euphrates'.

We can no more explain how this river could hold in restraint four such angels and the 'two hundred thousand thousand' demon horsemen that slay a third part of men, than we can understand what sort of 'key' or 'chain' or 'abyss' could keep in hold such a being as Satan for a thousand years, but these are revealed facts and they agree. We can, however, see that the Euphrates has a connection with Babel, even as the abyss is linked with Genesis 1:2.

Returning to Revelation 20:1 -3, we see that the imprisonment of Satan is the first, and the cause, of a series of 'restraints' that characterize the Millennial reign. The margin of Daniel 9:24 reads 'to restrain the transgression' where the Authorized Version reads 'to finish the transgression'. The Hebrew word is *kah -lah*, 'to keep back, be restrained, shut up'. The noun form of this word *keh -leh* is translated in its ten occurrences 'prison' with six marginal notes which read, lit., house of restraint. Transgression will by no means be 'finished' when Daniel 9:24 is fulfilled, it will be 'restrained' or imprisoned along with the Devil, but will break out as soon as the Devil is loosed from his prison.

Daniel 9:24 also says, 'to make an end of sins' and the margin reads, 'to seal up'. The same word appears in the later reference in the same verse, 'to seal up vision and prophecy'. The Hebrew word is *chatham* and appears again in Daniel 12:4, 'shut up the words, and seal the book', and this 'even to the time of the end'. We meet the word again in 12:9, 'the words are closed up and sealed till the time of the end', and in Daniel 6:17 'the king sealed it with his own signet'. The words 'shut up' and 'close up'

of Daniel 8:26, 12:4,9 but confirm the meaning of the words of Daniel 9:24. Satham means 'to stop up' as one would a well or source of water supply. Sennacherib attempted to stop the waters that supplied Jerusalem, and Hezekiah stopped up the watercourse of Gihon (2 Chron. 32:3,30). We can therefore translate Daniel 9:24 freely yet nevertheless truthfully 'To Imprison the transgression, to Seal Up, as a book or as a well, sins'.

We have seen that the 'deep' of Genesis 1:2 finds an echo in the 'abyss' of Revelation 20. We have seen the possibility of a 'little season' when Satan, 'that old Serpent', was loosed from the abyss of Genesis 1:2 and immediately set about his campaign of deceit in Genesis that echoes the 'little season' and the 'deceit' of Revelation 20. There is, however, another parallel that bears upon the subject of 'Restraint' that we have before us, but for the key to this we must turn to Psalm 8. When it says 'that Thou mightest Still the enemy' (Psa. 8:2), the word translated 'still' is the Hebrew shabath, and is used in Genesis 2:3 in the words, 'He had Rested from all His work'. It means a sabbath keeping. God rested on the seventh day of Creation week; Satan will unwillingly keep sabbath in prison, for the sabbath that remains for the children of God is the 1,000 -year reign of Christ. He will indeed be 'stilled', but who, without access to the original, would have dreamt of such a correspondence or such a teaching. Here is 'restraint' indeed covering the whole period.

The remaining terms of Daniel 9: reconciliation, righteousness and the anointing of the Most Holy, belong to a separate inquiry. We are concerned at the moment with 'the bottomless pit', the chain, the restraint of the Devil and his works that introduce the Millennium into the pages of Scripture, namely at Revelation 20:1 -3. Sin is by no means 'finished' or 'made an end of' in the evangelical sense of the words, and the Authorized Version margin reveals that the translators were not quite happy in thus translating the Hebrew words used. This element of restraint is reflected in the 'feigned obedience' that will characterize some of the nations in the Millennium, and after the reader has surveyed the evidence given for this marginal translation of Psalm 18:44; 66:3 and 81:15, he may realize that there is no need to attempt to justify the marginal rendering, the problem will be rather to understand why the translators should have departed from their own rendering in so many other places. Had they been consistent, the problem would never have arisen. That there could not have been 'a finish' or 'an end' to transgression or sin, Revelation 20:8,9 will demonstrate to all who have no theory to justify, for the terms 'Gog and Magog', 'gather to battle', 'sand of the sea', 'went up on the breadth of the earth', 'compassed the camp of the saints about, and the beloved city' together with the judgment of fire which 'devoured' them with which the Millennium ends, are all so far removed from any conception of peace and sinlessness as to make a long disquisition unnecessary. We can only ask, if these are symptoms of 'perfect peace', are words of any use as vehicles of truth?

Some of our readers may be interested in a few sidelights on this question of the abyss, and its relation to the Serpent.

Job 41:32 (in the LXX 41:23) reads:

'He reckons ... the tartaros of the abyss his captive'.

Peter uses the verb 'tartaroo' (cast down to hell) in 2 Peter 2:4. The title, 'old Nick' in folk lore is derived from the Anglo -Saxon Nicor, a

water sprite, a sea monster. Beowulf\* writes of one who 'On the waves slew the nickus by night' and speaks of 'sea dragons and nickus'.

\* Beowulf -- An heroic poem, circa 700 A.D. Although originally untitled, it was later named after the Scandinavian hero Beowulf, whose exploits and character provide its connecting theme. There is no evidence of a historical Beowulf, but some characters, sites, and events in the poem can be historically verified (Encyclopædia Britannica).

The Euphrates (Rev. 9:14) associated with angels and demons, was a mighty river when Paradise was first planted (Gen. 2:14), and may have had its origin in the fountains of the great deep (Gen. 1:2; 7:11). See Revelation 9:14,15. Of this we know next to nothing, thank God, but the record must be in Genesis for a reason.

Dragons are associated with sea and the deep in Scripture:

'Dragons, and all deeps' (Psa. 148:7; cf. Psa. 74:13 -15).

Rahab, the dragon and the deep are associated together in Isaiah 51:9,10, while the serpent and the bottom of the sea are joined together in Amos 9:3.

The sea itself is looked upon as a rebellious power:

'Am I a sea, or a sea -monster?' (Job. 7:12 author's translation).

The 'proud waves' of Job 38:8 -11 look back to Genesis 1:2 (see also Prov. 8:25 -29). The waters of the sea are the surviving remnant of the raging abyss of Genesis 1:2. The Deluge in the days of Noah was a temporary return to chaos. Jeremiah 5:22 refers to the restraining power of the presence of the Lord, binding the sea by a perpetual decree.

Other passages which refer to the sea as a type of rebellion are Isaiah 17:12 -14; 59:19; Jonah 2:5. The pledge of the rainbow (Gen. 9:13 -17) and the blessed 'no mores' of Revelation 21 and 22 which open with 'no more sea' and close with 'no more curse' all point in the same direction, and reveal depths of meaning in the terms surveyed in this article that while lying beyond our comprehension are within the encirclement of our faith.

While all our teaching is drawn from and rests solely on the inspired Scriptures, the remnants of truth that have percolated into the mythologies of ancient nations, and especially those who at the beginning were contingent with Israel, lend a background to the doctrine of the bottomless pit.

Tehom, the Hebrew word translated 'deep' in Genesis 1:2, was soon personified and in the Babylonian tradition where we read 'The primeval deep was their generator', the word 'deep' is equivalent to the Hebrew tehom, and the word for 'primeval' is rishto, an equivalent of the Hebrew reshuth, 'the beginning'. In later transformations tehom became identified with the Dragon, the Serpent and with Ea, the god of the waters and of wisdom. Just as the name Job epitomizes the 'enmity' of the two seeds, so the Babylonians called the serpent aibu, i.e. Job, 'the enemy'.

The reader who may feel somewhat disturbed by these references to Babylonian beliefs can ignore them, but some who realize the interrelation of words in parallel languages may value their supporting evidence. Let no

critic try to use these asides as a red herring across the path; our basis throughout all our ministry is only and solely, 'Thus saith the Lord'.

## No. 2

### The Rest of the Dead

We have seen from the testimony of Scripture itself that the only company of the redeemed for whom the Millennial reign is introduced into the pages of Holy Writ, is the overcomer. Revelation 20:1 - 10 is the only portion of Scripture that gives positive teaching concerning the Millennium; other Scriptures contain passages that may or do belong to that period, but all other companies of either saved or lost can only be introduced into this kingdom by inference.

The companies mentioned in Revelation 20:1 -10 are the following:

- (1) The martyrs who withstood the Beast and refused his image. They not only 'live' but 'reign' with Christ a thousand years.
- (2) The 'rest of the dead' is another company, only mentioned in order to make it clear that they do not live again until the thousand years are finished.
- (3) The overcomers or martyrs are called 'priests of God and of Christ'.
- (4) After the thousand years, 'nations' are revealed to have been living during that reign, and some of these nations lived 'in the four quarters of the earth'.
- (5) Inasmuch as the 'camp of the saints' and the 'Beloved City' could be compassed by these rebellious nations, they too must have been on the earth during the Millennium.

We consider the meaning and bearing of the martyred saints in section 17 of this series. We now round off the study by considering the remaining four items listed above, 'the rest of the dead'. The Greek word translated 'rest' is *loipos*. 'Peter and the rest of the apostles' (Acts 2:37). This implies that Peter also was an apostle.

'The election hath obtained it, and the rest were blinded' (Rom. 11:7).

Here the 'election' and 'the rest' both belong to Israel, as the opening of the verse shows. We could not say 'the election' (of Israel) and 'the rest' (of the Gentiles) without adding an explanatory clause. *Loipos* occurs in Revelation eight times, thus:

- Rev. 2:24 'Unto the rest in Thyatira' not unto the rest of the seven churches, or the rest of the world.  
3:2 'Strengthen the things which remain'.  
8:13 'By reason of the other voices'.  
9:20 'The rest of the men which were not killed by these plagues'. Plainly not the rest of mankind as a whole.  
11:13 'The remnant were affrighted'.  
12:17 'The remnant of her seed'.  
19:21 'The remnant were slain'.

20:5 'The rest of the dead lived not again'.

This last reference which directs us to the judgment of the Great White Throne warns us that a special company is envisaged. It is composed of believers, who together with those who were martyred, formed one company, and no others are in view. The wicked dead of all ages will have their judgment, but that is not contemplated here. One company and one only are before us, and that company is divided into two portions: (1) the overcomers, (2) those who were not overcomers, or briefly 'the rest'. The overcomers live and reign during the thousand years. 'The rest' do not live again until the Millennium is over. They do not forfeit 'life' necessarily, but they have lost the 'crown', a doctrine not confined to any one dispensation as 1 Corinthians 3:10 -15; Philippians 3:11 -14 and 2 Timothy 2:11 -13 will show. This is the first resurrection; the 'former' of two, as we have seen earlier.

These overcomers are called 'priests of God and of Christ'. There seems a need to discriminate once again between the restored nation, which will be a priestly nation on the earth, and this company of priests which exercise their priesthood in the Heavenly City. Let us see. At the foot of Mount Sinai, the whole nation were given the terms by which they could become 'a kingdom of priests, and an holy nation'. Those terms none have ever kept; with those conditions no one has ever complied (Exod. 19:5,6). Isaiah, visualizing not the old covenant, but the 'everlasting covenant' (Isa. 61:8) looked down the age and beheld Israel restored, having the oil of joy instead of mourning, rebuilt and raised up and repaired (Isa. 61:3,4), and named 'The Priests of the Lord: men shall call you the Ministers of our God ... the seed which the Lord hath blessed' (Isa. 61:6 -9).

Just as the restored earthly Jerusalem will have a resemblance to the Heavenly City, with its foundations of sapphires, and its gates of agates (Isa. 54:11,12), so we find at the close of Isaiah 61 this restored priestly nation likened also to a bridegroom or to a bride. This must not lead us to confuse this company with the Bride of the Lamb (Rev. 19:7), for Isaiah 54:6 -8 makes it clear that Israel as a 'woman forsaken' and a 'wife of youth' who had been refused, is in view, whereas the Bride, the Lamb's wife, is not the nation of Israel, once divorced but now restored, but a company of overcomers whose seat of authority is not the earthly but the heavenly Jerusalem, a company that had never known divorcement. When we open the book of the Revelation the first company of the redeemed we meet with are those who say:

'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father' (Rev. 1:5,6).

While all, whoever they may be, and whatever their calling, must have been cleansed by the blood of the Lamb, there seems some special reason why it should have been introduced here. The word 'washed' is the Greek *lousanti*, but the best texts read *lusanti* which means 'loosed'. Again, redemption sets free, and employs a number of words derived from *luo*, 'I loose'. Nevertheless the way in which the word *luo* is used in the book of the Revelation makes us suspect that something more is intended here in Revelation 1:5,6, than purely evangelical salvation. Let us assemble the occurrences of *luo* which are seven in number.

#### Luo in Revelation

Rev. 1:5	'Loosed us from our sins in His own blood'.
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5:2,5	'Loose the seals'. 'Loose the seven seals'.
9:14,15	'Loose the four angels'. 'The four angels were loosed'.
20:3,7	'He must be loosed'. 'Satan shall be loosed'.

Haima, 'blood' occurs nineteen times in the Revelation. Four references are to the blood of the Lamb. Thirteen to blood shed or sent in judgment. The four that interest us at the moment are:

Rev.	1:5	'Loosed us from our sins in His own blood'.
	5:9,10	'Redeemed us to God ... kings and priests'.
	7:14	'Washed their robes, and made them white in the blood of the Lamb'.
	12:11	'They overcame him by the blood of the Lamb'.



The references to blood that remain fall into two groups:

(1) The call for vengeance.

Rev. 6:10	'Avenge our blood on them that dwell on the earth'.
16:6	'For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy'.
17:6	'Drunken with the blood of the saints, and with the blood of the martyrs of Jesus'.
18:24	'... and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth'.
19:2	'Avenged the blood of His servants at her hand'.
19:13	'He was clothed with a vesture dipped in blood'.

(2) The Judgment by blood

Rev. 6:12	'The moon became as blood'.
8:7	'Hail and fire mingled with blood'.
8:8	'Third part of the sea became blood'.
11:6	'Power over waters to turn them to blood'.
14:20	'Blood came out of the winepress'.
16:3	'The sea ... became as the blood of a dead man'.
16:4	'Rivers and fountains ... became blood'.
16:6	'Thou hast given them blood to drink'.
18:24	'And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth'.

The recording and the reading of this list is nauseating, but the facts that are recorded will be horrible beyond description. Here again we add one more of the many correspondences which these studies are making with the book of Genesis, namely the solemn words of Genesis 9:6:

'Whoso sheddeth man's blood, by man shall his blood be shed',

to which is added both the basic reason and another connection with the Revelation:

'For in the image of God made He man'.

It is a solemn thing to know that it is possible to 'blaspheme' our fellow men who are made in the 'image' of God (Titus 3:2 and Rev. 13:6). Idolatry violates that glory conferred upon man as well as the glory of God Himself:

'They ... changed the glory of the uncorruptible God into an image made like unto corruptible man ... who changed the truth of God into a lie (or "exchanged the glory" for "THE LIE"), and worshipped and served the creature more than the Creator, Who is blessed for ever. Amen' (Rom. 1:21 -25).

This abandonment leads straight on with excessive abuse of the gift of sex, even as this same evil is seen to preponderate in the book of the Revelation. The worship of the Beast and of his Image dethrones not only God, but man, and turns the whole direction of life toward 'the lie', Satan's counterfeit. Because of this we read of 'the wrath of God' (Rom. 1:18).

Wrath

The word orge (translated 'wrath') occurs twelve times in Romans, and of these occurrences seven are found in the first great doctrinal division (Rom. 1:1 to 5:11). It is an important word, and seeing that it is placed in distinct relation to righteousness in Romans 1:17,18, it demands a prayerful study. We observe in the first place that 'wrath' is used in the outer portion of Romans only. The word is not used in Romans 5:12 to 8:39. The word 'wrath' is not used either of Adam or of man seen in Adam. Judgment, condemnation and death there are, but unaccompanied by wrath. There is no wrath either in connection with the lake of fire, or the great white throne in Revelation 20. All is calm, books are opened, everyone is dealt with in pure justice. Wrath, anger, indignation, fury, these words are of a different category.

Many times do we read that the wrath or the anger of the Lord was 'kindled', as in Exodus 4:14, or of wrath 'waxing hot', as in Exodus 22:24, or of His anger 'smoking' (Psa. 74:1), and of it being poured out in 'fury' (Isa. 42:25). The nature of the wrath of Romans 1:18, and of the day of wrath with which it is connected (Rom. 2:5), is discovered in the book of the Revelation. Those upon whom this wrath is poured are the 'nations', and the time is the time of the dead that they should be judged and rewarded (Rev. 11:18; 19:15). This wrath falls particularly upon Babylon (Rev. 16:19), and in direct connection with its idolatry and uncleanness (Rev. 14:8 -10), Babylon is in view in Romans 1:18 -32. There we see that Satanic system in all its naked horror; there we see the domination of darkness and the lie. In this section we read of those who by their deeds are 'worthy of death', and who 'have pleasure' in deeds of evil (Rom. 1:32). This section therefore is connected with wrath.

There is much to be learned by comparing 1 and 2 Thessalonians with this passage in Romans:

'Wrath ... revealed from heaven' (Rom. 1:18).  
'The Lord Jesus shall be revealed from heaven' (2 Thess. 1:7).  
'When they knew God, they glorified Him not as God .... They did not like to retain God in their knowledge' (Rom. 1:21,28).  
'In flaming fire taking vengeance on them that know not God' (2 Thess. 1:8).  
'They ... have pleasure in them that do them' (Rom. 1:32).  
'They ... had pleasure in unrighteousness' (2 Thess. 2:12).  
'They changed the truth of God into the lie' (Rom. 1:25).  
'They received not ... the truth ... they ... believe the lie' (2 Thess. 2:10,11).  
'They changed the glory of ... God into an image made like to ... man' (Rom. 1:23).  
'Man of sin ... shewing himself that he is God' (2 Thess. 2:3,4).  
'Wrath ... revealed ... idolatry' (Rom. 1:18 -25).  
'Ye turned to God from idols ... delivered ... from the wrath to come' (1 Thess. 1:9,10).  
'God also gave them up to uncleanness' (Rom. 1:24).  
'Not in the lust of concupiscence, even as the Gentiles which know not God' (1 Thess. 4:5).

If we also bring together the parallels that we find in the book of the Revelation, we shall have a full reference to that Satanic system of iniquity commenced at Babel, dominating the nations of the earth from that time onward until judged at the Coming of the Lord in the day of wrath.

The reference in Romans 1:19,20 to the evidence of creation finds an echo in the Revelation.

So in the days when Babylon and its system shall be revived and in full power, the 'everlasting gospel' will be preached, which gospel is nothing more nor less than a proclamation of the Lord as Creator:

'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen' (Rev. 14:7,8).

There is a slight alteration in the words translated 'change' in these verses in the Authorized Version of Romans 1. We have attempted to indicate the difference by using 'change' and 'exchange'. First they changed the glory of God without actually giving up God altogether, but this soon led to the next step, for they exchanged the truth of God for the lie, and then worshipped and served the creature rather than the Creator. It is not possible for God to take second place. Ye cannot serve God and mammon.

Into the third item we cannot go. The defiling character of idolatry may be gathered from its annals, and we do not feel that any good purpose would be served by elaborating this revolting subject here. At the same time we know only too well that human nature is not a whit better today than when it openly practised the sins condemned in Romans 1. We need faithfully to warn the rising generation, speaking very tenderly and lovingly, yet nevertheless plainly, for Babylonianism in all its forms is rising like a flood, and the book of the Revelation reveals Romans 1 in a superlative degree. We need not go so far into the future as the book of Revelation, however, for 2 Timothy 3:1-8 uses many of the words of Romans 1 to describe the perilous times at the close of this present dispensation. The sequence of the apostasy and its relation to the development of the mystery of iniquity otherwise called 'the lie', and the mystery of godliness, otherwise called 'the truth', can be traced through Paul's epistles. Taking the statements of Romans 1 we find them worked out in the other epistles.

A comparison of the list of sins in Romans 1 with that of 2 Timothy 3:1-7 will show how completely the parallel is recorded. The reader must supply further parallels by studying the intervening epistles.

- |     |   |   |
|-----|---|---|
| (1) | 'As God'.<br>'The creature more than the Creator' | 'That man of sin ... as God'<br>(2 Thess. 2:3,4).   |
| (2) | 'The lie'. 'The truth'.                           | 'They received not the love<br>of the truth ... they ...<br>believe the lie' (2 Thess.<br>2:10,11). |
| (3) | 'Given up to an undiscerning<br>mind'.            | 'God shall send them strong<br>delusion' (2 Thess. 2:11).   |

- |     |                                  |  |
|-----|----------------------------------|--|
| (4) | 'Pleasure in them that do them'. | 'Had pleasure in unrighteousness' (2 Thess. 2:12).   |
| (5) | 'Neither were thankful'.         | 'God hath created to be received with thanksgiving of them which believe and know the truth' (1 Tim. 4:3,4). |

Another feature that contributes to the build -up of the actual purpose that runs throughout the Revelation is the use of the title 'Lamb', arnion.

Apart from the one reference, John 21:15, 'feed my lambs', the remaining twenty -nine occurrences are all found in the Revelation. Although the first thought that comes into mind when we think of Christ as 'The Lamb of God' is the One Who takes away the sin of the world, no such association is made in the Revelation. We read of 'the wrath of the Lamb' and even of those who 'drink of the wrath of God ... in the presence of the Lamb' (Rev. 6:16; 14:10). We read of 'the throne of the Lamb' and of 'the marriage of the Lamb' and 'the book of life of the Lamb' (Rev. 22:1; 19:7; 13:8). We read of those who overcome by 'the blood of the Lamb'; of those who are 'firstfruits' unto God and to the Lamb, and of those who sing the song of Moses ... and of the Lamb, with which the seven vials of wrath is associated (Rev. 12:11; 14:4; 15:3 -8). The only time that redemption is associated with the Lamb is in Revelation 5:9 and 14:3,4. At the opening of the sealed book by 'the Lamb that had been slain' a new song was sung: 'Thou wast slain and hast redeemed us (or them) to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us (or them) unto our God Kings and Priests: and we (they) Shall Reign on (over) The Earth'. Epi is translated 'over' in Revelation 2:26; 6:8; 13:7; 16:9 and 17:18. Another new song is recorded in Revelation 14:3,4 where once more redemption is found:

'The hundred and forty and four thousand, which were redeemed from the earth ... these were redeemed from among men, being the firstfruits unto God and to the Lamb'.

These are exclusive and exceptional, but they are the only ones 'redeemed' so far as this book is concerned. Redemption in the evangelical sense, as deliverance from sin and issuing in forgiveness, does not enter into the record. We come then once again to Revelation 20:6. These 'priests of God and of Christ' who 'reign with Him' are not an earthly priesthood, they are heavenly, and minister and reign from their exalted position in the Heavenly Jerusalem. Heaven has its 'Temple' (Rev. 11:19; 15:5,6,8), its 'Ark' (Rev. 11:19), its 'Altar' (Rev. 8:3), its 'Incense' (Rev. 8:3,4) and consequently has a heavenly priesthood. The 'overcomer', his suffering, his endurance, his deliverance and his reign as a priest with Christ in the heavenly Jerusalem, is the theme of the Apocalypse, and limits the use of the word 'millennium' so much that every passage from either the Old or New Testament which is labelled 'Millennial' by countless commentators, must be challenged lest by a zeal without knowledge we rob the Millennium of its distinctive character and are found entertaining instead a vision of our own hearts. The 'nations', the 'camp' and the 'beloved city' are of necessity on the earth during the Millennial reign, but have no such distinct place in it as do these overcomers. We must consider their place in another article. Meanwhile to any who may be disturbed or even angry, we still commend the

Berean spirit, 'search and see', for you may never 'see' if you avoid the 'search'.

#### No. 4

#### The Little Season

After the thousand years during which the overcomers reign with Christ, Satan will be let loose from the abyss, and go out to 'deceive' once more. We already know that much that is found in Genesis finds its sequel in the Revelation. Here, maybe, is just another of those illuminating correspondencies. We may often have wondered at the sudden entry of the 'serpent' into Genesis 3, with his great deception. If, as we have already seen, 'the deep' of Genesis 1:2 which is translated 'the abyss' or 'bottomless pit' by the Septuagint, if that 'deep' had been his prison, could he not have been loosed at the close of some definite period (and see the minute exactness of the time in Revelation 9:15) to test and try the newly created Adam? However, this is not our theme. What are we to understand by the 'little season'? The word that should be translated 'season' is the Greek word *kairos*, whereas in Revelation 20:3 the word is *chronos*, 'time'.

#### Kairos in Revelation

Rev. 1:3 'The time is at hand'.  
11:18 'The time of the dead'.  
12:12 'He hath but a short time'.  
12:14 'A time, and times, and half a time'.  
22:10 'The time is at hand'.

Two references stand out for consideration here:

'Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a Short Time' (Rev. 12:12).

In this chapter Satan is given his full title:

'The great dragon ... that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth' (Rev. 12:9).

'The dragon, that old serpent, which is the Devil, and Satan' shall be loosed out of prison when the thousand years are finished, and shall 'go out to deceive the nations' 'for a little season'. He knew that he had 'a short time', he is let loose for 'a little season'. The word used in Revelation 20:3 is *chronos*:

Rev. 2:21 'I gave her Space to repent'.  
6:11 'They should rest yet for a Little Season'.  
10:6 'There should be Time no longer'.  
20:3 'He must be loosed a Little Season'.

These occurrences seem to explain one another. Thus, the word of the mighty angel, immediately preceding the voice of the seventh angel when the mystery of God should be finished, and the kingdom set up (Rev. 10:7; 11:15) instead of declaring that 'time' should cease, which is contradicted by the references to time, days, nights, months and years that are found later in

the book, to say nothing of the explicit statement, that there will be a kingdom lasting for a thousand years declares that there will be 'space to repent' no longer, and chapter 10 is immediately preceded by the words:

'Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts' (Rev. 9:21).

Under the fifth seal, where the martyrs are told to rest for a little season, we find similar words to those used in Revelation 20:4. These were slain for the word of God, and for the testimony which they held. The white robes given to them link them with those that come out of 'The Tribulation, the great one'. He that sitteth on the throne shall dwell among them, and the Lamb which is in the midst of the throne shall feed them (Rev. 7:12 -17). This tribulation is the same as that of Matthew 24:21,29 which is followed immediately by the coming of the Son of Man with power and great glory. This coming must be the same as that of Revelation 19. The reference to the throne shows that these overcomers are linked with the heavenly Jerusalem:

'A throne was set in heaven ... in the midst of the throne ... four beasts (living creatures) ... in the midst of the elders, stood a Lamb ... the throne of God and of the Lamb shall be in it' (i.e. the New Jerusalem) (Rev. 4:2,6,8; 5:6; 22:3).

The fact that the Devil will only be loosed a 'little season' shows how rapid will be the deception of the nations which are in the four quarters of the earth. These nations will have kept as far from the beloved city as possible, and by their attack upon the camp of the saints and of the beloved city they reveal their innate, though covert, animosity. This time there will be no further respite 'fire came down from God out of heaven, and devoured them' (Rev. 20:9). The fact that such a trial should be necessary after the thousand years, declares plainly that the Millennium was no more sinless and perfect and secure than was the garden of Eden in the beginning. Man, tried in the most advantageous conditions, yielded, and man after a thousand years when the Devil shall be under restraint, manifests that no delegated authority, or advantageous environment is enough to bring in that perfect kingdom which the Son will deliver up to God even the Father. That kingdom follows the Millennium, but it is not the purpose of the Apocalypse to do more than lead up to it, which it does in its two closing chapters.

## No. 5

### The Heavenly Jerusalem

In the epistle to the Galatians 'Jerusalem' is mentioned five times. Three of these occurrences refer to Jerusalem, the literal city on earth, to which Paul went to see Peter (Gal. 1:17,18; 2:1). In the allegory of Galatians 4, Sinai in Arabia answers to Jerusalem 'which now is', but those who form the unity expressed in Galatians 3:28,29 belong to 'Jerusalem which is above' (Gal. 4:26). There can be no doubt as to the intention of that word which translates 'above' the Greek *ano*. 'Filled up to the brim' (John 2:7). 'Beneath ... above' (John 8:23). 'In heaven above ... in earth beneath' (Acts 2:19), are some examples. When we are exhorted to set our affection on things above, we are also told that such things are (1) not on the earth, and (2) they are where Christ sitteth on the right hand of God (Col. 3:1,2). Jerusalem which is above therefore is in contrast with the Jerusalem which is on the earth. It is not only heavenly in character, it is

also heavenly in situation. When this city is mentioned in Revelation, it is called:

'New Jerusalem, which cometh down out of heaven from my God' (Rev. 3:12).

This feature is repeated in chapter 21:2 and 10:

'And I John saw the holy city, new Jerusalem, coming down from God out of heaven'.

'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God'.

For the moment we leave the question as to when this city descends and consider the place that it occupies in the epistle to the Hebrews, the only other portion of the New Testament that speaks of it. This is found in Hebrews 12:22, where we read:

'But ye are come unto mount Sion,\* and unto the city of the living God, the heavenly Jerusalem'.

\* See article, Zion, the Millennium and the Overcomer (page 293).

This, as in Galatians 4, is in contrast with Mount Sinai. This city is moreover inhabited by an innumerable company of angels, and angels, while they visited the earth on missions of blessing or judgment, are designated as 'the angels of heaven' in the Scriptures. In Hebrews 11 we see how the vision of this city influenced Abraham, for it is written:

'These all died in faith ... and confessed that they were strangers and pilgrims on the earth ... they seek a country ... they desire a better country, that is, an heavenly ... God ... hath prepared for them a city' (Heb. 11:13 -16).

For this, Abraham was willing to be a tent dweller, 'for he looked for a city which hath (the) foundations, whose builder and maker is God' (Heb. 11:9,10). We learn from Isaiah that when God calls Israel to Himself as a woman forsaken, as a wife of youth, when refused, who for a little time had been under the cloud of wrath, and under the hiding of His face, He declares:

'I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones' (Isa. 54:11,12).

Here, this city is seen to be an earthly reflection of the heavenly Jerusalem, but must not be confused with it. One feature alone shows that the two cities are distinct. The gates of the one are of carbuncles, the gates of the Heavenly Jerusalem were 'every several gate of one pearl' (Rev. 21:21), consequently there can be no confusing of these two cities, beautiful as they both will be. The city of Isaiah 54 may be invested by an enemy, and the promise is that no weapon that is formed against it shall prosper (Isa. 54:15 -17), but there is no thought in the Apocalypse that the Heavenly Jerusalem will ever be, or ever could be, thus threatened. The city that Abraham looked for cannot be the city of Isaiah 54, it must have been the

city of Revelation 21 and 22. Some difficulty may be experienced by the reader when he reads the dimensions of the heavenly Jerusalem, given in Revelation 21:16:

'And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal'.

Commenting on this verse, and the problem that arises, Dr. Bullinger wrote in his Apocalypse,\* 'In this case the city will be 1,500 miles high', and referring to another system of measurement says, 'Is 375 miles high easier to believe than 1,500?' We know that great changes will take place, not only in the Holy Land but in the earth at large, and so a city of these vast proportions, set in the centre of a world in which there was 'no more sea', need not be disproportionate. However, an article in 'The Faith' suggested that the 12,000 furlongs refers to the area of the square base, and the square root of 12,000 is 109, which, taking the stadium to be 582 feet (see Twentieth Century Dictionary) gives about 12 Miles for the length of one of the square sides. By comparing this with Ezekiel 48:35 the 18 thousand measures, or reeds of six cubits would give us, with 25 inches to a cubit, a circumference of 42.6 miles, which, divided by four, gives 10.6 miles for one side and so practically identical with the suggested measurement given above. This means, if it be true, that the Heavenly Jerusalem would descend and rest upon the basis formed by the restored Jerusalem on earth. A city twelve miles square is a reasonable proportion, and twelve miles in height could symbolize worldwide dominion, 12 denoting governmental perfection. However we are perfectly sure that when the day of fulfilment comes, there will be perfect harmony between the event and the prophetic record. Whatever the size of the city may be, it will fulfil perfectly the purpose for which it was prepared. It will be the jewelled centre of the new earth. We return now to the question, when will the New Jerusalem descend? When the New Jerusalem descends from heaven, there will be:

\* Later published by Kregel with the new title:  
A Commentary on Revelation.

'no more death, neither sorrow, nor crying, neither shall there be any more pain: For the Former Things are Passed Away' (Rev. 21:4).  
'He that sat upon the throne said, Behold, I make All Things New' (Rev. 21:5).

For the fuller consideration of the problem, that death continues on the new earth, see article, New Heaven and New Earth (p. 74).



The arrangement of the material of Revelation 21:1 -5 is as follows:

A	21:1.	New	Heaven and Earth.		
	B	21:1.	Former	He Prote	Passed away.
		C	21:1.	No More	Sea (ref. to Gen. 1:2).
	B	21:2.	I Saw	New Jerusalem.	
	B	21:3.	I Heard	Tabernacle.	
		C	21:4.	No More	Death, sorrow, pain (ref. to Gen. 3).
	B	21:4.	Former	Ta Prota	Passed away.
A	21:5.	New	All things.		

The New Jerusalem which is also The Tabernacle, is unlike the tabernacle in the wilderness which was limited to Israel; this is now 'with Men', anthropos. The Tabernacle, made after the pattern shown to Moses in the mount, in a wilderness, limited to Israel, and temporary as a tent, but foreshadowed this bejewelled city when all families of the new earth shall ultimately be brought into blessing. The New Jerusalem evidently descends from heaven to rest upon the New Earth. During the millennium therefore it must have been in the heavens. This raises another question. Do those who are destined to walk its golden streets, enter into their inheritance:

- (1) At the commencement of the Millennial reign, or
  - (2) Do they have to wait until the 1,000 years are finished, if so
  - (3) Are they not raised from the dead until the 1,000 years are finished, or
  - (4) Where are they during that time?
- The overcomer, among other things is to be made:
- (1) A pillar in the temple of God.
  - (2) He is to have written upon him the name of God, and the name of the city of God, new Jerusalem, which cometh down out of heaven from God.
  - (3) The overcomer begins his reign with Christ at the commencement of the 1,000 years (Rev. 20:4,5).

From other Scriptures we gather that Abraham, Isaac and Jacob will sit down in the kingdom of heaven, and the reference to the 'east and west' shows that this refers to the earth (Matt. 8:11), yet Abraham looked for a heavenly, not an earthly, country or city, and God has prepared for him 'a city' (Heb. 11:16). We also learn that 'In the regeneration' the apostles shall sit on twelve thrones, judging the twelve tribes of Israel, presumably on the earth, while all the time we read that the foundations of the heavenly city were made up of twelve precious stones, bearing the names of the twelve apostles of the Lamb (Rev. 21:14,19,20). Moreover, the gates are twelve and bear the names of the twelve tribes of Israel, yet the twelve tribes as such will inherit the land as Ezekiel 48 reveals, and not the heavenly city, for that is reserved for the overcomer. It is evident, therefore, that the overcomer will enter the New Jerusalem while it is still in heaven, and will reign and rule over the earth, with that city as the seat of authority, even

as the Satanic counterfeit reigned over the people, multitudes, nations and tongues in the mock Pre -Millennial kingdom of the Beast.

When the Millennium closes, and the Day of God succeeds the Day of the Lord, the earth will then receive this resplendent city, and the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. What Jerusalem on the earth during the Millennium partly accomplished (for feigned obedience, and the rise of Gog and Magog indicate that the influence of Jerusalem was not universally complete) the Heavenly Jerusalem will accomplish. It is this kingdom which is envisaged in 1 Corinthians 15:24 -28 which will ultimately be delivered up to God, even the Father, and the goal of the ages be attained, and 'eternity' (for the want of a better word) begins. This, however, lies beyond the limits of the Apocalypse.

The Eve of the Millennium

The intense desire for peace on earth and good will toward men, which is one of the deepest yearnings of the individual, but which is so regularly frustrated by the clash of national interests, leads the mind of the believer to dwell on such a passage as Isaiah 2:4 with great joy, but seems to have made many turn a blind eye to such a passage as Joel 3:9,10. Let us place them together and consider their import:

'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' (Isa. 2:4).

'Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears' (Joel 3:9,10).

The passage from Isaiah speaks of the Millennial day, when the mountain of the Lord's house shall be established in the top of the mountains, but the passage in Joel deals with days that precede 'the great and terrible day of the Lord' (Joel 2:31). In both Joel 2:30,31 and 3:15 the sun shall be turned into darkness, showing that both chapters deal with the same period, namely the very eve of the Millennium. The special feature that calls for fuller consideration is this. The call to beat plowshares into swords, suggests that before this there had been a mock millennium, where the nations of the earth either by intimidation or deception, or both, had beaten their swords into plowshares, and concluded that war had ceased in the earth for ever. Many of those who read these lines have lived through the periods of war that were to 'end wars'. They have heard of conferences for disarmament and hoped that they would succeed. Such yearnings are natural and right, but they may be ill-timed and, if so, doomed to failure.

Two words sum up the conditions aimed at, 'Peace and Safety'. Yet we read that at the very time that the day of the Lord comes as a thief in the night, sudden destruction overtakes those whose slogan will be these very words, 'Peace and Safety', and they shall not escape (1 Thess. 5:2,3). This 'Peace and Safety' is therefore spurious, it is not of God, therefore it must be the false travesty of the Devil, there is no alternative. A false peace can destroy. (See Daniel 8:25). At the rise of the world's last dictator (Rev. 13) war will temporarily cease, not because of the conversion of all mankind by grace, but the paralysis of all nations by fear:

'Who is like unto the beast? who is able to make war with him?' (Rev. 13:4).

The figure 'beating swords into plowshares' indicates a turn over to the more peaceful employment of labour and resources, which, for a time at least, will bring prosperity, 'Peace and Safety'. It should be remembered that the chief aim of Satan is to dethrone the Son of God. He, Satan, must deplore that crime and degradation ever follow his efforts to rule this world. If he could have a Millennium without Christ it would suit his aim completely. After six thousand years of blood and misery, Satan will appear to have attained his goal, but the record reveals its utter failure, it lasts 'one hour' (Rev. 17:12; 18:10,17,19). Some light upon the extraordinary

prosperity that shall characterize this pre -millennial travesty of Satan, is found in the description of Babylon's merchandise:

'The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves (Gk. bodies), and souls of men' (Rev. 18:12,13).

Here is a luxury trade, mingled with provision for idolatrous practices giving prominence to 'costliness' (Rev. 18:19), and including not only costly goods but 'the bodies and souls of men'. A Pre -Millennial Kingdom in the absence of Christ is the dream and the goal of the Enemy of Truth. For a brief period he will obtain a superficial semblance to that goal, and then will himself be brought to an ignominious end 'and never be any more' (Ezek. 28:19).

Satan did not hesitate to attempt a bargain with the Son of God (Matt. 4:9) and what He, the Blessed One, refused, will prove the bait to catch the Man of Sin (John 5:43). As a travesty of the mystery of godliness wherein 'God was manifest in the flesh' this Son of Perdition will oppose and exalt himself above all that is called God, or that is worshipped; 'so that he as God sitteth in the temple of God, showing himself that he is God' (2 Thess. 2:4). To the end his activities are in the realm of religion and worship, but he, Satan, cannot prevent the crimes that are concomitant.

Worship, not wickedness, is ever in the mind of Satan. Preposterous as it sounds, 'all the kingdoms of the world and the glory of them' were offered to the Son of God for One Act of Worship (Matt. 4:9), so much does Satan seek it. The immediate effect of the rise of the Beast of Revelation 13 is the temporary attainment of this very same end:

'And they worshipped the dragon which gave power unto the beast: and they worshipped the beast ... and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed ... as many as would not worship the image of the beast should be killed' (Rev. 13:4,12,15).

Here is a kingdom and worship which is universal, 'all that dwell on the earth'. It will bring 'Peace and Safety' and a standard of living that can only be described as luxurious. War will have ceased. Swords will have been beaten into plowshares, so that at the end when war is again 'prepared' or as the word is literally 'sanctified' (Joel 3:9 margin), the nations of the earth who have lived in this Pre -Millennial travesty of the Truth, will have to start all over again to 'beat' their 'plowshares into swords'. The reference in Joel 3 to the valley of Jehoshaphat (3:12) turns us back to a typical incident in Israel's history as recorded in 2 Chronicles 20. Moab, Ammon and others came against Jehoshaphat to battle. Jehoshaphat, all Judah with their little ones, their wives and their children stood before the Lord in prayer. In answer to their petition a message was sent to them:

'Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's' (2 Chron. 20:15).

There was no need to fight that battle, all that the people had to do was to set themselves or take their stations, stand still and see the salvation of the Lord:

'So the realm of Jehoshaphat was quiet: for his God gave him rest round about' (2 Chron. 20:30).

Jehoshaphat, like David, Solomon and the best of men, was in himself a failure (see 2 Chron. 20:31 -37) but the type still holds. Just as Edom said concerning Jerusalem, 'Rase it, rase it, even to the foundation thereof' (Psa. 137:7), so will the nations at the time of the end. Indeed almost identical words have been reported in the Press recently. The presence of Israel in the Devil's millennium will prove a great disturbance to the false peace that for the time obtains and so all nations will be gathered against Jerusalem to battle, as in the day of Jehoshaphat, so they will gather again. 'Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives' (Zech. 14:3,4).

It is this war upon Jerusalem and Israel that necessitates beating plowshares back again to swords, and which ends with the judgment of all the heathen in the 'valley of decision'. In that day 'Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah ... but Judah shall Dwell for Ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: even I the Lord that dwelleth in Zion' (Joel 3:18 -21 margin). Here is proof that at the selfsame time that Israel are restored (Joel 3:1) the nations will be gathered unto this valley of Jehoshaphat (Joel 3:2), that at the selfsame time when Judah and Jerusalem are safe for ever, Egypt shall be a desolation. Yet after all this, Isaiah declares that:

'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance' (Isa. 19:24,25).

(For a fuller examination of Isaiah 19, see the article Egypt8).

It is an axiom of all rational thought that 'a thing cannot Be, and Not Be at the same time'. 'In that day' includes too many opposite events to allow us to think of the Millennium as a period of unsullied glory and perfect peace from the beginning of the thousand years to the end. What does fit all that is said, is that Israel will be a nation 'born at once' (Isa. 66:8), whereas gross darkness will still envelop most of the nations. Nevertheless, light and truth shall radiate from Zion as a blessed centre, until at last the knowledge of the Lord shall cover the earth as the waters cover the sea. God's ordination at the beginning was that 'the evening and the morning' should constitute a day. A thousand years in His sight are like a day that is past, and the Millennial day may conform to the same pattern.

The Millennial reign begins with an 'evening'. When the Lord comes the second time to inaugurate that reign, He comes to Make War at the first (Rev. 19:11). There is not a word to warrant the idea that at the stroke of the clock, the moment the thousand years commence, all will be peace. The Lord will reign in Zion in the midst of enemies. The nations will learn slowly the law of the Lord from Jerusalem, and only as the thousand years (the day of the Lord) come to their close, and the Day of God succeeds, when all

delegated authority shall be under the feet of the Son of God, will that kingdom be at length perfected and ready for the day of the Age, the goal of all purpose and prophecy, that God may be all in all (1 Cor. 15:28).

It is right for us to look eagerly for that blessed consummation, but it is also right to be on our guard, lest overeagerness should lay us open to the deception of the Devil, and we be found pointing the Lord's people to a travesty of truth, with all its accompanying misery and disillusionment. We make no claim to a complete understanding of the teaching of prophecy, but what we do claim to have done is to insist that all that is written, and not selected passages, is the only safe foundation upon which to build, whether for our individual salvation, or for a true appreciation of the Millennial reign or of the ultimate goal of the ages.

## No. 7

### The Lake of Fire, and the Millennium

Why a 'lake' of fire? Of the commentators we have consulted, none make any reference to this particular word, to its meaning or to the reason for its use. The Greek word translated 'lake' is limne. Parkhurst says that the word indicates a lake of standing water, as opposed to a running stream, and is so called from lian menein, 'remaining very quiet', so the Latin stagnum, a pool. Schrevelius reads limne, a port, harbour, haven, station, refuge, accusative limena; as if lian menei, because there the ships rest in safety; hence limenarches, harbour master. Limne occurs in the LXX in Psalm 107:30, 'haven', Psalm 107:35; 114:8, 'a standing water', Song of Solomon, 'fishpools'. The word occurs in the New Testament ten times and is always translated 'lake'. Apart from the five references in the Revelation, the remainder occur in Luke's Gospel, 5:1,2; 8:22,23,33, the lake Gennesaret, elsewhere called the Sea of Galilee, and the sea and lake of Tiberias, and in the Old Testament the sea of Chinnereth.

In Luke 8:22,23,33 'the lake' is associated with the storm that threatened the lives of the disciples, and which the Saviour 'rebuked', and the place where the swine possessed of demons were choked. In every place, a lake of water is intended, which makes it strange that a 'lake of standing water, a haven, and a harbour' should burn with 'fire and brimstone'! There is only one other set of references that may have some bearing, and these are found in the Apocrypha. Difficult as it may be for us to understand, at the sounding of the sixth trumpet, four angels are let loose, which had been bound in the great River Euphrates (Rev. 9:14). How could 'angels' be held by a 'river'? In the article entitled The Bottomless Pit (page 12), we show the connection that exists in Scripture between 'the abyss', 'the sea' and 'the deep' of Genesis 1:2. That connection must be kept in mind here. In the second book of the Maccabees, 12:3 -9 we have the following record:

'The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

'When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready. And calling upon God the righteous Judge, he came against those murderers of his

brethren, and burnt the haven ("lake") by night, and set the boats on fire, and those that fled thither (or from the fire) he slew ... But when he heard that the Jamnites were minded to do in like manner ... he came ... and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off'.

We Gentiles have never had impressed upon our hearts, minds and memory, the exploits of the Maccabees. Were we to have had a revelation written especially for English -speaking people it might use a mixture of figures; it might speak of a fat boy carved in stone, a monument by Sir Christopher Wren, and refer to Pudding, Pie, and the sin of gluttony, but it is very unlikely that a Chinese reader, or come to that, some readers nearer home, would make sense of this oblique reference to the great fire of London! So, the essentially Hebrew atmosphere of the book of the Revelation not only draws freely upon Old Testament imagery, but contains allusion to uncanonical or traditional happenings that may never find a place in a respectable commentary written for English readers. It may be that this 'lake' of fire, before the judgment of that day had been a 'haven' for those evil beings, the Beast and the False Prophet, and we know that it had been 'prepared for the Devil and his angels' as the place of their final destruction (Matt. 25:41). Nothing definite can be adduced from what we have presented, but we have at least given the term employed something more than a casual glance.

We have devoted some attention to the promise to the overcomer, that such would not have their names blotted out of the book of life. We must now devote some attention to the parallel promises given to the overcomer in the church of Smyrna: 'he that overcometh shall not be hurt of the second death' and this second death together with the book of life and the lake of fire, figures prominently in the judgment of the Great White Throne (Rev. 20:11 - 15). The choice of the word 'hurt' by the Authorized Version translators may have been influenced by such passages as:

'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt' (Dan. 3:25).

'So Daniel was taken up out of the den, and no manner of hurt was found upon him' (Dan. 6:23).

(For a fuller examination, see the article 'Hurt' of the Second Death, page 98).

In contrast with the three who were not 'hurt' in the furnace, is the fate of the men who stoked the fire (Dan. 3:22) and in contrast with Daniel, is the fate of those who accused him (Dan. 6:24). The word translated 'hurt' in Revelation 2:11 is *adikeo*, which is so rendered in eight other passages in the Apocalypse, and twice translated 'unjust' in Revelation 22:11. From what we have already seen, it will be recognized that some wider survey of the references to 'fire' and its implications is called for. Matthew 5:22 coming in the Sermon on the Mount has reference to disciples and not to the ungodly outside world. It is set in a form of progression, the penalty keeping pace with the offence thus:

'Whosoever is angry with his brother without a cause shall be in danger of

The Judgment: and

Whosoever shall say to his brother, Raca, shall be in danger of

The Council: but

Whosoever shall say, Thou fool, shall be in danger of

Hell Fire'.

The Council here is the Sanhedrin. Raca is a word like 'empty head', 'Hell fire' here is Gehenna:

'But what was there more grievous in the word "fool" than in the word "Raca"? Let King Solomon be interpreter, who, everywhere, by a "fool" understands a wicked and reprobate person; foolishness being opposed to spiritual wisdom. "Raca" denotes indeed, "morosity" and lightness of manners and life; but "fool" judgeth bitterly of the spiritual and eternal state' (Lightfoot).

While we can recognize a series of degrees in these actions, and that they are accompanied by corresponding degrees of punishment, it still seems to be inexplicable, that for saying raca, a believer was amenable to the Sanhedrin, but for saying fool, the offender was in danger of hell fire. Put into modern times, we could read:

The first offence would be liable to a fine, imposed by a magistrate. The second offence might lead to the assizes, and a term of imprisonment. The third offence, to a punishment of inconceivable horror, far worse than that of being beheaded or hanged.

If we turn to Matthew 25 we shall be met with a similar problem. There, at the Second Coming, the Lord gathers the nations of the earth before Him and they are judged on one issue only, namely, the way in which they have treated His 'brethren'. To one section the King says:

'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. 25:34).

To the other, the King says:

'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels' (Matt. 25:41).

The kindness shown to the Lord's brethren was not intentionally rendered to the Lord as the astonished inquiry of verses 37 -40 will show, and the lack of kindness was not intentionally withheld from the Lord, yet one group go 'into everlasting life' which is equated with the kingdom prepared for them from the foundation of the world, and the other group go 'into everlasting punishment' which is equated with 'everlasting fire prepared for the devil and his angels'.

Let us observe, the inheritance was actually prepared for the one group, but the other enter a punishment, not originally 'prepared' for them, but for the devil and his angels. If from these verses we are to gather that failure to visit the brethren of the Lord in prison, merits everlasting punishment, and everlasting fire in the sense of a traditional 'Hell', then all argument is at an end. We stand appalled, but helpless before a power beyond our own, but whether we stand assured of its utter and unquestioned righteousness, each one of us alone can answer. Before we leave these



unhappy nations to their awful lot, would it not be well if we knew the word used by the Lord for 'punishment' here? He had the choice of at least four words:

Ekdikesis, 'The punishment of evildoers' (1 Pet. 2:14).  
Epitimia, 'Sufficient ... is this punishment' (2 Cor. 2:6).  
Timoria, 'Sorer punishment' (Heb. 10:29).

These words are not found in Matthew 25. The word employed there is kolasis, 'a pruning' (Dr. Bullinger's Lexicon). The one other occurrence of kolasis is in 1 John 4:18, 'torment'. Kolazo is translated 'punish' in Acts 4:21 and 2 Peter 2:9. The first meaning of kolazo given in Liddell and Scott is 'curtail, dock, prune', and secondly to 'castigate, keep within bounds, correct, punish'. Kolasis is used with dendron, 'trees' in the sense of pruning. Turning to the usage of the word kolasis in the LXX we read in Ezekiel 18:30:

'I will judge you O house of Israel, saith the Lord, each one according to his way: be converted, and turn from all your ungodliness, and it shall not become to you the punishment of iniquity'.

Again in Ezekiel 44:12 -14, the Levites, because of their departure and ministry of idols, became 'a punishment' of iniquity to the house of Israel, with the consequence that these Levites could no longer draw near, nor approach the holy things, but they shall bear 'their reproach' (atimian, 'no honour', see usage in 2 Tim. 2:20,21) and take a lower service. This is understandable, but to translate this word kolasis as equivalent to everlasting torment in 'hell' is, here, impossible. Before attempting a conclusion of this matter in Matthew 25, let us get a little light by turning to Hebrews 6. It will, we trust, be conceded that for Israel to 'crucify to themselves the Son of God afresh, and put Him to an open shame' is a deeper sin, than neglecting to visit the Lord's brethren in prison. Yet while there is reference to 'burning' as a consequence, it is remedial:

'For the earth ... which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned' (Heb. 6:7,8).

The 'earth' here is a piece of land under cultivation. The word 'rejected' is adokimos, 'disqualified' having failed the test, and is not cursed, but 'nigh unto' cursing, an expression parallel to being 'hurt' of the second death. The burning which is its end, burns up the 'thorns and briars', but does not destroy the land itself, but rather benefits it. It is comparable to the 'pruning' of a tree. If we can allow the gentler meaning of the term in Matthew 25, the nations who failed will go away into an age - long pruning, thereby missing the glory of the Millennium, but will benefit by its administration and correction.

Let us examine the Scriptures as to the usage of 'fire' to indicate the Holiness and the Presence of God, before we go further in our search.

Fire and the Holiness of God

'Our God is a consuming fire' (Heb. 12:29).

These words refer back to Deuteronomy 4:24 and 9:3. This fire turns both ways. Its flame scorches the covenant people who provoke the Lord to jealousy, the flame destroys the enemies of His people. The association of

fire with the presence of the Lord quite irrespective of sin or wrath, is the burden of many references:

'The sight of the glory of the Lord was like devouring fire' (Exod. 24:17).

This fire devoured Nadab and Abihu (Lev. 10:2) as it consumed the murmurers in Numbers 11:1. Deuteronomy 5 is full of reference to this association of fire with the presence of the Lord, and in Ezekiel 1 to 10, fire is associated with the appearance of the Lord there. 'Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?' asks Isaiah (33:14). God Himself being a consuming fire, it must follow that saved and lost must, if in that sacred presence, alike be affected by its searching character, the believer being able to answer the challenge of Isaiah 33:14, 'who ... shall dwell with everlasting burnings' because clothed in the asbestos (the Greek word is found in four passages) covering wherein they are accepted in the Beloved; this glorious immunity being theirs, as found 'in Christ' not having their own righteousness as a protection, but the righteousness of God which is by faith.

These selfsame believers however, who are thus immune from the searching flame of the Divine Presence, may have with them and about them 'works' which by their very nature cannot stand the test of fire, and so are mercifully shrivelled as they draw near. This aspect we must now pursue as it impinges eventually on the interpretation we must put upon the lake of fire in Revelation 20 and elsewhere. We have used the word asbestos in its modern meaning; in the New Testament it refers to the fire that is unquenchable, not to the material that is unburnable (Matt. 3:12; Mark 9:43,45 and Luke 3:17).

Fire, and the Redeemed

Let us take the illustration found in Daniel 3. The overwhelming pride of Nebuchadnezzar left the three friends of Daniel no alternative but to disobey his commands, even though the consequence of disobedience was to be cast into a 'burning fiery furnace'. To ensure their destruction Nebuchadnezzar commanded that the furnace be heated seven times more than was wont, and so vehement was its flame that the men who took up the faithful three, were themselves instantly slain, but Shadrach, Meshach and Abed-nego, though they 'fell down bound' in the midst of such a fiery furnace, were seen walking unscathed together with one like unto the Son of God, and, as Nebuchadnezzar admitted, 'they have no hurt'. What is the meaning by having 'no hurt' is made clear in Daniel 3:27:

'These men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them'.

That is what we meant when we used the word asbestos for the perfect immunity of the believer 'in Christ'. These men are an anticipation of those who shall not be 'hurt' of the second death. Isaiah assured the 'redeemed' of this immunity when he wrote:

'When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee' (Isa. 43:2).

Just as we find Daniel pondering over the writings of Jeremiah (Dan. 9:2), so we can readily believe that the three friends found all the encouragement they needed, when facing the ordeal of fire set by Nebuchadnezzar, in the precious words of Isaiah 43.

Again, as space is limited, we have no need to 'prove' to the spirit - taught believer, this blessed position of complete immunity, demonstrated by Daniel 3 and prominent in Isaiah 43, as being equally true of all believers. We therefore turn our attention to the second division of this aspect of truth.

The test of faith and of works.

'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).

Here, it is not salvation that is under the test, it is the 'trial of faith'. The Greek words dokimion 'trial' and 'tried' dokimazo, have reference to the testing of metals, indeed the LXX of Proverbs 27:21 uses dokimion to translate the word, 'a fining pot' or 'crucible' and Job said, 'When He has tried me, I shall come forth as gold' (Job 23:10). Peter again speaks of 'the fiery trial' that was about to try some of his readers (1 Pet. 4:12). Paul writing to the Corinthians makes it very clear, that those who are building upon the one foundation, namely Christ, while never in danger of 'being lost' might 'suffer loss' as over against 'receiving a reward' and uses the trial by fire to illustrate his teaching:

'Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire' (1 Cor. 3:12 -15).

Here 'works' are in view, and 'works' only. When examining the character of the Millennium we drew attention to the words of the Saviour to the seven churches, 'I know thy works' and how they were linked with Revelation 20, 'the dead were judged ... according to their works'. First, to every one of the seven churches, the Saviour said, 'I know thy works', and so dominant is this reference to 'works' in these two chapters (Rev. 2 and 3), that we find the Greek word ergon occurring fourteen times. It is to one of these churches made up of the redeemed that the overcomer is promised 'He ... shall not be hurt of the second death' (Rev. 2:11), a promise fulfilled in Revelation 20:6 for there those who 'reign' with Christ for the thousand years, are said to be blessed and holy; they are said to be priests of God and of Christ, and 'On Such the second death hath no power'. Every one of these seven churches is linked with the Millennial kingdom by either the promise to the overcomer, or the warning to the slacker, or by both. Let us see this for ourselves:

Ephesus.	Promise.	Paradise	(Rev. 2:7 and 22:2).
Smyrna.	Promise.	Not hurt of the second death	(Rev. 2:11 and 20:6).

Pergamos.	Promise.	New name (Rev. 2:17 and 19:12).
	Threat.	Fight, sword, mouth (Rev. 2:16 and 19:15).
Thyatira.	Promise.	Rod of Iron (Rev. 2:27 and 12:5).
	Threat.	Kill with death (Rev. 2:23 and 20:14).
Sardis.	Promise.	Not blot out (Rev. 3:5 and 20:12,15).
Philadelphia.	Promise.	New Jerusalem (Rev. 3:12 and 21:2).
Laodicea.	Promise.	Sit in throne (Rev. 3:21 and 20:4).

If 'the second death' be the doom that awaits the wicked dead, what congruity is there between the Position, 'priests of God and of Christ and the Promise', 'on such the second death hath no power' (Rev. 20:6)? Anyone with the slightest knowledge of the gospel of grace, knows that 'there is ... no condemnation' possible for the believer 'in Christ'. Now this second death is equated with 'the lake of fire' (Rev. 20:14,15) and so falls within the bounds of our present inquiry. This lake of fire is mentioned in five passages in the Revelation, and in several other passages by implication:

'The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone' (Rev. 19:20).

'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are (or were), and shall be tormented day and night for ever and ever' (Rev. 20:10).

'And death and hell were cast into the lake of fire. This is the second death' (Rev. 20:14).

'And whosoever was not found written in the book of life was cast into the lake of fire' (Rev. 20:15).

'He that overcometh shall inherit all things ... but the fearful ... shall have their part in the lake which burneth with fire and brimstone: which is the second death' (Rev. 21:7,8).

The first thing we must note is that in Revelation 21, the doom of those parallel with verse 8, is said to be exclusion from the heavenly Jerusalem (Rev. 21:27). Let us make sure of this.

**Rev. 21:8**

**Rev. 21:27**

'But the fearful, and unbelieving,  
and the abominable, and  
murderers, and whoremongers,

'And there shall in no wise enter  
into it anything that defileth,  
neither whatsoever worketh

and sorcerers, and idolaters, and  
all liars, shall have their part in  
the lake which burneth with fire  
and brimstone: which is the  
second death'.

abomination, or maketh a lie: but  
they which are written in the  
Lamb's book of life'.

Someone who was timid, who had flinched under the dreadful persecution of the time of the Beast and False Prophet, this one who fell and against which sin Paul even warned Timothy (2 Tim. 1:7), he has his part in the lake of fire, whereas any one that defiled was excluded from the heavenly Jerusalem. Yet this, while it sounds odd enough, will be seen more strange, for in one verse the abominable and 'All' liars are destined for the lake of fire, while in the corresponding verse Anything that worketh abomination, or maketh a lie is excluded from the Heavenly Jerusalem! Surely, if the Scriptures are inspired, this means that the reference to the lake of fire, the reference to the second death, the reference to the book of life and the reference to the entry into the heavenly city are to be read together. This lake of fire is said to have been 'prepared' for the Devil and his angels (Matt. 25:41), in contrast with the kingdom that had been 'prepared' for those who received the Lord's commendation (25:34), the 'Bride' also is prepared for her husband (Rev. 21:2).

In each case they are exceptional, and cannot be spread wider than the contexts will allow. This dreadful lake of fire had not been 'prepared' for any other than the Devil and his angels, but if anyone yielded to the pressure or the temptation of the last days so as to ally himself with the Devil and his emissaries, he could be 'hurt' of the second death, he would find that the fire that destroyed the enemy, would also burn up his fleshly 'works', and he could 'suffer loss' even the loss of the Heavenly city, yet 'he himself could be saved so as by fire'.

Closely connected with all this is the question, to what does the book of life refer, does it speak of the redeemed or of a special company from among the redeemed? Let us see. For our present study, we shall attempt no distinction between the Greek words *biblion* a little book, and *biblos* a book. The first reference is found in Philippians 4:3 where it relates to service. Had the book of life appeared in Ephesians and Colossians, we might have thought that it was tantamount to the choice of the believer before the foundation of the world, but Philippians is the epistle of service, it opens with a reference to bishops and deacons, it urges the believer to 'work out' his salvation; it holds out a 'prize' and even tells us that the apostle, who was sure of his salvation and hope, was not at the time as sure of the Prize as he was at the end of his course (Phil. 3:11,14 and 2 Tim. 4:7,8). Earlier in Philippians, Epaphroditus 'was nigh unto death, not regarding his life' in service to the Lord, and Paul himself had taken the view of life 'Christ shall be magnified in my body, whether by Life or by Death'. It is therefore fitting that those who thus lost their lives for Christ's sake should find them in the book of life, the book of the martyred saints who in their several spheres will 'reign' with Christ. This passage in Philippians is the only reference in the New Testament to the book of life except those found in the book of the Revelation. Now the Revelation traces the career of the overcomer, throughout the great tribulation to the throne, and it is this book that contains all the other references to the book of life:

'I will not blot out his name out of the book of life' (Rev. 3:5).

'And all that dwell upon the earth shall worship him (the Beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world' (Rev. 13:8).

'And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world' (Rev. 17:8).

'And I saw the dead (i.e. "the rest" Rev 20:5), small and great, stand before God; and the books were opened: and another book was opened, which is the book of life' (Rev. 20:12).

'And whosoever was not found written in the book of life was cast into the lake of fire' (Rev. 20:15).

'And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life' (Rev. 21:27).

'And if any man shall take away from the words ... of this prophecy, God shall take away his part:

- (1) out of the book of life, and
  - (2) out of the holy city, and
  - (3) from the things which are written in this book'
- (Rev. 22:19).

Some authorities read 'the tree of Life' here. While the margin of the R.V. reads at Revelation 13:8 'written from the foundation of the world in the book ... slain' it still retains in the text the order 'in the book of life of the Lamb slain from the foundation of the world', and this should give us pause, lest in sweeping aside a difficulty, we also remove an index of its meaning. By referring to Luke 11:50,51 we shall see that 'the blood of Abel' was the first to be 'shed from the foundation of the world', and this suggests that the 'Lamb's book of life' contains the names of all those who have suffered martyrdom for the faith since the first martyrdom of Abel.

Incidentally this reference disposes of the suggestion that 'before the foundation of the world' refers to the future, for if we go back as far as Genesis 4, for the period 'from' the foundation of the world, the period indicated in Ephesians 1:4 must be earlier still. Abel especially sets forth the condition we find ruling in the Revelation, for it was Cain, who was of 'that wicked one', the seed of the Serpent (Gen. 3:15), that shed the first martyr's blood and it is the Dragon 'that old Serpent', the Beast, the False Prophet and their followers, who shed the blood of the overcomers in the time of the end.

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

and at the end of the chapter we see the Dragon makes war with the remnant of the woman's seed 'which keep the commandments of God, and have the testimony of Jesus Christ' (Rev. 12:17). We have already referred to those who apostatize in the day of tribulation, who draw back unto perdition, who 'fall

away' and crucify to themselves the Son of God afresh, who are likened to the earth which produces thorns and briars, and is (1) 'rejected', (2) 'nigh unto' cursing, (3) whose end is to be 'burned' (Heb. 6:6-8). Adokimos is the word translated 'castaway' in 1 Corinthians 9:27, meaning 'disqualified' so far as the 'crown' is concerned. 'Nigh' unto cursing is not the same as being actually cursed, even as Bethany was 'nigh' unto Jerusalem, but actually two miles distant. When a field that is full of weeds is 'burned' the weeds are destroyed, but the field abides, and is the better for it.

Enough we believe has been brought before the reader to enable him to see that the book of the Revelation deals with a particular class and calling, its terms of judgment, although awful, are limited by their contexts, and taken with the alternative of reigning and overcoming, cannot be lifted out of these contexts and applied to the believer of the present dispensation, or to the ungodly and unevangelized world of all ages. To be 'nigh' unto cursing, to be 'hurt' of the second death, to have one's name 'removed' from the book of life, which apparently contains the names of all overcomers since the death of Abel, to be 'excluded' from the heavenly city, all pertain to the people of God who find themselves in the dreadful three years and a half of the domination of the beast, and which give us a picture of the Millennial reign, that must be retained. Let us rejoice that there will be some who will endure that time of terror, and who will consequently:

'Live and reign with Christ a thousand years'.

#### No. 8

#### The Converging Lines of Prophetic Truth

While it is true that a Prophet in the Scriptural record did minister to the immediate needs of his own time, the outstanding character of his office was the God-given ability to speak of things to come. Horne says of prophecy:

'It is a miracle of knowledge, a declaration, or description, or representation of something future, beyond the power of human sagacity to foresee, discern or conjecture, and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of revelation'.

Bishop Hurd has written of Messianic prophecy:

'That prophecy is of a prodigious extent; that it commenced from the fall of man and reaches to the consummation of all things; that for many ages it was delivered darkly, to a few persons, and with large intervals from the date of one prophecy to that of another; but, at length, became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of the world, among other reasons assigned, for this principally, to be the repository of the divine oracles ... even to the end of time, or, in St. John's expression, to that period when the mystery of God shall be perfected' (Rev. 10:7).

When Peter wrote his second epistle, the testimony of prophecy was being discounted by scoffers who said, 'where is the promise of His coming?' This he countered by saying, 'no prophecy of the Scripture is of any private

interpretation', or as Moffatt has it, 'came by human impulse' (2 Pet. 1:20). The Greek words are *idias epiluseos*, and generally speaking bear the translation given in the Authorized Version. But Peter does not appear to be dealing with how to interpret prophecy, but how prophecy came, for he continues:

'For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost'.

If we retain the rendering, 'private interpretation', its first meaning must be, that the prophecies found in the Scriptures are not the private solutions of the prophets of the enigmas confronting them, and secondly, that those of us who read and use those prophecies, must be on our guard, that no one 'uses' any prophecy merely as a bolster to support some preconceived theory, which alas has become the dreadful fate of many of these sublime utterances. The completely impersonal character of prophecy is moreover suggested by 1 Peter 1:10,11, where we learn that those prophets who spoke beforehand of salvation, afterwards searched their own writings to discover 'what, or what manner of time the spirit of Christ which was in them did signify'.

One simple yet most valuable office of prophecy is to act as 'a light that shineth in a dark place, until the day dawn' (2 Pet. 1:19). Another is that the 'spirit of prophecy' is 'the testimony of Jesus' (Rev. 19:10). Within bounds we believe we are not far wrong when we say, that the door of prophecy swings on two hinges (1) The Return of Christ and (2) The Return of Israel.

Associated with these two great issues is the history and destiny of two cities, Babylon and Jerusalem, and with these two cities, two kingdoms, namely the kingdom of the Beast, and the kingdom of the Lord. Before proceeding with our studies, the present moment seems to be the time to pause and consider this term 'kingdom'. It has been maintained that our word government comes nearest to expressing the word *basileia*. First of all let us consider the classical usage of *basileia* as set out in Liddell and Scott, where we shall discover the way in which the ordinary Greek used the term:

*Basileia*, a kingdom, dominion, hereditary monarchy opposed to *turannis* and secondly a diadem.

*Basileion*, a kingly dwelling, palace. The seat of empire, royal city, the royal treasury, a tiara, diadem.

*Basileios*, kingly, royal.

*Basileus*, a king, prince, lord. Frequently with collateral sense of captain or judge, later, an hereditary king, then the king's son, prince or any one sharing in the government, and at Athens, the second of the nine archons. After the Persian war the king of Persia was called *Basileus*, so afterwards, the Roman Emperor.

*Basileutos*, under monarchical government.

*Basileuo*, to be king, to rule, to be made king, to rule over a people, to be governed or administered, to be of the king's party.

*Basilekos*, royal, kingly, like a king, princely.



It will be seen that the primary meaning of all these allied words is king, kingly and kingdom, and this is how a Greek reading the New Testament would interpret them. The secondary meanings of rule or government, are the rule or government of such as are kings or kingly persons. If the word 'government' be a truer rendering than the word 'kingdom', it is somewhat strange to find that there are two Hebrew and two Greek words translated 'government', eleven Hebrew and five Greek words translated 'governor'; one Chaldee word, and three different Hebrew words for 'to govern', and yet not one writer in Scripture uses the Hebrew word for king or kingdom! When we turn to the Hebrew word melek, we find it translated King 2,518 times and Royal twice, while the corresponding Chaldee word is translated King 164 times and Royal once, and in no other way.

When we examine the Hebrew melukah, malekuth, mamlakah and mamlakuth, we find that melukah is translated kingdom 18, king's 2, royal 4; malekuth, empire 1, kingdom 49, realm 4, reign 21, royal 14; malekuth (Chaldee), kingdom 46, realm 3, reign 4, kingly 1; mamlakah, kingdom 108, reign 2, king's 1, royal 4; mamlakuth, kingdom 8, reign 1 and these words are translated in no other way. Not once is 'government' ever used. We have not bothered to count these occurrences. The evidence is overwhelming, and the idea that all this can be set aside by a stroke of the pen, seems too monstrous to need refutation. The reader, who is not already predisposed to any particular theory, may wonder what the driving motive must be that so desperately needs a new translation.

This is not all, however. The words king and kingdom do not stand alone. They are most intimately associated with the insignia of royalty. Throne, Crown, Sceptre are continual adjuncts. Britain has a Government. The United States has a Government, but we have yet to hear of the President's Coronation, that he occupies a throne, wields a sceptre, or is royal. We therefore most earnestly ask every reader to pause and reconsider should they have been carried away by the novel idea that is refuted by the entire range of Scripture and consider this, that such a translation actually robs the Saviour of His Crown Rights.

The Church of the One Body is not a kingdom. But the Church of the One Body has the honour to be translated into the kingdom of God's dear Son. The corporation of the city of London or of Birmingham is a 'body', but that does not place these bodies outside of the kingdom of Great Britain. Let us at least be logical. When Israel wanted to be like the nations they demanded a king. When God transferred earthly rule to Nebuchadnezzar, he transferred it to a king. When at last the Saviour returns, He returns 'to reign' and the words of Psalm 2 are definite, 'Yet have I set My King upon My holy hill of Zion'. What conspiracy is this then that has seduced the Lord's believing people to trifle with the crown rights of Him Who comes 'to reign' and to sit upon a 'throne'? However much kingly rule has failed, God's conception of rule is still as it always has been, a Kingdom. The Saviour died with the title over His head, and that sacred Head was crowned, even in derision. When He comes He is seen wearing many crowns, He will be King of kings, and the kingdoms of this world will cease, while the kingdom of the Lord shall be established by God Himself.

If we have entertained the idea that there will be a premillennial kingdom Without the Personal Presence of The King we may be disposed to look with favour on the substituted word 'government', but we may be after all but acting in the spirit condemned by the Lord in no uncertain terms in Mark 7:9.

How many of those who have rendered lip -service to the doctrine of inspiration, even to its individual words, and echoed that they were 'convinced' have taken the trouble to verify their references? What must be the attitude of mind when faced with the overwhelming evidence just tabulated, which desires the truth of God uncoloured by theories of the best of men? To quote the words of the writer whose views we have contested, we too say with all our hearts, with just one necessary personal alteration:

'Real conviction concerning great truths can come only when we have made our own personal studies and come to our own independent conclusion. My own convictions that basileia means kingdom ("government" in our friend's statement) are the result of my own studies in the Word. I believe the reader will come to the same conclusion if he makes his own study of the subject'.

There speaks the true Berean; may the truth prevail.

Returning to our introductory notes on Prophecy, we continue to assemble our key passages:

'When the Lord shall build up Zion He shall appear in His glory'.

A grand crisis is awaiting the world; but it is a Jewish crisis wherein the Holy One of Israel is to be placed in exaltation with His people:

'There are three great eras of visitation, wherein God has as many times appointed a term to His controversy with mankind. The first was the deluge ... the second is to be the coming of the Lord Jesus in the power of His dominion, when the Antichrist and those with him, will be destroyed ... the last controversy is at the end of the millennium, when sentence is carried out upon the rebel nations of that period' (T. L. Strange).

To observe and record these converging crises, will form a part of our immediate inquiry.

To attain to some fairly comprehensive understanding of the converging lines of prophecy will enable us to see with some measure of clarity the place that less pronounced and problematic portions occupy.

Ecclesiastes says:

'Better is the end of a thing than the beginning thereof' (Eccles. 7:8).

Asaph attained to peace, and a solution of his problems, when he went within the sanctuary of God, for then he 'understood their End', and understanding the end of the wicked, he no longer envied them their transient exemption from 'trouble' (Psa. 73). Daniel was intensely interested to discover 'the end' of the things revealed to him:

'O my Lord, what shall be the end of these things?' (Dan. 12:8),

and speaks too of the 'time of the end'. Let us pause, therefore, in our pursuit of the great goal of prophecy to consider more carefully the import

of this phrase The Time of The End. Take, for example, this terrible statement of Ezekiel:

'Remove the mitre, and take off the crown: this shall be no more the same: exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until He come Whose right it is; and I will give it Him' (Ezek. 21:26,27 R.V.).

'Until He come'. This can refer to none but Christ Himself and His Second Coming. Until that takes place, chaos abides, neither Priest (mitre) nor King (crown) remains, and we are in the atmosphere of Hosea 3, Israel's lo -ammi condition. If there is to be a kingdom in the absence of Christ, before the millennium, Ezekiel evidently had no knowledge of it. One can be excused if he fails to see the possibility of about 500 years of enlightenment anywhere in these two verses. There is no ambiguity about the word 'until' (Hebrew ad.). No interval can be permitted in such a sentence as, 'Thou shalt eat bread till thou return unto the dust', neither can one be interpolated here.

We find that Daniel was very concerned to know more about the fourth beast of chapter 7. We learn from the vision in that chapter the sequence of events up to the coming of the Son of Man with the clouds of heaven. They can be epitomized as follows:

- (1) Four diverse beasts are to arise up from the sea.
- (2) The description is that the
  - First is like a lion
  - Second is like a bear
  - Third is like a leopard
  - Fourth is indescribable.

Now it is obvious that the Beast from the sea in Revelation 13, is none other than this fourth beast of Daniel 7, and combines in itself the preceding symbols:

'And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat (throne), and great authority' (Rev. 13:2).

(3) Thrones were set (cast down as cushions, not overthrown) and the Ancient of Days did sit, a fiery stream issued and came forth from before Him, and

(4) The beast was slain, and his body destroyed and given to the burning flame. In Revelation 19, at the Apocalypse of Christ, John says:

'The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone' (Rev. 19:20).

By comparing these words with Revelation 13:12 -15 we are in no doubt but that the Coming of Christ comes immediately after the reign of this antichristian beast, namely, at the close of a period of forty -two months, of which more presently.

(5) This beast developed ten horns, and one in particular had 'a mouth that spake very great things':

'He shall speak great words against the most High, and shall wear out the saints of the most High ... and they shall be given into his hand until a time and times and the dividing of time' (Dan 7:25).

In Revelation 13 we read:

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

We have noted the period denominated forty and two months, and time, and times and the dividing of time. In Revelation 11:2,3 we have a similar period, here given as forty and two months and 1,260 days. In Revelation 12:6 this number of days is repeated, and is equated in verse 14 with the cryptic enumeration, 'for a time, and times, and half a time'. Now, this period of time is 3.5 years, and the peculiar mode of reckoning links these chapters once more with the book of Daniel namely in Daniel 7:25 and in 12:7. The prophecy of Daniel 9 speaks of a period of time as 'the midst of the week' (9:27), and if in this prophecy a week, or heptad, is a period of seven years, then here in Daniel 9:27 we reach the same period that we have found in Revelation 12 and 13 and so, by the other links, with Revelation 19.

The image that formed the basis of Nebuchadnezzar's dream and Daniel's great prophecy of Gentile dominion extends to the time of the end. Whatever difference of opinion there may be as to whether Rome was the fourth in the list, or whether, owing to the rejection of Christ, the fourth kingdom is the one at the end, does not for the moment alter the fact that the End of Gentile dominion, and the Beginning of the kingdom of God upon earth synchronize, there is no possible room for an interval of 5 Minutes, let alone 500 Years between the impact of the Stone cut without hands and the filling of the whole earth. Here are the inspired words:

'Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king ... .

'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' (Dan. 2:34 -36,44).

Another feature that demands attention is 'the time of Jacob's trouble' or 'the great tribulation'; that too must find its place in the Divine scheme, and its Scriptural association must be noted:

'I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it ... Alas! for that day is

great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them ... And ye shall be My people, and I will be your God' (Jer. 30:3,7 -9,22).

The context of this time of Jacob's trouble is the time when both Israel and Judah shall be saved 'from the land of their captivity' and they have the assurance, that 'though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished' (Jer. 30:10,11). Jeremiah 30 reads straight on to Jeremiah 31 where the Lord announces the bringing in of the New Covenant and the return and settlement of Israel as a nation for ever. This time of tribulation is spoken of by Daniel:

'And at that time (note the connection with the preceding antichristian events, with no interval possible) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time (the time note repeated) thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever' (Dan. 12:1 -3).

The closing words of this reference are referred to by our Lord in Matthew 13:40 -43 in the Parable of the Wheat and the Tares:

'Then shall the righteous shine forth as the sun in the kingdom of their Father',

and link the days in which Heaven's King was rejected, and when the 'mystery' form of the kingdom took the place of positive prophecy, with the days yet to come when the mystery of God shall be finished.

This unprecedented and unrepeated time of tribulation is referred to by the Saviour in Matthew 24, and is related by Him with epoch -making events:

- (1) To the abomination of desolation standing in the Holy Place as foretold by Daniel in Daniel 9:27 (Matt. 24:15).
- (2) To the Second Coming of the Lord (Matt. 24:30).
- (3) To the day when the tribes of the land (Zech. 12:12) shall mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory.
- (4) This is the moment when Israel shall look on Him Whom they have pierced, and when a fountain shall be opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness, and when in all the land two parts shall be cut off and die, but the third shall be left and brought through the

refining fire, and will become once more 'My people' (Zech. 12:9,10; 13:1,8,9).

- (5) This is the sunteleia, the harvest gathering at the end of the age, as foreshadowed in the feast of the ingathering in Exodus 23:16, where the LXX reads sunteleia, the word used in Matthew 24:3.

All these prophecies synchronize at the time of the End, the time when the Stone strikes the feet of Nebuchadnezzar's image, when Gentile dominion is destroyed, and the kingdom that shall never pass away is set up.

This we now set out as a diagram so that the reader may be able to visualize these converging lines.

We have to consider many other aspects of prophetic truth but as honest Bereans before God, and as desiring to know and believe all that God has spoken we must bear witness, that so far we cannot and dare not introduce any other kingdom than that of 'the Beast' before the Millennial Reign of Christ, and if because we see this, we are obliged as before God, to speak of this subject many times in this analysis, we do so because we desire to be 'pure from the blood of all men'.

Among the many subjects that act as pointers in our search are the following: Remnant (p. 204); The Seventy Weeks of Daniel 9 (p. 213); Parable3; Israel's re-gathering8; Babylon8 and other related subjects, which should be consulted.

### **Converging Lines of Prophecy**

The Converging Lines of Prophecy. If this chart represents the truth no space can be found for a Pre-Millennial Kingdom. Test it.

A Period of OVERTURNING until He comes. Ezek.21:27.  
The "UNTIL" allows of no Kingdom before the Millennium.

Hos.3. Lo-ammi until latter days  
No blessing till the Millennium.

Image of Dan. 2. The Stone strikes & fills the earth  
No interval between end of Gentile rule & Millennium.

The 4th Beast DAN.7 & Beast REV.13-19.  
No interval of blessing between REV.19 and 20.

IMMEDIATELY after Gt. Tribulation & Abomination  
No interval before Millennium Matt 24.

"O that he would make a chart of it" Dr Bullinger  
If you have the truth, it will need no forcing.

"In the days of these kings ... a Kingdom! ... It shall stand for ever" DAN.2:44.

### The Thousand Generations

It is only possible to speak of the Millennium, if we believe that the term, 'a thousand years' means what it says, and is to be taken literally. This being so, what are we to understand by the statement in Deuteronomy 7:9?

'The Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations'.

How are we to understand the language of David recorded in 1 Chronicles 16:15?

'Be ye mindful always of His covenant; the word which He commanded to a thousand generations'.

And yet once more, what did the Psalmist mean in Psalm 105:8?

'He hath remembered His covenant for ever, the word which He commanded to a thousand generations'.

The usage of the word 'generation' in the Scriptures falls into three groups or shades of meaning.

(1) The primary meaning is that of offspring. This is its meaning in the genealogies that abound in the Old Testament. In Hebrew 'the book of the generations' is *sepher toledoth*, and in the Greek, *biblos geneleos* (Gen. 5:1, LXX; Matt. 1:1).

(2) Arising out of this primary meaning comes a secondary sense, namely a period of time. This would not have been used rigidly, especially when we observe that the natural length of human life has changed since the days of the patriarchs. Herodotus, the Greek historian, says, 'three generations of men make an hundred years', and Clement of Alexandria citing Homer says, 'two generations' covers the period of 'about sixty years old'. It will be remembered that our Saviour's earthly life was just about a 'generation', He commencing His ministry at about 30 years of age (Luke 3:23).

(3) The word subsequently came to indicate some specific characteristics such as 'an adulterous and sinful generation'. When the three Old Testament writers quoted above speak of 'a thousand generations', they can mean nothing more or less than an exceedingly long period of time, not necessarily 33,000 years, but sufficiently long to overlap the Millennium to such an extent as to show that the thousand years' reign is but the threshold to a period very much longer than the present history of man, multiplied several times. If this has even any element of truth in it, then the Day of God, which follows the Day of the Lord (see article Day of the Lord8) must be of great importance, and it is highly probable that many a passage of the Old Testament that has been indiscriminately labelled 'Millennial' belongs to this subsequent period. This will become at length the kingdom which the Son of God will deliver up to the Father, after all rule, authority and power have been put down (1 Cor. 15:24 -28). Most certain it is that the Millennial kingdom as it is (Rev. 20:8 -10) was not ready to be thus delivered up to the Father. The words, 'For He must reign'



(1 Cor. 15:25) extend far beyond the limits of the thousand years, if it is to extend to the end of a thousand generations. One or two other terms should be examined while we have this question before us. What is meant by the words of Ephesians 3:21:

Eis pasas tas geneas tou aionos ton aionon.

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Unto all the generations of the age of the ages.

To what period of time, and to which part of the Divine purpose does Peter refer in 2 Peter 3:18, eis hemeran aionos, 'unto (the) day (of the) age'? For one thing, we know that this reaches out to the extreme limits of the time period mentioned in 2 Peter 3:

- (1) The Day of the Lord (2 Pet. 3:10), that ends in dissolution,
- (2) The Day of God (2 Pet. 3:12), for which the believer is to look,
- (3) The Day of the Age (2 Pet. 3:18) which appears to be the goal of all time.

In Isaiah 44:7 Israel are called 'the ancient people' which however is translated by some, including The Companion Bible, 'the everlasting nation'. The Companion Bible note reads, 'The nation of Israel is everlasting, like the covenant. The nations which oppressed Israel (Egypt, Assyria, Babylon, Rome) have passed away; but Israel remains, and when restored, will remain for ever. Note and compare the nine everlasting things in Isaiah:

- (1) Covenant (55:3; 61:8; cf. note on Genesis 9:16);
- (2) kindness (54:8);
- (3) salvation (45:17);
- (4) excellency (60:15);
- (5) joy (51:11);
- (6) name (56:5);
- (7) light (60:19,20);
- (8) sign (55:13); and
- (9) as the pledge of all,  
'the everlasting God' (40:28; 63:12)'.

Providing that we realize that the Hebrew word *olam* and the Greek *aion*, means literally an age of undefined extent and not necessarily that which is eternal in the fullest sense, the repetition of this term as indicated in the quotation given above demands something more than a millennium of a thousand years to justify or exhaust. There are evident correspondencies between the earthly and the heavenly Jerusalem, which, while necessary to keep distinct, throw light upon several features.

The promise of Ezekiel 37:26 -28 is echoed in Revelation 21:3:

'Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore'.

The other blessed reference to the wiping away of all tears, is an echo of a prophecy of Isaiah:

'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it' (Isa. 25:8).

Again, the description of the city given in Ezekiel 48:30 -35 with its twelve gates, each bearing the name of one of the twelve tribes of Israel, establishes another link between the restored Jerusalem which shall be on the earth, with the Heavenly City, which is to descend out of heaven after the Millennium has run its course:

'The nations (of them which are saved) shall walk in the light of it: and the kings of the earth do bring their glory and honour into it' (Rev. 21:24).

In strong contrast with the constitution of the Church, 'where there is neither Greek nor Jew' (Col. 3:11) the distinction between Israel and the nations will be maintained throughout the whole period. It is not within our present intention or ability to attempt to fit Old Testament prophecies into (1) the Millennium or (2) into the succeeding Day of God, all we know is that many Scriptures hitherto labelled 'Millennial' have been so indicated without sufficient justification. Patient and accurate study is demanded of any who will attempt to extend the suggestions offered in this brief article; patient accumulation and tabulation of many prophecies that deal with the hopes and destiny of Israel will have to be made before it can be said with any degree of certainty, 'here Israel's kingdom ends' and 'this is Millennial', but we can only express our conviction that Israel's kingdom will continue until the day of which 1 Corinthians 15:28 speaks, when it will be swallowed up in 'the perfect day' (Prov. 4:18), 'the day of the age' (2 Pet. 3:18) when what we loosely call 'eternity' takes the place of time.

No. 10

**The Sevenfold Blessing of Revelation**

While it must be admitted that there are passages, some of great length, in the Revelation that have as their burden, Woe, Judgment and Wrath, it is a joy to record the sevenfold Benediction that runs through the book, linking the opening chapter with the last, and taking its place with the seven seals, seven vials and seven trumpets which are such a feature of this book.

**The Sevenfold Blessing**

A	a	1:1,3.	The Angel	Read	Hear	Prophecy
			Keep	Time at hand.		
	b	14:11-13.	Beast	Image	Mark	Dead
			Works follow them.			
	B	16:13 -15.	Watch	Keep garments		
			Demons	Unclean.		
	C	19:9.	Called	Marriage Supper of the Lamb.		
A	b	20:4 -6.	First Resurrection			
			Priests	Reign	Beast	Image.
	a	22:7,8.	The Angel	Keep sayings		

B	22:14,15.	Prophecy	I come quickly.
		Wash	Robes Enter
		Dogs	Sorcerers.

Regarding B 22:14,15 the Authorized Version reads, 'do His commandments' but the Revised Version reads, 'washed their robes'. The Received Text reads, poiountes tas entolas autou, but the Critical Texts (endorsed by Lachmann, Tischendorf, Tregelles, and Alford) read plunontes tas stolas auton, which superficially looks very like the text used by the Authorized Version, and is the probable cause of the rejected reading.

Certain features are brought into prominence by the disposition of these seven blessings which we must observe, but before doing so, let us note that there are two Greek words translated 'blessed', (1) eulogeo, (2) makarios. No. 1 is used in Ephesians 1:3 and No. 2 is used in Romans 4:7. Eulogeo in the form eulogia is the word translated 'blessings' in Ephesians 1:3 and occurs three times in the book of the Revelation, but only in ascriptions of praise to the Lamb (Rev. 5:12,13), and to God and the Lamb (Rev. 7:12).

Makarios in classical Greek was strictly an epithet of the gods, who are constantly called makares Theoi as opposed to mortal men. Hence when spoken of men, it indicated a high state of blessedness, and as it was thought that the gods granted no perfect happiness in this life, the term was applied especially to the dead who went to the islands of the blest. (Condensed from Liddell and Scott).

Ewing says in his Lexicon:

Makarios/ia happy, blessed, opulent, rich. The gods: the departed residing in Elysium, the abode of the happy after death.

We do not incorporate pagan doctrine into the Scriptures when we use the language spoken by pagans, but we cannot entirely disassociate usage from words, without destroying them altogether. We cannot avoid seeing a reference to this conception in the words of Revelation 14:13, 'blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them'. These words have been incorporated in the Burial Service, but the pronouncement here refers to those who withstood all pressure to receive the mark of the beast or to render him worship. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. The words, 'from henceforth', aparti, prevent us from using this blessing of all believers who have fallen asleep, this blessing is dated as so much else is in the Apocalypse. It refers to the particular time of trouble envisaged in Revelation 14:9 -12. These, we shall meet again, as overcomers, in Revelation 20:4. Aparti is translated 'henceforth' and 'hereafter' in Matthew 26:29,64.

Akoloutheo, 'to follow' in most of its occurrences, simply means to follow as one man follows another, but in one other occurrence in the Revelation it agrees with the usage in Revelation 14:13,

'Their works do follow them' (Rev. 14:13).

'Her sins have reached unto heaven' (Rev. 18:5).

Just as God will 'remember' and 'reward' the sins of Babylon, so He will 'remember' and 'reward' the martyrs who withstood her evil doctrines and pernicious practices even unto death. Again notice both passages are limited in their scope. Their 'works' were a matter of great concern, as we can see by reading Revelation 2 and 3, where the words, 'I know thy works' come seven times, or once for each church addressed. These 'works' come up for attention at the Great White Throne, (when 'the rest' of the dead who make up the one company of which the overcomers of Revelation 20:4 who live and reign for a thousand years are a part), whereas 'the rest' await the decision of the Great White Throne. The words, 'that they may rest from their labours' (Rev. 14:13) link these overcomers with those spoken of in chapter 6:

'And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled' (Rev. 6:11).

Thus does this 'blessing' enforce the key position of the overcomers upon our attention. Balancing Revelation 14:13 is Revelation 20:6. In connection with those who die in the Lord, we have those who take part in the 'first resurrection'. These are seen not only living but reigning, and specific reference is made to the Beast and his image. In the first reference, we learn that their works do follow them, i.e. for reward, in the second we see that award being enjoyed.

The pair of blessings (Rev. 16:15; 22:14) again focus our attention on the martyrs of this antichristian period, the white robes and white garments being expressly used in connection with such overcomers (see the article White on page 90). Right to the tree of life and entrance into the city is theirs, as distinct from the healing property of the leaves of the tree which is for 'the nations'. Further, a distinction is made between those who enter into the city and those of the nations that walk in the light of it (Rev. 21:24 -27 and 22:14,15).

The focal point, the central blessing, is that which rests upon those who are called to the Marriage Supper of the Lamb (Rev. 19:9). It is important to remember that those thus 'called' cannot be the wife, but refers to those who will have the honour to attend that great day of the Marriage of the Lamb. Those who were called, it will be remembered in Matthew 22:1 -4, refused to come, even after a second invitation had been sent them, and consequent upon the burning of their city, the call went outside the confines of Israel 'and the wedding was furnished with guests' (Matt. 22:10). The opening blessing (Rev. 1:3), and its echo in Revelation 22:7,8, stresses the prophetic character of this book, and moreover by its emphasis upon reading, hearing and keeping the sayings of this Prophecy, bears a testimony to the intensely practical purpose for which this and all other prophetic portions of the Scripture were written.

What God has blessed, let no man treat with indifference.

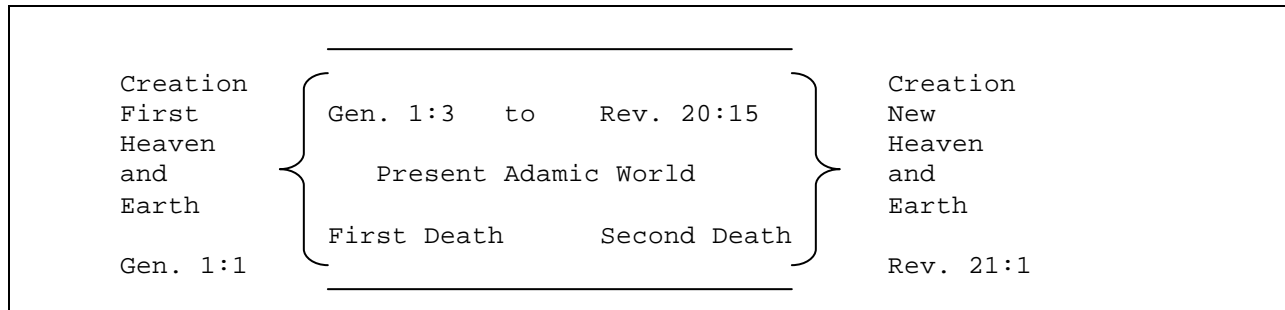
No. 11

**The New Heaven and the New Earth (Rev. 21:1)**

**A New Approach and a Fresh Appraisal**

We are well aware that the new heaven and earth comes after the Millennium, but it is so important to see this great epoch not only in its own light, but in the relation that it holds with Israel, Jerusalem and Prophecy generally, that we will not allow a mere academic objection to prevent its inclusion in this series.

It is natural with the way in which the correspondences of Scripture are arranged, for the creation of Genesis 1:1 to be placed over against the creation of Revelation 21:1 as follows:



If, however, the new heaven and the new earth represent 'the last syllable of recorded time' then they will constitute that perfect kingdom which the Son shall deliver up to God, even the Father, 'that God may be all in all', and once again, there will be many students of Scripture who will believe that such is the case. We should expect if this be so, seeing that the apostle Paul had a ministry that went beyond the limits of the kingdom of Israel and the New Jerusalem, we should find him referring again and again to this great goal of the ages. As a matter of fact, the only New Testament writers who speak of the new heaven and new earth, are Peter in his second epistle 3:10 -13 and John in the book of the Revelation.

True, Paul affirms that if any man be in Christ Jesus he is a new creature (2 Cor. 5:17) and approaches the language of Revelation 21:4 when he says, 'old things are passed away; behold, all things are become new' (2 Cor. 5:17). In 2 Corinthians 12:2 he tells us he was 'caught away (not "up") to the third heaven', which in verse 4 he refers to as 'Paradise', and this may refer to the new heavens of Revelation 21 and to the Paradise of Revelation 22. Again in Romans 8:19 -22 he looks to a day when creation's groan shall cease, but it remains true nevertheless, that only Peter and John actually use the term, 'new heavens and new earth'.

All this time, of course, we have been speaking with the book shut. The moment we 'open the book' at Revelation 21:1 we are confronted with features and facts that give us pause. The new heaven and new earth take the place of 'the first' heaven and earth. The Companion Bible's comment here is 'first, or former, as verse 4'. 'Former' is the translation given in the Twentieth Century New Testament. This is the translation of the Greek word *protos*, by the Authorized Version itself in Revelation 21:4, 'the former things are passed away'. When Luke wrote in Acts 1:1 of the Gospel he had already written, he said, 'the former treatise have I made' not 'the first'. So also, the 'first' covenant and the 'first' tabernacle of Hebrews 8:13 and 9:8 speak of the 'former' of the two covenants or tabernacles under review. The tabernacle in the wilderness was not the 'first' that ever was, for Abraham, Isaac and Jacob dwelt in 'tabernacles' long before Moses was born. The 'first' covenant of Hebrews 8:13 was not the first that ever was, but the 'former' of two, the 'second' covenant being more often called 'new', just as

we find the 'second' heaven and earth that the apostle had in mind in Revelation 21, is called 'new' likewise:

'And I saw a new heaven and a new earth: for the former heaven and the former earth had passed away; and there was no more sea' (Rev. 21:1).

We immediately start the inquiry, to what does the apostle refer, when he says 'the former', if he has in mind 'the former of two'? He cannot refer to Genesis 1:1, for a secondary and lesser 'heaven' intervenes, and is called *raqia*, 'an expansion' (firmament, Authorized Version). The 'former heaven and earth' must be the reconstituted realm prepared, during the time covered by Genesis 1:3 to 2:3 for Adam. Isaiah describes this 'heaven' as having been stretched out as a curtain, and 'as a tent to dwell in' (Isa. 40:22). The Hebrew word translated 'tent' is *ohel*, rendered frequently 'tabernacle', and this tabernacle was erected at the command of God, that He might 'dwell', Hebrew *shakan* (Exod. 25:8), in the 'tabernacle', Hebrew *mishkan* (Exod. 25:9). Because Abraham looked for the heavenly Jerusalem, he too was willing to dwell in a 'tabernacle', anticipating the purpose of the New Jerusalem, when the Millennial reign is over, for John follows his reference to the new heaven and the new earth by saying:

'And I ... saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God' (Rev. 21:2,3).

If this passage stood alone, we might wonder whether John had retraced his steps and after speaking of the new heaven and earth, left that, the ultimate goal of the ages, to return to the Millennial Jerusalem. This, however, cannot be allowed, as John is but echoing in connection with the heavenly city, what Isaiah long before had written concerning the earthly city. Isaiah 65, 66 and Revelation 21 form a threefold cord not easily broken by an antagonist, and not wished to be broken by any believer who holds the Scriptures in reverence.

Isaiah 65:17,18 places the newly -created heavens and earth over against the newly -created Jerusalem, thus:

A	For, behold I create.
B	New heavens and a new earth.
C	Former not remembered. Glad news at mention of.
A	That which I create.
B	Jerusalem.
C	A rejoicing. Her people a joy.

Both the new heaven and earth and Jerusalem are 'created' and so John speaks of the holy city as 'New Jerusalem', but only when it is seen or spoken of as 'descending out of heaven from God' (Rev. 3:12; 21:2).

The second reference by Isaiah to the new heavens and the new earth is in Isaiah 66:22:

'For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain'.

It is indubitable, and not open to question, that Scripture purposely associates Jerusalem, earthly and heavenly, with the new heaven and new earth. By admitting this, however, we admit much more. We return to these passages by Isaiah and John to establish the next point. Both Isaiah 65 and Revelation 21 assure us that:

'The voice of weeping shall be no more heard in her, nor the voice of crying' (Isa. 65:19).

'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' (Rev. 21:4).

'The former troubles are forgotten' (Isa. 65:16).

'The former shall not be remembered' (Isa. 65:17).

'For the former things are passed away' (Rev. 21:4).

Once again no further argument is necessary to establish this second feature, 'no more' death, sorrow, crying or pain. By admitting this, however, we must admit very much more. Upon continuing our reading of the passages in Isaiah, we discover the presence of 'death' and 'sin' and 'curse':

'No babe shall die there any more in infancy, nor any old man who has not lived out his years of life; he who dies youngest lives a hundred years; anyone dying under a hundred years must be accursed of God' (Isa. 65:20, Moffatt).

In Isaiah 66 we have something even more terrible to contemplate as being in the newly -created heaven and earth,

'And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh' (Isa. 66:24).

When we come to Revelation after the words already quoted from verse 4, 'no more death', we continue without break to the overcomer, verse 7, where reward is placed in contrast with:

The fearful, and unbelieving, the abominable and others whose end is 'the lake of fire which burneth with fire and brimstone' (see Isa. 66:24 'the fire not quenched') which is the second death.

Those thus denominated are linked with the Great White Throne judgment (Rev. 20:14, 'the lake of fire, the second death'), which brings the Great White Throne, which is not seen until 'the earth and the heaven fled away', into the new heaven and new earth of Revelation 21:1.

The second reference to this exclusion from the New Jerusalem tells us that such were not found 'in the Lamb's book of life' (Rev. 21:27), which again links up with Revelation 20:15, 'And whosoever was not found written in the book of life was cast into the lake of fire'. It should be remembered that Gehenna was a possible alternative to the blessing of the meek that shall inherit the earth in the Sermon on the Mount (Matt. 5:5 and 22).

The word 'abhorring' in Isaiah 66:24 occurs but once more in the Scriptures, namely in Daniel 12:2 where it is translated 'contempt', and will be the fate of those not found 'written in the book' as in Revelation 20:15 and 21:27. During the siege of Jerusalem in a.d. 70 we learn from Josephus that 110,000 of Israel perished, and that many were thrown over the walls into the gorge, and we know that Gehenna was situated in just such a place and into this fire and brimstone the carcasses of criminals were thrown. What took place at the siege of Jerusalem in a.d. 70 may foreshadow what will again take place in the last days. See for further notes the article on Lake of Fire, page 41.

Everything written in Revelation 21, Isaiah 65 and 66 presents us with an apparent contradiction. No death, yet carcasses; no crying, yet carcasses, premature death, no more curse, yet some being accursed. How can these things be?

The answer is awaiting us at the close of Isaiah 65. The millennial conditions are still there:

'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock' (Isa. 65:25).

The prophecy of Genesis 3:14 is 'God said unto the serpent ... and dust shalt thou eat all the days of thy life', and at the selfsame time that the wolf and the lamb shall feed together, Isaiah 65 adds,

'Dust shall be the serpent's meat' (25).

To feed on ashes, to lick the dust, to be brought to dust, for the dust to be turned into brimstone (Psa. 72:9; Isa. 49:23), 'to lick the dust like a serpent' (Micah 7:17), are all recognized figures of speech, that are concentrated in one verse of Revelation, namely in Revelation 20:10:

'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever' (or unto the ages of the ages).

That this lake of fire, second death, torment, feeding on ashes, goes on beyond the Millennial kingdom into the new heaven and the new earth, is inescapable. The apparent contradiction however is solved by the closing sentence of Isaiah 65:25:

'They shall not hurt nor destroy in all My holy mountain, saith the Lord'.

The holy mountain of the Lord is not the whole wide earth. Jerusalem will be newly created and a centre of light and truth surrounded by the rest of the earth, occupied by the nations that survive the decimation of the time of the end. Isaiah himself has told us what will take place:

'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And 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



teach 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' (Isa. 2:2,3).

Zechariah tells us that every one that is 'left' of all the nations that come against Jerusalem shall be obliged to go year by year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. And while there is envisaged the possibility of default and punishment upon some of the nations at that time, Israel will have become a kingdom of priests and the words associated with Aaron's mitre will now be upon the very bells of the horses. There will be no sorrow, no pain, no death 'in all My holy mountain' but there will be in the outlying lands of the nations, until the Son of God puts down all rule and all authority. We know that right through the period covered by the new heaven and new earth there will still be 'death' somewhere, for the very last enemy to be destroyed before 'the end' is death (1 Cor. 15:24 -28).

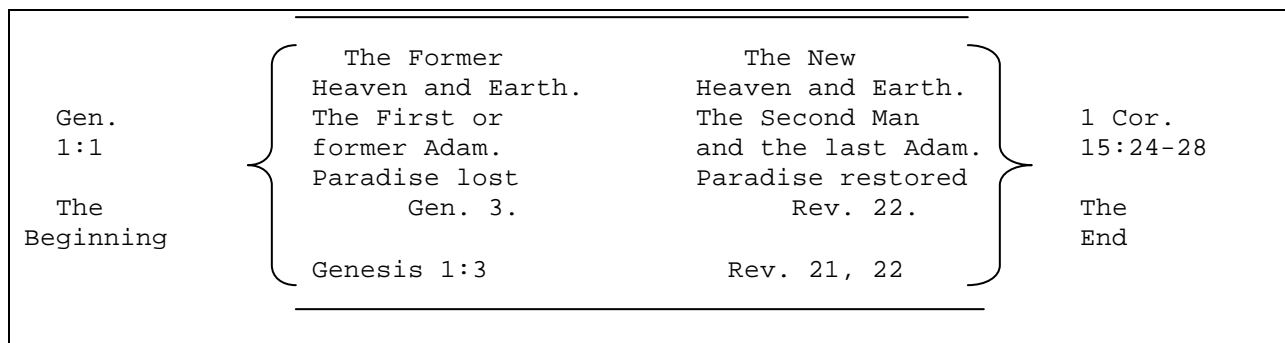
Isaiah, who wrote the words just quoted from Isaiah 65:25, had previously written them in chapter 11, and had added to them another term that helps to explain the difference between the Jerusalem where there will be no death, and the rest of the earth that will be slowly and increasingly brought into this blessed condition:

'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:9).

'For' is a logical connection. It links the restriction to the 'holy mountain' with the subsequent extension to the outside world. What 'waters' cover what 'sea'? Ezekiel 47 will supply the answer. From the threshold of the Lord's house, the prophet saw a mighty river flowing, upon the bank of which were very many trees. It was explained to the prophet that:

'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed' (Ezek. 47:8).

Verse 10, by speaking of En -gedi, reveals to us that 'the sea' that is 'healed' is 'the Dead Sea'. What a picture of the healing centre Israel and Jerusalem are destined to be when the new heavens and the new earth, together with the new Jerusalem, shall at length fulfil their blessed purpose, and commence the healing of the nations which at long last will become that perfect kingdom which the Son of God can deliver up to the Father, that God may be all in all. We must therefore revise the diagram given on page 75 thus:



### **A Note on the Use of the Singular and Plural of the word 'Heaven'**

When we open the New Testament and read about 'heaven', we discover that in the gospel of Matthew, the Greek word ouranos occurs 84 times, and of this number, 58 occurrences employ the word in the plural and the remaining 26 use it in the singular. Of this latter number the Authorized Version translates the word 'air' three times, and 'sky' three times. In one verse the plural form and the singular are found together:

'The stars shall fall from the heaven (sing.), and the powers of the heavens (plur.) shall be shaken' (Matt. 24:29).

Where the words, 'till heaven and earth pass' and 'heaven and earth shall pass' (Matt. 5:18 and 24:35) the word 'heaven' is in the singular.

We make no pretence of having arrived at an understanding of these differences; such would necessitate a patient consideration of every one of these 84 references. We do observe however the following features, 'the air', 'the sky' and 'the heaven' that will pass away, are all in the singular in Matthew's Gospel. When we turn to the book of the Revelation we note a complete reversal. Here the word ouranos occurs 54 times, and out of that number, one occurrence only is in the plural, namely Revelation 12:12, 'rejoice, ye heavens'. We find, therefore, 53 occurrences of the word 'heaven' in the singular.

It is heaven, in the singular that 'fled away' (Rev. 20:11).  
It is heaven, in the singular that is made 'new' (Rev. 21:1).  
It is from heaven, in the singular that the New Jerusalem from God descends (Rev. 3:12; 21:2,10).

While therefore we acknowledge our limitations and will not build a doctrine upon the evidence we have assembled, what we have found and can examine, is seen to be in line with the thought that the whole book of the Revelation is limited in its scope, even as the new heaven takes the place, not of the heavens of Genesis 1:1 but of the firmament, the curtain stretched as a tent (Isa. 40:22) which passes away at the end of the Millennium (Rev. 20:11; 21:1).

Should the reader still entertain doubts as to the limits we have set to the new heavens and the new earth, let him ponder the closing verses of Isaiah 66, where in direct association with the new heavens and the new earth we read:

'And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh' (Isa. 66:24).

Such a state of affairs does not coincide with generally accepted views on 'The new heaven and the new earth'.

### **No. 12**

#### **The Nations and The Camp of The Saints**

We postponed an examination of the terms, 'the nations', the 'camp of the saints' and 'the beloved city' which are mentioned in the Millennial

chapter (Rev. 20) until the present article. Psalm 72 is the prayer of David for his son Solomon, and in a fuller prophetic sense for His greater Son, the Lord Jesus Christ. Among other features that David foresaw concerning this kingdom some refer to the nations, as distinct from his own people Israel. His dominion is to be from sea to sea, and from the River to the ends of the earth. The kings of Tarshish and of the isles shall bring their presents, the kings of Sheba and Seba shall offer gifts. Yea all kings shall fall down before Him: All Nations shall serve Him; All Nations shall call Him blessed.

As we have said already we can only include such a prophetic foreview in the Millennium by inference, but as it is directly connected with the kingdom of David's Son, the inference appears to be justified. At some time God is to inherit All Nations (Psa. 82:8), and at some time All Nations shall come and worship before the Lord (Psa. 86:9). All Nations will one day 'flow unto' the house of the Lord, and He shall judge among the nations, so that nation shall not lift up sword against nation, nor learn war any more (Isa. 2:1 -4). In the day when the 'lion shall eat straw like the ox' an ensign shall be set up for the nations (Isa. 11:7 -12). When the Lord of hosts shall Reign in mount Zion, the moon shall be confounded and the sun ashamed, for He will destroy in this mountain the face of the covering cast over all people, and the vail spread over all nations, at the time when He will swallow up death in victory, and wipe away tears from off all faces (Isa. 24:23; 25:7,8). Similarly when the Redeemer comes to Zion, the words follow immediately:

'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ... the Gentiles shall come to thy light ... for the nation and kingdom that will not serve thee shall perish' (Isa. 60:1 -12).

When Israel can be likened to a Bridegroom and a Bride, the Lord will cause His praise to spring forth before All the Nations (Isa. 61:11). This will coincide with Israel becoming 'Priests of the Lord' (Isa. 61:6) and when Jerusalem shall be called Hephzi -bah, 'My delight is in her' (Isa. 62:4). All Nations and tongues shall come and see the glory of the Lord and the chapter that contains the promise, leads up to the 'new heavens and the new earth' (Isa. 66:22), which must be read together with Revelation 20 and 21. At the close of the Revelation we read that the nations of them that are saved shall walk in the light of the heavenly Jerusalem and the kings of the earth shall bring their glory and honour into it, while the leaves of the tree of life shall be for the healing of the nations. 'The nations' are mentioned but twice in Revelation 20, and in both references are associated with the deception of Satan.

Nations are most evidently on the earth during the Millennium, but it is not the purpose of Revelation 20 to develop this aspect of the subject, the Only specific passage dealing with the Millennium does not enlarge upon their place in that kingdom. On the contrary, it reserves All references to 'nations' to the climax act of rebellion at the close, which discrimination must be accepted as a divine direction to our thought if we accept the inspiration of all Scripture.

#### **The Camp of the Saints (Rev. 20:9)**

When we read in Revelation 20:9 of 'the camp of the saints' most of us have conjured up a vision of peaceful, idyllic bliss, an extended 'feast of

Tabernacles' with all the accompaniments of perfect peace. When, however, we put into practice that infallible rule of all true exegesis, speaking in words 'which the Holy Ghost teacheth, comparing spiritual things with spiritual', instead of investing the words of Scripture with the colourings of our own theories, the conception that the Millennial Kingdom is one of universal, unqualified peace is rudely shattered. The Greek word for camp (one of the words which the Holy Ghost teacheth) is *parembole*, and in six out of the ten occurrences it is translated 'castle' (Acts 21:34,37; 22:24; 23:10,16,32).

Here we have no peaceful, idyllic camp, but a castle, with 'soldiers and centurions', 'captains and chains' and all the associations of military preparedness and iron strength. The word occurs three times in Hebrews. Once it is translated 'armies' and twice 'camp' (Heb. 11:34; 13:11,13). When we turn to the Septuagint we discover that this Greek word is used to translate, in the majority of cases, the Hebrew *machaneh*, which meets us for the first time in Genesis 32:2 where we read, 'this is God's host: and he called the name of that place Mahanaim'. Here the LXX uses the Greek word *parembole*. *Parembole* is also used by the LXX to translate the Hebrew *machaneh* (host) in Exodus 14:24, where the context is Pharaoh's army, with its horses and chariots. The book of Numbers devotes several chapters to the formation of the camp of Israel, and the words of Numbers 1:3, 'all that are able to go forth to war in Israel' are repeated thirteen times over in that one chapter. This is 'the camp' of Israel, a warlike, disciplined company, with the Tabernacle and the ministering families in the midst (Num. 2:17).

'Castle', 'camp', 'army', these are the three words which translate *parembole* in the New Testament. The castle of the Romans, the army of aliens, the camp of the saints. The LXX uses the substantive *parembole* and the verb *paremballo* in Exodus 14:9 of the Egyptian 'army' and of Israel's 'encamping'. The Levites were appointed to take charge over all the Tabernacle and its vessels, 'and shall encamp round about the Tabernacle ... And the stranger that cometh nigh shall be put to death' (Num. 1:50,51). Special instructions were given in case of war, for the sounding of trumpets that, 'when ye blow an alarm, then the camps that lie on the east parts shall go forward' (Num. 10:5 -9). When Israel 'pitched' (*paremballo*) near Moab, Balak having seen what this 'camp' had done to the Amorites was sore afraid (Num. 22:1 -3). In Psalm 27:3 David uses these words 'camp' and 'host', in correspondence with the rising up of 'war'. Taking another great stride we find that the Minor Prophets still retain this warlike meaning:

'And the Lord shall utter His voice before His Army: for His Camp is very great' (Joel 2:11).

This, moreover, is in connection with signs in the heavens, that place it in 'the day of the Lord' (Joel 2:11). Amos also knew that a 'camp' could be associated with being 'slain with the sword' (Amos 4:10). Zechariah 14 speaks of the investment of Jerusalem 'to battle', and a plague is sent upon all the people that have fought against Jerusalem ... in these Tents (Zech. 14:11,12,15). From one end of the Old Testament to the other, and in seven out of the ten references in the New Testament, 'the camp' is associated with war, soldiers and armies. It is impossible to ignore this for the sake of supporting a 'private interpretation' when we come to the references in Revelation 20. The moment that we see that this is 'so', our vision is cleared and we are enabled to see something else, for truth is one, and clarifying of one passage illuminates others. Gog and Magog, the nations deceived by the Devil at the close of the Millennium, have one object before

them, not conquest of territory, but an attack upon the Holy things of God. The revolt in Psalm 2 has nothing to do with politics, diplomacy, territory or defence of liberty, it is definitely directed 'against the Lord, and against His Anointed'. It is definitely directed against the 'restraints' we see will characterize the closing week of Daniel 9:

'Let us break their bands asunder, and cast away their cords from us' (Psa. 2:3).

There is no idea at this stage that any kings had been literally 'bound in fetters' (Psa. 105:22; 149:8), the word translated 'bands' means also 'to bind' one's soul by an oath (Num. 30:2), and in the language of the Gentile, it is translated 'a decree' made by a king (Dan. 6:7,8,9, 10,12,13,15). Again, the 'cords' against which these rulers and kings revolted, is the Hebrew word *aboth*, used of the 'wreathen' work which bound the breastplate upon the heart of Israel's High Priest (Exod. 28:14,22,24,25). In Psalm 118:27 these 'cords' are used to bind the sacrifice to the horns of the altar. In Hosea 11:4 it is used in the delightful expression, 'I drew them with cords of a man, with bands of love'.

The revolt of Psalm 2 was the revolt against holiness. These kings are exhorted to serve the Lord with fear and to rejoice with trembling; to 'kiss the Son, lest He be angry, and they perish from the way, when His wrath is kindled but a little' (Psa. 2:10-12). Look at the wars that are recorded in the Revelation and note the object of their hostility:

'These (i.e. the ten kings) shall make war with the Lamb' (Rev. 17:14).  
'There was war in heaven: Michael ... and the dragon' (Rev. 12:7).  
'The dragon ... went to make war with the remnant of her seed' (Rev. 12:17).  
'The Beast ... shall make war against them (i.e. the two witnesses)' (Rev. 11:7).  
'It was given unto him (the Beast) to make war with the saints' (Rev. 13:7).

And when Gog and Magog are gathered together 'to battle' or 'to make war' (same word), the objective is still one and the same, 'the camp of the saints', the 'Holy city' shall be trodden under foot for forty and two months (i.e. the three and a half years, the midst of the week of Daniel 9). The strange words of Revelation 22:11 present a solemn choice in that day, 'He which is filthy ... he that is holy' for these are The issues at stake, headed by the Lamb on the one hand and by the Dragon on the other. The immediate destruction by fire from heaven, and the devouring instantly of these enemies of Holiness, is but the climax of a series of such exhibitions of Divine wrath. We have already quoted the general statement, that any unauthorized person that drew near to the sacred Tabernacle was punished by death, but there are instances where this death came about by fire from heaven. The judgment of fire from heaven, and from the Lord, seems to be reserved in the Old Testament for sins of sacrilege, extreme wickedness or false worship. The judgment upon Nadab and Abihu is an example of sacrilege:

'And there went out fire from the Lord, and devoured them' (Lev. 10:2).

The cities of Sodom and Gomorrah are set forth as an example suffering the vengeance of eternal fire (Jude 7). The conflict between the prophets of Baal and the prophet Elijah illustrates the third class:

'Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let Him be God' (1 Kings 18:24).

An examination of Psalm 97 is illuminating in this context:

- (1) 'The Lord reigneth'.
- (2) While the earth is called to rejoice.
- (3) A fire goeth before Him, and burneth up His enemies round about Him. So there will be such enemies in the Millennium which will be set up at His coming.
- (4) The hills will melt like wax at His Presence.
- (5) This fiery judgment is related to the worship of graven images.
- (6) The words of Psalm 97:7, 'Worship Him, all ye gods' and cited in Hebrews 1:6:

'And when He again bringeth in the firstborn into the world He saith, And let all the angels of God worship Him' (R.V.).

It should be noted that the 'world' here is the Greek oikoumene and this leads us to Hebrews 2:5:

'For unto the angels hath He not put in subjection the world (oikoumene) to come, whereof we speak'.

Here once again we reach the crucial point. The rebellion at the end of the Millennium, which is cut short by fire from heaven, is of the same character as those that have preceded it, a definite, idolatrous rejection of the supremacy of 'The Lamb'. The first example (Lev. 10:2) and the last (Rev. 20:9) are much alike in their wording:

Rev. 20:9. Pur apo tou theou ... kai katephagen autous  
(Textus Receptus).

Lev. 10:2 (LXX). Pur para kuriou, kai katephagen autous.

The words, 'the camp of the saints' are followed by 'and the beloved city', but these two descriptions may refer to the same thing, the conjunction kai being sometimes translated 'even'. 'Even he is of the eighth' (Rev. 17:11). 'Even as she rewarded you' (Rev. 18:6). The 'camp' or 'army' of the saints would have defended the beloved city, even as the camp of Israel in the wilderness defended the Tabernacle and its holy vessels. Again we ask, if these things are so, then the Millennium is a period of blessing for Israel, but is by no means a period of universal peace. That comes in the succeeding 'Day of God'.

### No. 13

#### White, Its Usage in The Apocalypse

The words of repentant David: 'Wash me, and I shall be whiter than snow' (Psa. 51:7), have seized the mind, and entered into the preaching of the gospel during all times. In the book of the Revelation, the only gospel that is preached (so far as the record goes) contains no reference to Christ, His finished work or to faith (Rev. 14:6,7) and if preached today would merit the anathema of Galatians 1:8. While righteousness appears in different forms (dikaios, dikaiosune, dikaiou and dikaioma), they refer either to judgment (Rev. 15:3,4; 16:5,7; 19:2), war (Rev. 19:11) or to the personal

righteousness of saints (Rev. 19:8; 22:11). The evangelical concept of justification by faith is nowhere seen or spoken of. In the article, The Rest of The Dead, page 18, we have examined every reference to the phrase 'the blood of the Lamb', and to the shedding of blood generally, but out of all the references, the only one that speaks of deliverance from sin, is that of Revelation 1:5 and this is discussed in the article referred to above where its connection is not with the average sinner, but with the peculiar company, 'kings and priests', who play so important a part in the outworking of its prophetic import. Two quotations call for insertion in this article:

'They ... made them White in the blood of the Lamb' (Rev. 7:14).  
'They Overcame him by the blood of the Lamb' (Rev. 12:11).

These passages are related. Those who wash their robes and make them White are those who came out of great tribulation. Those who Overcame, do so by the same blood of the Lamb, and under enormous pressure. Both companies are martyrs. When this company is complete, it is likened to a Bride prepared for her Husband:

'And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints' (Rev. 19:8).

The usage of the word translated 'arrayed' links the Bridal company with the overcomer, as will be seen from the following list of occurrences of periballo:

'He that overcometh, the same shall be clothed in white raiment'.  
'I counsel thee to buy of Me ... white raiment, that thou mayest be clothed' (Justification is by faith, and cannot be 'bought').  
'A great multitude ... clothed with white robes, and palms in their hands'.  
'What are these which are arrayed in white robes?'  
'She should be arrayed in fine linen, clean and white'.  
'And He was clothed with a vesture dipped in blood' (Rev. 3:5,18; 7:9,13; 19:8,13).

In the days of the outpourings of the vials, a blessing is pronounced upon him that watched 'and keepeth his garments (himation)' (Rev. 16:15), a reference back to Revelation 3:5 and 18. The same Greek word himation is used of the overcoming King of kings, Revelation 19:16; and His vesture also was 'dipped in blood' even as were those of the suffering overcomers.

The evidence is accumulative and overwhelming, that the Overcomer is the key to the Revelation, and to the essential character of the Millennium.

The word mostly translated 'white' in the Revelation is the Greek leukos, but in two references (Rev. 15:6 and 19:8), the word is lampros, translated elsewhere by 'gorgeous', 'bright', 'goodly', 'gay' and 'clear' (Luke 23:11; Acts 10:30; Jas. 2:2,3; Rev. 22:1). The usage of the word 'white' in the Revelation suggests a threefold subdivision:

- (1) The Lord Himself.
- (2) The Overcomers.
- (3) Judgment.

(1) The Lord Himself.

First as King Priest. Then as King of kings (Rev. 1:14;19:11). The three descriptions of the Transfiguration refer to the opening vision of Revelation 1:

He 'was transfigured before them: and His face did shine as the sun, and His raiment was white as the light' (Matt. 17:2).  
'His raiment became shining, exceeding white as snow; so as no fuller on earth can white them' (Mark 9:3).  
'The fashion of His countenance was altered, and His raiment was white and glistening' (Luke 9:29).

White as light, white as snow, white as lightning. Peter tells us that on that mountain he, with James and John, were eyewitnesses of His Majesty, and that the prophecy of the Second Coming was made even 'more sure'. At that Second Coming, He Who is called Faithful and True is seen coming out of heaven seated upon a white horse and coming in righteousness to judge and make war. Any interpretation that evades, ignores or minimizes this express statement of Scripture must necessarily be rejected by all who love and believe the Word. These words, 'judge and make war' are expanded in Revelation 19:15, where we have such adjuncts of discipline and extreme severity as 'a sharp sword', 'smite the nations', 'rule them with a rod of iron', 'tread the winepress of the fierceness and wrath of Almighty God'. There is no exegetical necessity or justification in dividing Revelation 19:21 from Revelation 20:1. The dealing with the beast and the false prophet, the slaying of the remnant, and the binding of Satan are all leading up to the Millennial reign, which, at its conclusion, finds enough insubordination to justify the terms, 'Gog and Magog', 'the sand of the sea', and destruction by 'fire' from God out of heaven. The white horse of Revelation 6:2 under the opening of the first seal, is Satan's travesty of Christ. This rider is not followed by the armies of heaven, faithful and true, but by war, famine, pestilence, death, martyrdom and the wrath of the Lamb.

(2) The Overcomers

'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it' (Rev. 2:17).

The High Priest of Israel, who entered the Holiest of all once a year, never lifted the Mercy Seat or ate from the golden pot of manna that was hidden beneath it. These 'priests' of God and of Christ do. The white stone bears a 'new name' which is one of several references to a similar honour.

In Revelation 3:12, the overcomer is honoured by having the name of God, the name of the City, and a 'new name' written upon him. All this is a direct contrast with Mystery Babylon, that had her awful name written upon her forehead (Rev. 17:5) and in contrast with those who had 'the name of the beast, or the number of his name' (Rev. 13:17). Immediately following this awful branding come the words:

'Lo, a Lamb ... with Him an hundred forty and four thousand, having His Father's name written in their foreheads' (Rev. 14:1).



Just as no one knew the name on the white stone, saving he that received it, so no man could learn the new song sung by this company, but such as had been 'redeemed from the earth'. And lastly Revelation 2:17 links these overcomers with the Lord, in His Coming, for He too 'had a name written, that no man knew, but He Himself' (Rev. 19:12). To the overcomer in Sardis, the Lord promised that 'they shall walk with Me in white: for they are worthy'. 'The same shall be clothed in white raiment' (Rev. 3:4,5).

How it can possibly be congruous to add to such, 'And I will not blot out his name out of the book of life' is dealt with in the article entitled, The Book of Life p. 96, which should be consulted. We find that this links up Revelation 20:6, where 'priests of God and of Christ' are assured that 'on such' the second death hath no power, again a subject that has been discussed in the article referred to above. That this 'white raiment' (Rev. 3:5) is not a symbol of salvation by grace through faith, is manifest by the terms of the next reference:

'I counsel thee To Buy of me ... white raiment' (Rev. 3:18).

The gold that is offered also is that which has been 'tried in the fire' which Peter associates with 'manifold temptations' but which will be found unto praise and honour 'at the Apocalypse of Jesus Christ' (1 Pet. 1:7). Moreover the purpose of Revelation 3:18 is expanded and explained in verse 19, 'As many as I love, I rebuke and chasten'. In Revelation 6:11, 'white robes' were given to the martyrs who had been slain for the word of God, and for their testimony. This is a plain indication as to what 'white robes' and 'white raiment' symbolize in this Book. The fellowservants who were yet to suffer must include those described in Revelation 20:4. The wearers of the white robes in Revelation 7:13,14 are those that come out of great tribulation 'and have washed their robes, and made them white in the blood of the Lamb'. No one can wash robes in blood to make them white.

These symbols of overcoming martyrdom, are linked with the Great Overcomer, 'The Lamb as it had been slain' (Rev. 5:5,6), and the words of Revelation 7:14 should never be used in an evangelical sense, or in a Gospel hymn; such usage is a negation of the terms of the Gospel, and a beclouding of the meaning of Revelation 7. In like manner, these overcomers are linked with 'the' armies of heaven which follow the Lamb upon 'white horses', who are also clothed in fine linen 'white and clean'.

### (3) Judgment and War

The vision of the Son of Man upon a white cloud, having in His hand a sharp sickle (Rev. 14:14) is no reference to a peaceful and happy harvesting of the redeemed. The grapes thus gathered were 'cast into the great winepress of the wrath of God' (Rev. 14:19). Finally, the Throne of Judgment after the close of the Millennium, which is for 'the rest' of the dead who were not counted worthy to be numbered with the 'first resurrection', that throne is defined as being 'white', Revelation 20:11.

There are many references to a throne in the Revelation (thronos occurs 46 times), but no colour or description is given to forty-five of these references. The fact that the throne of Revelation 20:11 is defined as 'white' definitely links it with the 'rest of the dead' who failed to 'overcome'.

Here again we pause. The testing of the employment of 'white' in the Apocalypse ranges with and supplements a great number of other features that testify with one voice, that the Millennium is pre-eminently the sphere in which the martyrs who suffer during the antichristian oppression will 'live and reign with Christ a thousand years'.

All theories concerning the Millennium must line up with the positive teaching of the Apocalypse, all theories that ignore or belittle such testimony must be repudiated by all who love and honour the Scriptures as the Word of Truth. Revelation 20:1-10 is the only sure starting point for studying the meaning and character of the Millennial kingdom. Many prophecies, hitherto forced into that kingdom, may belong to the succeeding Day of God (2 Pet. 3:12) which is scarcely touched upon in the Apocalypse. What John said concerning the earthly ministry of the Son of God in His gospel, namely:

'There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written' (John 21:25),

could be said of the fulfilment of Old Testament prophecy. The Apocalypse is as much selected as were the eight signs of the gospel of John. The purposes of the Old Testament have a focus, a gathering point, and this is sufficiently definite to ensure that the student who observes their limits and the items that converge at the time of the end, will have a sufficient guide and chart to the outworking of prophecy, until faith merges into sight as the day dawns and shadows flee away. (See article, The Converging Lines of Prophetic Truth, page 55).

#### No. 14

#### The Book of Life (Rev. 3:5; 20:12,15)

If the book of life contains the names of the 'elect', the 'redeemed' and the 'saved', such passages as Romans 8:31-39 and John 10:28,29 preclude the idea that a believer can ever be 'lost'. If the book of life refers to the gift of eternal life, it is a gratuitous promise to tell the 'overcomer' that 'he' will not have his name blotted out of that book; the possibility does not arise. In Revelation 13:8 and Revelation 17:8, the book of life is linked with the words, 'from the foundation of the world', and a reference to Luke 11:50,51 will associate this period with martyrdom, thus:

'That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel ...'.

The book of life is the Lamb's 'Book of Martyrs'. Paul speaks of the book of life once, not in Romans or Ephesians, but in the epistle of the 'Prize', namely Philipians. Epaphroditus had risked his life in service, and with 'Clement' and other fellowlabourers (not simply fellowbelievers) had their names in 'the book of life'. The Lamb's book of life may be limited to the calling that is in view in the Apocalypse, even as the Great White Throne may be 'The Judgment seat of Christ' for believers of that calling too. If the Lord could promise the overcomer that He would Not blot his name out of the book of life, for the Lord does not trifle with His people, it must mean that those who failed to overcome did run that risk. And inasmuch as the

gift of eternal life could not be at stake, then a prize, crown or reward must be in view.

**No. 15**  
**Why 'The Second' Death?**

The word translated 'second' in Revelation 2:11 and 20:6,14 is the Greek word *deuteros*, familiar to English readers in the word *Deuteronomy*, 'The Second law', derived from the LXX translation of Deuteronomy 17:18, 'a repetition of the law', *deuteronomion*. Now a 'second death' implies a first, and orthodox teaching is fairly unanimous that the first death implied by the term, is the natural death of all men. If, however, both the terms 'second' and the associated word 'hurt' have particular reference to overcoming or failing so to do, a fresh investigation is called for. Where there is suffering for Christ's sake, where one 'loves not his life unto the death', there will be a 'tasting of death' long before natural demise, even as there will be a 'hurting' of the second death, after natural decease, for some who evaded the suffering. Paul would have no difficulty here for he himself said, many years before his end came, 'I die daily', which he immediately connects with fighting with beasts at Ephesus (1 Cor. 15:31,32). He spoke of his own experiences as being 'in deaths oft' (2 Cor. 11:23), and summed these expressions up in 2 Corinthians 4:10 -12:

'Always bearing about in the body the dying of the Lord Jesus ... we ... are always delivered unto death for Jesus' sake ... death worketh in us'.

The epistle of Jude uses the word *deuteros* in a suggestive way:

'The Lord, having saved the people out of the land of Egypt, Afterward (*deuteros*) destroyed them that believed not' (Jude 5).

We find this word *adikeo* (hurt) also is translated, 'do wrong', 'suffer wrong', 'take wrong' and in this rendering lies the answer to the difficulty:

'Servants obey ... knowing that of the Lord ye shall receive the Reward of the inheritance ... .  
But he that doeth Wrong shall receive for the Wrong which he hath done:  
And there is no respect of persons' (Col. 3:22 -25).

Reward or Wrong! Reward or Hurt!

The inheritance itself is blessedly and eternally secure (Col. 1:12 - 14), the presentation 'holy, unblameable and unproveable' is likewise unalterable, but when we come to 'service' and 'rewards' we are on other grounds. Here is assessment of 'works', with the reminder that there is no respect of persons. The Great White Throne is one of the sessions of 'The judgment seat of Christ' where every man's 'work' shall be tried by fire, where he will receive either a 'reward' or 'suffer loss' (1 Cor. 3:13 -15), where every one shall receive the things done in the body, whether it be good or bad (2 Cor. 5:10). In the special case of these believers who succumb to the pressure of antichristian tyranny, to be 'hurt' of the second death will be to receive for the 'wrong' they have done, and to miss the reward.

**No. 16**

**The Import of The Expression 'Hurt' of The Second Death**

In Revelation 2:11 the overcomer, who was also a martyr (see verse 10) was not only assured of 'the crown of life', but that he would not be 'hurt of the second death'. Now if the second death be the doom of the ungodly at the final judgment, what congruity is there between two such opposite statements:

Positively. You will receive the crown of life.

Negatively. You will not be hurt of the second death?

Let us investigate the purport of the strange word 'hurt'. The Greek word thus translated is *adikeo*, and means, literally, 'to be unjust' and is so translated in Revelation 22:11:

'He that is unjust, let him be unjust still:  
And he that is filthy, let him be filthy still:  
And he that is righteous, let him be righteous still:  
And he that is holy, let him be holy still'.

Here we have two groups: unjust and filthy, righteous and holy, and these are immediately associated with 'reward', 'to give every man according as his work shall be' (Rev. 22:12). At first, this strange word 'unjust' makes the problem harder. Is there unrighteousness with God? God forbid, for if so, says Paul, how shall He judge the world?

*Adikeo* is translated 'hurt' nine times in the book of the Revelation, the first occurrence being the phrase 'hurt of the second death', the last and balancing passage being 'unjust' in Revelation 22:11. By taking a wider canvass of the usage of *adikeo*, Caleb and Joshua are types of the overcomers, but those who murmured in the wilderness who fell, are types of believers who fail. They All were baptized unto Moses, they All ate the same spiritual meat, but with Many of them God was not well pleased, and these things were an ensample to the Corinthian believer. Those who, in the day of the Beast, avoid 'dying daily', may be hurt of the 'second' or 'after' death as a consequence.

The overcomers, who not only 'live' but 'reign' with Christ during the Millennium, are said to be 'priests of God and of Christ' (Rev. 20:6). These overcomers were martyrs who withstood the dreadful pressure brought to bear upon them during the final years of antichristian persecution. The apostle makes a distinction between 'living' and 'reigning' in 2 Timothy 2:11 -13, and establishes the essential difference between being made meet by grace to be partakers of the inheritance, and of attaining unto 'the reward' of the inheritance (Col. 1:12; 3:22 -25). In like manner Romans 8:16 -18 shows the difference that there is between children of God who are heirs, and children of God who are joint -heirs with Christ. The second company 'suffer with Him' that they may be also glorified together. This leads us to the one reference to the kingdom in Ephesians. It is prefaced by a dreadful list of sins, concluding with the words:

'For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God' (Eph. 5:3-5).

This dreadful list should be compared with Revelation 22:15, where exclusion from the New Jerusalem, and consequently from the reign of 'God and

of Christ' (Rev. 20:6) is the penalty. The parallel between these two passages, taken together with Colossians 1:12 and 3:22 -25 and 2 Timothy 2:11 -13, shows that in the kingdom of Christ and of God in Ephesians we are dealing not with the Church as a whole, but with the overcomers in that company, a group who find much instruction in the experiences of Paul, as given in Philippians 3:10 -14 where 'the Prize' of the high calling equates 'the Reward' of the inheritance and 'the Crown' of 2 Timothy 4:6 -8.

The following extract from The Jew of Tarsus by Hugh J. Schonfield, may be of interest. 'It is laid down in the Mishnah: "Captivity comes upon the world on account of idolatry, fornication and bloodshed". And again, "whoso slandereth his neighbour commits sins as great as idolatry, fornication and murder". Indeed so fundamental was the nature of these commandments that the rabbis in the stress of the times declared: "Any sins denounced by the Law may be committed by a man if his life is threatened, except the sins of idolatry, fornication and murder". To the Jewish religious authorities, therefore, the three Laws were, "these compulsory things", exactly what they were called in the Jerusalem letter (Acts 15:28). The Lord Jesus, in the Sermon on the Mount, also deals first with the same three Murder (Matt. 5:21), Adultery (Matt. 5:27), and Idolatry (Matt. 5:33) -- the prohibition of oaths for a Jew being a ruling against idolatry in speech. In the Revelation (21:8; 22:15), "whoremongers, murderers and idolaters" are grouped together among those who are excluded from the Tree of Life and the City of God'.

#### No. 17

#### **The Times of The Gentiles, and The Treading Down of Jerusalem**

Let us first of all examine the term, 'the treading down of Jerusalem'. The prophecy of the Second Coming is given in Matthew 24 and in Luke 21. Luke's account adds a reference to the times of the Gentiles, a feature that the study of Luke's gospel leads us to expect. One peculiar and outstanding character is given, the relationship that exists between the length of time allotted to Gentile dominion, and the treading down of Jerusalem by the selfsame Gentiles.

'And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (Luke 21:24).

Immediately following these words, we are projected into the day of the Lord:

'And there shall be signs in the sun, and the moon, and in the stars; and upon earth distress of nations, with perplexity ... the powers of heaven shall be shaken. And Then shall they see the Son of Man coming in a cloud with power and great glory' (Luke 21:25 -27).

If the words 'treading down' accurately translate Luke's intention, then there is proof that the times of the Gentiles coincide with the subjugation of Jerusalem, that both run together into the Coming of the Lord and the setting up of the Millennial kingdom, with no possible room for a period of blessing upon or through Israel until Israel is delivered. Jerusalem cannot be at the same time 'trodden down' and a centre of light and peace. We claim no ability to convince any who can believe two contradictory statements. We must and do leave them in the hands of God.

Where Luke 21 emphasizes the relationship of subjected Jerusalem to the times of the Gentiles, Matthew gives another yet parallel evidence:

'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, Stand in The Holy Place ... flee' (Matt. 24:15,16).

Matthew concentrates on the desecration of the holy place, Luke concentrates on the desecration of the city. Matthew takes us to the final seven years of Daniel's prophecy, and the end of Gentile dominion, Luke points to the parallel subjugation of the city of Jerusalem. There is no discrepancy, both accounts meet at the same point (see the article, The Converging Lines of Prophetic Truth, p. 55).

We now turn our attention to the term, 'trodden down', for if this should turn out to be an expression that means blessing, then we must accept the consequences. The Greek word so translated is *pateo*, and if we bow to the choice of words 'which the Holy Ghost speaketh', the matter will be at an end.

#### **Pateo\***

\* We draw attention to the fact that we have exhibited every reference to the use of this word in the New Testament.

Luke 10:19 'Power to Tread on serpents and scorpions'.  
Luke 21:24 'Jerusalem shall be Trodden Down'.  
Rev. 11:2 'The holy city shall they Tread Under foot'.  
Rev. 14:20 'The winepress was Trodden'.  
Rev. 19:15 'He Treadeth the winepress ... wrath'.

This testimony of usage admits of no debate. It has been argued, that inasmuch as Rome did not cover the same territory as that ruled over by Nebuchadnezzar, it cannot be considered as a legitimate successor, but this argument is self-destructive and invalid. First: Nebuchadnezzar was told that the kingdom that succeeded after him would be 'inferior' but this inferiority in no wise invalidated succession. Secondly: There is all the difference in the world between the dominion that God Gave to Nebuchadnezzar, and what he actually ruled over, for if that be the criterion, Nebuchadnezzar himself would be ruled out, which is not only absurd, but contrary to truth (Dan. 2:38). Thirdly: The dominion given to Nebuchadnezzar is specified in Daniel 2:38, and reads:

'And wheresoever the children of men dwell,  
the beasts of the field and  
the fowls of the heaven  
hath He given into thine hand, and hath made  
thee ruler over them all'.

Neither Nebuchadnezzar nor any of his successors exercised this authority. Rome exercised dominion over tracts of earth that in all probability Nebuchadnezzar never heard of, so that if extent of territory be the standard, we could as well say that Rome has more right to a place than Babylon, which is absurd. Fourthly: At the time of the end Global war and dominion may well characterize Nebuchadnezzar's last successor. The hint

that Nebuchadnezzar came in the line of Adam and Noah opens up a vista of prophetic truth that we cannot pursue here, except that when Israel succeeds to the throne and Jerusalem is a praise in the earth, Paradise will, then and not till then, be restored. When the treading down of Jerusalem ends, then, and only then, will the words of Isaiah 60 become possible:

'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee ... the Gentiles shall come to thy light ... the sons of strangers shall build up thy walls ... thy gates shall be open continually ... the nation and kingdom that will not serve thee shall perish ... they shall call thee, The city of the Lord ... and the Days of Thy Mourning Shall Be Ended' (Isa. 60:1,3,10-12,14,20).

The treading down of Jerusalem continues right up to the Second Coming of Christ. The moment the Stone strikes the feet of the Gentile colossus, 'the kingdoms of this world' will become the kingdom of our Lord, and of His Christ, when, 'He shall reign for ever and ever' (Rev. 11:15).

Jerusalem is the key to much prophetic truth, and the reader is directed to the articles Jerusalem<sup>8</sup>; and Zion (p. 293) for a fuller treatment.

#### No. 18

#### To Whom Was The Apocalypse Written?

One of the consequences of applying the great principle of interpretation called 'Right Division' is to establish the habit of reading the address on the envelope, before attempting to read or to interpret the letter enclosed. What harmful practices and erroneous doctrines have arisen by failing to read clearly and with understanding, the address on the envelope that encloses the epistle of James, for example.

'James, a servant of God and of the Lord Jesus Christ, To The Twelve Tribes which are Scattered Abroad' (Jas. 1:1).

In like manner, what have we not missed, and what have we not read into the book of the Revelation, by failing to observe that it was written, in its entirety from first to last, to seven churches, and particularly to the overcomers in their midst.

'John to the Seven Churches which are in Asia' (Rev. 1:4).

'What thou Seest, write in a Book, and send it unto the seven churches which are in Asia' (Rev. 1:11).

At the close of the Revelation, these churches are still in sight.

'I Jesus have sent Mine angel to testify unto you these things in the churches' (Rev. 22:16).

It is impossible at any time in history, for the words of verses 18 and 19 of chapter 22 to apply to anyone else than to those who actually lived through the days when it was possible for 'the plagues that are written in this book' to be endured. It is impossible to speak of any who shall have their part taken away from the Book of Life, out of the Holy City, and from the things 'written in this Book', and to forget that only they who have

lived through those dreadful days could be thus deprived. All that follows the second and third chapter, is a record of what John saw, 'what thou seest', things which were 'signified' by an angel (Rev. 1:1). This angel has evidently been with John throughout the unfolding visions and signs, and meets us in the last chapter.

'I fell down to worship before the feet of the angel which shewed me these things' (Rev. 22:8).

The angel associates himself with those who keep the sayings of 'this book'. He speaks of 'the sayings of the prophecy of this book', and of 'the words of the prophecy of this book', and 'things ... written in this book' (Rev. 22:9,10,18,19). Quite apart therefore from any visible connections that lie on the surface, chapter 20, the Millennium, and the Great White Throne, form a part of the things testified to the churches, and when we realize that such items as 'The Second Death' and 'The Book of Life', so generally associated with the general judgment of the wicked dead of all time, form an integral part and an unbreakable link with the 'overcomers' in the seven churches, then we need make no apology for calling a halt to tradition, and asserting our right and responsibility to 'search and see' (Rev. 20:6,14,15; 21:8,27; 2:11 and 3:5).

John, who was inspired to assure the overcomer that he would not be 'hurt of the second death' in chapter 2, would not forget all about it when he came to speak of it again in chapters 20 and 21, and neither can, nor will, we do so. Everything that is recorded in chapters 4 to 22 is written to encourage the 'overcomer'. Nothing extraneous is added, so that nothing is said of the Millennial kingdom but that the overcomers 'live and reign with Christ'. We only gather incidentally that there were 'saints' on the earth and a 'beloved city'. It has been left for prophetic students to attempt to fill the gap, and this is a legitimate employment, providing it does not obscure the supreme purpose with which the Apocalypse was written, namely the Revelation of Jesus Christ Himself, and the association with Him on the throne, of those who suffered and withstood antichristian domination during the closing years of Gentile ascendancy.

The Greek verb nikao, 'conquer' or 'overcome' occurs a number of times, and is distributed under three headings:

- (1) It speaks of the nature and the reward of this 'overcoming'.
  - (a) 'And they overcame him (i.e. the Accuser) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death' (Rev. 12:11).  
This follows the sign in which the Man child is caught up to God and to His throne, who will 'rule all nations with a rod of iron' (Rev. 12:5; cf. 2:27; 19:15).
  - (b) 'He that overcometh shall inherit all things (or these things)' (Rev. 21:7).  
This takes us beyond the Millennium, beyond the Great White Throne, into the new heavens and the new earth which shows that the thousand years is but an episode in the reign of Christ which is unto the ages of the ages.
- (2) It points to the One True Overcomer, Christ Himself.



'Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed (nikao overcome) to open the book, and to loose the seven seals thereof' (Rev. 5:5). John tells us that he beheld, and lo, in the midst of the throne, he saw, not a lion, but a Lamb, and not only a Lamb, but One that had been slain. This embodies all that is contained in the expression 'Him that overcometh' or 'they overcame by the blood of the Lamb'.

(3) Scripture is true; it does not hide from the overcomer that the struggle will be deadly, and for a while, he will appear to have been forsaken in the fight.

(a) The false Christ is seen going forth 'conquering, and to conquer' (Rev. 6:2).

(b) 'The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them' (Rev. 11:7).  
'And it was given unto him to make war with the saints, and to overcome them' (Rev. 13:7).

The link between the overcomer and the seven churches with the closing scenes of the Revelation, may be set out as follows. It will be seen that the opening words of encouragement given in chapter 1 look to their fulfilment in chapter 20. Let us see this more clearly. First, the Saviour declares:

'I am He that liveth, and was dead; and, behold, I am alive for evermore' (Rev. 1:18).

This would put heart into those who, like the believer in the church of Smyrna, was exhorted and comforted by the words:

'Be thou faithful unto death, and I will give thee a crown of life' (Rev. 2:10).

The Saviour continued:

'And have the keys of hell and of death' (Rev. 1:18).

In Revelation 20:14 we read that 'death and hell' were cast into the lake of fire. Now keys are ostensibly a means of 'opening' and 'shutting', and upon 'opening' the book and 'loosing' the seals, 'Death and Hell' ride forth as is revealed in Revelation 6:8. He that 'opens and no man shuts', can also 'shut and no man open' (Rev. 3:7), and this is a part of the encouragement given to the church at Philadelphia.

In Revelation 9:1 an angel has the key of the bottomless pit, and opens it. In Revelation 20:1 an angel has the key of the bottomless pit and shuts it, to loosen or open it after a little season. Consequently it is not the destruction of death and hades that is in view in Revelation 20:14, it is the turning of the key once more for a period, for there will be death right up to the very end of time, 'For He must reign, till He hath put all enemies under His feet, the last enemy that shall be destroyed is death' (1 Cor. 15:25,26). Even in the new heavens and new earth there will be those who 'die' and 'carcasses', 'worms' and 'fire' are still there as a warning (Isa. 65:17 -20; 66:22 -24). We must leave this aspect of the subject for a time, to consider the meaning of the term, 'the second death'. If by the term 'the

second death' we mean 'the final condemnation of all the wicked dead that have ever lived', then the assurance given to the overcomer is gratuitous:

'Blessed and holy is he that hath part in the first (the former) resurrection: on such

- (1) The second death hath no power, but
- (2) They shall be priests of God and of Christ, and shall reign with Him a thousand years' (Rev. 20:6).

If condemnation in its wider sense were in view, the believer who may not be an 'overcomer' knows already that he will not come into condemnation but is passed from death unto life (John 5:24; Rom. 8:33,34,38,39). What congruity is there in the statement of Revelation 2:10,11 interpreted by traditional methods:

'Be thou faithful unto death, and I will give thee a crown of life', said the Saviour to the church of Smyrna, and then added words to the Overcomer only saying, 'He that overcometh shall Not Be Hurt of the Second Death' (Rev. 2:10,11).

Would it be a fair comment to say the believer who is faithful unto death, will receive a crown, but the overcomer just escapes hell and damnation by the skin of his teeth? That would be monstrous. In what conceivable way could the second death, as ordinarily construed, threaten those who were already priests of God and of Christ? The integrity of the Word is at stake, so let us with chastened hearts seek afresh the meaning and intention of these Scriptures.

The apostle Paul suffered death over and over again before the day of his departure arrived, as he has written:

'We had the sentence of death in ourselves'.  
'To the one we are a savour of death unto death'.  
'For we which live are always delivered unto death for Jesus' sake'.  
'In deaths oft'. 'I die daily'.  
'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not'.

Immediately following the revelation that the follower of Christ must take up his cross, the Saviour said:

'There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom. And after six days ... (He) was transfigured before them' (Matt. 16:28; 17:1,2).

Peter speaking of this vision says that 'the power and coming of our Lord Jesus Christ' was confirmed to him 'when we were with Him in the holy mount' (2 Pet. 1:16 -18). It will be difficult to represent the idea involved in these two phases or experiences of death, the one experimental and voluntary, the other inflicted and associated with loss of crown and reign; but we will attempt it.

A usage of the word deuterios 'second' in Jude 5 may help us here. 'The Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not'. Here the word 'afterward' is the word deuterios 'second', and this is illuminating. The believer, who like Paul, or like the

martyr of Revelation 2:10 can say 'I die daily', may be described as one whose sufferings were premature or anticipatory. One, who became 'fearful and unbelieving' (Rev. 21:8) would avoid this premature 'dying', but would be subjected to the searching fire of the 'after death', the 'second death'.

It is alas too possible for the redeemed, delivered from their spiritual Egypt, to exhibit 'an evil heart of unbelief' (Heb. 3:12), to be 'destroyed of the destroyer' (1 Cor. 10:10) as Israel were, but this is a 'chastening' that is entirely removed from 'condemnation' (1 Cor. 11:32). Those who pass through the ordeal of fire (1 Cor. 3:13) will either receive a reward or suffer loss. Their eternal salvation is not at stake. They will either endure 'the fiery trial' which will 'try' them (1 Pet. 4:12) and so be found unto praise and honour and glory at the revelation (apokalupsis) of Jesus Christ (1 Pet. 1:7), or by betraying their trust, and denying their Lord (2 Tim. 2:12) will suffer loss in that day and be 'hurt' of the second death. The loss suffered by those called 'the rest of the dead' in Revelation 20:5 will be that they will not be raised from the dead until the thousand years' reign is finished.

The second death is reserved for 'the fearful and the unbelieving', but on the overcomer this testing and searching second death has no power, neither can any overcomer be 'hurt' by it. The word translated 'hurt' is adikeo which originally meant injustice or doing anyone wrong (Matt. 20:13) and so 'to hurt' whether justly or unjustly. Adikeo is translated 'hurt' nine times in the Book of the Revelation, but in chapter 22:11 it is translated 'unjust'. Now the problem which such a word raises is solved by its use in Colossians 3:25, but as this passage is so important for the light it sheds on the second death and its 'hurt' let us consider the matter with regard to the remote context of Colossians 1.

There can be no possible doubt concerning the eternal security of any believer who has been 'made meet for the inheritance of the saints in light' (Col. 1:12), yet Colossians 3:22 -25 speaks of either receiving 'the reward' of this inheritance, or of 'receiving wrong' for the wrong that he has done; and we are reminded, in case we need it, that 'there is no respect of persons'. We cannot plead that because we are members of the Body of Christ, this cannot apply to us. Colossians 1:12 is sheer, unadulterated grace, Colossians 3:22 -25 is service with its consequences. Now the word translated 'wrong' twice over here, is adikeo, the 'hurt' associated with the second death, and the 'unjust' condition of those denominated in Revelation 22:11, where both the unjust and the filthy on the one hand, and the righteous and the holy on the other hand, are placed in expectation of Him Who says, 'My reward is with Me, to give every man according as his work shall be' (Rev. 22:12).

The Great White Throne is 'The judgment seat of Christ' where 'works' will be appraised (Rev. 2:2,9,13,19; 3:1,8,15) and where 'every one may receive the things done in his body, according to that he hath done, whether it be good or bad'. Such is the second death from which the overcomer is exempt but by which the fearful and the unbelieving will be 'hurt' when the judgment of works takes place. Christ has the keys of Death and Hell. None can shut but He. None can open but He, and in this consciousness we can safely abide.

In another study we have discussed the 'Book of Life' and referred among other passages to Philippians 4. This has been questioned, and an answer is demanded:

'If Paul did not feel sure that he had attained the prize and so had become an overcomer, with his name in the Book of Life, how did he know that "Clement" and other fellowlabourers had their names there?'

Suppose for argument's sake the Book of Life refers to the saved, the record of the elect. How would Paul know that Clement's name was there? Only by the evidence of his faith and works (see 1 Thess. 1:4 -10). So he would see the self -sacrificing service of such as Epaphroditus and others, who for the work of Christ were nigh unto death, that their names were in the Book of Life even if it referred to the overcomer. Moreover, the problem goes further. Names must be 'in' a book before they can be expunged. These names could be 'blotted out'. Now the name of Demas may have been in that book, for he is mentioned with a group of faithful workers who stood by the apostle even during his imprisonment. But, in the last epistle Paul has to write in contrast with the crown with which he was assured, that 'Demas hath forsaken me' and so Demas, failing to stand the strain, his name would be blotted out of the Book of Life.

If this interpretation is rejected, then we have but one alternative. We have to believe and teach that in spite of all the witness of the epistle to the Romans, a believer who had been redeemed, saved, justified, freed from condemnation, assured that nothing could either accuse or separate him, that in spite of all that grace had wrought, that such an one could be blotted out of the Book of Life, and so lost for ever! That we most certainly and entirely repudiate, but the reader should not evade the issue, one or other of these explanations must be accepted.

Now the promise is made to the overcomer, that his name would not be blotted out of the Book of Life (Rev. 3:5) which links it with the promise concerning exemption from the second death and with the overcomer in every instance.


The accompanying chart may help to impress upon the reader the oneness of this book, and the important place the seven churches have in its entire unfolding.

The Whole Book of Revelation,  
including the "Judgment Seat of Christ"  
of Rev. 20, pertains to the Overcomer.

Hell: Death Rev. 1: 18 <b>KEYS</b> Rev. 3: 7	Ephesus Rev. 2: 7. <b>TREE PARADISE</b>	Smyrna Rev. 2: 11 <b>SECOND DEATH</b>	Pergamos Rev. 2: 17. <b>UNKNOWN NAME</b>	Thyatira Rev. 2: 27. <b>RULE ROD of IRON</b>	Sardis Rev. 3: 5. <b>BOOK of LIFE</b>	Phil-phia Rev. 3: 12. <b>NEW JERUSALEM</b>	Laodicea Rev. 3: 21 <b>SIT IN THRONE</b>
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**"Him that Overcometh"**  
Rev. 2: 7; 2: 11; 2: 17; 2: 27; 3: 5; 3: 12; 3: 21.

"What thou seest write in  
a book and send it unto the  
**SEVEN CHURCHES**" Rev. 1: 11.



**THE BOOK 22: 18.**

"I Jesus have sent Mine angel to  
testify unto you these things in  
**THE CHURCHES**" Rev. 22: 16

**"He that Overcometh"**  
Rev. 21: 7.

I know thy works Rev. 2: 2, 9, 13, 19; 3: 1, 8, 15; 14: 13; 20: 12.

Death: Hell Rev. 20: 14 <b>KEYS</b> Rev. 20: 1	<b>TREE PARADISE</b> Rev. 22: 2 Rev. 22: 19.	<b>SECOND DEATH</b> No Power Rev. 20: 6	<b>NAME NO MAN KNEW</b> Rev. 19: 12	<b>RULE ROD of IRON</b> Rev. 19: 15	<b>BOOK of LIFE</b> Rev. 20: 12 Rev. 21: 27	<b>NEW JERUSALEM</b> Rev. 21: 2 Rev. 22: 14	<b>LIVED &amp; REIGNED with CHRIST</b> Rev. 20: 4.
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**A Few Notes on The Millennium**

The following extract from The Berean Expositor, Vol. 21, pages 161 - 164, while it does not advance anything new or different from the Millennial Studies, of which it forms a part, may present the problem arising out of the relationship of the Lord's Day and the Day of God, the new heaven and new earth, the New Jerusalem and the goal of the ages, with some measure of elucidation and conciseness as to justify any repetition.

**The problem of the New Jerusalem**

Answers to Correspondents

'There is one thing I did not find anything upon, and that is "The problem of the New Jerusalem". Is Revelation 21 and 22 all in the new creation? If so, and Death is abolished at the Great White Throne, why the tree of life? I have come to think that the New Jerusalem in Revelation 21:9 and onward is on the present earth after the Millennium; and it reappears in the new earth, and that Revelation 21:5 -- "Behold, I make all things new" -- is the last point, future, of prophecy, and that the unveiling then goes back to before the Great White Throne ... If anything has been written in extenso on this, I should be very glad to have the reference ... I paused here, and referred again to the "Comprehensive Index"\* you sent me, for which I thank you very much indeed. In Vol. 15, page 79, first complete paragraph, the very point is brought up'.

\* Indices to The Berean Expositor, volumes 1 to 20, 1909 to 1930

The above is an extract from an interesting letter received from a much-esteemed reader, and while a few words privately written would probably suffice in this case, we believe a more extended reply will be of service to the general reader. We have in mind two things:

- (1) To deal with the actual problem.
- (2) To draw attention to the Comprehensive Index to Volumes 1 to 20 of The Berean Expositor, and to assist the reader in its use, which some readers possess.

In the letter, partly quoted, it will be seen that the writer remembered the Index, whereby he was able to locate the paragraph in question in Vol. 15, page 79, which is as follows:

'There, in that renewed paradise, shall be the throne of God and of the Lamb, there His servants shall serve Him and see His face, bearing His name upon their foreheads. Basking in the light that the Lord God Himself shall give, they shall reign unto the ages of the ages. This is the Farthest Point to which the Book Takes us in the Outworking of The Great Purpose of God. One by one the barriers are broken down. The last to go here is the temple with its priesthood. Paul places the topstone upon the edifice by revealing that when the reign of Christ has brought everything into line and order, the goal of the ages will then be reached and God shall be all in all'.

It will be gathered from this extract that we see in Revelation 21 to 22:5 'the farthest point to which the book of the Revelation takes us in the outworking of the purpose of the ages', and moreover we render Revelation 22:5, 'and they shall reign unto the ages of the ages'. Our suggestion to the interested reader is that he should explore this subject further, and in order to get what help there is available in The Berean Expositor, he should make good use of the Comprehensive Index. For example, the translation, 'unto the ages of the ages', is suggestive of much. We open the 'Index of Subjects', and under the heading, 'Ages of ages,' are directed to Vol. 15, page 41, where we read:

'The expression "for the ages of the ages" (eis tous aionas ton aionon) occurs in the Book of the Revelation 13 times, and is distributed as follows:

**'For the ages of the ages'**

- A 1:6. The kingdom of priests ascribe glory and dominion to Christ.
  
  - B 1:18. Christ Living for the ages of the ages.
  - C Worshippers of God (fourfold)
    - a1 4:9. The Living Creatures.
    - b1 4:10. The twenty -four elders.
    - a1 5:13. Every creature.
    - b1 7:12. All the angels.
  
  - A 10:6. The mighty angel. The mystery of God finished.
  - B1 11:15. He shall reign.
    - C Worshippers of Satan (fourfold)
      - a2 14:11. Smoke of torment.
      - b2 15:7. The seven angels.
      - a2 19:3. Smoke of torment.
      - b2 20:10. The Devil Beast and False Prophet.
  - B2 22:5. They shall reign.
- 'The ages of the ages is the great converging point of all time. There the smoke ceases to ascend, there every enemy is subjected, there the reign of the saints reaches its goal, there in fact the Son Himself shall vacate His mediatorial throne, and having accomplished the purpose of the ages He shall: "Deliver up the kingdom to God, even the Father ... that God may be all in all"' (1 Cor. 15:24 -28).

The reader will understand from the above, therefore, that any feature of promise or prophecy that falls within the ages of the ages must be before the great act of 1 Corinthians 15:24 -28, and that Revelation 20:10 and 22:5 fall within the limits of the ages.

We now turn up the 'Index of Scripture References' and note that Revelation 20:4 -6 is dealt with in Vol. 14, page 56. Nothing is actually listed in the Index concerning Revelation 20:1 -3, but it is a simple thing to go back from page 56 to the preceding article. There on page 29 we read:

'The thousand years of Christ will not be the final and perfect kingdom; it will be preparatory'.

In Vol. 14, page 56, we read

'The Millennial reign is bounded at its two extremes by a series of events which indicate the peculiar character of that Kingdom.

<b>At the beginning</b>	<b>At the close</b>
(1) Satan bound for 1,000 years.	(1) Satan loosed when 1,000 years finished.
(2) Nations deceived no more until 1,000 years finish.	(2) Nations deceived after 1,000 years finish.
(3) Thrones and judgment given to the saints.	(3) The camp of the saints encompassed.
(4) The first resurrection. Priests of God and of Christ.	(4) The resurrection of the rest of the dead.

'The Millennium ends exactly as every other dispensation has ended, i.e. in failure. This one fact enables us to see that instead of understanding this kingdom to be the beginning of the Lord's work of power and glory, it is to be understood rather as the last of His dealings with men under delegated authority'.

A further reference to Revelation 20:4 -6 is found in The Berean Expositor Vol. 14, page 97, which is reproduced here for the sake of those who do not have access to that volume:

#### **Millennial Failure and Foreshadowing (Rev. 20:4-6).**

When we think of the millennium, we usually think of that condition of peace that is intimated in the words:

'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock' (Isa. 65:25).

It is a mistake however to assume that such is said to be the condition of things all over the earth at that time. Both Isaiah 65 and Isaiah 11 add these important words:

'They shall not hurt nor destroy in all My holy mountain'.

'In all My holy mountain' is not the same in extent as all the earth, and this passage is one of many that indicate the peculiar position of Israel in the millennium. Another passage of similar import is Isaiah 60:1,2:

'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the peoples, but the Lord shall arise upon thee, and His glory shall be seen upon thee'.

There is the greatest difference indicated between the nation of Israel and the nations during this kingdom:

'The sons of strangers shall build up thy walls, and their kings shall minister unto thee ... The nation and the kingdom that will not serve thee shall perish: yea those nations shall be utterly wasted' (Isa. 60:10-12).



'Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. But ye shall be called the priests of the Lord; men shall call you the ministers of our God' (Isa. 61:5,6).

Israel are here seen in their position as the royal priesthood, and the surrounding nations as their servants. It was one of the great duties of the priest to teach:

'For the priest's lips should keep knowledge; and they should seek the law at his mouth' (Mal. 2:7; see also Lev. 10:11),

and therefore when the millennial kingdom is set up we find that the mountain of the Lord's house shall be set up as the head of the mountains, and to this centre all the nations shall 'stream' and shall say:

'Let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem' (Isa. 2:3).

The R.V. margin of Psalm 72:10 reads:

'The kings of Tarshish and of the isles shall render tribute',

Turning to Isaiah 25 we may notice some further limitations that may at first surprise us. A feast is to be made unto all peoples, but it is to be held 'in this mountain' (verse 6). The veil that is cast over all the peoples and which is spread over all nations is to be done away, but once again it is 'in this mountain' (verse 7). In the same context we have these two opposite thoughts:

'He will swallow up death in victory' (verse 8).

'Moab shall be trodden down, or threshed, even as straw is threshed under the wheels of the threshing cart' (verse 10).

This threshing of Moab is connected with the mountain of the Lord, for it reads:

'For in this mountain shall the hand of the Lord rest, and Moab shall be threshed, etc.'.

When the desert blossoms as the rose, when the eyes of the blind see, and the ears of the deaf hear, when the ransomed of the Lord return to Zion, Isaiah 35, the same chapter, says:

'Behold, your God will come with vengeance' (verse 4).

We must therefore be prepared to find in the millennial kingdom the execution of judgment. Not only so, but Scripture reveals that there will be sin in that kingdom, and death as a consequence; in other words, the king who shall reign will:

'Rule them with a rod of iron, and dash them in pieces like a potter's vessel' (Psa. 2:9).

That this is characteristic of millennial rule is seen by comparing Revelation 2:27; 12:5 and 19:15:

'To him that overcometh ... will I give power over the nations, and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of My Father' (Rev. 2:27).

Psalm 110, which speaks also of that day, reveals the Lord ruling in the midst of enemies, judging among the nations, and filling the places with dead bodies! Strange symbols of peace !! The Oxford Gesenius renders verse 3:

'Thy people will be (all) voluntariness in the day of Thy host'.

In marked contrast with Israel will be the feigned and constrained obedience of the nations. The marginal reading of Psalm 18:44 is:

'The sons of the stranger shall yield feigned obedience unto Me'.

So again in Psalm 66:3 and 81:15. The character of this kingdom is moreover manifested by turning to the R.V. margin of Daniel 9:24 -- 'To restrain transgression'. This idea of restraint is seen in the fact that during this period Satan will be bound, but not destroyed. Psalm 21:1-13; 48:4-7; 66:7; 68:21; 72:9-14; and 97:1-7 seem to speak of that kingdom and the presence therein of evil -doers. Psalm 101:8 reads, 'I will early destroy all the wicked of the land'. The word 'early' is rendered by Rotherham 'morning by morning' and indicates summary judgment upon offenders. Psalm 149 calls upon Israel to rejoice, and the children of Zion to be joyful in their king. The Psalm is evidently millennial:

'Let the high praises of God be in their mouth, and a two -edged sword in their hand. To execute vengeance upon the nations, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written. this honour have all His saints. Hallelujah' (Psa. 149:6-9).

Here once again we see the 'iron rod' in action. It is evident from Zechariah 14:16-19 that throughout the millennium, and not merely at the commencement, judgment will fall upon disobedience. The two last verses of Isaiah bring before us a dual picture -- 'all flesh' shall come to worship before the Lord, and they shall also look upon the carcasses of transgressors (presumably in the valley called Gehenna), and they shall be an abhorring unto all flesh'. Death, if it occur, in the millennium will be the direct result of personal sin. This seems to be the meaning of Isaiah 65:20. The A.V. reads thus:

'There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed'.

Rotherham translates the passage:

'But a youth a hundred years old may die, yea, a sinner a hundred years old shall be accursed',

the suggestion being that for one to die in that kingdom, even at the age of a hundred years, would be to die young, and that such a death would be the direct outcome of sin.

The millennial kingdom is not the glorious reign of Christ that ushers in the consummation. The millennium is rather man's most favoured opportunity and most signal failure. The conditions are even more favourable than those of Eden in some respects. For here no outside tempter can enter, Satan being bound for the whole period, yet revolt spreads rapidly as soon as Satan is let loose.

The millennial kingdom is Israel's sphere of blessedness wherein all the promises related to them as a peculiar people to the Lord shall be fulfilled. The millennium foreshadows the perfect kingdom. What will take place over the breadth of the earth after the millennium takes place during the thousand years in Israel's land only. One nation, Israel, shall be 'born at a stroke' (Isa. 66:8). One people, Israel, 'shall be all righteous' (Isa. 60:21), and the days of their mourning shall be ended. But the ends of the earth will slowly learn the lesson. A brighter and a better day succeeds the thousand -year reign of Christ and His people. The royal priesthood will have accomplished its purpose. Through this chosen 'seed' shall all the families of the earth have been blessed; many will join themselves to the Lord, and come under the promise:

'The sons of the stranger that join themselves to the Lord ... even them will I bring to My holy mountain' (Isa. 56:6,7),

for the Lord's house shall be called a house of prayer for all peoples. The law at Sinai and the nation of Israel afterwards were under the delegated authority of angels, but the 'world to come' has not been submitted to angels, but to the saints, particularly those of 'the seed of Abraham' (Heb. 2), which embraces all those of like precious faith. This kingdom is the last manifestation of the failure of delegated rule.

The kingdom of the Son is marked by the subjection of all rule and authority. He shows Who is that blessed and only Potentate, and at the close of that rule and that rule alone, we reach perfection and the goal of the ages. All down the age has been heard the murmuring challenge of the sovereignty vested only in Christ. Israel failed to hold that sceptre; the Gentiles failed too. Adam in Eden, and man in the millennial kingdom, equally fail. Every age and dispensation converges upon one thought, every knee shall bow at last to one Lord, every tongue will confess but one Name, Revelation 5 shall be repeated upon a grander scale:

'Who is worthy? ... no man in heaven, nor in earth, neither under the earth ... was found worthy ...' (verses 2-4).

'And they sung a new song, saying, "Thou art worthy"' (verse 9).

\* \* \* \* \*

Under the heading 'Revelation -- all things new' in the 'Index of Subjects', we find that 21:1 -5 and 21:1 to 22:5 are referred to in Vol. 15, page 65. We accordingly turn up this reference and find the following subdivision:

'During the ages which span this section, the wondrous purposes of grace and redemption are worked out. The last act which pertains to

this section is that of casting death and hades into the lake of fire. The Millennium is the day of the Lord (2 Pet. 3:10) and this is followed by the day of God (2 Pet. 3:12).

\* \* \* \* \*

'The subject "the new heaven and new earth" occupies chapters 21:1 to 22:5. First we have a brief statement occupying 21:1 -5, then secondly we have an expansion of one aspect ... .

#### **The new creation and its heirs**

A1            21:1 -5 All things new.  
A2            21:6 to 22:5. These things inherited.

'The first part of the subject is general -- "all things". The second part of the same subject is that which is peculiar to the overcomer -- "he that overcometh shall inherit these things". Five verses are sufficient to tell of the new heaven and new earth, while twenty -seven verses are taken up with the description of the inheritance of the overcomer.

\* \* \* \* \*

'We look in vain in this chapter of Revelation for any further description of the new heaven and new earth. Immediately following the briefest of introductions John focuses upon one phase of this new world:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (21:2).

\* \* \* \* \*

'At the close of this description (22:1 -5) we reach Eden, paradise restored. It will be seen therefore that there are to be a series of steps ever back to "as it was in the beginning".

- |     |                |  |
|-----|----------------|--|
| (1) | The Millennium | Jerusalem on earth, a holy city. Special feature THE Temple (Ezek. 40:47).       |
| (2) | The New Heaven | Jerusalem the heavenly city. Special feature -- THE Tabernacle.                  |
| (3) | The New Earth  | Paradise. "The day of the age" (2 Pet. 3:18). Special feature The Tree of Life'. |

It will be observed from these various extracts that we see in Revelation 21:5 the last word, future, of prophecy as far as the Revelation is concerned, and that the new Jerusalem with which the Revelation is so concerned is rather in the nature of an inheritance, entered by the overcomer at the beginning of the Millennium while it is still in heaven, and enjoyed right through the succeeding day of God after it has descended out of heaven, up to the end of the ages of the ages, when the goal of redemption will be reached'.

The presence of the tree of life in Revelation 22:2 does not necessarily suppose the presence of death, any more than it did in the

beginning (Gen. 2:9), but it reveals that it will still be a possibility. It indicates that the final step has been reached before the 'end', when the last enemy, death, shall be destroyed, which 'end' will bring about the last great correspondence of Scripture, and Genesis 1:1 will find its echo in the words 'that God may be all in all'.

## No. 20

### This Is The Sum

When the apostle reached about half way through the epistle to the Hebrews, he stopped at the end of chapter 7 to say:

'Now of the things which we have spoken this is the sum' (Heb. 8:1).

He had admitted earlier that there were some things to say concerning Melchisedec that were 'hard to be understood' (Heb. 5:11); in this case the difficulty was caused by the fact that his hearers were 'dull of hearing'. In our case, the position must be reversed. We do not write, as he did, by inspiration of God, and we do not for the moment believe that our readers are in any way dull of hearing. We have endeavoured as grace is given to be careful to avoid ambiguity, to give chapter and verse, to demonstrate by fairly full quotation the interpretations suggested, and to avoid mere text quotation that ignores the context. Even so, we have no right to believe that everyone has followed in every detail so closely that a r, sum, would not be useful, as the same apostle said in another context, 'to write the same things to you, to me indeed is not grievous, but for you it is safe' (Phil. 3:1). Here then is a summary:

(1) There is no sacredness about the word Millennium. It simply means 'a thousand' and is used of that portion of the future reign of Christ that lasts 1,000 years.

(2) There is one portion of the Scriptures only that speaks positively concerning the Millennial reign, and that portion consisting of ten verses only, namely Revelation 20:1 -10.

(3) While making this statement we by no means deny that such passages as Isaiah 11:6 -9 do belong to this Millennial day, but if they do, they are seen to be such only by inference.

(4) We do not deny that there will be a Pre -Millennial kingdom, but we see that this will be the kingdom of the Beast of Revelation 13:18, and is foreshadowed by the reign of Saul before that of David.

(5) The outstanding features of the Millennium as revealed in Revelation 20:1 -10 are as follows:

- (a) The Devil will be shut up in the bottomless pit, and this together with Daniel 9:24, 'finishes'. 'To make an end' indicates that evil will be 'restrained' throughout the period. (See Seventy Weeks of Daniel 9, page 213).
- (b) The bottomless pit is in Greek abussos 'the abyss' and the LXX links this with 'the deep' of Genesis 1:2.
- (c) The 'overcomer' who is addressed in Revelation 2 and 3 is the slender thread upon which the visions of the Apocalypse are threaded, and the Only Ones specifically mentioned in Revelation

20:1 -10 are the martyrs under the Antichrist's persecution, who 'live and reign with Christ a thousand years'.

- (d) The phrases 'the rest of the dead' and 'the first resurrection' compel us to see that the Great White Throne judgment that follows is the second half of one theme, and that this Great White Throne judgment is not the judgment of all the ungodly of all time. That does not enter into the book of the Revelation.
- (e) At the close of the Millennium when Satan is let loose for a little season, his deceiving words find ready response in 'Gog and Magog' who invest the camp of the saints in the beloved city, and are immediately destroyed with fire from heaven.

(6) As an echo, and perhaps a connection with Gog and Magog, we find that there will be 'feigned obedience' among some of the nations of the earth at that time.

(7) The Lord will rule with a 'rod of iron' and the emphasis on the word 'iron' cannot be ignored.

(8) When the Lord enters into His Kingdom He will rule in the midst of enemies.

(9) While full Millennial blessings will be enjoyed in Jerusalem the nations that surround that favoured city will slowly learn the way of peace.

(10) If the converging lines of prophecy are considered, no gap can be found in which Israel as a nation will be a blessing in the earth. This can only take place after their conversion at the Second Coming of the Lord.

(11) The day of the Lord is to be succeeded by the day of God, and care must be taken not to cram all future prophecy into the 1,000 years, leaving little or nothing for the day that follows.

(12) Other incidental features and arguments are to be found in the articles of this synopsis which will but supplement and support the main contention set out above. Until these can be Scripturally disposed of, we shall not feel under any obligation to occupy more space, but will gladly return to the main purpose of our ministry namely, the making known, as far as grace will enable, of the dispensation of the Mystery with all its blessings, privileges and responsibilities.

#### **MULTITUDE OF NATIONS**

We learn from Isaiah 45:18 that the Lord did not create the earth 'in vain', where the words so translated are in the Hebrew *tohu*, 'without form', as in Genesis 1:2. He formed it to be 'inhabited'. When the curse falls upon Babylon, depletion of human life is included, 'it shall never be inhabited' (Isa. 13:20). The same was said of Jerusalem and the cities of Israel in Isaiah 6:11, 'Until the cities be wasted without inhabitant', in the day of their blindness, but 'Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein', in the day of their restoration (Zech. 2:4).

The command to Adam at his creation was to be fruitful and multiply and to replenish the earth (Gen. 1:28), a command repeated to Noah after the flood (Gen. 9:1). The purpose of God moves from the Race (in Adam) and the Nations (in Noah), to the one chosen nation, Israel (in Abraham). Israel,

too, is destined to be fruitful and multiply and replenish the earth at the time of the end.

Genesis 48:4 and 19 must first of all be considered as two very different words are translated 'multitude' here, and the marginal note in earlier editions of The Companion Bible against verse 19 has been misplaced, it should be transferred to verse 4:

'I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people' (Gen. 48:4).

Here the word translated 'multitude' is the Hebrew qahal which means 'to assemble', 'to call' and is at times translated 'synagogue' in the LXX. To this conception Stephen referred when he spoke of 'the church (ekklesia "called out") in the wilderness' (Acts 7:38). We turn back to Genesis 28:3 and we read that this promise was first of all given to Jacob when he left home, and repeated to him on his return when he was named Israel (Gen. 35:10,11). This promise, employing the word qahal, is made only to Jacob. When the aged Jacob blessed Joseph and his sons he said:

'... let them grow into a multitude (Heb. rob) in the midst of the earth' (Gen. 48:16).

Here the Hebrew word is rob, meaning abundance. This promise echoes the prayer of Jacob when he said:

'Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude' (Gen. 32:12).

When Moses looked on Israel after they had come out of Egypt, he said, 'The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised' (Deut. 1:11), and in Deuteronomy 10:22 he reminded them:

'Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude'.

Israel's reduced numbers at the present time (Deut. 28:64 -67) are a fulfilment of the threat:

'Ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God' (Deut. 28:62).

We return to Genesis 48:19, where the word multitude is the Hebrew melo. This is the word translated 'replenish' in Genesis 1:28 and 9:1. This promise in Genesis 48:19 picks up the command to Adam and to Noah (see pleroma3)

'His seed shall become a multitude (Heb. melo) of nations' (Gen. 48:19).

Rotherham reads, 'a filling up of the nations'. Where man and the nations have failed, Israel by grace and mercy shall ultimately succeed. Israel is destined to be a 'great nation' and the word great here refers not so much to moral greatness, but to growth, expansion, augmentation, as in such expressions as 'great lights' or a 'great city'. Psalm 107:39 places the

word 'minished' over against the words 'multiplied greatly' of verse 38. This was Israel's original condition; they were 'the fewest' of all people' (Deut. 7:7), where the word so translated is the same as 'minished'.

We must now turn to the original promises made to Abraham:

'I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered' (Gen. 13:16).

This promise is part of a larger one that deals with the land of promise and its extent:

'And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be' (Gen. 15:5).

This promise is directly related to the superhuman birth of the promised seed, but is followed by the inquiry of Abraham and the assurance of the Lord regarding the land that had been promised. Finally, when Abraham proved his willingness to obey the Lord, even to the offering of Isaac, the blessing is given the third time:

'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies' (Gen. 22:17).

We move now to the prophecies of future restoration. Jeremiah 33:7,14 and 21 speak of Israel's return 'as at the first' and that the covenant made with Abraham and repeated to David will not be broken:

'As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me' (Jer. 33:22).

At the time of the end, war and plague will have so decimated the population of the earth, that Zechariah is compelled to speak of 'every one that is Left of all the nations which came against Jerusalem' (Zech. 14:16). When we read in Revelation 8 that a third part of the ships were destroyed, and in Revelation 9 that a third part of men were destroyed, and that all green grass was burnt up (8:7), we can begin to estimate the depopulation of the earth as a consequence. It is here that the purpose of God in Israel will be realized. Today the Gentile nations fill the earth with their teeming millions, and Israel is but a handful in comparison, but Israel shall eventually 'blossom and bud, and fill the face of the world with fruit' (Isa. 27:6). There shall be 'a filling up of the nations' (Gen. 48:19), but it will be the seed of Abraham that shall inhabit the waste places, forfeited for ever by the nations of the earth. Yet in the mercy of God, there is a blessed sequel to this:

'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their Fulness .... For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' (Rom. 11:12 -15).



'He created it not in vain (without form), He formed it to be inhabited' (Isa. 45:18).

'He shall See His seed ... and the pleasure of the Lord shall prosper in His hand' (Isa. 53:10).

The 'replenishing' so long awaited, and so often thwarted, will at long last, and in God's own good time and way, be gloriously completed.

#### **THE NATIONS AND THE TIME OF THE END**

There are many nations that come into touch with Israel during its eventful history, and any attempt to deal with them except in a very selective way, is obviously precluded by the vast amount of detail involved. Our interest at the moment, however, is focused upon those nations that have a prominent part to play at the time of the end.

The prophet Isaiah, in his visions of the glorious day that is coming, speaks not only of Israel, but of the nations that shall be associated with Israel in the day of the Lord. He speaks of these nations under the headings 'Burdens' and 'Signs'. There are ten 'burdens', two 'exclamations' and one 'sign', making a total of thirteen, an ominous number in Scripture, associated with rebellion (see its first occurrence, Gen. 14:4).

#### **The Burden of Babylon (Isa. 13:1 to 14:27).**

- (1) The Gathering of The Armies (Isa. 13:1 -5). -- The command to destroy the whole of Babylon is given to the 'sanctified ones' ('saints' as in Deut. 33:2 and Zech. 14:5 i.e. 'the holy angels') and to the 'mighty ones' (i.e. 'mighty angels' as in Rev. 18:21 and 2 Thess. 1:7) and to the kingdom of nations from a far country.
- (2) The Day of The Lord (Isa. 13:6 -18). -- This period is described as the Day of the Lord, cruel with wrath and fierce anger. The object of this destruction of Babylon is to punish the world for its evil, and to lay low the proud and haughty.
- (3) The Destruction of Babylon (Isa. 13:19 -22). -- The destruction of Babylon will be so complete that:
  - (i) Its overthrow is likened to Sodom and Gomorrah.
  - (ii) It shall never be inhabited again by man.
  - (iii) It shall become the habitation of doleful creatures.
- (4) The Sin of Babylon (Isa. 14:4 -23). -- The king of Babylon is charged with being:
  - (i) The oppressor, the staff of the wicked, the sceptre of rulers, and the ruler and persecutor of the nations. (See also 14:4, margin: 'The exactress of gold').
  - (ii) Lucifer, Son of the Morning, who said, 'I will ascend in to heaven, I will exalt my throne above the stars of God ... I will be like the most High'. These words link Babylon's blasphemy with the sin of the Anointed Cherub in the past (Ezek. 28:14) and with the Man of Sin (2 Thess. 2).

Babylon must be taken to refer to the literal city, and must not be spiritualized. It is called 'The beauty of the Chaldees' excellency' (Isa. 13:19). The prophecy of Jeremiah 50 opens with the words: 'The Word of the Lord spake against Babylon and against the land of the Chaldeans' (Jer. 50:1).

The following parallels from Jeremiah, Isaiah and Revelation will add further details to the 'burden' of Isaiah, and also establish the fact that Babylon of the Apocalypse is the literal city, which must therefore be restored in the land of the Chaldees.

#### **Isaiah and Jeremiah**

'O thou that dwellest upon many waters ... thine end is come, and the measure of thy covetousness' (Jer. 51:13).

'Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad' (Jer 51:7).

'O daughter of the Chaldeans ... The lady of kingdoms' (Isa. 47:5).

'Thou saidst, I shall be a lady for ever ... Therefore hear now this, thou that art given to pleasures, that dwelleth carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood' (Isa, 47:7-9).

'I ... will make thee a burnt mountain' (Jer. 51:25).

'My people, go ye out of the midst of her' (Jer. 51:45).

'As she hath done, do unto her' (Jer. 50:15).

'And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and

#### **Revelation**

'Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters' (Rev. 17:1).

'Having a golden cup in her hand full of abominations' (Rev. 17:4).

'The woman which thou sawest is that great city, which reigneth over the kings of the earth' (Rev. 17:18).

'How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine' (Rev. 18:7,8).

'She shall be utterly burned with fire' (Rev. 18:8).

'Come out of her, My people' (Rev. 18:4).

'Reward her even as she rewarded you' (Rev. 18:6).

'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon ... be found no more at all' (Rev. 18:21).

shall not rise from the evil that I  
will bring upon her' (Jer. 51:63,64).

The modern state of Iraq corresponds with ancient Chaldea. It is an independent state, whose first monarch was king Feisal, elected in 1921. By a treaty concluded in 1922, Britain agreed to terminate its mandatory responsibilities when Iraq gained admission to the League of Nations. One of the countries, therefore, of great importance in prophecy is the land of Mesopotamia. Every development there should be watched, for each is a further step towards the end.

#### **The Burden of Palestine (Isa. 14:28 -32).**

Immediately preceding these verses, the prophet writes:

'I will break the Assyrian in My land, and upon My mountains tread him under foot' (Isa. 14:25).

Babylon and Jerusalem are the two great cities of prophecy, and Palestine necessarily comes into view. The 'burden' is dated, 'In the year that king Ahaz died'. The record of the life of Ahaz is found in 2 Chronicles 28, where we read that, because of his idolatry, Judah was delivered into the hands of Syria and Israel. Ahaz robbed the house of the Lord, and shut the doors of the temple, and ruined not only himself but his people.

Palestine is warned not to rejoice because 'the rod of him that smote thee is broken' (i.e. at the failure of the king of Judah) 'for out of the serpent's root shall come forth a cockatrice'. This looks forward to the time of the end, when the troubles of Palestine that are now gathering strength shall reach their climax.

The Lord's answer to the vexed question now agitating Palestine is: 'The Lord hath founded Zion, and the poor of His people shall trust in it' or 'betake themselves unto it' (margin), (Isa. 14:32).

Both in Psalm 60 (verses 6 -8) and in Psalm 108 (verses 7 -9) the final triumph of Judah over Philistia is assured.

Present -day movements in Palestine are likened to the appearance of leaves on the fig tree: 'Ye know that summer is nigh'. Every movement in Palestine is of great interest to the child of God, for the people of Israel and their land are keys to prophetic interpretation.

For our present purpose we must pass over Moab and Damascus without comment, except to suggest that the exhortation: 'Let Mine outcasts dwell with thee, Moab' (Isa. 16:4) may have reference to the days when those in Judæa shall flee to the mountains (Matt. 24:16).

With regard to the 'woe' pronounced in chapter 18, we cannot agree with the commentators that Ethiopia is addressed. The people addressed are 'beyond the river of Ethiopia' and accustomed to send ambassadors by 'sea'. The LXX speaks of this land as 'the land of winged ships'. Messengers are sent 'to a nation scattered and peeled' (Isa. 18:2). Govett translates the passage: 'To a nation dragged away and plucked'. These words are a wonderful epitome of Israel's experiences, and the words that follow: 'A people

terrible from their beginning hitherto' well describe the early history of the same people.

The association of 'ensign' and 'trumpet' (Isa. 18:3) seems irresistibly to point to Israel's ingathering, and the 'rest' of verse 4 might well signify a long period of 'the silence of God'. The time is the time of 'harvest' (18:5); and 'a present' shall be brought to the Lord of hosts, of that scattered and peeled people. This seems to be a prophecy of the restoration of Israel by the help of a nation 'beyond the river of Ethiopia'. Ethiopia is certainly to have a place at the time of the end, but Ethiopia is not the subject of Isaiah 18.

The word 'Woe' is translated 'Ho' in Isaiah 55:1: 'Ho, every one that thirsteth', and should be so translated in Isaiah 18:1.

#### **The Burden of Egypt (Isa. 19:1 to 20:6)**

The civil strife indicated in Isaiah 19:2 is referred to by the Lord in Matthew 24 where He speaks of the beginning of sorrows being ushered in by 'kingdom rising against kingdom':

'And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom' (Isa. 19:2).

This civil war will be followed by their conquest by a foreign power. 'A cruel lord and a fierce king' is to rule over them. This must be the 'king of fierce countenance' of Daniel 8:23, who shall have control of the 'precious things of Egypt' (Dan. 11:43). It is surely significant that the only other passage in the Authorized Version where qasheh is translated 'cruel' refers to the 'cruel bondage' suffered by Israel in Egypt (Exod. 6:9). A terrible drought is foretold, a calamity that will threaten the very existence of Egypt. He who smites Egypt, however, will heal it:

'And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be intreated of them, and shall heal them' (Isa. 19:22).

This healing of Egypt is one of the astonishing features of the time of the end:

'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My People, and Assyria the work of My hands, and Israel Mine inheritance' (Isa. 19:24,25).

See articles entitled Babylon8; and Egypt8 for a fuller treatment of Isaiah 19.

The concluding 'burdens' of Isaiah's prophecy concern:

'The Burden of the Desert of the Sea' (Isa. 21:1 -10).  
'The Burden of Dumah' (Isa. 21:11 -12).  
'The Burden of Arabia' (Isa. 21:13 -17).  
'The Burden of the Valley of Vision' (Isa. 22:1 -14).  
'The Burden of Tyre' (Isa. 23:1 -18).

With reference to the last of these 'burdens', the association of Tyre with the sin of the Anointed Cherub (Ezek. 28:14) and the parallel of Ezekiel 27:28,33,35,36 with Babylon in Revelation 17 and 18, should be noted. The passage in Isaiah speaks of a maritime and merchant power, reviving many features that characterized ancient Tyre. There may be some cryptic prophetic significance here, for at the end of the seventy years (Isa. 23:15) Tyre is to 'turn to her hire, and shall commit fornication with all the kingdoms of the world' (Isa. 23:17).

We trust that enough has been seen of the teaching of the prophets concerning the nations at the time of the end, to encourage the earnest seeker to take heed to this 'light that shineth in a dark place'.

#### **Does Scripture say anything concerning war in the air?**

A superficial reading of 2 Thessalonians 2 would lead one to believe that at the time of the end complete atheism will prevail, for in verse 4 we read:

'Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God' (2 Thess. 2:4).

The phrase, 'all that is called God, or that is worshipped' would include even false gods, and false worship. To such an extent will the ruler of the last days be opposed to any thought of God that he will tolerate no act of worship at all. And yet one god remains in spite of all, for this Man of Sin places himself in the temple, 'shewing himself that he is God'. So, when we turn to the passage in the Book of the Revelation which corresponds to 2 Thessalonians 2, we find, in a day when God will be denied and the Beast shall open his mouth and blaspheme God and His name (Rev. 13:6), that all the world will wonder after the Beast, 'and they worshipped the Dragon which gave power unto the Beast; and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him?' (Rev. 13:4).

The word here translated 'power' is exousia and means 'authority':

'All this authority (said the Devil) will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt Worship Me, all shall be Thine' (Luke 4:6,7).

Here is the direct contrast to Revelation 13:4. What Christ refused, the Man of Sin accepts.

Satan is called in Ephesians 2:2 'The prince of the authority of the air', and his agents are described as the 'world -holders of this darkness' (Eph. 6:12). There are only seven occurrences of aer ('air') in the New Testament and there can be no doubt that the 'air' in the commonly accepted sense of the word is intended. 'They cried out, and cast off their clothes, and threw dust into the air' (Acts 22:23). Had the passage read, 'threw dust in their eyes' we might have felt that a figure of speech was intended, but, as the passage stands, the meaning must be literal.

So 1 Corinthians 9:26, 'beateth the air', 1 Corinthians 14:9, 'speak into the air,' 1 Thessalonians 4:17, 'meet the Lord in the air', are all to be taken literally. When we read in Revelation 9:2 that the sun and the air

were darkened, the reason given, the smoke coming out from the pit, is a sufficient explanation, and no figure need be introduced.

In Revelation 16 we find the kings of the earth gathered together by demoniacal powers to battle. The place where they assemble is called Armageddon; and immediately this is stated, we read that the last of the seven vials is poured out into the 'air' (Rev. 16:13 -17).

Satan has the 'authority of the air'. When he gives this authority to the Beast, the whole world realizes immediately that he is invincible, and their thoughts turn at once to war. The last of earth's battles is to be fought at Armageddon, and it will be brought to an end when the angel pours out his vial into the 'air'!

Leaving this passage for the moment, let us go back to the apocalypse of the Old Testament, the Book of Daniel. The eleventh chapter reveals the character of the time of the end:

'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods ... neither shall he regard the God of his fathers ... but in his estate shall he honour the god of forces ... . Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory' (Dan. 11:36 - 39).

The Hebrew word *maoz*, 'force', occurs seven times in Daniel 11:

'Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him' (11:1).

'Out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north' (11:7).

'His sons shall be stirred up, and shall assemble a multitude of great forces (*chayil*, "army" as in Dan. 11:7,13,25,26): and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress' (11:10).

'Then he shall turn his face toward the fort of his own land' (11:19).

'And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate' (11:31).

'He shall honour the god of forces' (11:38).

'In the most strong holds' (11:39).

The first reference in this chapter is to the angelic power that strengthened Darius the Mede when he became king over the realm of the Chaldees (Dan. 11:1). The closing references are to the supernatural powers that will be activating the Man of Sin.

One of the continual ascriptions of praise offered to God in the Old Testament is that He is the Strength of His people, the same word *maoz* being used:

'He is the saving strength of His anointed' (Psa. 28:8).

'He is their strength in the time of trouble' (Psa. 37:39).

The Man of Sin is opposed to God and all His ways, and naturally turns elsewhere for strength. Psalm 52, while speaking in the first place of Doeg the Edomite, is prophetic also of the Man of Sin:

'This is the man that made not God his strength (*maoz*) ... and strengthened (*azaz*) himself in his wickedness' (Psa. 52:7).

Psalm 68 is also prophetic of the time of the end. It speaks prophetically of Christ's ascension. 'Thou hast ascended on high' (verse 18), and also of His Second Coming: 'His strength is in the clouds' (verse 34).

In the blessing pronounced by Moses, when he looks down the ages to the time of the end, he says:

'There is none like unto the God of Jeshurun, Who rideth upon the heaven in thy help, and in His excellency on the sky' (Deut. 33:26).

This is the prophetic answer to the world's cry at the empowering of the Beast: 'Who is like unto the Beast? who is able to make war with him?' If the power of the Beast is the power of the 'air', it is equally true that the Deliverer of Israel 'rides upon the heaven ... and on the sky'. In Psalm 68 also, we read: 'Him that rideth upon the heavens' (Psa. 68:4,33). For the same reason the Second Coming is often associated with 'clouds'.

Isaiah speaks of the day to come when Israel will be tempted to trust in chariots and horses, instead of looking to the Holy One of Israel (Isa. 31:1). This will be following the policy of the Man of Sin, 'the man who made not God his strength' (Psa. 52:7). After rebuking Israel for their trust in the arm of flesh, the passage goes on to speak of the deliverance that will be accomplished by the Lord:

'... so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and passing over (hovering over) He will preserve it' (Isa. 31:4,5).

We are anxious not to fall into the mistake of misusing the prophets by attempting to prophesy ourselves. We simply draw attention to a series of facts, which have an obvious bearing on the subject before us, and leave the reader to draw his own conclusions. It is clear that the great world power at the time of the end will be considered invincible. Its leader will receive power from Satan, and will worship one god only, a 'god of munitions' (Dan. 11:38 margin). As we also know, he will worship Satan and so it seems clear that this god of munitions must be Satan himself. The Scriptures refer to Satan as 'the Prince of the authority of the air', and it is the general conviction among all nations that supremacy in the air and worldwide dominion will, in the future, go together. It is clear that the allusions to the deliverance of Israel by the Lord, Whose 'strength is in the clouds', Whose excellency is 'on the sky', and Who will at length defend Jerusalem 'as birds

flying', cannot be explained away. The Second Coming of Christ is often associated with 'clouds', so much so that the Rabbins gave the Messiah the title, 'The Cloud Comer'. Taking all these things into consideration the conclusion seems irresistible that we are living in days when the last weapon is being perfected, the weapon which will be used by Satan and his agents in their final bid for world power.

It may well be that the great dictator at the time of the end will have such control over those lands rich in oil and the materials necessary for nuclear fission that the rest of the world will be obliged to say, 'Who is able to make war with him?' Suez is already changing hands, Cyprus is in dispute, Malta recognizes its vulnerability, the prophetic earth is reshaping for the prophetic climax. (Note for students. The above was written in 1955).

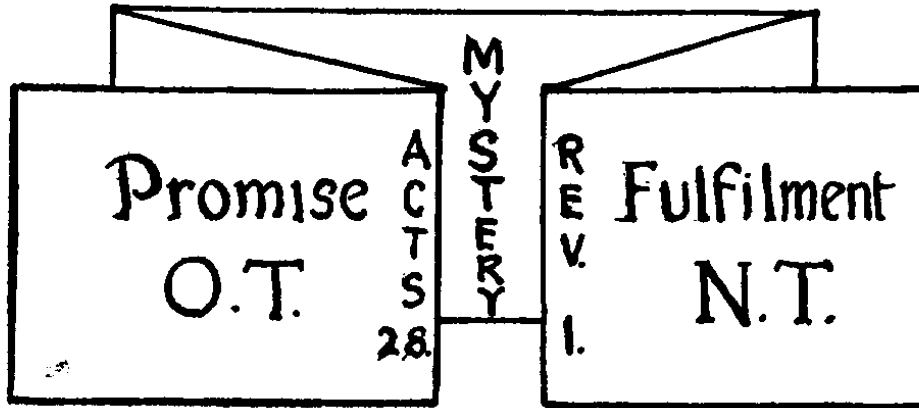
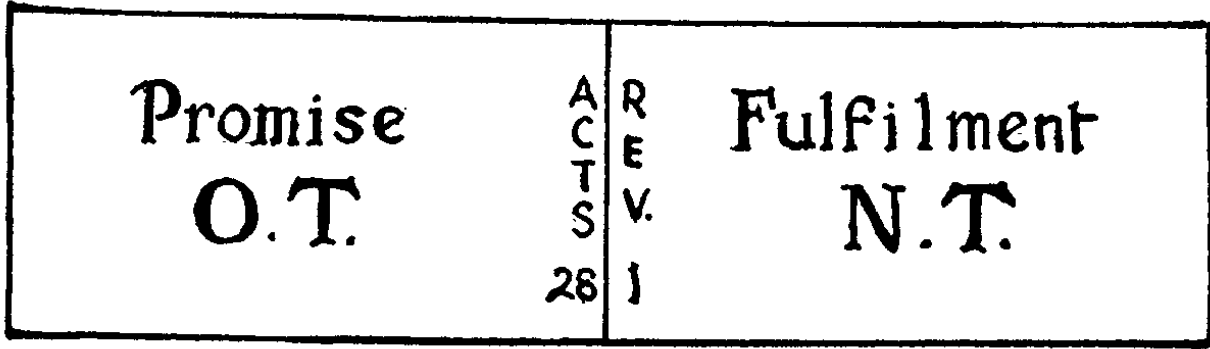
#### **A PARENTHETICAL DISPENSATION**

Hosea (1:9) reveals that at sometime yet future to his day, Israel would become 'Lo -ammi', not God's people, and that God would cease temporarily to be their God. In chapter 3, this sequestration is revealed as lasting for 'many days', only to be terminated by Israel's return to the Lord.

In other pages we have set forth our belief that Israel entered into a long period of 'Lo -ammi' condition at Acts 28:28. This was soon followed by the destruction of their city and temple, and their dispersion which has lasted for at least nineteen hundred years.

We believe this condition was blessedly foreknown and provided for, and this provision forms the basis and character of the dispensation of the Mystery, revealed and entrusted to Paul as the prisoner of Jesus Christ for us Gentiles. The accompanying diagram may help the beginner to visualize the place occupied by this most wonderful evidence of Divine sovereignty and foreknowledge.





The Meaning and Prophetic Importance of the Title

Lo -ammi

The prophet Hosea supplies us with the title of Israel 'Lo -ammi' that provides a key to the fulfilment of prophecy and to the understanding of the present parenthetical dispensation of the Mystery. We speak of certain 'lo -ammi' periods, and as an illustration let us consider the lo -ammi periods of the book of Judges and its bearing upon prophetic fulfilment.

Both Solomon (1 Kings 6:1) and Paul (Acts 13:17 -22) commence the computation from the Exodus of Israel; Solomon making the period 480 years. When we extend Paul's time period under the judges to include that covered by 1 Kings 6:1, we find a total of 573 years -- a difference of 93 years to be accounted for:

		Years
Wilderness Wandering	(Acts 13:18)	40
Period of Judges	(Acts 13:20)	450
Saul's Reign	(Acts 13:21)	40
David's Reign	(1 Kings 2:11)	40
Solomon's First Three		
Complete Years	(1 Kings 6:1)	3
		---
		573
Deduct -- Solomon's Computation (1 Kings 6:1)		480
		---
Total to account for		93

It will be found that during the troublesome period covered by the judges, Israel as a nation was 'sold' on several occasions into the hand of a conqueror. These servitudes that touched the whole nation are recorded as follows:

			Years
1st	Servitude	(Judges 3:8)	8
2nd	Servitude	(Judges 3:14)	18
3rd	Servitude	(Judges 4:3)	20
4th	Servitude	(Judges 6:1)	7
5th	Servitude	(Judges 13:1)	40
			----
			93
			----

It will be seen, therefore, that when Solomon computes the date of the consecration of the temple in the fourth year of his reign, he reckons that these 93 years are 'lo -ammi' periods which, though finding a place in the calendar of man, do not count on the calendar of God.

Let us now turn our attention to the prophet Hosea and see how this prophetic title is introduced and illustrated. The prophecy of Hosea is interwoven with his own peculiar domestic experiences. Twice the prophet is told to marry; in the first case the three children of the marriage bear prophetic names, in the second case the isolation of the woman forms a background for the prophecy of Israel's separation from the Lord.

The structure sets this feature out in simple correspondence thus:

**Hosea. Chapters 1 and 3**

A	1:2 -. .	Symbol.	The first wife 'Go, take'.
B	1: -2.	Signification.	The land departs from the Lord.
C	1:3.	The Prophet takes Gomer.	
D	1:4-11 and 2:23.	Prophetic names of children suggesting rejection and restoration.	
* * * * *			
A	3:1 -. .	Symbol.	The second wife 'Go yet, love'.
B	3: -1.	Signification.	Israel look to other gods.
C	3:2.	The prophet takes a woman.	
D	3:4,5.	The rejection and restoration of Israel.	

We have purposely omitted chapter 2 from the structure, and have attached 2:23 to the earlier references for the sake of space. The complete structure would need much more room than we can give it here.

The three children that are born to Hosea are given suggestive names in chapter 1, they are Jezreel, Lo -ruhamah and Lo -ammi. The name Israel and the name Jezreel look much alike, and indeed we may have here a paronomasia or a play on the sound of the two names. Jezreel has a double significance, (1) May God scatter (Jer. 31:10) and (2) May God sow (Zech. 10:9). There is also a reference to history. The field of Jezreel had been the scene of bloodshed in the days of Jehu. The second name, Lo -ruhamah, means 'not having received mercy', 'For,' said the Lord,

'I will no more have mercy upon the house of Israel; but I will utterly take them away' (Hos. 1:6).

The third name, Lo -ammi, means, 'not My people'. 'For', said God, 'Ye are not My people, and I will not be your God'.

This terrible condition will be reversed in the day of Israel's restoration:

'And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel (the seed of God, which He will sow). And I will sow her unto Me in the earth; and I will have mercy (i.e. I will call her Ruhamah) upon her that had not obtained mercy (Lo -ruhamah); and I will say to them which were not My people (Lo -ammi), Thou art My people (Ammi); and they shall say, Thou art my God' (Hos. 2:21 -23).

We should face up to this prophecy. If at Acts 28 Israel became lo -ammi then God ceased for the time being to be 'The God of Abraham, Isaac and Jacob', the covenant name of the God of the 'Fathers'. This gives point to the title in Ephesians 1:17, 'The God of our Lord Jesus Christ'. For us far-off Gentiles He stands for us, where the Fathers stood for Israel, and how much greater is He than all the Fathers put together!

In chapter 3, the wife taken by Hosea is addressed by him with the words:

'Thou shalt abide for Me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee' (Hos. 3:3).

It should be noted here, that whatever defection may be laid to the charge of Israel, God, in the language of Hosea, declares that He will abide by the covenant He has made. It is untrue to teach that since Israel's separation from the Lord, the Church has usurped or taken possession of Israel's place and blessings. This is not so, the blessings of Israel and the blessings of the Church are not to be confused. God waits for the repentance of His people, and when that takes place He will have nothing to confess to His returning people, for He abides faithful.

The prophetic significance of the attitude of the prophet is explained in the verse that follows:

'For the children of Israel shall abide many days without a king (of their own), and without a prince (an outside ruler), and without a sacrifice (as given by the law), and without an image (i.e. without

idolatry), and without an ephod (i.e. Priest and Urim and Thummim), and without teraphim (possibly venerated genealogies)' (Hos. 3:4).

Here is Israel's condition during the many days of their 'lo-ammi' condition. The king, the sacrifice, the ephod were truly theirs, but these will be lost to them, said Hosea, and this is Israel's present condition since the rejection of their true Prophet, Priest and King. On the other hand, no earthly ruler holds sovereign sway over Israel, for they are scattered all over the earth, and owe allegiance to rulers of many lands, but with none in particular. They have not lapsed into idolatry since the destruction of Jerusalem, neither have they any genealogies now to establish their tribe or claim to the priesthood. All is blank. They just 'abide', 'wait' or 'mark time'. There is, however, hope for this people who have thus been cast off:

'Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days' (Hos. 3:5).

There is no room for a Pre -millennial kingdom here.

We have in prophetic terms the effect of the 'lo ammi' condition of Israel in Hosea 3:4, and the return to normal conditions 'afterwards', 'in the latter days', in the 'ammi' condition of Hosea 3:5.

There is perhaps one other reference to this lo -ammi condition in Hosea, in the words of Hosea 6:1,2:

'Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

'After two days will He revive us: in the third day He will raise us up, and we shall live in His sight' (Hos. 6:1,2).

The 'two days' here may have a prophetic import. If they should represent 1,000 years as some think, it would indicate the period of time during which Israel were scattered among the nations, the third day would then be the Millennial reign of 1,000 years. This, however, cannot be stressed and the two days may not have this significance. It may be that the reason for their introduction is to lead to the 'third day' when they are 'revived' and 'live' again in resurrection. In either case the period of death and of distance would be a lo -ammi period and would not be counted on the prophetic calendar.

There are further references to this people in the remaining minor prophets, but no new truth is introduced, and with this example of the use of their lo -ammi condition we can bring the Old Testament examination to a close. Before we have completed our survey, we shall have to note the usage and occurrences of laos, the equivalent Greek word of the New Testament for 'people'.

For a fuller analysis (see article entitled Hosea8).

## PEOPLE

### A Preliminary Examination of the Words

It has become a matter of common knowledge among those who understand something of 'Dispensational Truth' to speak of the people of Israel as a most important factor in the outworking of the purpose of the ages, and especially in connection with the interpretation of prophecy. We speak of those periods in history when the people of Israel were scattered from their land, or temporarily dominated by a foreign power, as 'lo -ammi' periods, periods when Israel were reckoned 'not My People' by the Lord. This influence of the presence of Israel is seen most noticeably in the New Testament. Up to the end of the Acts, Israel are viewed as a people before God; at the end of the Acts they are dismissed as a people, and with them was temporarily suspended the hope of Israel, the promises made to the fathers, together with any anticipatory enjoyment of blessings under the New Covenant that had been introduced. The absence of this people since Acts 28 and throughout the present dispensation, necessitates a new revelation, and this is given in those epistles known as 'The Prison Epistles'. Those who see that since Acts 28 Israel have become 'loammi' will not be moved by the attempts of expositors and preachers who stress the words 'Armageddon' and 'Wars and rumours of wars' as having a fulfilment in the present time, for they know that the prophetic clock stopped at the end of the Acts, even as it did in days past when Israel's position as a nation before God was in suspense.

These things are known to readers of The Berean Expositor, but even so, no reader knows too much of the truth: no reader has reached the point when further and fuller exposition is unnecessary. Most, if not all, welcome further light, even though convinced of the truth by what they have already perceived. If this principle of right division referred to as 'lo -ammi' is sound, a closer examination of the usage of the word 'people' in the Scriptures should confirm it. Moreover, the study of such an important word will be useful and a blessing, quite apart from any peculiar application we may make of the truth discovered.

We believe that an examination of the teaching and usage in Scripture of this word 'people' will reveal how intimately it is related to a great part of God's purpose, and will not only provide a key to unlock prophecy, but will demonstrate more fully the peculiar calling of the dispensation of the Mystery, if only by the marked absence of the reference to the 'people' from the prison ministry of Paul.

Before considering the way in which the word 'people' enters into the record of the ages, let us, become acquainted with the original words that are employed.

The Authorized Version translates thirteen words by the one word 'people'. The following occur in the Old Testament:

- (1) Ish, a man, an individual (2 Sam. 20:13).
- (2) Ummim, Ummoth, a company of men and women mutually supporting one another, a society of people (Num. 25:15; Psa. 117:1).
- (3) Enosh, a frail, mortal man (Jonah 3:5).
- (4) Bene, 'sons of' (Gen. 29:1; Lev. 20:17).
- (5) Goi, a corporate body (from the word gavah 'a body', a society or a body of men). A nation or people (Josh. 3:17). Used of Israel, but mostly translated Gentile, Heathen or Nation.
- (6) Leom, a gathering of people, a nation (Gen. 25:23; Psa. 2:1).
- (7) Edah, a congregation (Lev. 10:6).

- (8) Am, a people (Gen. 11:6).
- (9) Ereb, a mingled people (Jer. 25:20).

The following occur in the New Testament:

- (1) Demos, the people as a municipality; the public, from whence comes our word democracy (Acts 19:30).
- (2) Ethnos, a multitude living together. Is used of a 'swarm' of bees. Usually refers to the Gentile nations (Rom. 10:19).
- (3) Ochlos, a crowd (Matt. 7:28).
- (4) Laos, a people, tribe or nation; all those of the same stock or language (Matt. 1:21).

Of these thirteen words, am in the Hebrew and laos in the Greek, are the ones that demand our attention. Am is the word that enters into the phrase lo -ammi, and laos is used in the Septuagint more than fifteen hundred times to translate the Hebrew am, and is only rarely used to translate goi or leom.

The Hebrew word am is derived from a root that means to collect or to gather. It can be used of animals and insects as well as of men, for example, 'the ants are a people not strong' (Prov. 30:25). 'The conies are but a feeble folk' (Prov. 30:26). As a particle it means 'with' or 'together' and in the form amith it means a 'neighbour' (Lev. 6:2) or 'fellow' (Zech. 13:7). 'Nearness' is persistent in all its variations. Gesenius says that this root is very widely extended both in the Phoenicio - Shemitic, and in the Indo -Germanic languages. So we have cum and con in the Latin, and sun in the Greek, beside many other similar words in modern languages which have the basic meaning of nearness or 'togetherness', an example being our own English word 'same'.

The first occurrence of am is in Genesis 11:6 where it is asserted that the people are 'one'. Again in Genesis 34:16,22 we get this idea of coming together to form one people: 'we will dwell with you, and we will become one people'. The reference to being gathered to one's people that is so often used of death in the Scriptures further emphasizes this idea of oneness.

#### **The 'People' in the Book of Genesis**

Continuing our study of the use of the word am, people, with its occurrences in Genesis, we observe that it occurs thirty -three times (once translated 'folk'). Of this number of occurrences, the first refers to the 'whole earth' before any distinctive 'people' were called into being, and this passage naturally comes before the call of Abraham, and is found in Genesis 11:6:

'The children of men ... the people is one, and they have all one language' (Gen. 11:5,6).

No distinctive intention can be observed in the second occurrence, namely in Genesis 14:16, for the reference is to the company belonging to Lot, 'Abram's brother's son' and so no greater distinctiveness is intended. The third occurrence, however, is in an entirely different category. It occurs in conjunction with the rite of circumcision, a rite which gave its name to the people of Israel who are thus denominated, and consequently in time the appellation 'the Uncircumcision' became a term of reproach to

indicate the Nations of the earth as distinct from the Nation -- Israel. After giving the ordinance of circumcision to Abraham as a 'token' of the covenant made by God with him, the Lord said concerning every one of Abraham's seed who were not circumcised 'that soul shall be cut off from his people; he hath broken My covenant' (Gen. 17:14). Here therefore, we have a 'peculiar people', a people marked with an unnatural sign, a people who carried with them a symbolic repudiation of the flesh, and a sign that they rested in the promise of God as Abraham did, who when he was as good as dead '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).

When the term 'the circumcision' was applied spiritually to the believer in the Gospel of grace, the same principle, namely, the repudiation of the flesh and the full trust in the Lord, is preserved:

'For we are the circumcision, which worship God In Spirit, and boast in Christ Jesus, and have no confidence In the Flesh' (Phil. 3:3 author's translation).

Here, therefore, in Genesis 17:14 we have the first reference to this distinctive and peculiar 'people', a people in covenant relationship with the God of Abraham, and bearing in their flesh this 'token'. Our purpose is not the exposition of all that circumcision involves but merely to set before the reader this most important fact, that the word 'people' assumes its distinctive meaning at the time of the introduction of this symbolic rite.

In the opening verses of Genesis 17, a very special indication of the Lord's purpose is given by the change of Abraham's name. Originally he was called Abram, a name meaning 'high father' and one that was common among his people, but at this juncture the Lord confirms His promise saying, 'I will multiply thee exceedingly', adding:

'As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee' (Gen. 17:4,5).

After the institution of the token of circumcision, the Lord speaks of Sarah. Her name too is changed; originally it was Sarai, but now it becomes Sarah, the letter 'H' being added to both the names of Abraham and his wife. To Abraham it had been said, 'kings shall come out of thee' (Gen. 17:6), so now of Sarah it was spoken:

'I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her' (Gen. 17:16).

The word people is plural, and should be translated 'peoples'. Here we have a promise concerning 'nations' and 'peoples' which, while including the one nation and the one people, is not exclusively referring to Israel. The full title of the Lord in connection with this covenant is 'The God of Abraham, of Isaac and of Jacob' and it is to Jacob that the next promise is made referring to the 'people'. Upon leaving home to go to Padan -aram, Isaac blessed Jacob with the words:

'God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham ...' (Gen. 28:3,4).

Ishmael, though a son of Abraham, is passed by; Esau, though a son of Isaac, is passed by; Jacob is the chosen medium through which the promised seed must come, and he was to become 'a multitude of people'. Jacob remembered this promise, when at last he travelled down to Egypt to look on the face of his son Joseph, and to see Joseph's two sons, Ephraim and Manasseh (Gen. 48:3,4), and as no reference to Israel as a 'people' is found in the intervening chapters, the examination of the expression 'a multitude of nations' can be conducted from Genesis 48 quite as well as from the chapter where the expression originally occurs. It is not easy to understand the choice of this word 'multitude' by the translators, for the Hebrew substantive qahal has a distinct and recognized meaning, and while it occurs one hundred and twenty-three times in the Old Testament it is rendered 'multitude' but thrice, leaving 'assembly', 'company' or 'congregation' to translate the remainder. That the Septuagint translators understood the word in its primary sense is evident, for in both passages (Gen. 28:3; 48:4) they use the word 'synagogue'. Coupled with these references we can include the words spoken at Bethel where the word translated 'multitude' is rendered 'company':

'A nation and a company of nations shall be of thee' (Gen. 35:11).

There is need for care in examining the references, because in the near context, and the blessing of Ephraim and Manasseh of Jacob, the Authorized Version uses the word 'multitude' again:

'Let them grow into a multitude in the midst of the earth' (Gen. 48:16).

'His seed shall become a multitude of nations' (Gen. 48:19).

Three different words translated 'multitude' are used in this chapter. In verse 4 it is qahal, 'a congregation', in verse 16 it is rob, 'abundance', and in verse 19 it is melo, 'fulness'. Each word has its own significance and this is hidden by using the word multitude in each case. We must not digress further, however, but return to Genesis 48:4 to complete our examination of the expression 'multitude of people'. First we observe that the word 'people' is plural, and should be rendered 'peoples'. This therefore cannot refer exclusively to one nation, but a gathering or company of nations or peoples.

Then the word qahal. The primary meaning of the verb qahal is 'to call together' and gives us the title 'koheleth' translated 'Preacher' (Eccles. 1:1), and hence gives us the title of the book 'Ecclesiastes', for the word ekklesia, 'church', means 'a called-out company'. Hence also Stephen could speak of 'The Church' which was in the wilderness (Acts 7:38).

The promise to Jacob was that he should not only be the father of the people of Israel, but more was intended as the apostle reveals in Galatians 3:8, for the initial promise made to Abraham is evangelical in its meaning:

'The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed'.



The 'multitude' of peoples include the Gentiles saved during the period of the Acts of the Apostles. The nation of Israel was to be the focus and gathering point of a called -out company of nations or peoples, but not in the sense that is often made of this passage by 'British Israel' teachers. Not nations as such, whether Britain, America or the Colonies, but peoples consciously saved, and 'justified by faith', are in view.

The last reference to 'people' in Genesis that has a bearing upon our subject reveals that Judah was chosen for the royal line, and that to One bearing the sceptre of the house of Judah should the 'gathering of the peoples be' (Gen. 49:10).

It would be a natural inference from the superficial reading of this passage, to reckon that the 'gathering' of the peoples was but the logical outcome of the 'assembly or congregation' of the peoples already considered. This, however, is not the case. There are but two occurrences of the Hebrew yiqqehah in the Old Testament and in the second reference, Proverbs 30:17, it is translated by the word 'obey'. There is an Arabic word, however, which is a cognate and this means, 'to obey readily and cheerfully'. The Companion Bible associates this obedience with the 'Lawgiver', as the note on Genesis 49:10 shows:

a	The Sceptre shall not depart from Judah.
b	Nor a Lawgiver from his seed.
a	Until He, Shiloh, come (whose right it is, Ezek. 21:27).
b	And (until) to Him (the Lawgiver, shall be) the obedience of the peoples.

'The obedience of faith' made known unto 'all nations' is incipient in this early prophecy, and is included in the secret that was silenced until made known through the early ministry of Paul (Rom. 16:25 -27).

We have seen from the references to a 'people' or to 'peoples' in Genesis, that: Israel, was the nation of which Abraham was the father; Israel, was the people marked by circumcision; and the 'peoples' blessed through them fulfilled the initial promise made to Abraham that, 'in thee and in thy seed shall all families of the earth be blessed'. These observations prepare us for the discovery that in the history and goal of this 'people' we have a most important factor in the outworking of the purpose of the ages.

### **The 'People' in the Book of Exodus**

Genesis is the seed -plot, not only of the remaining revelation of Scripture, but of the people whose fortunes and destiny we are considering. As a 'people' they do not exist in Genesis. The fathers Abraham, Isaac and Jacob have come before us, and the narrative ends with the entry into Egypt of the descendants of Jacob. With this feature the book of Exodus opens:

'Now these are the names of the children of Israel, which came into Egypt ... seventy souls: for Joseph was in Egypt already' (Exod. 1:1 - 5).

Israel were fruitful and increased abundantly, and multiplied and waxed exceedingly mighty; and the land was filled with them. This increase was the

first thing necessary for constituting them a 'people' as the words of Pharaoh make plain:

'Behold, the people of the children of Israel are more and mightier than we' (Exod. 1:9).

Rigorous methods were adopted to restrain this fruitful people, but in vain:

'The more they afflicted them, the more they multiplied and grew' (Exod. 1:12).

Now arising out of this affliction comes the first recognition by the Lord that this people are His people:

'I have surely seen the affliction of My people ... bring forth My people the children of Israel out of Egypt' (Exod. 3:7 -10).

Over and over again is this title reiterated in the ears of Pharaoh -- 'My people'.

God remembered His covenant that He had made with Abraham, Isaac and Jacob, and now revealed that by redemption from the bondage of Egypt, He was about to take them to Himself 'for a people' (Exod. 6:7). In these opening verses of Exodus 6 we have the gathering up of the promises made to the fathers, making the 'taking' of Israel for a people coincident with redemption. The structure is as follows:\*

\* This structure was supplied by one of the students taking Correspondence Course No. 1 as a part of his answer to Question 4 of Paper 1.

#### Exodus 6:2-8

A	2.	'I am the Lord'.
B	3.	Abraham, Isaac and Jacob.
C	4.	The land promised.
	D	5. Bondage.
	D	6,7. Redemption.
	C	8 -. Promise of the land confirmed.
B	-8 -.	Abraham, Isaac and Jacob.
A	-8.	'I am the Lord'.

After the Passover and the deliverance, Israel gather at the foot of Mount Sinai, and there an added covenant is introduced with special blessings or curses in its terms:

'Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation' (Exod. 19:3 -6).

Like the first naming of this 'people' in Genesis 17, where it is connected with a covenant which Israel were to 'keep', so again, these

commandments were the tables of the covenant, which Israel were commanded to keep, but alas were to break. Only under the terms of the New Covenant, with a better sacrifice and a better priesthood, will Israel ever reach this exalted position 'above all peoples'; but as we have seen, they were, are and will be the 'people' by Promise and by Redemption.

In Exodus 33 there are one or two searching references to this people:

- (1) They are a stiffnecked people (verses 3 and 5).
- (2) In spite of all Israel's rebellion and failure Moses reminded the Lord saying, 'consider that this nation is Thy people' (verse 13).
- (3) In spite of their failure, the Presence of God with them marked them off from the rest of the nations 'so shall we be separated, I and Thy People, from all the people that are upon the face of the earth' (verse 16).

We have, therefore, two great doctrines to remember. One is that the initial covenant made with Abraham was unconditional. Israel must be a great and blessed nation. The giving of the law some 430 years afterwards cannot make that initial covenant void (Gal. 3), but the special blessings attaching to that added covenant could be, and were, forfeited. Consequently we have a complex theme running through the Old Testament. 'The people' as viewed simply as the chosen race without reference to individual or collective obedience, 'the people' marked by the token of circumcision, redeemed by the blood of the Passover Lamb, and entering into the Covenant of Sinai; a stiff-necked people, yet a people beloved because of the fathers. A people that could be given an everlasting name, loved with an everlasting love and blessed under an everlasting covenant, yet who could nevertheless become lo - ammi, 'not My People', lo -ruhamah, 'not having obtained mercy', and scattered among all nations of the earth because of their apostasy.

#### **Balaam's Prophetic References to 'The People'**

The arrival of Israel 'in the plains of Moab on this side Jordan by Jericho' (Num. 22:1), caused considerable uneasiness in the mind of Moab and its rulers. So Balak the son of Zippor who was king of the Moabites at the time, sent a message to Balaam the son of Beor saying, 'Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me; come now therefore, I pray thee, curse me this people' (Num. 22:5,6). Balaam's curses and his blessings were evidently respected, for the king said, 'I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed'. When Balaam inquired of the Lord concerning this request, a statement was made that adds another item to our growing knowledge concerning this peculiar and separated people. In spite of the opinion expressed by Balak concerning Balaam's powers, God said to him, 'Thou shalt not curse the people: for they are blessed' (Num. 22:12).

Balaam, as it is well -known, persisted in his intention to respond to the call of Balak but was warned by the Lord that only the word that He spoke unto him, would he be permitted to speak. After the ceremonial offering of seven oxen and seven rams on seven altars, Balaam utters his first parable. We cannot mutilate this parable by partial quotation, we give it as it is recorded:

'And he took up his parable, and said,  
"Balak the king of Moab hath brought me from Aram,

Out of the mountains of the east, saying,  
'Come, curse me Jacob, and come, defy Israel.  
'How shall I curse, whom God hath not cursed?  
Or how shall I defy, whom the Lord hath not defied?

'For from the top of the rocks I see him,  
And from the hills I behold him:  
Lo, the people shall dwell alone,  
And shall not be reckoned among the nations.

'Who can count the dust of Jacob,  
And the number of the fourth part of Israel?  
Let me die the death of the righteous,  
And let my last end be like his!' (Num. 23: 7 -10).

In the parable, Balaam looks at Israel and says of them:

'Lo, the people shall dwell alone,  
And shall not be reckoned among the nations' (Num. 23:9).

In this parable Balaam is constrained to utter truth, and here emerges a very special feature, 'the people shall dwell Alone'. The word translated 'alone' is the Hebrew badad. Its first occurrence suggests the most vigorous separation, for it is used of a leper, or of one suspected of leprosy, 'he shall dwell alone' (Lev. 13:46). This aloneness is included in the blessing of Moses, where, after giving special and individual blessings to the tribes, he speaks of Israel as a whole, saying, 'Israel then shall dwell in safety alone' (Deut. 33:28). The root of this Hebrew word bad is translated in many different ways, but underlying all, however seemingly remote, is this element of separation. For example, it means 'linen' (Exod. 28:42) because of the separate threads (warp and weft) used in the weaving. It occurs in the statement, 'man doth not live by bread only' (Deut. 8:3), and when speaking of the incomparable majesty of God, Moses said, 'There is none else beside Him' (Deut. 4:35). It enters into the word bedil, an alloy found in ore mixed with silver, which is separated from it by means of fire, and called 'tin' in the Authorized Version (Isa. 1:25), and to conclude without citing every variety of this root word, there is badal, 'separate', a distinctive word in connection with Israel, 'Thus shalt thou separate' (Num. 8:14). 'Ye shall therefore put difference ... which I have separated' (Lev. 20:25). Aaron was 'separated' (1 Chron. 23:13); Levi was 'separated' (Deut. 10:8); the whole house of Israel were a separate people unto the Lord, separated by circumcision, by covenant, by law and by destiny from all the nations of the earth.

Balaam supplements the word 'alone' by adding:

'And shall not be reckoned among the nations' (Num. 23:9).

When the 'count' of the nations is taken, Israel will not be included:

'Of Zion it shall be said, This and that man was born in her' (Psa. 87:5).

From one point of view there is no difference between Jew and Gentile. Both descend from Adam, both have sinned, both need salvation. Yet on the other hand Israel did not become a nation as did all the other nations of the earth, Israel are, so to speak, of 'artificial' or better of 'supernatural'

origin. Their first father, Abraham, a Gentile, came from Ur of the Chaldees, and to him the promise was made that God would, for His own wise purposes, make of him a nation. This nation thus strangely produced is marked with the distinctive sign of circumcision and given laws that separate them from all the rest of the earth. They 'dwell alone', they are not 'reckoned', it is one of their distinctive characteristics. Consequently when we read of 'all nations' doing this or that, Israel is not reckoned among them. Instead of being reckoned among the nations, the nations take their reckoning from Israel:

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

This dividing of the earth among the nations was done, according to Genesis 10:32, two hundred years before Abraham, yet Israel, then unknown except to God, was the standard by which all the nations were to be measured. It will be so in the time of the end, 'inasmuch as ye have done it unto one of the least of these My brethren' will be the standard whereby 'all the nations' in view shall be judged, and enter into their 'inheritance' (Matt. 25:40). It is the purpose of God that this people shall occupy the central place in the earth, that all nations shall learn from them and their city Jerusalem. As a kingdom of Priests and a Holy Nation they must of necessity 'dwell alone' or 'separated' and be not 'reckoned' among the nations, even as the house of Aaron lived and functioned alone and unreckoned in the midst of the chosen people themselves.

#### **The Use of the Word 'People' in the Law**

In the last book of Moses, Deuteronomy, there are a series of statements that break into the narrative, in order to emphasize the peculiar character of 'this people'.

First of all Israel are reminded that they were a people by redemption and for an inheritance:

'The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day' (Deut. 4:20).  
'Yet they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power and by Thy stretched out arm' (Deut. 9:29).  
'For the Lord's portion is His people; Jacob is the lot of His inheritance' (Deut. 32:9).

Then the distinctive nature of this people is indicated in several ways:

(1) By the fact that to them was given the Law:

'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?' (Deut. 4:32,33).

(2) By the fact that they were called 'a holy' and a 'peculiar' people:

'Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special (peculiar) people unto Himself, above all people that are upon the face of the earth' (Deut. 7:6; cf. 14:2,21).

(3) By the fact that their choice was entirely apart from merit:

'The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers' (Deut. 7:7,8).

'Yea, He loved the people' (Deut. 33:3).

(4) By the fact that Israel are called 'His' people:

'The Lord's portion is His people' (Deut. 32:9).

'The Lord shall judge His people' (Deut. 32:36).

'Rejoice, O ye nations, with His people: His land ... His people' (Deut. 32:43).

The testimony of Moses in the Book of Deuteronomy ends on this high note, for the last chapter was probably written by Joshua:

'Israel then shall dwell in safety alone ...

Happy art thou, O Israel:

Who is like unto thee, O people saved by the Lord?'

(Deut. 33:28,29).

At this point the Law ends, and the Prophets begin, and in the Prophets is recorded the twofold history of this people. From one point of view they were a wayward, rebellious and stiffnecked people, a people often chastised and heavily punished, yet at the same time, a covenant people, a chosen people, a beloved people, a people who in spite of their personal failure, and in spite of the breaking of the Old Covenant shall yet, under the terms of a better covenant, the New Covenant, enter into all the blessings pronounced and reserved for them. The subsequent books of Joshua and Judges, the historical books of Samuel, Kings and the books of the Prophets, unfold this twofold theme.

When the Lord had given rest to David from all his enemies and when David contemplated building a house for the Lord, the word sent by Nathan, and the response made by David, include several references to the peculiar blessing of this chosen people. First David was reminded that none of the tribes (or judges who had been commanded 'to feed My people Israel') received any word about building a house for the Lord (2 Sam. 7:7). David himself was taken from the sheepcote 'to be ruler over My people, over Israel' (2 Sam. 7:8). Moreover, said the Lord, 'I will appoint a place for My people Israel' (2 Sam. 7:10). David's response to the word sent by Nathan contains references to this chosen people:

'And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself ... Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever ...' (2 Sam. 7:23,24).

And so we come at last to the great prophecy of Isaiah which opens with a complaint against this people, but which commences the second part with words of comfort to this people (Isa. 1:3; Isa. 40:1).

### **The Use of the Word 'People' in the Prophets**

The prophecy of Isaiah opens with a charge of rebellion and ingratitude against Israel saying:

'The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider' (Isa. 1:3).

He calls them a people laden with iniquity, and likens them to the people of Gomorrah (1:4,10). In chapter 6 Isaiah confessed that he dwelt in the midst of a people of unclean lips, and received the solemn message:

'Go, and tell this people, Hear ye indeed, but understand not ... make the heart of this people fat ...' (Isa. 6:5,9,10).

He charged them with hypocrisy saying:

'This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me' so said the Lord 'I will proceed to do a marvellous work among this people' (Isa. 29:13,14).

A great change, however, is made evident with the opening of Isaiah 40:

'Comfort ye, comfort ye My people, saith your God' (40:1).

The elect Servant is given 'for a covenant of the people' (42:6). A people of whom the Lord said, 'this people have I formed for Myself; they shall shew forth My praise' (43:21).

In the great Messianic chapter, Isaiah 53, Israel are spoken of once, but there it is recorded concerning the offering made by the Saviour 'for the transgression of My people was He stricken' (53:8). With this as a basis, this people 'laden with iniquity' can now be spoken of as in 60:21, 'Thy people also shall be all righteous' and in 63:18, as 'the people of Thy holiness'. At last this rebellious and gainsaying people, likened to sheep that go astray, are seen returning to the shepherd of their souls:

'And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people that have sought Me' (Isa. 65:10).

This blessed restoration is the firstfruits of the New Creation, and the prophet calls upon all to rejoice saying:

'But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy' (65:18).

Millennial blessings are at last attained, weeping and crying cease, and:

'... as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands' (Isa. 65:22).

In the great extremity of Israel, after Nebuchadnezzar had taken them away captive and the captivity had lasted very nearly the foretold period of seventy years, Daniel prayed, and in that prayer, the prophet speaks of the 'people' five times:

'We have sinned ... neither have we hearkened unto Thy servants the prophets, which spake in Thy name ... to all the people of the land'.

'And now, O Lord our God, that hast brought Thy people forth out of the land of Egypt ... for our sins ... Thy people are become a reproach to all that are about us ... Thy city and Thy people are called by Thy name ... Whiles I was ... confessing my sin and the sin of my people Israel ... the man Gabriel ... touched me' (Dan. 9:5 -21).

There were revealed to Daniel some further and fuller parts of the Divine plan concerning 'thy people' (Dan. 9:24), and that after a period of unprecedented tribulation all Israel should be saved,

'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book' (Dan. 12:1).

Before this blessed restoration takes place, Israel pass into oblivion, to lose temporarily their standing as a people before God, and to make possible by their temporary blindness the revelation of the Mystery. This feature is dealt with in the first of the Minor Prophets, Hosea. See the article Hosea8.

#### **The Use of laos in the Plural in the New Testament**

We now supplement our studies in the dispensational teaching associated with the Hebrew word *am*, translated 'the people' in the Old Testament with the teaching associated with the equivalent Greek word *laos* in the New Testament. This word occurs 143 times in the New Testament and is translated by no other word than 'people'. In nine of these occurrences the word is plural, and should be rendered 'peoples'. Five of these plurals occur in the Revelation, one only in Paul's epistles, two in the Acts and one in the Gospels.

Let us notice these plural references to 'peoples' first, and so clear the way for the remaining references to 'the people'. The first occurs in Simeon's song where it is associated with a 'light to lighten the Gentiles' the word being plural in Luke 2:31. It is fitting that this Gospel which takes us back to Adam and emphasizes salvation from sin (Luke 2:11), (where Matthew stresses King and kingdom, Matt. 2:2 -6) should give a place to the 'peoples'. The two references in the Acts are found in Acts 4. The one, in verse 25, is a quotation from Psalm 2 and refers to peoples at the time of the end. The second reference (verse 27) presents on the surface, a difficulty, for the word is plural, 'the peoples of Israel'. The bulk of commentators pass this difficulty by, one only, of all that we have been able to consult, faces the problem and indicates the solution, and that is The Critical English Testament adapted from Bengel's Gnomon by Blackley and Hawes. The comment is:



'The present prayer of the disciples clearly answers to the second Psalm, as a comparison shows:

The kings	Herod
The rulers	Pontius Pilate
The heathen	The Gentiles
The peoples	The peoples of Israel'.

The problem though faced is not resolved.

The facing of this apparent difficulty brings its reward in a clearer understanding of Psalm 2:1.

'Why do the heathen rage, and the peoples imagine a vain thing?'

It is usual, and in measure excusable, to take the word 'peoples' as a parallelism with the goyim or heathen, as in Psalm 44:2, but a deeper teaching awaits us here. If we accept the inspiration of the speakers in Acts 4, then the 'peoples' of Psalm 2:1 are the peoples of Israel, and they are thus denominated and mingled with the heathen because they act like them! The very unusual departure from customary usage is a vivid witness of the sad condition of the people of Israel at the time prophesied in Psalm 2, foreshadowed in Acts 4 and fulfilled in the day of the Lord.

Just as hatred to Christ made the erstwhile enemies, Pilate and Herod, friends (Luke 23:12), so rejection of their Messiah caused the separate and chosen people to be classed with the heathen; they were all 'gathered together against the Lord and against His Christ'. We now pass to the one occasion where Paul uses the word laos in the plural and that is in Romans 15:11, where, in his endeavour to prove that the Gentile nations had some share in the hope of Israel at that time, he quoted as a proof text the words of Psalm 117:1, 'Praise the Lord, all ye Gentiles; and laud Him, all ye peoples' (Rom. 15:11).

The remaining five occasions where the word 'people' is plural are contained in the book of the Revelation (Rev. 7:9; 10:11; 11:9; 17:15 and 21:3).

#### **The Great Multitude (Rev. 7:9 -17)**

'There are some commentators of standing and repute who have, notwithstanding the definite statement of the early part of Revelation 7, interpreted the 144,000 of the tribes of the children of Israel as of the Church.

'It will be remembered that we considered this passage in our last article, and gave evidence that the statements of the chapter were to be taken literally. We now approach the second part of the chapter, and the questions arise, "Is the great multitude the Church? Are they Gentiles?" By far the great majority of writers take it for granted that this company is composed of saved Gentiles. This we question, and ask the reader to reserve his judgment until we have examined the Scripture together. It is no argument to produce Scripture to show that the Gentiles will be blessed through Israel; that is a blessed fact, but it does not prove anything here. The words of verse 9 are taken to indicate the Gentile character of the great multitude:

'"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues".

'The reader will doubtless be aware that the passage should be rendered, 'out of all nations'. We have met with a similar expression in chapter 5:9,10:

'"Thou didst purchase for God, by Thy blood, out of every tribe, and tongue, and people and nation, and didst make them to our God a kingdom and priests, and they reign over the earth". (Critical text).

'In article No. 24 (November, 1918) we considered the passage, and concluded that this was a redemption of scattered Israel, not out of one nation, nor as at the first from Egypt, but from many nations (Isa. 11:11,12); the fact that those redeemed were to be a kingdom and priests, pointed to Israel also. The great multitude likewise are Israelites gathered out of every nation, they too are invested with priestly dignity, "they serve Him day and night in His Temple"' (The Berean Expositor, Vol. 10, pages 1,2).

The next three references, Revelation 10:11; 11:9 and 17:15, obviously concern the Gentile nations, but most readers unprepared by the present investigation would have hazarded the conjecture that the word 'people' was singular in Revelation 21:3:

'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His peoples'.

In spite of all the self-centred misunderstanding of Israel, they were not chosen for their own sake, but that 'all families of the earth' might ultimately be blessed. Here, in Revelation 21, that goal is reached, and the purpose of their calling having been accomplished, their separation from the rest of the nations of the earth ceases to be necessary or desirable. The Tabernacle of God is at last with men, not merely as at the beginning with Israel. He will dwell with them, and they, the saved nations of the earth as well as the covenant people of Israel, shall be His peoples.

This most wonderful consummation of the promises made to the fathers was anticipated by Isaiah, when he said, in spite of the exclusivism entertained by 'the circumcision':

'In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

'Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance' (Isa. 19:23 -25).

Israel then shall be the third part with the saved of the two nations that formerly oppressed them, Assyria and Egypt.

These nine references therefore are distributed thus:

Six refer to the Gentile nations (Luke 2:31; Rom. 15:11; Rev. 7:9; 10:11; 11:9; 17:15). Two refer to Israel in their apostasy (Acts 4:25 and 27), while one refers to the goal of the ages (Rev. 21:3) when it shall be as it was before the call of Abraham, when at Babel God looked upon the nations of the earth and said, 'Behold the people is one'. There they were one in mischief and rebellion, here in Revelation 21 with Babylon destroyed and redeeming love triumphant, the gathered nations are all 'His peoples' and He shall be with them, and be their God.

We are now ready to look at some of the remaining references to the 'people' and to observe the doctrines and associations that the New Testament makes with them, and any application of the principle of lo -ammi that we can discover as the dispensations change.

### **The Use of laos in the Four Gospels**

While the word laos, 'people', occurs in the singular fifty -six times in the four Gospels, or on an average fourteen occurrences for each Gospel, there are about twelve of these references that bear upon the subject before us. Of these, five occur in Matthew and are the following:

'Thou shalt call His name JESUS; for He shall save His people from their sins' (Matt. 1:21).

'For out of thee (Bethlehem) shall come a Governor, that shall rule My people Israel' (Matt. 2:6).

'The people which sat in darkness saw great light' (Matt. 4:16).

'This people's heart is waxed gross' (Matt. 13:15).

'This people draweth nigh unto Me with their mouth' (Matt. 15:8).

Five occur in Luke's Gospel as follows:

'To make ready a people prepared for the Lord' (Luke 1:17).

'Blessed be the Lord God of Israel; for He hath visited and redeemed His people' (Luke 1:68).

'To give knowledge of salvation unto His people by the remission of their sins' (Luke 1:77).

'A light to lighten the Gentiles, and the glory of Thy people Israel' (Luke 2:32).

'A great prophet is risen up amongst us; and, That God hath visited His people' (Luke 7:16).

The remaining two occur in John's Gospel:

'That one man should die for the people' (John 11:50; 18:14).

The reader may have observed already that most of these passages selected from the Gospels, are either quotations from Old Testament prophecies, or the utterances of New Testament prophets. The five passages selected from Matthew are quotations from Micah and Isaiah, or fulfilment of

prophetic utterances. In Luke the first reference is a quotation from the Old Testament. The next two are from the prophecy made by the father of John the Baptist, the fourth a quotation from the Old Testament by Simeon, and the last from Luke being the only passage from the four gospels that is not either a quotation or a prophecy; this last reference being the conviction dawning upon the mind of the people that God had fulfilled His Word. The two in John's Gospel are the prophetic utterances of Caiaphas. It may be of interest to the reader to know that these twelve passages were selected on their face value before it became evident that most, if not all, were closely associated with prophecy.

It is our joy and our gospel to declare that 'whosoever shall call upon the name of the Lord shall be saved' (Rom. 10:13). That 'by grace are ye saved' (Eph. 2:8), and that God 'will have all men to be saved' (1 Tim. 2:4), yet it is most certain that such a salvation was not in the mind of Matthew when he wrote the words, 'His name shall be called Jesus, for He shall save His people from their sins'. To him, and in his time, it was gospel truth to declare that Christ had come primarily for 'the lost sheep of the house of Israel' (Matt. 10:6; 15:24).

The other four references in Matthew need no argument to demonstrate their relationship with Israel. The birth at Bethlehem, while containing the germ of John 1:14 and Romans 1:3,4, is primarily the provision of a Governor, that shall rule the people, Israel; and while it was sadly true that the Gentile nations were at that time in gross darkness, and Galilee was called 'Galilee of the Gentiles' by way of reproach by the Jerusalem Jews in much the same way as Nazareth was despised by them (John 1:46; 7:52), yet Galilee was a part of the land of Israel and was part of Israel's inheritance. As for Isaiah 6, no prophetic student or one that had a knowledge of dispensational truth (Matt. 13:14,15; Acts 28:26,27) questions the full application of that passage to Israel, for while it is true that there are hypocrites in every profession of faith, yet the charge cited from Isaiah in Matthew 15:8 was primarily true of Israel.

The same restrictions are observed in the quotations given by Luke and John. Whether it be Zacharias, the father of John the Baptist, or Caiaphas the high priest, the prophetic utterance of each, employs the word 'people' of Israel only. And when we turn to the one non -prophetic reference, namely Luke 7:16, the limitation to Israel alone makes sense of the dawning conviction there recorded. Should the inquiring reader examine the remaining forty -four occurrences of laos in the Gospels, not a single reference will be found to any nation except the one chosen, favoured, yet disobedient and hardened nation of Israel.

Our survey is not complete however. There are the Acts, Epistles and the Revelation yet to be examined, and be it noted before the quest is finished, we are seeking one solitary use of the word 'people' that shall apply to any but the people of Israel. If we do discover such a reference it will need to be most carefully examined not only in its immediate context, but particularly noting the dispensation in which it is found.

#### **The Usage of laos in the Acts and Epistles of Paul**

The Acts of the Apostles contains forty -eight occurrences of laos, 'people', two of which are in the plural (Acts 4:25,27), but upon examination, it will be remembered, this passage refers to Israel in their apostate association with the 'heathen' and 'kings of the earth'. The

references to 'people' in the singular are distributed throughout the ministry of Peter (Acts 1 to 12 and 15) which account for thirty of these occurrences, leaving the second section of the Acts, which deals with Paul's ministry, to account for the remaining eighteen.

As we found in the Gospels, most of the occurrences were obviously referring to the people then present. The only prophetic reference is Acts 3:23, but it is most evident that 'the people' here are the same as 'your brethren' (verse 22) and 'the children of the prophets and of the covenant' of verse 25. The only place in Peter's ministry where the word 'people' refers to Gentiles, is in Acts 15, after the call and commission of Paul, where James, referring to the incident of Acts 10, says:

'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets' (Acts 15:14,15).

The prophets quoted by James refer to the fulfilment of the promise to Abraham, and to the Divine purpose in the call of Israel, namely that through them 'all families of the earth' should be blessed. Paul's great ministry commences with the separation of himself and Barnabas by the Holy Ghost as recorded in Acts 13. In the opening ministry at Antioch, Paul makes several references to the 'people'. He being invited to speak to the 'people' (Acts 13:15) uses the word for the first time when he said, 'The God of this people of Israel' (Acts 13:17) a title used again by him in verse 24. The five occurrences of laos in this thirteenth chapter have no other people than Israel in view. In 18:10, 'much people in this city' refers to those both of Jew and Gentile in Corinth who should believe, but with this exception, the remaining references, twelve in number, are all limited to Israel. These we will tabulate:

'John verily baptized with the baptism of repentance, saying unto the people ...' (Acts 19:4).

'Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law ...' (Acts 21:28).

'The people ran together'. 'The multitude of the people followed after, crying, Away with him' (Acts 21:30,36).

'Paul said ... suffer me to speak unto the people ... (he) beckoned with the hand unto the people' (Acts 21:39,40).

The high priest is called 'the ruler of thy people' (Acts 23:5); Paul was delivered both from 'the people, and from the Gentiles' (Acts 26:17) to which people the prophet had declared that Christ should show light as well as unto the Gentiles (Acts 26:23).

Only three references remain to be noted. They are found in Acts 28:17, 26, and 27, and have pointed reference to one people only, namely the people of Israel.

We now turn to the epistles. Peter in his epistles speaks of the people in three passages, but always with reference to Israel:

'An holy nation, a peculiar people' (1 Pet. 2:9).

'Which in time past were not a people' (1 Pet. 2:10).

'There were false prophets also among the people' (2 Pet. 2:1).

Jude has one reference, namely in verse 5, and this to the people who were saved out of the land of Egypt. These are the only references to laos in the epistles of the circumcision. Paul uses the word twenty -five times of which one reference is in the plural (Rom. 15:11), and one reference in an epistle written, so far as we know, after Acts 28, namely the epistle to Titus (2:14).

He applies the prophetic utterance of Hosea to the calling of the Gentiles (Rom. 9:25,26) but in 10:21 the 'gainsaying people' and in 11:1,2, the 'castaway people' are Israel. So too the three references in the epistles to the Corinthians. 'The people sat down to eat'; 'with men of other tongues and other lips will I speak unto this people'; 'they shall be My people' (1 Cor. 10:7; 14:21; 2 Cor. 6:16) all primarily refer to Israel although applied by the apostle to the Gentiles at the time.

There are only two epistles left before our examination closes. Hebrews contains thirteen references to the 'people' and as might be expected in a book addressed to 'Hebrews' every reference is to the people of Israel. The remaining epistle is that to Titus. It is a matter of controversy as to whether 1 Timothy and Titus were written before Paul's imprisonment in Acts 28, or whether they were written in the interval, after his release and before the apprehension that issued in his death as indicated in the second epistle to Timothy. The matter cannot be discussed here. For what it is worth we give it as our opinion that 1 Timothy and Titus belong to the interval of release after the imprisonment of Acts 28 had ended. Some lexical proofs of this have been given in volumes 14 and 15 of The Berean Expositor, which should be consulted. At the moment we are confronted with the following alternatives, both of which are suggestive to a high degree.

- (1) On the assumption that Titus does not belong to the present dispensation, then the word 'people' used so freely and frequently throughout the rest of the New Testament is never used by the apostle after the end of Acts 28.
- (2) On the assumption that Titus was written after Acts 28, the reference is unique, and must be examined carefully. The blessed hope which is in the context is 'The appearing of the great God and our Saviour Jesus Christ' and the use of the word epiphaneia, rather than parousia or apokalupsis is one point in favour of its relationship with the dispensation of the Mystery. The result of the Saviour's sacrificial work is stated as redeeming us from all iniquity, and purifying unto Himself a peculiar people, zealous of good works (Tit. 2:14).

The word periousios used by Paul in Titus 2:14, and by the Septuagint in Exodus 19:5, which is translated 'peculiar', is not the word adopted by Peter in 1 Peter 2:9, which is peripoiesis. It is evident, therefore, that while in the earthly sphere the people of Israel were called to be a peculiar people or a peculiar treasure, 'above all the nations that are upon the earth' (Deut. 14:2), there can be no competition, much less usurpation of this peculiar privilege, if the same or similar title should be given to the saints called out now during Israel's blindness and called to a sphere of blessing where Israel's pre-eminence is not recognized. This solitary and isolated reference to a 'people' that characterizes the whole of Paul's ministry after Acts 28 speaks volumes. The people who have occupied

so prominent a place not only in the Old Testament but in the Gospels, Acts and early epistles of Paul, have now so completely passed off the scene, that they are not even mentioned by name (except in a negative way, Eph. 2:12), and God is never once called by His great name, 'The God of Abraham, Isaac and of Jacob'. This peculiar people of Titus 2:14 can have no reference to Israel, but is the distinctive name of those called out from among the Gentiles during this parenthetical dispensation. If the Church of the One Body had been intended by God to have occupied a similar position before Him as that determined for His ancient people, we should surely have at least one reference to the word laos in Ephesians, Philippians or Colossians. The complete omission of this great prophetic word is eloquent, and should be respected by all who seek to be unashamed of their ministry, in the day of Christ.

This series of studies though occupying a fair amount of space is nevertheless brief, and purposely elementary in character. Those of our readers who wish, will find upon closer examination, fuller and further indications of the key place that Israel occupy in the prophetic Scriptures, but enough has been brought forward to justify our present quest. We live in the days when Israel's name is lo -ammi, but the day is approaching when they shall look upon Him Whom they have pierced, and the days of their mourning shall be ended. Meanwhile let every member of the high calling take to heart the fact that now, in this parenthetical dispensation, he has been purified unto the Lord as one of a 'peculiar people' zealous of good works.

#### **The Promised Land, Its Boundaries**

The boundaries of Palestine are given in Ezekiel 47:13 -21 as follows:

'Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon which is by the coast of Hauran. And the border from the sea shall be Hazar -enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel'.

Competent scholars estimate that Palestine, according to the Biblical description, covers an area of 300,000 square miles, or 192,000,000 acres\*. This makes Palestine twenty -five times as large as indicated on our maps. It makes Palestine much larger than France, which contains 212,659 square miles, or 136,000,000 acres. The Jews at no time have been in possession of the entire land that God gave them. But there is a future when they shall have it all.

\* An acre = 0.405 hectare.

Israel's title to Palestine is flawless. The Jewish people have six titles to Canaan, based on the six models obtaining property in land -- homestead law, by gift or grant, by covenant, by conquest, by right of tenure, and by purchase.

A look at a world map reveals that Palestine is situated in the centre of the land surface of the earth. It has been called the heart of the world. God designed this land for the Jews 251 years before Abraham was born.

Deuteronomy 32:8 reads:

'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'.

The Midnight Cry, June, 1956.

#### **PROPHECY AND THE MYSTERY\***

If the dispensation of the Mystery is a parenthesis, occupying the period between Israel's rejection and their restoration, then in the nature of the case it will not be a part of Old Testament Prophecy. If at other lo-  
-ammi periods (See the article Lo-ammi2 for explanation of this term) the prophetic clock stopped, so that it influenced the computation of years and times, then we should not expect the mystery to be visualized by the Old Testament prophets at all. If the Mystery was 'hid in God' until revealed to Paul the prisoner, then it could not form a part of Old Testament prophecy.

\* For an exposition of the Mystery, and allied themes, An Alphabetical Analysis Parts 1 to 5 should be consulted.

Being clear over this, we can consider some prophetic features that pertain to the dispensation of the Mystery, without involving ourselves in contradiction. For example, there are prophetic utterances that indicated a drastic change in Paul's ministry, which, without in any way anticipating that which was still 'hid in God', nevertheless revealed the pathway that led to the new territory that stretched beyond Acts 28. Such a passage is Acts 20:22 -25. It is evident at the reading of verses 17 -21 that Paul was bringing one ministry to a close, and it is equally evident at verses 22 -25 that he was looking forward to another. 'And now' marks the moment of the new departure, in contrast with the ministry described in verses 18 -21 and dated 'from the first day that I came into Asia'. 'I go bound ... bonds ... await me'. A 'prison' ministry is here envisaged, but no details were at the time revealed, for he said, 'not knowing ... save ...'. Paul himself acknowledged that he did not know at the time what lay before him, except a ministry associated with prison. For this new ministry with its bonds and afflictions Paul, by grace, was ready and willing, saying:

'But none of these things move me, neither count I my life dear unto myself, So That I Might Finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God' (Acts 20:24).



This most blessed desire was granted him, for in his last epistle, as he lay under the shadow of execution in Rome he wrote:

'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I Have Finished my course, I have kept the faith. Henceforth ... a crown' (2 Tim. 4:6 -8).

Two further prophetic utterances were made in Acts 20.

- (1) The Ephesians would see his (Paul's) face no more.
- (2) After his departing 'grievous wolves' would enter in, not sparing the flock, and from their own selves men would arise, speaking perverse things, to draw away disciples after them.

We therefore gather from this prophecy that with the drawing near of the prison ministry of Paul and the dispensation of the Mystery, would come a declension in the then existing Church, which, even if it continued side by side with the new calling, would be a poor thing and split into divisions -- a prophecy which the state of Christendom about us confirms in a very sad way. Any church or company of churches whose ministers could be likened to wolves must be in a wretched state, for false prophets are likened to ravening wolves (Matt. 7:15). These comments are not to be misinterpreted. The wolves were not going to spare 'the flock', and if we admit the presence of the evil in existing church life, we must at the same time admit and be grateful for the good, but this is by the way:

'Behold, I go bound in the spirit unto Jerusalem' (Acts 20:22).

Paul needed no human imprisonment or a man-made chain, for already, while ostensibly still a free man, he was bound 'in spirit', and like his Master, had set his face like a flint to go up to Jerusalem. The incident of Acts 21:10 -19 has been misunderstood, as though the passage told us that Paul was forbidden to go to Jerusalem. That is not so. The disciples, it will be remembered, questioned the wisdom of the Saviour's intention of going into Judæa again when the Jews had so recently sought to slay Him (John 11:7,8,16). So, when the disciples at Cæsarea heard the prophecy of Agabus, they misunderstood it, beseeching Paul not to go up to Jerusalem, but when Paul had assured them that he was not only ready to be bound, but also to die at Jerusalem for the name of the Lord, Luke comments:

'And when he would not be persuaded, we ceased, saying, The will of the Lord be done' (Acts 21:14),

and it was the will of the Lord that Paul should not only go to Jerusalem but to Rome also, as Acts 23:11 will show.

Every reference in Paul's epistles to the Coming of Christ, whether written before or after Acts 28, is a prophecy. So also the concomitant references to the Man of Sin and the apostasy that leads on to the Day of the Lord. Some of these aspects of the subject will be found distributed under their several heads, it is not our intention to enlarge upon them here. What is called for is a recognition of the fact that the only prophecies of the Scriptures that impinge directly upon our calling and belong to the period during which the dispensation of the Mystery is in force, are the references by Paul in his two epistles to Timothy which give the character of the last

days. These prophecies have been considered in measure, in the articles Last Days2,8, but a summary may be of service here.

1 Timothy 4:1 -3 shows the evil in germ and somewhat disguised; 2 Timothy 3:1 -7 and 4:1 -4 shows it at the end, with the mask removed. The way is prepared by a departure from the faith (1 Tim. 4:1), for which the members of the Mystery must be held in measure responsible. Throughout this first epistle Paul is urging Timothy to be awake to this 'departure'. 'That they teach no other doctrine', 'give no heed to fables', 'hold the faith and a good conscience, which some having put away concerning faith have made shipwreck'. The attitude of bishops, deacons, servants, elders and widows to the truth and its relationships is noted as contributory factors. Doctrine is or should be 'according to godliness', but danger springs from 'perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness'.

Behind all this leavening of the wholemeal of truth, are 'seducing spirits, and doctrines of demons (not devils), speaking lies in hypocrisy ... forbidding to marry and commanding to abstain from meats ...'. Here we have a specious piety inculcated by the deceiving teachers. In 2 Timothy 3 the mask of piety is cast aside, and a paganism, almost identical with that described in Romans 1:26 -32, will be in the ascendant. The only bulwark allowed to us as the end draws near is that we 'preach the Word' and 'love His appearing'. While it cannot but be a matter of grief to find so many turn away from the revelation of grace and glory that is found in the epistles of the Mystery, it has already been foreseen. If we heed the prophetic utterances of 1 and 2 Timothy, we, being forewarned, will be forearmed.

We still have the joy of seeing one here, and one there, recognizing the claims and privileges of this high calling, and realize that the God Who chose every member of the Body of Christ, will not fail to bring each member into touch with the truth that makes free, and if any word we write can be used to that end what privileged people we must be. For this purpose, this series of volumes is dedicated. We entertain no false hopes of a general acceptance either of the doctrines or the privileges laid down in these pages, but in the spirit of the poem, which gave Rutherford's attitude to opposition and apparent waste of time and labour, we also say:

'But if one soul from Anwoth\*  
Shall meet me on that strand,  
My heaven 'll be two heavens,  
In Emmanuel's land'.

\* Anwoth, on the Solway, Scotland, where Rutherford was minister.

### **Prophecy, What Is It?**

'A prediction of some contingent circumstance or event in the future received by immediate and direct revelation' (Vitranga).

'A declaration made by a creature under the inspiration or commission of the Omniscient God relating to an event or a series of events, which have not taken place at the time the prophecy is uttered, which could not have been certainly foreknown by any science or wisdom of man' (Dr. Pye Smith).

The form of prophecy which is envisaged in these definitions is the predictive, but there is another form of prophecy which must not be omitted, that is the moral and didactic or teaching phase. The words uttered by the prophet had a meaning or a lesson for his immediate hearers as well as a forecast of 'things to come'. It is with the predictive phase of prophecy, however, that we have to do in this Volume. We may ask, what is a prophet? and find at least the elements of an answer in the words of Numbers 12:

'Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold' (Num. 12:6 - 8).

The word here translated 'prophet' is the Hebrew nabi. Gesenius says that naba, the verb, comes from a root meaning 'to bubble up'. Dr. Young, in his concordance, says it means 'flow forth' which amounts to much the same thing. If this etymology be true, it looks to the inspiration of the prophet. This Divine endowment, which appears to be an essential equipment of a prophet, can be illustrated by the case of Saul.

Samuel said to Saul: 'The spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man' (1 Sam. 10:6). This came to pass so that it was said: 'Is Saul also among the prophets?' (1 Sam. 10:11).

When, as a consequence of Saul's disobedience, the Lord withdrew his favour from him we read, 'the evil spirit from God came upon Saul, and he prophesied in the midst of the house' (1 Sam. 18:10). In these two cases prophecy, whether true or false, was the direct outcome of the 'coming upon Saul' of a spirit, a spirit that was either good or evil. From this same book of Samuel, we learn that:

'Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer' (1 Sam. 9:9).

Seer, Hebrew roeh. This word, as the English indicates, is derived from the verb 'to see', raah, and Isaiah played upon this fact when he said, 'which say to the seers, see not' (Isa. 30:10).

Another word which is also translated 'seer' is derived from the Hebrew chazah which means 'to see' as in a vision. Again 1 Samuel will provide an illustration:

'And the word of the Lord was precious in those days; there was no open vision' (1 Sam. 3:1).

So the prophecy of Isaiah opens with 'The vision of Isaiah the son of Amoz, which he saw' (1:1).

According to Numbers 12:6 the usual mode of imparting the prophetic message to a prophet was by a 'vision' or 'dream'. Let us note a few references that show the relation of 'vision' and 'dream' to prophecy.

- Nathan. 'According to all these words, and according to all this vision, so did Nathan speak unto David' (1 Chron. 17:15).
- Isaiah. 'Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz' (2 Chron. 32:32).
- Daniel. 'I Daniel, had seen the vision'; 'To seal up the vision and prophecy' (Dan. 8:15; 9:24).
- Paul. 'A vision appeared to Paul in the night' (Acts 16:9).  
'I will come to visions and revelations of the Lord' (2 Cor. 12:1).

'A prophet, or a dreamer of dreams' (Deut. 13:1). 'God ... answereth me no more, neither by prophets, nor by dreams' (1 Sam. 28:15). These and kindred passages show the close link that the Scriptures establish between the gift of prophecy and the dream. It will be observed, however, that the first reference (Deut. 13:1-3), like several not quoted here, refers to the false prophet, even as false prophets and their misleading visions are referred to by Jeremiah (14:14; 23:16). Ecclesiastes says: 'A dream cometh through the multitude of business ... in the multitude of dreams ... are also divers vanities' (Eccles. 5:3,7). So that dreams by themselves are suspect and must not be confused with Divine illumination. On the other hand, the Lord spoke to Abimelech, to Joseph, to Solomon and to Daniel by dreams, and when the prophet Joel refers to the prophetic gift associated with the day of Pentecost, he said, 'Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions' (Joel 2:28).

Neither visions nor dreams of themselves were a sufficient warrant for unquestioning acceptance. Neither the prophet nor his hearers were treated as automatons. Just as in New Testament times, the believer is enjoined to 'try the spirits', for some were not of God, so, in Old Testament times, even though a prophet or dreamer of dreams gave a sign or a wonder, and even though that sign or wonder came to pass, even then all such prophecy should be tested by the known will and Word of God (Deut. 13:1 -5).

Perhaps no gift so overwhelmed the individual mind of the human instrument as the gift of prophecy, for it is written, 'holy men of God spake as they were moved by the Holy Ghost', (2 Pet. 1:21), and that word 'moved' means 'driven' as by a tempest (Acts 27:15,17), and so much so that Balaam, even against his inclinations, admitted that, when the moment came, he would not be able to speak anything but what the Lord put into his mouth (Num. 22:38; 23:5 -10). Nevertheless, in spite of all this pressure on the one hand, the believer was expected to exercise his responsibility before the Lord, and to distinguish 'the chaff from the wheat' (Jer. 23:28).

A series of statements is made in Jeremiah 23 concerning the false prophets which illuminate this use of what we might call 'the moral yardstick':

'I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings' (Jer. 23:21,22).

The moral issue, not a prodigy, was the test. These false prophets caused Israel 'to forget' the name of the Lord, and turned their hearts after 'Baal'. They are accused of 'stealing' God's words, and using their tongues to say 'He saith'. 'I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness' (23:32). Here are two test words that may be applied to the whole of Prophetic Scripture. If the result of any prophetic utterance be to 'make you vain' then we can be sure that such prophets 'speak a vision of their own heart, and not out of the mouth of the Lord' (Jer. 23:16).

The Hebrew word that is translated 'lie' is sheqer. The primary idea of the word, according to Gesenius, is 'colouring' with the implied idea of falsehood. So, 'wanton eyes' are translated by Bishop Lowth, 'falsely setting off their eyes with paint' (Isa. 3:16). Keeping to the prophecy of Jeremiah we find this word sheqer translated 'feignedly', 'in vain', 'falsely', 'lying', 'lies' and 'falsehood'. Jeremiah 8:8 reads in the Authorized Version margin, 'the false pen of the scribes worketh for falsehood', or again, 'They bend their tongues like their bow for lies; but they are not valiant for the truth' (Jer. 9:3). (See Feigned Obedience, p. 299). Over and over again Jeremiah warns the people against the teacher of lies, and finally was himself put into prison because the words he uttered were unacceptable in the ears of the rulers of the people.

'Lies and lightness'. The Hebrew word translated lightness is pachazuth, which means instability. 'Unstable as water' (Gen. 49:4) uses the word in the masculine form. Zephaniah said, 'her prophets are light (pachaz) and treacherous persons' (3:4).

'Truth', emeth (the parent of our word Amen) is the very opposite both of 'lies' and 'lightness', for the basic meaning of emeth is 'steadfastness', 'establishment' (2 Chron. 32:1). 'Lies and lightness' here, are the tests for all prophetic utterances -- if they 'make you vain' they are not of God.

Why should 'false prophets' ever be permitted? Apart from the fact that such form part of the problem of evil that is ever present but never discussed in the Scriptures, we are definitely told that the prophet or a dreamer of dreams that says, 'Let us go after other gods' is permitted by the Lord, 'For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul' (Deut. 13:1 -3).

In our own generation we have had a number of 'prophets' who, by one form of computation or another, have 'proved' that the Second Coming of the Lord would take place on some specified date. One after another they have been proved false, but still they arise and still there will be found men and women foolish and blind enough to follow them:

'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (or 'surely there is no morning for them', Revised Version), (Isa. 8:20).

'Thy Spokesman ... instead of a mouth'

The first person to be named 'a prophet' is Abraham (Gen. 20:7), which shows that the title is not to be limited to 'prediction' but rather to the wider meaning of a spokesman for God:

'He is a prophet, and he shall pray for thee, and thou shalt live'.

'So Abraham prayed unto God: and God healed Abimelech' (Gen. 20:7,17).

While Abraham utters no prophecy of future events, he 'prayed' and the thing he prayed for came to pass, so, even though the predictive element is inconspicuous, it is there nevertheless.

The next man to be named a 'prophet' is Aaron. When the time came for Moses to go into the presence of Pharaoh, the Lord said to him:

'See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land' (Exod. 7:1,2).

This related appointment looks back to Exodus 3 and 4, where Moses was originally called by God and commanded to go back to Egypt and to Pharaoh. Moses had seen the sign of the burning bush (Exod. 3:1 -5), had heard the Lord speak in the name of the God of his fathers; had been assured of the Lord's presence; had received the unfolding of the great name I Am (Exod. 3:6 -14) and had received confirmation by the working of two especially typical miracles (4:1 -8), yet even after all this Moses is seen to be diffident:

'And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue' (Exod. 4:10).

Humility is a lovely grace, but a false humility takes on itself an ugly look whether assumed out of fear, pride or any other reaction to the Divine challenge. Paul served the Lord with All humility, and could nevertheless say, 'I can do all things', but only 'through Christ which strengtheneth me'.

The Lord remonstrated gently with Moses, saying:

'Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say' (Exod. 4:11,12).

This is surely enough -- but no! Moses replied:

'O my Lord, send, I pray thee, by the hand of him whom Thou wilt send'.

These words do not mean loving and loyal acquiescence but rather suggest, 'send by someone else, rather than send me'. The Students' Commentary remarks here:

'The hesitating and timid Moses of Mount Horeb was the same courageous and self-reliant Moses who smote the Egyptian dead! His strength then unfitted him as a Divine instrument, and now his weakness unfitted him. God can use neither one nor the other, if the strength is trusted, or if the weakness is sheltered behind as an excuse'.

So it was that Aaron came to be appointed:

'And the anger of the Lord was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God' (Exod. 4:14 -16).

It would take us too far afield to pursue the personal history of both Moses and Aaron and mark their interrelated service whether for good or ill. One thing only must be said before we pass on, and that is, quite apart from any personal failure on the part of Moses, he was ever a type. As representing the law he could not take Israel across Jordan, only Joshua, 'The Salvation of the Lord', could do that. So here. Moses, a 'king' (Deut. 33:5) and a 'lawgiver', was early associated with a 'Sceptre' (Gen. 49:10). Moses had access within the veil beyond the right granted to any high priest (Num. 7:89; Lev. 16:2) and so was in some ways 'a priest'; we have already learned that he was something more than a 'prophet', but these three offices can be truly borne by One and One only. He Who is in truth Prophet, Priest and King is the Saviour Himself, and Moses' failure but sets forth the total failure of all mankind and of all types and shadows.

Aaron was to be 'spokesman' for Moses.

Aaron was to be 'instead of a mouth' to Moses.

Aaron was to be a 'prophet' to Moses.

Moses 'took the place' of God to Aaron.

Throughout the narrative, it is Moses who is commissioned, but it is Aaron who actually speaks, whether Aaron be mentioned by name or not. 'And the Lord spake unto Moses' (Exod. 8:1). 'And the Lord spake unto Moses, Say unto Aaron' (8:5). 'And the Lord said unto Moses, Go in unto Pharaoh ... and Moses and Aaron came in unto Pharaoh' (10:1,3). What is true of Moses and Aaron is true of the Lord and of His prophets. When the prophet speaks, it is understood that he speaks 'instead of a mouth', he is 'spokesman' for the Lord.

Let us, having gone so far, pursue this aspect of the subject further. 'The Lord put a word in Balaam's mouth' (Num. 23:5). The context of this statement is illuminating. Balak, the king of the Moabites, seeing what Israel had done to the Amorites, was moved with fear, and sent messengers to Balaam, calling him to come and 'curse me this people', promising him great reward. After several vacillations Balaam consented, and when Balak heard that Balaam had come, went out to meet him saying, 'Am I not able indeed to promote thee to honour?' but Balaam replied:

'Lo, I am come unto thee: have I now any power at all to say anything? the word that God putteth in my mouth, that shall I speak' (Num. 22:38).

And so it was, in spite of the 'seven altars' with the 'seven oxen' and the 'seven rams', all was unavailing to alter the word of the Lord, Balaam spake only that which the Lord put into his mouth. Now if a reluctant and greedy self-seeker like Balaam could not help but speak words of truth when

God chose, how much more may we expect and believe that the true prophet whose heart was in harmony with his Lord and the message he was called upon to give, would speak by inspiration.

On several occasions Isaiah concluded a prophetic utterance with the words, 'The mouth of the Lord hath spoken it', but Jeremiah and his ordination sets forth very vividly this aspect of the prophetic gift. After Jeremiah learned that he had been ordained 'a prophet unto the nations' he said:

'Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak ... then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, "Behold, I have put My words in thy mouth"' (Jer. 1:5 - 9).

Then follows, in verse 10, a summary of the prophecies that Jeremiah was to utter, and this in turn was followed by a test. How far could Jeremiah enter into the message he was bound to deliver?

The Lord said to Jeremiah, 'what seest thou?' and Jeremiah replied, 'I see a rod of an almond tree'. To this the Lord replied, 'Thou hast well seen: for I will hasten My word to perform it' (1:11,12).

To the English reader, the Lord's commendation does not seem to follow. There seems no obvious connection between an 'almond tree' and 'hastening' the Word. An almond tree is in the Hebrew shaqed, 'a watcher'; the almond was a harbinger of spring, being among the first to flower in January. The word 'hasten' is the translation of the Hebrew shaqad, but why the Authorized Version translators should have so translated it is not evident. The word means 'to watch' as can be seen in Jeremiah 5:6 and 44:27. The matter is placed beyond dispute by a reference in Jeremiah 31:28. Jeremiah's prophecies were related to 'rooting out', 'pulling down' and subsequently 'building' and 'planting' the nations (1:10) and in chapter 31 this is referred to:

'And it shall come to pass, that like as I have Watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I Watch over them, to build, and to plant, saith the Lord' (Jer. 31:28).

What therefore the Lord said to Jeremiah at the beginning was, 'I will Watch (over) My Word to perform it' and according to Jeremiah 31:31 this promise of restoration will be accomplished under the terms of the New Covenant, a covenant that has no place in the dispensation of the Mystery.

The prophet Hosea uses a very bold figure of speech when he says:

'Therefore have I hewed them by the prophets; I have slain them by the words of My mouth' (Hos. 6:5).

It may possibly come into the mind of anyone not too well -grounded in the truth that, after all, this reference to the words of God being put into 'the mouth' of a prophet is very primitive and belongs only to a primitive age. We therefore turn to the New Testament, where both before and after Pentecost the figure is employed.



Referring to the forty -first Psalm, Peter says:

'This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas' (Acts 1:16).

After Pentecost with its spiritual endowment and illumination, Peter still employs the same figure:

'But those things, which God before had shewed ... by the mouth of all His holy prophets since the world began' (3:18,21).

And yet once again just before a second miniature Pentecost, Peter said:

'Lord, Thou art God, Which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of Thy servant David hast said, Why did the heathen rage?' (4:24,25).

We have seen that a prophet was one who received his message either by a vision or a dream, and had the matter ended there we might have reasonably supposed that, having seen the vision or dreamed the dream, he was left to explain and expound the revelation in his own way. This we see is not so and once again we thank God for the wondrous care and provision He has made to preserve intact and uncorrupted the Word which He sent to the children of men.

## **THE PROPHEPIC EARTH**

### **The meaning and bearing of the word 'oikoumene'**

World events, coupled with the recent acknowledgment of Israel as a nation, have turned the thoughts of many believers to Prophecy, the Second Coming and the many strange and startling statements of Holy Writ concerning 'the end'.

In other pages we have given expositions of the books of Daniel, Isaiah and the Millennium, in this section we are limiting our inquiry to the question, 'what is the extent of the prophetic earth?' When we read of men's hearts failing them for fear in looking after those things which are coming on the earth (Luke 21:26), are we to understand the trouble in the Far East, China and other distant lands, or is this passage concerned with a much more limited area? When we read of wars and rumours of wars, when nation shall rise against nation and kingdom against kingdom (Matt. 24:7), are we to look at the threat of a 'world', or, as the word is, a 'global' war, or are we to remember that the quotation from Isaiah 19:2 rather focuses our attention upon Egypt?

Does the king of the North spoken of in Daniel refer to Russia? If so does this mean that the Soviet Union will be dissolved and Russia once again be ruled by a 'king'? This seems well nigh impossible. Shall we therefore set aside the term 'king' as negligible, and if we do, what value can we place on any term used by the prophets? Is there any warrant for associating the name Meshech with Moscow? Does Rosh mean Russia? Is Tubal, Tobolsk (Ezek. 38:2)? Scripture speaks of ten kings that are to rule under the antichristian Beast at the time of the end. Will these kings sit on thrones as far removed as China or Brazil? Or will their dominion be limited to the lands ruled over by the Gentile powers envisaged in the image of Daniel 2?

This, however, in itself, raises another question or series of questions. Does Rome come in the image at all? If it does, will the Roman Empire be renewed? If it will not be renewed, is it not reasonable to expect that where the prophecy was broken off, there it will be resumed? Can the final phase, the feet and the toes of the image, cover a greater area in rule and dominion than that governed by the gold, silver and copper phases of the great image in Daniel 2, at the time of the rejection of Christ? It will be agreed, we trust, by all who value the light of prophecy, that our inquiry is a serious one, the answers to which must materially influence our interpretation of prophecy in general. We must neither seek an answer, nor expect one, from the opinions of men, of whatever rank and qualification they may be; our only answer can come from the Scriptures themselves. Let us make a test of the passage already quoted from Luke 21:26:

'Men's hearts failing them for fear, and for looking after those things which are coming on the earth'.

What is the word used in the original here for the 'earth'? The contextual reference to sun, moon and stars, would suggest that nothing less than the whole world is in view. Yet, when we examine the passage we discover that the word translated 'earth' here is the Greek word oikoumene. This word is properly the passive present participle of the verb oikeo, 'to inhabit' and means 'the habitable', generally with the ellipsis of the word 'world' or 'earth' -- the habitable earth. This word can and has been taken to indicate the whole area of the earth's surface which is inhabitable by man, and so would include vast tracts of land unknown to the writers of Scripture. On the other hand the word has a much more restricted meaning both in the Scriptures and in the writings of the Greek historians, and we must therefore reserve our conclusions until we have acquainted ourselves with this usage, for usage is a supreme factor in establishing the meaning of any term.

Plutarch, who died a.d. 120, speaks of 'many countries of the Roman world', Romaion oikoumenes, and Polybius, a celebrated Greek historian (born 203 b.c.) wrote, 'the Romans in a short time subdued the whole inhabited world', ten oikoumenen. Josephus has the following expression, 'and let no one wonder that there was so much wealth in our temple, since all the Jews throughout the habitable earth, and those that worshipped God, nay even those of Asia and Europe, sent their contribution to it' (Ant. xiv, 7,2), and speaking of the days of Elijah, he wrote, 'the famine has seized upon the whole country' (Ant. viii, 13,4). Here, it will be observed, the term is limited to the land of Palestine.

Again, where Acts 11:28 says that in the days of Claudius Cæsar there should be a great dearth 'throughout all the world' (oikoumene), Josephus says in the same period 'a great famine happened in Judæa', yet although it was said to be 'throughout all the world', Josephus adds, 'in which Queen Helena bought corn in Egypt' (Ant. xx. 5,2). In Luke 2:1 where we read, 'there went out a decree from Cæsar Augustus, that all the world should be taxed', it is evident that such a decree could not extend beyond the limits of the Roman empire. And, even though we allow a great margin for the fanatical worshippers of Diana, their words, 'whom all Asia and the world worshippeth', can hardly mean 'the world' we now know, and it would be ludicrous to put Asia Minor and 'the world' as we know it together as Luke has done. If the Ephesians meant the habitable world of their day, namely the Roman Empire, all is plain. Isaiah uses the words, 'the world', of the

Babylonian Empire which in the LXX reads te oikoumene hole (Isa. 13:11; 14:17). With these passages before us taken from Scripture, and from writings during Bible times, other places where oikoumene is used, begin to assume a somewhat different appearance, and must refer to a much more restricted area than is often imagined.

If the gospel of the kingdom is to be preached 'in all the world' for a witness unto all nations, before 'the end' comes, then centuries must roll their weary way before that blessed consummation is reached.\* But if Matthew 24:14 limits this preaching to all the nations that make up the oikoumene, the area ruled over by Rome and Babylon, no problem arises. So when Christ was shown 'all the kingdoms of the world' (Luke 4:5) it is reasonable to interpret the second occurrence of oikoumene in the light of the most evident meaning of the first occurrence in Luke (2:1), Christ was shown the 'world' that was ruled over by the successors of Nebuchadnezzar in the image of Daniel 2, and did not include America or Australia.

\* See the statistics given by the Wycliffe Translation Society.

In order that every reader shall have full opportunity of testing this matter, we provide a concordance to oikoumene in the New Testament:

Matt 24:14 shall be preached in all the world.  
Luke 2:1 that all the world should be taxed.  
Luke 4:5 all the kingdoms of the world.  
Luke 21:26 which are coming on the earth.  
Acts 11:28 dearth throughout all the world.  
Acts 17:6 turned the world upside down.  
Acts 17:31 in the which He will judge the world.  
Acts 19:27 all Asia and the world worshippeth.  
Acts 24:5 among all the Jews throughout the world.  
Rom. 10:18 their words unto the ends of the world.  
Heb. 1:6 the first begotten into the world.  
Heb. 2:5 not put in subjection the world to come.  
Rev. 3:10 which shall come upon all the world.  
Rev. 12:9 which deceiveth the whole world.  
Rev. 16:14 kings of the earth and of the whole world.

'The world to come' (Heb. 2:5) is the oikoumene, and there are indications in this chapter of Hebrews that the sphere of this dominion is purposely limited. For example, this world to come is contrasted with some earlier rule exercised by 'angels' (Heb. 2:5), and Adam is spoken of as being made a little lower than the angels (Heb. 2:7), and when the apostle returns to the comparison in verse 16, he does not say, as we might have expected, 'for verily He took not on Him the nature of angels, but He took on Him (the nature of) the seed of Adam', it says, 'the seed of Abraham', thereby suggesting a less extensive dominion 'under His feet' (Heb. 2:8) than is revealed in Ephesians 1:21,22 where the word oikoumene could not have been used.

Before we shall be in a position to come to a Scriptural conclusion, we shall have to consider the teaching of the Old Testament, and the connecting link will be the use of oikoumene in the Greek Old Testament, the Septuagint version and the Hebrew words that are so translated. At the moment everything we have seen points to the conclusion that the prophetic earth is limited to the lands ruled over by Nebuchadnezzar and his successors until the rupture

which occurred at the rejection of Christ and the subsequent rejection of Israel.

### **The Occurrences of oikoumene in the Septuagint**

We have considered the use of the word oikoumene in the New Testament, but before we can arrive at a conclusion, an examination of its Hebrew equivalent is called for. The following words are translated oikoumene in the LXX.

(1) Erets, 'earth'. This word has a wide significance. It is used of the earth in its fullest meaning, as in Genesis 1:1, in the more restricted meaning 'the dry land' as in Genesis 1:10, of a particular 'land' (Gen. 2:13), to the different lands apportioned to the Gentiles (Gen. 10:5), to a piece of ground that could be bought for a burial ground (Gen. 23:15), or to the ground upon which one stands (Gen. 44:11). None of these references are translated oikoumene, they are given here, in the first place, to indicate the nature of the Hebrew word that is later on so translated. But, inasmuch as oikoumene does translate the Hebrew word erets in some places, it will be realized that it is possible that any one of these meanings may be intended. This of course must be settled by the context.

(2) Baal, 'be married'.

(3) Choled. This word is derived from a root (cheled) which means 'to move quickly' and gives its name to the weasel (Lev. 11:29).

(4) Yashab, 'inhabited', from the primitive meaning 'to dwell', Exodus 16:35, 'until they came to a land inhabited', so that we see that the oikoumene here refers to Canaan, as contrasted with the wilderness.

(5) Tebel. This word is important, and we will postpone an examination of its bearing upon our subject until we have given the usage of erets, as it is translated by oikoumene, a fuller examination.

Erets 'earth' is translated in the LXX oikoumene nine times, one occurrence being in the Psalms, the rest in Isaiah. The passage in the Psalms comes in the great Psalm of David 'for Solomon', type of the greater Son of David, 'The King's Son'. We must remember, that however much the dominion of Christ may exceed that of Solomon, initially the terms used in this Psalm must have been used in Solomon's day:

'He shall have dominion also from sea to sea, and from the river unto the ends of the earth' (Psa. 72:8).

The extent of Solomon's kingdom is given:

'And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life ... he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river' (1 Kings 4:21,24).

The 'river' is the Euphrates. Tiphshah means 'a ford', and was on the west bank of the Euphrates, some 300 miles above Damascus. Azzah or Gaza is on the coast where the land of Palestine begins to turn west towards the

delta of the Nile. The two seas mentioned would be the Mediterranean and the Red Sea. One can sense something of the different outlook of the ancient world from that of modern times, in the expression, 'The Seven Seas'. The Talmudists speak of the land of Israel being compassed by seven seas, these include the Mediterranean, the sea of Tiberius and the sea of Sodom, and the Midras Tillim says: 'I have created seven seas; saith the Lord, but out of them all I have chosen none but the sea of Gennesaret'. The Atlantic and the Pacific might well have never existed so far as these writers were concerned. When David spoke of the dominion of his son reaching 'from sea to sea' therefore, we must beware of the temptation to interpret the words with a modern breadth, and read into them a meaning that would have been quite foreign to the reader of the day. Further, the dominion which was to extend from 'sea to sea' is given another dimension, it was 'from the river unto the ends of the earth'. After Israel's contact with Egypt is recorded, the Hebrew word *yeor* is employed when the Nile is intended (Gen. 41:1), but when the Euphrates is meant the Hebrew word *nahar* is used (Gen. 15:18). It will be observed that when the extent of the promised land was given to Abraham in Genesis 15, its boundaries were given as from the river of Egypt, unto the great river, the river Euphrates, and in Genesis 13:14 Abraham was told to look 'from the place where thou art northward, and southward, and eastward, and westward'. From the river Euphrates, this dominion spoken of in Psalm 72 extended 'unto the ends of the earth'. If the extreme interpretation of these words is adopted, it will appear somewhat strange to attempt to measure the whole earth from such a datum line, and an examination of the term is therefore called for. The word translated 'end' is the Hebrew *ephes*, primarily means 'to cease' and so comes to mean 'an extremity'.

In Psalm 72:8 the LXX translates the Hebrew word *erets*, 'earth', by the limited Greek word *oikoumene*. Apart from this one passage in the Psalms, the remaining references where *erets* is rendered *oikoumene* are all found in Isaiah. These references are:

'In the midst of all the land' (10:23),  
 'the whole land' (13:5),  
 'to lay the land desolate' (13:9),  
 'the whole earth' (14:26),  
 'all the kingdoms of the world' (23:17),  
 'the Lord maketh the earth empty' (24:1),  
 'all the kingdoms of the earth' (37:16),  
 'the kings of Assyria have laid waste all the nations (margin lands)' (37:18).

If these passages be considered with their contexts, it will be seen that where a modern reader is likely to invest these predictions and threats with a worldwide significance, the Septuagint translators limited them to the narrow sphere of the *oikoumene*. In like manner, the command of the Lord, recorded in Acts 1:8, has been looked upon as being of worldwide scope, whereas it is most probable that it should read Jerusalem, Judæa, and in Samaria, and unto the uttermost parts of the land.

The Hebrew word *tebel* is translated *oikoumene* in the LXX more times than any other, it occurs twenty-six times or more than twice the number of all the other Hebrew words so translated put together. Gesenius derives the word *tebel* from the verb *yabal*, 'to bring forth', and so it indicates the fertile or habitable earth. We are distinctly told that the Lord formed the earth to be inhabited (Isa. 45:18), and the book of Proverbs takes us back to the day of creation where we read of One, spoken of as the personification of

Wisdom, saying that He was 'rejoicing in the habitable part of His earth' (Prov. 8:31), where the words *tebel* or *oikoumene* are translated 'habitable part'. Bildad the Shuhite has a strange expression, he speaks of the wicked being driven from light to darkness, and 'chased out of the world' (Job 18:18).

If *tebel* refers to the habitable part of the earth, and particularly that which was promised to Abraham or ruled over by Nebuchadnezzar later, then we can understand the expression, but if we interpret the word 'world' in its widest sense, how can one be chased 'out of it'? The parallel which is instituted between 'darkness' and 'out of the world' calls to mind and illuminates the words 'outer darkness' (Matt. 8:12; 22:13; 25:30), and probably also such expressions as 'the four corners of the earth'. These terms must be interpreted with the land of promise as the centre. In Psalm 89:11, *tebel*, 'the world', is differentiated from both 'the heavens' and 'the earth'. Again in Psalm 90:2, 'the earth and the world' are spoken of as distinct, 'or ever Thou hast formed the earth and the world' (see also Psa. 93:1; 96:10,13; 98:7). The Hebrew word *tebel* occurs in places where the LXX translates it other than *oikoumene*, some of these passages are somewhat vaguely rendered, but here are a few. We have given one quotation from Job, but two others must be added:

'Who hath given him a charge over the earth? or who hath disposed the whole world?' (34:13).

'The face of the world in the earth' (37:12).

Job 18:18 already quoted is parallel with the punishment of Cain, who became a fugitive or a vagabond, 'driven ... from the face of the earth' (Gen. 4:14). The LXX translates the Hebrew word *tebel* in Job 34:13 by the Greek *ten hup' ouranon*, 'that which is under heaven'.

Note in this connection Acts 2:5, 'every nation under heaven' with the limited extent of the earth that follows in Acts 2:9 -11. Job and Luke appear to agree.

From what we have gathered there appears a strong presumption in favour of interpreting the references to the prophetic earth so that they fall within the borders of the Babylonian Empire on the east, to the extremes of the Roman Empire in the west. If, as we believe, the prophetic image of Daniel 2 is about to be resumed after its veiled history during Israel's blindness, it will be misleading to read into the Prophets or the Apocalypse references to the nations of the wide earth, when a far more limited sphere is intended. We must examine these references afresh and seek the light that comes from truth alone.

#### **From Spain to the Indus**

Before we can go further in this investigation and reach some conclusion as to the area covered by the Prophetic Earth, certain debatable matters pertaining to the prophecy of Daniel must be considered. The question of the area of the prophetic earth is linked with the question of the composition of the Gentile dynasty as symbolized in the image of Daniel 2. There are many expositors who see four, and no more than four successive kingdoms in this symbol, namely Babylon, Persia, Greece and Rome. These look for a revival of the Roman empire at the time of the end. Some derive support for this number 'four' from the subsequent vision of Daniel 7. Let us consider the second chapter.

The Gentile character of this vision is indicated by the change of language that occurs at verse 4: 'Then spake the Chaldeans to the king in Syriac'. The words, 'in Syriac', mark the place where Daniel ceases to write in Hebrew, and thenceforth to the end of chapter 7 employs the Syriac or Aramaic language.

In part eight of An Alphabetical Analysis, the question of the four beasts of Daniel 7 and their place in the vision of Daniel 2 has been considered. The reader is advised to consult that article, (Beast8), if he is at all uncertain.

The Babylonian and Persian empires extended from Asia Minor on the west to the Indus on the east, and it was left to Greece and Rome to complete the oikoumene of the prophetic earth. At the death of Alexander, his kingdom was divided among his four generals as is indicated in Daniel 8:22, Ptolemy taking Egypt, Palestine and some parts of Asia Minor; Cassander taking Macedonia and Greece; Seleucus taking Syria, Armenia, territory east of the Euphrates; and Lysimachus taking Bithynia, Thrace and Mysia. Rome took all this territory except that which lay east of Syria, but added to it a great portion of Europe and the countries on the southern edge of the Mediterranean. The prophetic earth therefore, if it be limited to the territory governed by these four successive kingdoms, extends from Spain on the west, to the Indus on the east.

### **The Prophets, Chronological Order**

There are many side issues attached to such a theme as 'Prophets and Prophecy' which, though interesting and in their degree important, cannot be considered here. We are more concerned with the message which the Prophet was inspired to deliver, than the way in which he was inspired and endowed thus to speak. What is the burden of prophecy? What are its main subjects? Can they be reduced to categories that will enable us to arrive at a fairly accurate understanding of their import, or must we take each prophecy as it stands and consider it independently of all the rest?

The first thing to settle must be, which of the books of the Old Testament come under the heading of 'Prophecy'. The Hebrew canon is divided into three great groups, a division recognized by the Lord Himself, The Law, the Prophets and the Psalms. The Prophets include some historical books, for Old Testament history often is a foreshadowing of that which is yet to come.

Let us first of all set out before the eye, the books of the Prophets according to the Hebrew canon.

A	Joshua.	Joshua	The Captain. The Lord of all the earth (Josh. 3:11,13). Failure to possess the land (Josh. 18:3). The Canaanite still in possession (Josh. 15:63).
	B	Judges.	Failure Thirteen Judges. Israel, forsaking and returning. No king (Jud. 21:25).
		C	Samuel. Saul, type of Antichrist. David, type of Christ. Israel want to be like the nations.

	D	Kings.	Decline and fall last page of Hebrew O.T. 'No remedy' (2 Chron. 36:16). first page of Greek N.T. 'Jesus ... He shall save' (Matt. 1:21).
	D	Isaiah.	Israel's only hope of restoration. The Messiah.
	C	Jeremiah.	Nebuchadnezzar, type of antichristian Beast David's 'Branch'. Israel in captivity among the nations.
	B	Ezekiel.	Glory and the Cherubim. The glory forsaking and returning. 'The Lord is there'.
A	Minor Prophets.	Joshua, the high priest (Zech. 3). The Lord of all the earth (Zech. 6:5). Return to the land from captivity. No more the Canaanite (Zech. 14:21).	

It will be seen that if we follow the Hebrew canon, we shall include Joshua, Judges, Samuel and Kings, but exclude Daniel. The Hebrew conception of a Prophet was wider than simple predictions, but it is the predictive aspect of prophecy that interests us at the moment. We shall, therefore, omit the historical books mentioned above, but include Daniel. This will give us the following prophecies, which come under the heading 'Predictive': Isaiah, Jeremiah, Ezekiel, the Twelve Minor Prophets and Daniel. (To this collection must be added a number of the Psalms which are predictive in character). This necessarily makes a formidable list of works that call for examination, and the words, 'The burden of prophecy' recur to the mind as one contemplates the task.

Another question that must be settled is, in what order should these prophecies be considered? If the chronological order in which these prophets appeared could be established, it would be wise to adopt that order. This, however, can only be done if that order can be ascertained. The four prophets Isaiah, Jeremiah, Ezekiel and Daniel are dated. Let us see this before we go further.

Isaiah. 'The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah' (Isa. 1:1).

Jeremiah. 'The words of Jeremiah the son of Hilkiah ... to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign' (Jer. 1:1,2).

Ezekiel. 'In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi' (Ezek. 1:2,3).



Daniel. 'In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar ... in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams ... this is the dream' (Dan. 1:1; 2:1,36).

It will be seen that Ezekiel should come after Daniel if the order of appearance is to be strictly observed.

Of the twelve Minor Prophets, six are dated and six are undated. The six that are dated are Hosea, Amos, Micah, Zephaniah, Haggai and Zechariah. The six undated are Joel, Obadiah, Jonah, Nahum, Habakkuk and Malachi.

Let us record the six dated Minor Prophets first, and then see how far it is possible to relate the undated ones with those whose chronological sequence is plain

Hosea. 'The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel' (Hos. 1:1).

Amos. 'The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake' (Amos 1:1).

Micah. 'The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem' (Mic. 1:1).

Zephaniah. 'The word of the Lord which came unto Zephaniah the son of Cushi ... in the days of Josiah the son of Amon, king of Judah' (Zeph. 1:1).

Haggai. 'In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet' (Hag. 1:1).

Zechariah. 'In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah ... '(Zech. 1:1).

These six prophets are explicitly dated, their chronological order is not a matter of debate or deduction. This is not the case with the remainder.

Of the six undated Minor prophets, nothing can be said with certainty, but Jonah being called the son of Amittai, turns us back to 2 Kings 14:25 and so relates the prophetic ministry of Jonah with the reign of Jeroboam king of Israel (2 Kings 14:23).

Malachi, while undated by specific chronological reference, is linked by internal evidence to the days of Ezra and Nehemiah. He speaks as did Nehemiah of the intermarriage of Israel with 'the daughter of a strange god' and of the declension of tithes. The temple, with its altar, its sacrifices and its feasts had evidently been restored, and was now suffering a relapse into formalism. The fact that the 'governor' (Mal. 1:8) is given a name (Pechah) which is used mainly of the Persian ruler is a further chronological link. The testimony of the Rabbins is that Malachi was 'The seal of the

prophets'. We have, therefore, twelve Prophets which we can place in chronological order, thus:

Jonah, Amos, Hosea, Isaiah and Micah. These prophets ministered while the kings of Judah and of Israel reigned concurrently. To this group, the undated prophet Nahum probably belongs.

Jeremiah, Zephaniah, Daniel and Ezekiel prophesied between the carrying away captive of Israel, the destruction of Jerusalem, and the end of the kings of Judah.

To this group, the undated prophets Habakkuk, Joel and Obadiah probably belong. Daniel and Ezekiel continued after the destruction of Jerusalem and are the prophets of the 'Servitude'.

Finally Haggai, Zechariah and Malachi bring prophecy to a close and ministered during and after the restoration brought about under Ezra and Nehemiah.

We propose giving an examination of some of these prophets\* -- but the very nature of the subject makes any attempt at detail impossible. We shall seek the main trend of each prophet and build up, as we do so, sixteen links in the chain of prophecy, which bind together the historic founding of the kingdom of Israel under David, the vicissitudes of apostasy, failure and partial restoration that follow, and the birth and ministry of John the Baptist who in turn foreshadowed the coming of Elijah with which Old Testament prophecy ends (Mal. 3:1; 4:5,6).

\* See articles under the name of each prophet, e.g. Hosea.

#### THE REMNANT

When Paul was dealing with the apparent failure of God's purpose to Israel, he referred in the first place to the word spoken to Elijah concerning the seven thousand who had been 'reserved' (kataleipo, a word which gives us kataleimma, 'remnant', in Rom. 9:27, and leimma, 'remnant', in Rom. 11:5) unto Himself, a reservation which was repeated in the apostle's own day:

'Even so then at this present time also there is a remnant according to the election of grace' (Rom. 11:5),

and this persisting remnant assures us that at long last 'all Israel' shall be saved (Rom. 11:26). We must, however, read the inspired comment on what constitutes 'all Israel' in Romans 9:6 -8.

The apostle refers to the testimony of Isaiah (Rom. 9:27) when he cried:

'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved ... and as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha' (Rom. 9:27 -29).

It is important to notice that where Isaiah himself says 'a very small remnant' (Isa. 1:9 Authorized Version), Paul says 'a seed'. This follows the

Septuagint translation where sperma is used in place of the Hebrew sarid, 'something left behind'. The idea apparently of sperma here being 'offspring', and of the word translated remnant, 'survivors' comes to much the same thing. This term 'remnant' is used in connection with the early and partial captivities under Nebuchadnezzar and other invaders and so reflects some light upon the main prophetic use of the word 'remnant' as it bears upon the future.

#### **The earlier uses of the Term 'Remnant'**

The prophecy of Isaiah is divided into two parts, by the interposition of chapters 36 to 39 which introduce an historic element, namely the invasion of Sennacherib and his ultimate defeat as an encouragement to believers that when the greater oppressor blasphemes the Lord (as did Rabshakeh), he too would come to an end at the hand of the God of Israel:

'And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion' (Isa. 37:31,32).

This salvation and fruitful survival of the remnant in the days of Hezekiah but foreshadows the future day when:

'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit' (Isa. 27:6).

One of the sons of Isaiah bore the name Shear -Jashub, 'The remnant shall return' (Isa. 7:3) and is the counter promise to the sad period indicated by the name of another son of the prophet, Maher -shalal -hash -baz, 'In making speed to the spoil, he hasteneth the prey' (Isa. 8:1,3). After the time of Jacob's trouble, the remnant shall return, they shall grow and be fruitful and bring about the blessedness long deferred by Israel's failure and blindness. This return will not take place until the Lord has performed His whole work upon Mount Zion and on Jerusalem, 'And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God' (Isa.10:20,21). There is no break in the prophecy of Isaiah at the end of chapter 10. Chapter 11 continues the story of this returned remnant, 'And there shall come forth a rod out of the stem of Jesse ... He shall smite the earth' (Hebrew erets) or 'He shall smite the oppressor' (Hebrew arits) as the structure of the clause also suggests:

'He shall smite the oppressor  
with the rod of His mouth  
and with the blast of His lips  
Shall He slay the lawless one' (The Companion Bible),

and this is immediately followed by the reference to the wolf and the lamb, the cow and the bear, when:

'They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:6,7,9).

At the selfsame time:

'The Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea ... and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth' (Isa. 11:11,12).

This, as Romans 15:12 reveals, constituted the hope of the Church during the Acts of the Apostles period. It is utterly impossible for Israel to have been enjoying light and blessing under the 'Government of Heaven' for a period of nearly 500 years as the teaching known as The Pre -Millennial Kingdom avers, and at the end of that period to have outcasts in the 'four corners of the earth', and a remnant that needs recovering from all the countries specified in Isaiah 11:11.

Another feature that will guide us is given in Isaiah 11:16, Israel's regathering will be 'like as it was ... in the day that he came up out of the land of Egypt'. The examination of this important feature must be postponed until we have considered further references to this remnant.

Let us leave the Major Prophets and see what the Minor Prophets contribute to this subject.

When the day comes called 'the last days', when spears are to be turned into pruning -hooks, and when nations shall learn war no more, we read:

'In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall Reign over them in mount Zion from henceforth, even for ever' (Micah 4:6,7).

Such a description of the character of the times immediately preceding the Coming of the Lord to reign, makes a previous period of light or blessing lasting 500 years impossible. Again Micah continues:

'Unto thee shall it come, even the first dominion (yea, the former dominion shall come, Revised Version); the kingdom shall come to the daughter of Jerusalem' (Micah 4:8).

This will answer the question of the apostles as recorded in Acts 1:6. This remnant will have a twofold relationship with the Gentile peoples.

- (1) 'The remnant of Jacob shall be in the midst of many peoples as a dew from the Lord ...
- (2) The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver' (Micah 5:7,8).

These references should be kept in mind when we read of the 'Rod of Iron' with which the reign of Christ begins.\*

\* See Millennial Contexts<sup>3</sup>, section (5) The Rod of Iron.

Finally Micah exclaims:

'Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy' (Mic. 7:18).

The apostle Peter on the day of Pentecost quoted from the prophet Joel, chapter 2, verses 28 to 32, but made one necessary alteration. Instead of saying, 'and it shall come to pass afterward' as Joel 2:28 reads, he accommodated the passage to read, 'and it shall come to pass in the last days' Acts 2:17. Those who mocked at the gift of tongues said, 'these are full of new wine'. Peter immediately took them up on this, saying, 'these are not drunken ... this is that ... spoken by the prophet Joel', the intention of the apostle being plainly to rebuke such mocking, by saying in effect, 'if the present limited gift of tongues causes such ribaldry, what will you say when the great outpouring of supernatural gifts takes place in the last days'. He did not quote Joel's words, 'It shall come to pass afterward' for 'afterward' means 'after the restoration' promised in the earlier verses. That restoration had not come in Acts 2. It was future in Acts 3:21. We include this prophecy of Joel 2, because once again the remnant is in view:

'In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call' (Joel 2:32).

The ultimate glory of this remnant is given in Zechariah 8:12,13:

'I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing'.

This slender thread, this remnant according to the election of grace, ensures the fulfilment of God's promises to the fathers, and to their seed. This remnant will enter into blessing, and become a blessing to the nations, after the great tribulation has been endured, after they have been made a 'spoil' and a 'prey' and a 'curse'. This return will coincide with the smiting of the oppressor (see 2 Thess. 2), the spread of the knowledge of the Lord, the gathering of the dispersed of Israel and Judah, the features that characterize Isaiah 11, and a repeat on a grand scale of the Exodus from Egypt. The return of the remnant coincides with the reign of Christ, 'from henceforth and for ever' when it shall be as 'dew' and become a 'blessing' and when this remnant shall 'possess all these things'.

We have already noted that the day of Israel's restoration will be like the day when they were delivered out of Egypt:

'According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things' (Micah 7:15).

This seems to refer back to the covenant made in Exodus 34:10, of marvels such as have not been done in all the earth, nor in any nation.

A comparison of the plagues that fell on Egypt at the time of the Exodus, with those that fall on the earth in the day of the Lord as recorded in the Revelation, will make it clear, that here, in this period, must the fulfilment of the return of the remnant be looked for.

Following the close of Isaiah 6, we learn that the name of Isaiah's son was Shear-jashub, 'The remnant shall return' (Isa. 7:3), words which are repeated in 10:21 and explained as being 'the remnant of Jacob'.

When writing Romans 9 to 11, and dealing with the problem caused by Israel's faithlessness, Paul places 'the remnant' which existed in the most difficult times, over against 'all Israel' that shall ultimately be saved. The example of Elijah is given to encourage hope along this line, for he felt that he only was 'left', 'but what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal', and the apostle's inference is that 'even so then at this present time also there is a Remnant according to the election of grace' (Rom. 11:4,5).

The apostle associates the great doctrine of Election with this Remnant, as though he would say, while there is a sphere in which human liberty of choice is allowed to operate, God is not going to allow human freedom of choice to jeopardize the purpose of the ages, the elect remnant preserves the line and assures the end. Eight souls assured the continuance of the Race in the days of Noah.

#### **Romans 9:6 -29**

##### First Proposition

God's promise has not been broken by the failure and rejection of the bulk of Israel (6 -13):

- (a) The children of Abraham (7 -9).  
Everything depends upon what we understand by 'Israel'. We have Abraham's children, Ishmael and Isaac, but in Isaac the seed was called.
- (b) The children of Isaac (10 -13).  
The purpose of God according to election was signally manifested in the choice of Jacob, and the rejection of Esau.

##### Second Proposition

God is therefore just when He shows mercy on some, and allows others to go the natural road to perdition. This is later proved by the argument from 'the same lump' (14 -21):

- (a) As to Mercy. -- This prerogative is claimed by God Himself in Exodus 33:19.
- (b) As to Hardening. -- This is written large in His dealings with Pharaoh, but should be balanced with the repeated statement that Pharaoh hardened his own heart, until there was no turning back.

##### Third Proposition

God, therefore, has always acted in accordance with His sovereignty, and in harmony with Old Testament Scriptures (19 -29):

- (a) Man, as a creature, has no right or power to reply to God.
- (b) God has dealt with 'vessels of wrath' and 'vessels of mercy' according to His sovereign will, yet vessels of wrath were fitted to destruction, whereas vessels of mercy were prepared by Himself unto glory.

#### Fourth Proposition

In the inclusion of Gentiles, and the saving of a remnant of Israel, God is acting in harmony with Old Testament Scripture.

- (a) Quotation from Hosea. -- He calls a people 'My people', who were once 'not My people'.
- (b) Quotation from Isaiah. -- He saved but a remnant at the captivity of Israel years before.

The outline structure of Romans 9 to 11 places the saved remnant 'mercy on some' over against all Israel saved, 'mercy on all'. Thus:

#### Romans 9 to 11

##### A tentative outline

A	9:1 -5.	Sorrow. Doxology: 'Over all (panton), God blessed unto the ages' (9:5).
B	9:6 -29.	The Remnant saved. Mercy on some.  Corrective as to 'all Israel' (9:6)
C	9:30 to 11:10.	The Stumbling Stone.      The Lord of all Christ the end                      that believe. of the law.                              No difference.
B	11:11 -32.	All Israel saved.              Mercy on all.  Corrective as to the Remnant (11:1 -5)
A	11:33 -36.	Song. Doxology: 'Of Him, and through Him, and to Him, are all things (ta panta): to Him be glory unto the ages' (11:36).

By comparing Joel 2:32 with Peter's words on the day of Pentecost we realize that those who were saved at that time were part of this 'remnant whom the Lord shall call', and as the feast of Pentecost offered two loaves, called 'the bread of the firstfruits' (Lev. 23:20) so this remnant was, as James put it, 'a kind of firstfruits' (Jas. 1:18), pledging the 'all Israel' harvest of the latter days. Isaiah, however, had more than one son. While the first pledged that 'the remnant shall return', the second son bore the

lengthy name Maher -shalal -hash -baz, which foreshadowed the fact that before that remnant should return in reality, Israel would be a prey and suffer terribly.

However, when we read Isaiah 11, we learn that in that day 'the Lord shall set His hand again The Second Time to recover the remnant of His people ... from the four corners of the earth' (Isa. 11:11,12). This emphasis of an elect remnant is closely related to the return of Israel and their restoration. This we consider separately under the heading, Israel's Return, to which the reader is referred.

### **The Seven Times of Leviticus 26:28**

Should the diligent student turn up the word 'times' in Young's Analytical Concordance, he will find no reference to Leviticus 26:28. The reason for this omission is that every word in this concordance is listed under its equivalent Hebrew or Greek original. Where a period of time is denoted as in Daniel 4:16 we not only have the word shibah (seven) as in Leviticus 26:28, but the word iddan (times) is added. In Leviticus 26:28 we should read not 'seven times', but,

'I, even I, will chastise you seven (fold) for your sins'.

The duration of the punishment is not in view but its severity. There is no Hebrew word here for the word 'times'. In Daniel 3:19 we have a furnace heated 'seven times' more than usual. Again there is no word for 'times', it simply means sevenfold. We can see why Dr. Young could not include it in his Analytical Concordance, there was nothing to 'analyse'. Several systems of Prophetic Interpretation, including British Israel, quote this reference in Leviticus 26, as though it means a period of 'time' lasting 2,520 years, looking at the non-existent word 'times' as a period of 360 years (a day for a year) multiplied by seven, but that which does not exist cannot be multiplied. One exponent of this false method of reckoning wrote:

'British Israel truth, without the exposition of the seven times and their literal fulfilment, is Hamlet with the Prince of Denmark left out. It is a house without a foundation, a man without a skeleton' (P. W. Thompson, Israel in Prophecy and History).

If this is so, by their own confession, we need waste no further time over this system of prophetic interpretation, it is without 'foundation'. The Prince of Denmark has not been 'left out'; he was never there.

### **THE SEVENTY WEEKS OF DANIEL 9**

The book of Daniel is given a summary review in the article entitled Daniel and the prophecy of Daniel 9 is of necessity included. This prophecy of the Seventy Weeks, however, is of such importance, that a separate study is demanded in an Analysis of Prophetic truth.

While Daniel 9 is complete in itself, it follows chapter 8, supplying further details, just as chapter 8 supplements 7; and it will be wise to retain what we have already seen for our present help. Daniel's increasing concern has been regarding the prophetic future and that which concerns the little horn and his own people. He has taught that past history foreshadows future events, and we are therefore prepared to find that a seventy-year period of Jerusalem's desolation and Israel's captivity has a corresponding



period of seventy -times -seven associated with Israel, Jerusalem and desolation. Chapter 9 is in itself a considerable theme, but, as Daniel 9 to 12 forms a section of the book, it will perhaps be wise to exhibit the general structure of the passage before entering into detail.

#### **Daniel 9 to 12 as a whole**

A	9:1.	First year of Darius.
B	9:2 -19.	Fasting. Daniel understood.
C	9:20 -23.	The man Gabriel. Daniel, 'greatly beloved'.
D	9:23 -27.	'I am come to shew thee'.
A	10:1.	Third year of Cyrus.
B	10:1 -3.	Fasting. Daniel understood.
C	10:4-21.	The man clothed in linen. Daniel, 'greatly beloved'.
D	11 and 12.	'I will shew thee'.

It will be seen in the above structure (members D and D) that chapters 11 and 12 are a further expansion of the seventy weeks and the abomination of desolation spoken of in Daniel 9:23 -27. Chapters 11 and 12 have, in addition, an interrelated correspondence, which we hope to show in its proper place.

We return now to Daniel 9, knowing at least that we are still pursuing the one theme of the book, the time of the end; though we may differ from others in our understanding of the true approach to that end, the ultimate theme is unaffected. In the fulness of time Christ came, whether we name the year a.d. 1 or 4 b.c., or refrain from assigning a date at all. And so Christ will come again at the end of the seventy weeks, whether they be weeks of days, or weeks of years, or, as some believe, of both. Whether we are able to compute the time or not, He will surely come.

To enable the reader to follow the theme without confusion, we divide our study into four sections:

- (1) The prophecy of Jeremiah (Dan. 9:1,2).
- (2) The prayer of Daniel (Dan. 9:3 -23).
- (3) The principle of computing prophetic times.
- (4) The prophecy of the seventy weeks.

#### **The Prophecy of Jeremiah**

Daniel himself was a prophet, to whom had been granted the spiritual ability to see the meaning of Nebuchadnezzar's visions, and to witness the two visions dealing with the end of the indignation. It is with this event, linked with Jeremiah's prophecy, that Daniel 9 opens. We have in Zechariah positive proof that the 'time of indignation' and 'the seventy years' of Jeremiah refer to the same period:

'O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?' (Zech. 1:12).

From Isaiah 10:5 we learn that the Assyrian is the rod of the Lord's anger: 'and the staff in their hand is Mine indignation'. The Assyrian is sent against 'an hypocritical nation ... to tread them down like the mire of the streets' (Isa. 10:6). The Assyrian nation does not, however, intend to be of service to the Lord: it is but fulfilling its own schemes of conquest:

'Wherefore it shall come to pass, that when the Lord hath performed His whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks' (Isa. 10:12).

We are prepared by our previous studies to find that the indignation accomplished against Jerusalem by the Assyrian is a foreshadowing of 'the last end of the indignation', a future period alluded to in Isaiah 26:20. This period is in mind in Daniel 9:

'In the first year of his (Darius') reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem' (Dan. 9:2).

Among the passages written by Jeremiah that Daniel would have read is Jeremiah 25:11:

'And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years'.

Another passage that would have attracted Daniel's attention is Jeremiah 29:1 -10:

'To all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon ... . For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place'.

A further passage that would have been of help to Daniel is found in Jeremiah 27:7:

'And all nations shall serve him (Nebuchadnezzar, verse 6), and his son, and his son's son (Belshazzar), until the very time of his land come: and then many nations and great kings shall serve themselves of him'.

### **The Proclamation of Cyrus**

Another item that bears upon this part of our study is found in Daniel 9:1:

'In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans'.

Sir H. Rawlinson has shown that the name Ahasuerus is, like Pharaoh, an appellative, meaning 'Venerable King', and not used exclusively of any one monarch. Similarly the name Darius, according to Professor Sayce, means 'The Maintainer', an appellative of more than one king, rather like the English 'Defender of the Faith', which belongs to no one monarch in particular. It is considered by those who have made chronology their study that the Darius of chapter 9 is the Cyrus of chapter 10; the reader will find Appendixes 50 (vii. 5) and 57 of The Companion Bible helpful in this connection. It would be an unwarranted digression here to enter into the arguments concerning the genealogy of the kings of Persia; but we do feel that our readers should realize the importance of the conclusion that the Ahasuerus of Esther 1:1, the Artaxerxes of Ezra 6:14 and Nehemiah 2:1, and the Darius of Daniel 5:31 represent the same person under different names. The king married Esther, whose son is the Cyrus of Scripture.

It is most interesting to see that Daniel's prayer in chapter 9 concerning the restoration of Jerusalem is dated in the first year of the king under whose edict the restoration was commenced.

We must now consider, together with Daniel 9, the opening words of Ezra 1:

'Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem' (Ezra 1:1 -4).

#### **The Proclamation of Artaxerxes**

Before we are fully prepared to continue our study of Daniel 9 there is one further proclamation to be brought into line. We read in Nehemiah 1:1:

'It came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace'.

This twentieth year of Artaxerxes (see Neh. 2:1) dates as forty -two years from the beginning of the Babylonian servitude, thirty -five years from Jehoiachin's captivity, twenty -three years from the destruction of Jerusalem, and twenty -five years from the beginning of the desolations (see The Companion Bible).

There are three periods of seventy years that must be kept separate, if we are to avoid confusion: the Servitude, the Captivity, and the Desolations. The servitude began in the first year of Nebuchadnezzar, and ended with the decree of Cyrus just quoted. The Captivity is dated by Ezekiel as from the eighth year of Nebuchadnezzar, when Jeconiah was carried away captive. The Desolations commenced with the last siege of Jerusalem by Nebuchadnezzar, and are the subject of Daniel's prayer in chapter 9. While, therefore, Daniel is

associated with the seventy years' desolation, Nehemiah is connected with the seventy years' captivity:

'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire' (Neh. 1:3).

The effect of this report upon Nehemiah is very similar to the effect of Jeremiah's words on Daniel; to appreciate the parallel, Daniel 9 and Nehemiah 1 should be read together.

In Nehemiah two things reach a crisis. As the king's cupbearer, Nehemiah held a high office, for, in effect, he stood between the king and possible death by poisoning. To have appeared at all distraught in the royal presence might have proved fatal; for he might have fallen under suspicion and have been executed immediately. So, when the king comments upon his sad looks, we read: 'Then I was very sore afraid' (Neh. 2:2). Nehemiah then tells the king of the condition of the city of Jerusalem, and the king asks, 'For what dost thou make request?' Then we read, 'So I prayed to the God of heaven. And I said unto the king' (Neh. 2:4,5).

We pause a moment to observe this true conception of prayer. In Nehemiah's day ritual was of divine institution; and place, time and attitude in prayer were ordained by law. But Nehemiah was no formalist, for true prayer is ever above all forms. Without any apparent interval, a prayer winged its way into the presence of a greater King than Artaxerxes and deliverance followed.

One other point of interest is contained in Nehemiah 2:6. Nehemiah requests of the king that he may be granted leave of absence to go into Judah and rebuild the city of Jerusalem. The king replies to Nehemiah (the queen also sitting by him), 'For how long shall thy journey be, and when wilt thou return?' The queen here mentioned in the parenthesis is none other than Esther, who had already been instrumental in the deliverance of her people as recorded in the book bearing her name. The presence of the queen here is one of the links in the working out of God's purpose. Under Mordecai, Esther saved Israel; her presence here evidently influenced Artaxerxes, and her son, Cyrus, has his own place in the scheme, as we have seen.

We now turn our attention to the disposition of the subject matter as indicated by the structure, which without undue elaboration is as follows:

**Prayer of Daniel**

**Daniel 9:3 -19**

A	9:3.	Daniel's face set unto the Lord God.	
B	9:4.	Prayer and confession.	
C	9:4,5-	Covenant -keeping God.	We have sinned.
D	9:-5 -10.	Rebellion	a 5. Rebellion.
		the prophets	b 6. Disobedience to message of prophets.
			c 7 -9. Righteousness belongeth unto the Lord. Confusion belongeth unto us. Mercies belong unto the Lord.
			a 9. Rebellion.
			b 10. Disobedience to message of prophets.
D	9:11 -14.	Curse	a 11. The curse, as Moses said.
		the law	b 12. Confirmed words.
			a 13. The evil, as Moses said.
			b 14. Watched evil.
C	9:15.	Covenant kept of old by God.	We have sinned.
B	9:16 -17-	Hear prayer and confession.	
A	9:-17 -19.	The Lord's face to shine upon the Sanctuary.	

Daniel's prayer centres round the fact that Israel's terrible desolation is the outcome of rebellion against the word of God, sent from time to time through the prophets, and is but the fulfilment of the curse and the oath, written in the law of Moses long before.

God evidently keeps His word, and Israel have most surely merited their punishment. Yet Daniel reminds himself that God not only watches over the evil to perform it, but in the mighty deliverance of Israel from Egypt in days gone by, He was true to His covenant promises, even though Israel had failed. The prayer, therefore, while a confession of Israel's sin, reminds God of His covenant relationship with the people and the city.

There is a beautiful progression in the prayer. At first Daniel speaks of his people without any term of association with the Lord. He speaks of our kings, our princes, our fathers, and the people of the land; of the men of Judah, the inhabitants of Jerusalem, and of all Israel near and far. Not until we reach the tenth verse is any link established; there Daniel speaks of the Lord our God, and again in verses 13, 14 and 15. In verse 15 a fuller claim is made; this rebellious people are 'Thy people'. In verse 16 the desolate city is 'Thy city', 'Thy holy mountain'; and 'Thy people are become a reproach'. In verse 17, Daniel is 'Thy servant', and the desolate temple

'Thy sanctuary'. Then it all comes pouring forth. Reserve is abandoned. Before this covenant -keeping God, Daniel pours out his petition:

'O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy Name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy Name' (9:18,19).

The limits of such a work as this Analysis compel us to omit much of spiritual value, and so refraining from further comment on Daniel's prayer, we turn our attention to:

### **The Principle of Computing Prophetic Times**

How many different ways of computing the seventy weeks of Daniel 9 have been put forward by earnest men of God? We do not know, but there are many; and the fact that such diversity exists must humble us before the Lord. Differences of opinion exist as to where the reckoning begins, where the reckoning ends, whether the 'weeks' are weeks of days or of years, and whether the prince that shall come be Titus (a.d. 70) or the beast of the Apocalypse. Most affirm that there is now only the last week of Daniel 9 to be fulfilled; while others believe that the seventy weeks are literal weeks of days all yet future. Facing this monument of human failure and contradiction it seems at first an act of impertinence on our part to step forward and make even a tentative suggestion. Yet it is impossible to avoid the subject, and, therefore, with every recognition of the faithfulness and ability of others, we humbly place on record the way in which we have been led by scriptural principles to a conclusion in the matter.

The first principle that demands recognition is that which deals with the 'lo -ammi' periods of Israel's history. For the benefit of those who may not know the meaning of this term we state that it has reference to Hosea 1:9: 'Call his name Lo -ammi: for ye are not My people'. The principle we have in mind is that those periods when Israel are out of favour -- and so 'lo -ammi' -- are not reckoned in the prophetic calendar. So far as God's scheme of time is concerned, such periods do not exist. They are, however, reckoned in the calendar of the world, and consequently must be taken into account.

Perhaps a homely illustration will help to make the point clearer. A man, let us suppose, has an account at the bank, and upon inquiry, he learns that his balance stands at £500. From one point of view he may truthfully say that he owns £500. There is another point of view, however; he owes £200 on his house, and other outstanding bills total £200; so that although his bank book shows £500, he actually owns only £100. The bank book figure represents the calendar of the world, and the residual figure the prophetic times. The 'lo -ammi' periods correspond with the debts and must be subtracted to obtain the prophetic periods.

There were five occasions when the Lord 'sold' His people into the hands of their enemies, and for these five periods the prophetic clock stopped and time was unrecorded. These periods are all found in the book of Judges:

Mesopotamia.	8	years	Lo -ammi	(3:8).
Moab	18	years	Lo -ammi	(3:14).
Canaan	20	years	Lo -ammi	(4:3).
Midian	7	years	Lo -ammi	(6:1).
Philistine	40	years	Lo -ammi	(13:1).
	--			
	93	years		
	--			

Of course no time can be reckoned 'lo -ammi' that is not concerned with the whole nation; raids and bondage that affected only some of the tribes are not included. See article Lo -ammi2.

The first principle, therefore, that we must observe when computing prophetic periods is that which allows for the non -reckoning of 'lo -ammi' periods. This applies in both directions; we cannot allow a period of time to be excluded while Israel is a nation before God, any more than we can allow a period to be reckoned when Israel is temporarily set aside. This we shall find compels us to include the Acts of the Apostles in the seventy weeks, and also compels us to exclude the period when Jerusalem was still unbuilt in Nehemiah's day.

#### **The Seventy Weeks**

'Seventy weeks are determined upon thy people and upon thy holy city' (Dan. 9:24).

If we understand the word 'week' to mean seven days, we have a period of a little more than one year and four months to consider, and of this a smaller period is occupied in building and restoring Jerusalem, certainly a short time for such an operation. When, however, Daniel wishes to make us understand literal weeks, each of seven days, he adds the word 'days':

'I Daniel was mourning three full weeks' (literally, weeks of days) (10:2).

'Till three whole weeks were fulfilled' (literally, weeks of days) (10:3).

To make the matter certain, the angelic visitor declares that on the first day of Daniel's fasting his words had been heard and the angel sent, but that for 'one and twenty days' he had been withstood. This carefulness on Daniel's part is one argument in favour of the view that ordinary weeks of days are not intended in Daniel 9. A further argument is that Daniel had been occupied with prophecies that dealt with a period of seventy years, and the angelic announcement of the seventy weeks seems but an expansion.

Another argument in favour of the years interpretation is provided by the Scriptural treatment of the last week. It will be observed that this last of the seventy weeks is divided into two parts:

'He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease' (9:27).

Now Daniel refers more than once to a peculiar period at the time of the end:

'A time and times and the dividing of time' (7:25).

'A time, times, and an half' (12:7).

'Let seven times pass over him' (4:16).

A consultation of the margin of Daniel 11:13 will show that 'times' may be synonymous with 'years'. If that is so, then a time, times and a half may be a prophetic and cryptic way of describing three and a half years. This being just half the seven -year period exactly meets the requirements of Daniel 9:27.

We have, however, clearer evidence in the book of the Revelation:

'A time, and times, and half a time' (Rev. 12:14).

This is the period during which the woman is nourished in the wilderness. In Revelation 12:6 we read:

'They should feed her there 1,260 days'.

It is difficult to avoid the conclusion that 1,260 days, and a time, times, and a half, are periods of the same duration.

There is evidence in Scripture of the recognition of a year of 360 days. For example, it is computed that between the seventeenth day of the second month, and the seventeenth day of the seventh month is 150 days (Genesis 7 and 8), a computation which supposes a month of thirty days. Dividing 1,260 by 30 we have 42 months, or three and a half years. Now Scripture speaks of a period of 42 months, and places it in such proximity to that of 1,260 days as to remove all doubt as to the length of the prophetic year:

'The holy city shall they tread under foot 42 months' (Rev. 11:2).

'My two witnesses ... shall prophesy 1,260 days' (Rev. 11:3).

We have already seen that Revelation 13 speaks of the time when the fourth beast of Daniel 7 shall be in power; and if Daniel 9 speaks of this same power and period, we may expect to find here some confirmation:

'He shall confirm the covenant with many for one week (a period of 7 years): and in the midst of the week (after a period of 3.5 years, 42 months or 1,260 days) he shall cause the sacrifice and the oblation to cease' (Dan. 9:27).

'And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months' (Rev. 13:5).

That the Hebrew language can refer to 'sabbaths of years' is shown in Leviticus 25:8, where a period of forty -nine years is also called 'seven sabbaths of years, seven times seven years'.

These things furnish sufficient proof that the final week of Daniel 9 is a period of seven years. And if the last week be a week of years, it



follows that the seventy weeks are also weeks of years, so that the seventy weeks 'determined' represent a period of 490 years.

#### When does the period of 490 years commence?

After revealing to Daniel a prophetic period of 490 years marked off on the divine calendar, the angel proceeds to divide the number of years up in a rather strange way. We first learn that during the 490 years the following events are to be fulfilled:

'To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness ... and to anoint the most Holy' (Dan. 9:24).

The angel next proceeds to give further light upon this time by saying that the period from the commandment to restore and build Jerusalem to the coming of Messiah the Prince will be 7 weeks and 62 weeks, and that after the 62 weeks have elapsed the Messiah will be cut off. We found it useful when speaking of 'lo -ammi' periods to use a simple illustration to make the matter clearer. It may be of service to use the same method here. Suppose a motorist is being directed to a certain destination and that, instead of being told that his goal is 69 miles away, he is told that it is 7 miles and 62 miles away. If after that somewhat cryptic statement, a remark is added about some feature in the road that marks a junction, the obvious thing for the motorist to do would be to travel the first seven miles and then look for some change. If at the end of 7 miles of rather bad country lane the car emerged into a new, well -made road which continued for the remaining 62 miles, he would realize the reason for dividing the distance. Moreover, if he had been told that at the end of 62 miles he would come to a cross, he would look for it at the end of 62 miles of new road, for so the direction had indicated.

Now it must be obvious that when the angel speaks of 7 weeks as distinct from 62 weeks, he has some special reason for it. The angel also speaks of the building of the wall and the street of Jerusalem as an event related to the time periods with which his message deals. The Companion Bible in Appendix 58 gives the history of Nehemiah and Ezra. It is much too long to quote here, but we give two extracts to prove our point. We must leave our readers to test the matter further by consulting that appendix for themselves.

455 b.c.	Nehemiah 1:1 -2:8. Hanani's report in the month of Chisleu leads to the 'going forth of the commandment to rebuild Jerusalem' (Dan. 9:25).
454 b.c.	By Artaxerxes in his twentieth year.
407 b.c.	Nehemiah obtains leave of absence (Neh. 13:6), and returns to be present at
405 b.c.	The dedication of the temple.
	This ends the 'seven sevens' from the going forth of the commandment in 454 b.c.

This, then, is the first space covered, the building of the wall corresponding to the several miles of bad road in the illustration. We now arrive at the most important feature of our discussion, and one that we have seen canvassed in no other work on Daniel. It follows from the logical application of the 'lo -ammi' principle. The question is whether or not the 490 years set apart for the achievement of God's purpose in Israel, begin at the going forth of the proclamation to rebuild Jerusalem. To this question expositors give an affirmative answer, but the 'lo -ammi' principle demands a negative one. We read in Nehemiah:

'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire' (Neh. 1:3).

Do these expressions describe Jerusalem as in favour or in desolation? There is only one answer. Nehemiah saw in these events the fulfilment of the curse threatened by law and prophets:

'If ye transgress, I will scatter you abroad among the nations' (Neh. 1:8).

Daniel also uses terms that imply 'lo -ammi' conditions. Jerusalem is 'desolate' (9:2); Israel are 'driven' (verse 7); the curse is poured upon them (verse 11); the visitation upon Jerusalem is unprecedented (verse 12). And in verse 16 there is anger and fury and reproach.

The seventy sevens cannot commence until Jerusalem is rebuilt and the curse removed; this makes clear the reason for the division of the years into seven sevens and sixty -two sevens. The seven sevens of 49 years represent the time occupied in the rebuilding of the wall and street of Jerusalem by Nehemiah in time of trouble, and the period ends at the dedication of the temple (Ezra 6:16 -18).

To revert to our illustration, the period covered by the building of the wall up to the dedication of the temple corresponds with the first 7 miles of country road. At the dedication of the temple at the end of the seven sevens the 'lo -ammi' period ends; the new high road is reached. It is then a distance of 62 miles to the Cross; or, leaving the illustration, an unbroken period of 62 sevens to the time of 'the Messiah the Prince'. Those who include the 49 years of rebuilding, include a period when Israel was 'lo -ammi', and they have no alternative to excluding from their reckoning the whole period of the Acts of the Apostles. But it is quite certain that Israel were not set aside as a people until Acts 28, so that the period of the Acts must be included. Our interpretation has required only 62 sevens; so that there is still scope remaining. From a.d. 29 to 63, the usual dates now given for the Crucifixion and Acts 28 respectively, is a period of 35 years; this accounts for five sevens. Three sevens, therefore, remain for the future, and these are dealt with in the book of Revelation; seven seals, seven trumpets, and seven vials. The final 'seven' is concerned with the Beast, the False Prophet, Antichrist and Babylon, as we read in Daniel 9.

The prophecy of the seventy weeks of Daniel 9 is divided into three parts, each of which is devoted to an explanation of events associated with one of the great time -periods of the prophecy. This can be seen more easily if set out as follows:

Daniel 9:24 -27

A1	9:24. seventy sevens.	a	Finish transgression.
		b	Make an end (chatham) of sins.
		c	Make atonement for iniquity.
		a	Bring in everlasting righteousness.
		b	Seal up (chatham) vision and prophecy.
		c	Anoint the Most Holy.
A2	9:25,26. seven sevens and sixty -two sevens.	a	The City.-- Restoration.
		b	The Messiah.-- Coming.
		c	Seven sevens and sixty -two sevens.
		c	After sixty -two sevens.
		b	The Messiah.-- Cut off.
		a	The City.-- destroyed.
A3	9:26,27. the one seven. the midst of the seven.	a	Desolation decreed (shamem). End of Desolator.
		b	Covenant made.
		c	One seven.-- 7 years.
		c	Midst of seven.-- 3.5 years.
		b	Covenant broken.
		a	Desolation decreed (shamem). End of Desolator.

'Seventy weeks are determined upon thy people and upon thy holy city'. - The word 'determined' means 'to cut off', and the passage indicates that God has set apart this period of time in which He will accomplish His purposes for the people and the city. At first there appears to be an undue repetition in the words of verse 24: 'to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity'. But on examination the verse is found to be both true, like all Scripture, and prophetic.

'To finish' is a translation of kala which means 'to restrain', or 'shut up', as in a prison: 'Zedekiah ... had shut him up' (Jer. 32:3). As a substantive it is translated 'prison' as in 1 Kings 22:27; 2 Kings 17:4 and eight other places. 'The transgression' that is to be 'shut up' or 'imprisoned' has already been spoken of in Daniel. Pasha, 'transgression', and pasha, 'transgressor' occur in Daniel only in 8:12,13,23 and 9:24. To read these occurrences in their contexts is of itself sufficient indication that the period of the last seven of Daniel 9 is the setting, and also what 'transgression' is to be 'imprisoned':

'The little horn ... magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression ... the transgression of desolation ... in the latter time of their kingdom, when the transgressors are come to the full' (Dan. 8:11-13,23).

In Daniel 9 and Matthew 24:15 it is 'the abomination of desolation'; here it is 'the transgression of desolation'. This refers to the violation of the temple and its sacrifices, and the desolation, once more, of Jerusalem. The day, however, is fixed when this desolation shall for ever cease, and the Desolator be imprisoned. It does not require great perception

to see here a forecast of the incarceration of the Beast, the False Prophet and Satan as revealed in the Apocalypse.

'To make an end of sins' -- The word 'chatham' occurs again in the sentence: 'to seal up the vision and prophecy'. Job uses the expression: 'my transgression is sealed up in a bag, and thou sewest up mine iniquity' (Job 14:17). In Deuteronomy 32:34 the Lord is quoted as saying: 'Is not this laid up in store with Me, and sealed up among My treasures', and goes on to speak of the day of vengeance. In Daniel 12:4 there is a paronomasia, 'shut up' being satham, and 'seal' being chatham, and this is repeated in verse 9, 'shut up' being there 'close up'. It appears that the sense of 'sealing' here is not so much that of confirmation as of 'closing' or 'shutting up'. The one other reference to 'sealing' in Daniel is in connection with the den of lions (6:17), and the object of that sealing is given: 'That the purpose might not be changed concerning Daniel'.

'To make reconciliation for iniquity'. Here the word is kaphar, and means 'to make atonement'. This is vital. This is precious. It belongs to no one section of the redeemed. In spite of what certain words in the English translation may from a superficial reading appear to teach, atonement belongs to both Old and New Testaments. This vital theme is too vast to be dealt with here, but we have devoted some space to it in the series entitled Redemption<sup>7</sup>.

Thus end the first three blessings that are to come. Three more follow as a sequel:

'To bring in age-abiding righteousness'.  
'To seal up the vision and prophecy'.  
'To anoint the Most Holy'.

Righteousness is to be the characteristic of Jerusalem and her people at the time of the end:

'Thou shalt be called, The city of righteousness, the faithful city'  
(Isa. 1:26).

'A King shall reign in righteousness' (Isa. 32:1).

'For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness'  
(Isa. 62:1).

It is not easy to arrive at an understanding of the words, 'to seal up vision and prophecy'. Some think that their purport may be that vision and prophecy will have finished their work and be no more needed. The statement may mean that God will set His seal to vision and prophecy and all will be fulfilled. Or, as Daniel 12:4 indicates, a sealing up of the prophecies until the time of the end may be foreshadowed. Malachi is called in Rabbinical writings, 'The Seal of the Prophets' because, with him, Old Testament prophecy comes to an end. At present, however, we feel it wise to refrain from expressing a decided opinion as to the true interpretation, and we think that our readers will hold with us, that rather than risk the perpetuation of error it is better thus to refrain.

'To anoint the Most Holy'. In Scripture the words translated 'Most Holy' are never used of persons, but always of things dedicated to God. They

should be rendered 'Holy of Holies', and refer to the cleansing of the sanctuary spoken of in Daniel 8:14.

These six items cover the restoration that is to take place, but events of great magnitude occur before the goal is reached -- events that revolve around the persons and work of Christ and Antichrist:

'From the going forth of the commandment to restore and to build Jerusalem unto the Messiah (an Anointed One) the Prince shall be 7 x 7 and 62 x 7: the street shall be built again, and the wall, even in troublous times. And after 62 x 7 shall Messiah be cut off, but not for Himself' (Dan. 9:25,26).

Some of our readers may have noticed that we did not trouble to show that this prophecy was accurately fulfilled. As to this it is common knowledge that the received date for the 20th year of Artaxerxes is 454 b.c., and 62 X 7 or 434 years + the 7 X 7 or 49 years after 454 b.c. brings us to a.d. 29, the received date for the Crucifixion, but when we faced the involved accounts of Herodotus, Thucydides, Xenophon and others, and the evidence of the Behistun Rock that must be unravelled before 454 b.c. could be arrived at, we felt that little good would be accomplished by the survey, and it is contrary to our principle to accept any testimony without investigation.

Let it be quite clear, however, that we implicitly believe that Daniel 9 is correct; whatever may be proved or fail to be proved from secular history. It would not, for instance, shake our faith in the slightest if some archaeological discovery called for another readjustment of dates; no one, however learned, would be prepared to go into the witness box and declare on oath the exact number of years after Christ this present year called a.d. 1960 really is. From Adam to Christ, chronology is constant in Scripture. Since then God has written no chronology in Scripture, and seeing that the calendar of the period after Christ is so muddled and involved, it is questionable whether God has not intentionally frustrated the attempts at forecasting prophetic dates.

When we are dealing with the statements of Scripture, however, we are on solid ground. The Lord rode into Jerusalem, and was acclaimed by the people as the Son of David, when it was near to Passover, and therefore in the month Nisan (Matt. 21:1 -16), which is the same month in which the decree was issued by Artaxerxes (Neh. 2:1). 'After' this Messiah was to be cut off. 'To be cut off' implies death by violence, e.g., 'neither shall all flesh be cut off any more by the waters of a flood' (Gen. 9:11). The expression is, moreover, in constant use in the law where it is used of the cutting off of an offender from all covenant relations, and of the consequent bearing of his iniquity: 'That soul shall utterly be cut off; his iniquity shall be upon him' (Num. 15:31).

It is most blessedly true that when the Messiah was cut off it was, as the Authorized Version renders it, 'not for Himself', but the original of Daniel 9:26 does not justify that translation, for it says, 'and have nothing'. Instead of a throne, He had a cross. Instead of many diadems, He wore a crown of thorns. Instead of a kingdom, He had a tomb. Of all the glories spoken of by the prophets, 'He had nothing'! We are thankful for the earlier vision of Daniel 7 which reveals that in God's own time He should be invested with sovereignty, but that meanwhile iniquity was to rear its head and make its final grasp at worldwide dominion before the end came.

We pause at verse 26 to consider the reference there to 'The Messiah', for while most commentators see in this term a reference to Christ, this interpretation has been denied. 'The Jews of the Talmud age say, that the end of the Messiah was spoken of in the Book of the Chetubim arriving at this place; but how the latter generations turn off such a sense'; see R. Saddras and Rab. Solomon. In like manner, Isaiah 53 is interpreted of Hezekiah or even of the nation of Israel, but thank God we have New Testament witness that 'The Messiah' Himself is the subject of that prophecy. In the time of our Lord, the name 'Messiah' was on the lips of the common people. The ignorant Samaritan woman knew that 'Messiah cometh' (John 4:25). Andrew told his brother, 'we have found the Messiah', to which John adds for our benefit, 'which is being interpreted the Christ' (John 1:41). Old Simeon expected to be spared long enough to see 'The Lord's Christ' i.e. the Messiah (Luke 2:26), and when the angels announced the birth of the Saviour to the Shepherds, they spoke of Him as 'Christ the Lord', i.e. The Messiah (Luke 2:11). When the crowd of common people said, 'If thou be the Christ, tell us plainly' they make it clear that the common people as well as the Rabbins themselves used this title with knowledge. The paraphrase of Jonathan uses the title, 'The Messiah', in explaining 26 passages of the prophets concerning Him (see Buxtorf Lex. Chald. Col. 1270 -2). Others, in order to retain their own theories, have interpreted The Messiah of Daniel 9, of Cyrus, of Xerxes, or Alexander the Great and even of Zedekiah.

One would have felt with Acts 4:25 -28, that no child of God believing the Scriptures to be inspired could ever have put forward a teaching that necessitated the denial that Psalm 2:2 referred to Christ! The objection is based upon the fact that inasmuch as 'The Lord' of the Old Testament is the Saviour and the Christ of the New, then when we read 'Against the Lord, and against His Anointed', the Anointed cannot refer to Christ. But this places the apostles in a queer position. Those who quote Psalm 2 in Acts 4, were endued with miraculous gifts, and 'with one accord' they could quote Psalm 2, and comment immediately, 'For of a truth against Thy holy child Jesus, Whom Thou Hast Anointed ...'. The combination of 'The Lord' and 'His Anointed' apparently was no stumbling to them. Old Simeon also had no such problem, for he said without reserve, 'The Lord's Christ' (Luke 2:26). If we can possibly allow a mistake to have crept into Luke 2:26 and Acts 4, are we, to be consistent, going to rule out Christ from Psalm 110, in spite of the fact that the Saviour Himself endorsed it? If the Messiah can be ruled out of Psalm 2, because the words occur 'Against the Lord, and against His Anointed' what shall we do with Psalm 110:1, 'The Lord said unto my Lord', and how shall we react to the Lord's own question:

'What think ye of Christ? whose son is He?' (Matt. 22:42).

Shall we say that the Saviour Himself stood in need of correction? It is good to see that even the Pharisees did not adopt that attitude, and it is a sad thing to find a child of God taking such a line of teaching.

We return to Daniel 9, being convinced that 'the Messiah' here, is none other than He Who in fulness of time was born at Bethlehem, at the time indicated in this prophecy. In the text of Daniel 9:26 the Hebrew is 'inverted', reading: 'And the people of the prince, the one that is to come, shall destroy the city and the sanctuary', the intention being to connect the future prince with the word 'confirm' showing that neither Antiochus, Titus nor Christ can be that prince, who finds 'his end' in an overflowing destruction. Nowhere does Christ in the New Testament confirm a covenant for

'a week' whether of days, weeks or years. The covenant thus confirmed, is that of Antichrist with the Jews. The reference to the abomination of Desolation spoken by Daniel the prophet, in Matthew 24:15, is not exhausted by the destruction of Jerusalem under Titus, for, Daniel speaks of this 'abomination' in Daniel 11:31 and in Daniel 12:11, and these, especially the last, take us to the time immediately preceding the coming of Christ. Messiah was 'cut off' at the cross, but the prince that shall come, the false Messiah, shall come to his end, when the desolator himself shall be destroyed, as revealed in the Book of the Revelation. The destruction of Jerusalem under Titus in a.d. 70 is not recorded in the New Testament but the prophecy of Matthew 23:38 and 24:1 -3 with Luke 21:20 clearly embraces the words of Daniel:

'The people of the prince that shall come shall destroy the city and the sanctuary' (9:26).

The focal point of Daniel 9:27 is the confirmation, by this mighty prince, of a league. While the word berith usually refers to the covenants of God, it is used also in a lower sense. The word is used when the 'league' between king Asa and Ben -hadad, and the breaking of a 'league' between Ben -hadad and Baasha, are spoken of (2 Chron. 16:3). In Isaiah 28:15 it is called a 'covenant with death and sheol', and inasmuch as this awful covenant was made as a refuge from a threatened overflowing scourge, we can see that it speaks of the same prophetic period as does Daniel 9:27. As the apostle Paul has declared, covenant breaking belongs to the time of the end (Rom. 1:31; 2 Tim. 3:3). Apostates shall forsake the holy covenant, and do wickedly against it (Dan. 11:30 -32), and deceitful dealings even after a league has been made, are spoken of in Daniel 11:23.

Apparently, the little horn, the final Satanic king, will enter into an agreement with Israel at the opening of Daniel's last week. At the expiry of 3.5 years he breaks his word, turns round upon the people and their worship, and attempts to blot out all sign and evidence of Israel's God and worship. What has been going on in Russia is a faint foreshadowing of his policy:

'He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate' (9:27).

Al kanaph, 'overspreading', means 'a wing'. Ginsburg, whose authority in matters of the Hebrew text is beyond our ability to confute, suggests that the true reading should be al kanno, 'in its stead' as we read in 11:7, where it is translated 'in his estate'. If this reading be the true one, the passage would read:

'He shall cause the sacrifice and the oblation to cease, and In Its Stead shall stand in the holy place (see Matt. 24:15) the abomination that maketh desolate'.

Scripture uses the word 'abomination' for an idol. This blasphemy and wicked opposition lasts no longer than 3.5 years as Revelation 13:5 confirms:

'Even until the consummation, and that determined shall be poured upon the desolate (desolator)' (Dan. 9:27).

Here is a reference to the future outpouring of the vials of wrath, ending with the consignment of the beast to the burning flame (Dan. 7:11 and Rev. 19:20). With this the prophecy of Daniel ends. The following outline

may help to visualize the character and time periods of this eventful 70th week of Daniel 9.

**The Seventieth week of Daniel 9:27**

3.5 years The covenant made with Antichrist. Period 42 months, 1,260 days or 3.5 years.	In the midst of the week the	3.5 years The Great Tribulation. The Abomination. The Man of Sin. Time, Times and a half.
	covenant	
The First Half.	broken	The Second Half.

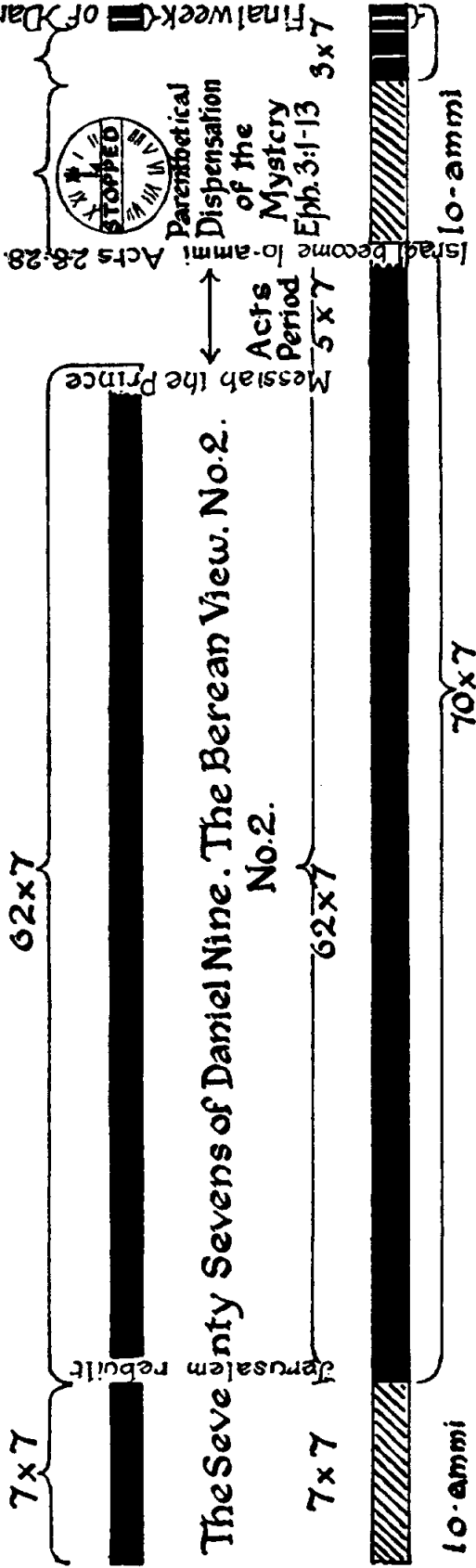
In conclusion we draw attention to the diagram printed on the opposite page. The orthodox interpretation is set out in Figure 1, the Berean interpretation in Figure 2. The angel who came from heaven to give this prophetic forecast could presumably add up a few figures; he certainly did not need any assistance from commentators to add together 7 and 62, yet most commentators ignore the fact that the angel said seven weeks and sixty-two weeks, and put down straight away 69. By so doing they include the years of distress during which the wall was in building, and allow no time after the Crucifixion to cover the period of the Acts, even though Israel were still a people before God, and their hope runs from one end of the Acts to the other (Acts 1:6; 28:20).

Two periods of time are in view in Daniel 9:24 -26.

- (1) The complete period of 70 x 7 years.
- (2) The length of time that elapsed between the command to restore and build Jerusalem unto the Messiah.



The Seventy Sevens of Daniel Nine. The Orthodox View. No.1.  
No.1.



The Berean view recognizes that Israel were still God's People to the end of the Acts and does not add together the 7x7 and the 62x7 but allows the angel credit for intending a distinction. During the present dispensation the prophetic clock has stopped. It will start with opening of the Apocalypse.

When the angel resumes, in Daniel 9:26, he omits the 7 weeks of wall building, and commences his reckoning from the 62 weeks. Now 62 from 70 leaves 8. The Acts of the Apostles covers about 35 years or 5 x 7, this leaves 3 x 7 years for the future, and the last of these is the final 'week' in the midst of which the antichristian Dictator will break the covenant made with Israel, and the three and a half years of Tribulation will commence.

We have devoted a fair amount of space to this prophecy because it not only reaches into, and helps to interpret, the Apocalypse, but it demonstrates the extreme importance of recognizing the lo -ammi periods of Israel's history, and where the prophetic clock stops, and where it resumes its timekeeping. (See for fuller details the series of articles ranged under Millennial Studies, pages 12 to 125).

### **A Short Synopsis of Prophetic Events**

With the utmost brevity that can be observed without sacrificing clarity, we will attempt a synopsis of prophetic events, of things that must surely come to pass, and of some relevant facts and features that are of importance as indexes or fingerposts along the line of fulfilment. Those who value the writings of B. W. Newton will be aware that we are indebted to him for the general layout of this synopsis, but in some places we have been obliged to depart from his viewpoint, for, although he recognized the parenthetical character of the present dispensation, he, like other writers among the 'Brethren' did not take this revelation to its logical conclusion. (Any reader to whom these words are somewhat provocative should read the booklet, The Grapes of Eshcol, which incorporates the testimony of early Brethren).

(1) The people of Prophecy are the chosen people of Israel, and the city of Jerusalem and the land of promise, called Emmanuel's land, the earthly centre.

(2) Other nations are mentioned, but only as they come into contact with Israel. Such nations as Egypt, Persia, Greece and Babylon, are named while Gentiles, Nations, Heathen and Peoples are some of the titles by which the outside nations are called. Deuteronomy 32:8 suggests the inter - relationship of Israel with surrounding nations.

(3) No prophetic details as to dates, persons or places are given, while the Jews are not located nationally in Palestine.

(4) The focus of much prophetic revelation has to do with the last three and a half years of the present age, spoken of variously as 'the time of the end', 'a time, times and a half a time', '42 months' and '1,260 days', all referring to the same period (Dan. 12:7; Rev. 12:14; 11:2; 13:5; 11:3 and 12:6). This has a bearing on the Millennial Reign. (See articles under the heading Millennial Studies pp. 12 to 125).

(5) It is useful to have before the mind one or two passages that give a general description of Israel, Jerusalem and the Nations during the interval between the Lord's First and Second Coming.

Hosea 3:4,5.	'The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return
Of Israel	and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days'.
Luke 21:24 Of Jerusalem	'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled'.

Such prophecies as that of Matthew 24, and the eight parables of Matthew 13 are of great importance, while the oft -quoted Psalm 110 reveals the expectant attitude of Christ Himself while He waits the appointed time for His Coronation. (See Coming of the Lord8; and Parable3).

(6) Prophecy has a twofold aspect, and relates to a future time of evil prosperity and a consequent woe; also to a time of great blessing; both to take place in the earth (Isa. 2:6 -9; Rev. 17; Ezek. 2:9,10; Isa. 2:5; 35; 40; 50, etc.). This twofold aspect is implied in the watchman's answer:

'Watchman, what of the night? ... The morning cometh, and also the night' (Isa. 21:11,12).

Prophecy is a 'light that shineth in a dark place ... until the day dawn and the Day star arise'.

(7) Some of the principal subjects of Prophecy are, apart from those to do with Israel,

- (a) 'The revival of eastern countries by means of godless western civilization and in connection with this the evil prosperity of the Jews in their establishment as a nation in Palestine in unbelief'. We have quoted this from the writings of B. W. Newton, written about seventy years ago, and live to see its fulfilment approaching.
- (b) An apostasy or falling away from revealed truth, a period of deception brought about by doctrines of demons, leading up to the revelation of the Man of Sin and the coming to the surface of the Mystery of Iniquity. This infidel King and False Messiah will make a covenant and treaty with the Jews for seven years, but at the end of three years and a half, he will break his agreement and demand that his image shall be set up in the temple and worshipped, when the great tribulation will ensue (Zech. 5:5 -11; 2 Thess. 2:3,4; Dan. 9:27; Rev. 13:15).
- (c) At the time of the end, there shall be ten kings, set forth in symbol by the ten toes of the image of Daniel 2:42, and by the ten horns of Daniel 7:24. These kings will be subordinate to the great antichristian Despot (Rev. 17:12,13).
- (d) The Babylon of Revelation 17 and 18 is the Babylon of Jeremiah 50 and 51 and a comparison of these two descriptions will prove that they refer to the same cities and powers, and so of necessity

that Babylon must be rebuilt. The development of Iraq is going on before our eyes, and with modern technique a new city could spring up in the briefest of time (Zech. 5:11; Rev. 18:3 -7; Isa. 13 -14; Jer. 50 -51).

- (e) God never leaves Himself without witness, and so throughout the three years and a half, two especially endowed Witnesses will bear their testimony, and only cease when the antichristian Beast shall eventually be permitted to put them to death (Rev. 11:3 - 8).
  - (f) The hope of the Church of the Mystery is to be manifested with Christ in the glory that belongs to the place where He now sits at the right hand of God, and must not be confused with either the hope of Israel or of the Church called into being during the Acts of the Apostles and before the setting aside of Israel, and their hope at Acts 28. This phase, the hope of the Church of the Mystery, lies outside the scope of 'Prophecy'. The Coming of Christ to the air as revealed in 1 Thessalonians 4 is associated with Israel by the reference to the 'Archangel' who is none other than Michael and stands for Israel (1 Thess. 4:16; Jude 9; Dan. 12:1). This company belong to the heavenly calling, who are Abraham's seed, as Galatians 3:9,27 -29 reveals, and who are associated with 'Jerusalem which is above' (Gal. 4:26), the heavenly Jerusalem. At this coming of Christ, living believers will be changed, the sleeping saints raised, and SO, and in no other way, will they be for ever with the Lord. In connection with the purpose that envisages a kingdom on the earth, Matthew 24 must be studied, its time factors (24:15,21, 29,30,33) given full place and believed, which will link Matthew 24 with the hope of Israel, and not with the hope of the Church of the present dispensation.
  - (g) At this time Israel will look upon Him Whom they have pierced and be converted, and enter into their long -deferred destiny as a kingdom of Priests (Zech. 12:10 -14; Rev. 1:6). The Church as ministered to by Paul is never so -called. Peter who ministered to the circumcision rightly uses this title (1 Pet. 2:4 -10).
  - (h) Thus will be ushered in the 'Millennium' or that initial part of Christ's reign which will last for 1,000 years (Rev. 20:1 -10). The reign of Christ, however, is infinitely longer than this initial Millennial reign. (See article The Thousand Generations page 67).
  - (i) After the thousand years, a period must elapse to fulfil the promises associated with the Day of God, which follows the Day of the Lord, and which leads on to the 'new heaven and a new earth, wherein dwelleth righteousness' (2 Pet. 3:10 -14).
  - (j) The Great White Throne, contrary to general opinion, is not the judgment of all the ungodly that have ever lived, it is the second member of a pair of which the 'first resurrection' is the other member (see articles Millennial Studies, pp. 12 to 125, for this and other features of Rev. 20:11 -15).
- (8) The seed plot of all prophecy is Genesis 3:15, the utmost goal is given in 1 Corinthians 15:24 -28, where we read:

**'Then cometh the End**

\* \* \* \*

**That God may be all in all'.**

This synopsis is confessedly incomplete. We have neither the space, time nor knowledge to attempt an undertaking so vast, even to contemplate it seems presumption, but we do hope that a few pointers may have been given, supplementing the outline given on page 240, and the converging lines of prophecy given on page 66, to enable the reader, under the leading and illumination of the Spirit, to read with some intelligent understanding these wondrous prophecies and revelations of 'things to come', giving heed in their heart to prophecy 'as unto a light that shineth in a dark place, until the day dawn, and the day star arise' (2 Pet. 1:19).

**SIGNS THAT PRECEDE THE PASSING OF HEAVEN AND EARTH**

The transition from the Day of the Lord to the Day of God, is accompanied by dissolving and melting fire that causes the heavens and the earth to pass away, and make way for a new heaven and a new earth wherein dwelleth righteousness (2 Pet. 3:10 -13). This, however, is the climax of a series of phenomena that are connected with signs and wonders in heaven and earth, and the result of a survey of them and their associations will reveal a similar pattern to that which we find in the book of Exodus. There, the climax plague, namely, the slaying of the firstborn, is postponed until there have been a series of lesser plagues sent in the longsuffering of the Lord, which longsuffering though counted by many as 'slackness' is rather 'that all should come to repentance'. We shall find that the overthrow of Genesis 1:2, the destruction of the world by the flood, the destruction of the cities of Sodom and Gomorrah by fire, the movements in the heavens that accompany the overthrow of Babylon, and the signs in heaven that occupy the second coming of the Lord, are all steps that lead to this great climax so vividly set forth in 2 Peter 3.

When we read in the Sermon on the Mount:

'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled' (Matt. 5:18),

the Lord may be referring to a literal fact, or He may be using a strong figure in argument, as Luke 16:17 puts it:

'It is easier for heaven and earth to pass, than one tittle of the law to fail'.

If these were the only Scriptures to which appeal could be made, it would not be possible to adopt a dogmatic attitude either way. In Hebrews 1, we meet a similar argument. This time it is the Lord Himself Who 'remains' and not merely 'one jot or tittle of the law', and this time the references to the passing away of the heavens are positive:

'And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and

as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail' (Heb. 1:10 -12).

Here 'they', *hautoi* refers to 'the heavens', *hoi ouranoi*, and not to the earth. The reference is to 'the firmament' of Genesis 1:6 -8, the *raqia*, or something 'stretched out like a curtain or a tent' (Isa. 40:22). Such a 'heaven' can be conceived as 'folded up' as a vesture, or as the LXX says of these same heavens, 'till the heavens come unstitched' (Job 14:12), *surrhupto*, see Genesis 3:7, 'sewed' = *rhupto*, and Ecclesiastes 3:7. This passage provides us with a word of caution. The heavens that are to pass away, are the limited heavens of Genesis 1:6 known as the firmament, but the heavens of Genesis 1:1 may be referred to as 'the heaven of heavens' (Psa. 148:4; 1 Kings 8:27) to which Christ ascended when He 'passed through the heavens' (Heb. 4:14 *dierchomai*) and was 'made higher than the heavens' (Heb. 7:26) or 'Heaven itself' (Heb. 9:24) or as Ephesians 4:10, 'He ascended up far above all heavens'. This feature has a bearing upon Revelation 21:1 and the reader will find it discussed in the article, *The New Heaven and the New Earth* (page 74).

At the Second Coming of Christ we read:

'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken' (Matt. 24:29).

Here is no 'melting', no 'fervent heat', no 'passing away' but enough to warn the inhabitants of the earth that the Almighty who can do such things is well able to do more. The reference to the tribulation (see also verse 21) and the link with the Abomination of Desolation (verse 15) associates this passage with pre -Millennial happenings, foreshadowing what will come after the Millennium, but not in any way invading the prophecies of the time of the end. The passing of heaven and earth (Rev. 21:1) is at least one thousand years later, and probably very much longer. We find another reference to similar phenomena in heaven and earth, at the opening of the sixth seal, in Revelation 6:12 -17. Tabulating these events we have:

- (1) A great earthquake.
- (2) The sun black as sackcloth.
- (3) The moon as blood.
- (4) The stars fall.
- (5) The heaven departs as a scroll.
- (6) Every mountain and island moved out of their places.
- (7) It is the day of the wrath of the Lamb.

With this passage we should read of the pouring out of the seventh vial in Revelation 16:17 -21. Again we tabulate:

- (1) Voices, thunders, lightnings.
- (2) Unprecedented earthquake.
- (3) The great city divided.
- (4) The cities of the nations fall.
- (5) Great Babylon comes into remembrance.
- (6) Every island flees.
- (7) Mountains not found.
- (8) Plague of hail falls.

With these two passages we must make one further comparison, that is Revelation 20:11:

'And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them'.

Before the Millennium 'every island fled away, and the mountains were not found', after the Millennium it is 'the earth and the heavens' that flee, and for which no place is found.

'In Revelation 6:14 the mountains and islands were moved. Here, they flee. By and by the whole earth and heavens will flee away, and no place be found for them. There is no article before "mountains" so we have supplied its absence by the word "certain"' (The Apocalypse\*, Dr. E. W. Bullinger).

\* More recently published by Kregel with the title:  
A Commentary on Revelation.

The Revelation therefore gives us a series of movements:

- (1) Rev. 6:14 moved out of their places.
- (2) Rev. 16:20 certain mountains were not found.
- (3) Rev. 20:11 the earth and heaven flee.
- (4) Rev. 21:1 a new heaven and earth, the former having passed away.

These lead straight on to the climax passage of 2 Peter 3, but it will be wise to retrace our steps and include one or two references in the Old Testament before we consider Peter's testimony.

Isaiah 13:10. Here the stars of heaven and the constellations thereof give no light, the sun is darkened, the moon ceases to shine. Here once again we are in the day of the Lord (Isa. 13:9) and at the overthrow of Babylon (Isa. 13:19). This prophecy is twofold, (1) the overthrow of Babylon by the Medes (Isa. 13:17) which is referred to in Daniel 5:31, and (2) the overthrow of Babylon at the coming of the Lord (Rev. 19:1 -6. See Babylon8). Again in Isaiah 34 we are in the day of the Lord's vengeance, and in the year of recompense for the controversy of Zion:

'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree' (Isa. 34:4,8).

Here we have two important verbal connections. There is a link with Genesis 1:2, for the words translated 'without form and void' (Heb. tohu and bohu) are here rendered in Isaiah 34:11, 'confusion' and 'emptiness', which together with the use of the same words in Jeremiah 4:23,24 show that 'that which has been is that which shall be' as the great cycle of the ages draws to a completion. The present heavens and earth finds its place between two 'overthrows' (Gen. 1:2 and Isa. 34:11), the one in Isaiah 34:11 foreshadowing the actual and final dissolution of 2 Peter 3. Joel 2:10,30,31 and 3:15 associates these phenomena with the great and terrible day of the Lord (Joel 2:11,31), and similar words are used of the extinguishing of Pharaoh by Ezekiel (Ezek. 32:7,8). To these references might be added those which

foretell a mighty shaking both of earth and heaven, such as Job 9:6; Isaiah 2:19,21; 13:13; 23:11; Haggai 2:6,7,21, and Hebrews 12:26,27. Also such references to earthquakes as Isaiah 29:6; Zechariah 14:5; Matthew 24:7 and the five occurrences in the Apocalypse, Revelation 6:12; 8:5; 11:13,19 and 16:18.

We now arrive at the climax prophecy 2 Peter, chapter 3. We will not attempt here a complete literary structure of this passage, but the following will exhibit its salient features.

### 2 Peter 3

A	3:1,2.	a	This second epistle (Peter's).
		b	Pure minds stirred to remembrance.
		c	Words of Lord and Saviour.
B	3:3-13.	d	Scoffers. Promise of His Coming.
		e	Wilful ignorance.
		e	Be not ignorant.
		d	The Lord. Promise.
		e	Day of Lord.
			Heaven and earth pass away.
		e	Day of God.
			Heaven and earth made new.
A	3:14-18.	a	In all his epistles (Paul's).
		b	Unlearned unstable destruction.
		c	Grace of Lord and Saviour.

It will be noted that the first two chapters form a preface, the third chapter being 'this second epistle' proper. Prefaces are often skipped by readers, but a divinely inspired preface cannot be so lightly treated. Peter is concerned, among other things, with the safeguarding of prophetic truth and the assurance of his readers. The expression, 'knowing this first', links 2 Peter 1:20 with 2 Peter 3:3, and both passages are concerned with the integrity and inspiration of the prophetic writings, 'we have not followed cunningly devised fables', in spite of all that the scoffers may say, or the arguments they may bring forward.

Chapter 2 passes from the true Prophet to the false, and also counters the objection of chapter 3, namely that 'all things continue as they were', by giving three instances of Divine interposition: (1) The angels that sinned. (2) The flood. (3) The destruction of Sodom and Gomorrhah, and contrasts the 'grace and knowledge of our Lord and Saviour Jesus Christ' (2 Pet. 3:18) with a graceless knowledge of the Lord and Saviour Jesus Christ (2 Pet. 2:20). The Received Text be it noted makes a distinction here. In 2 Peter 2:20 it is 'The Lord and Saviour Jesus Christ', but in 3:18 it is 'Our Lord and Saviour Jesus Christ'. In both passages there is 'knowledge', but in 2 Peter 1:8 Peter warns of a 'barren and unfruitful' knowledge. In both chapters 1 and 2 there is an 'escape' from corruption, but one is ensured by reason of the partaking of the 'Divine nature' (2 Pet. 1:4), which is absent in 2 Peter 2:18 -20. So much for the surrounding context, but our main theme is found in 2 Peter 3:10 -13. Here we find the day of the Lord, succeeded by the day of God. As the day of God was the object of desire (verse 12) and as the New Heaven and New Earth were equally desired, 'looking for' and 'look for' being translations of the same Greek word, the day of God seems to include the New Heavens and Earth. The passing away of the heavens and earth synchronizes with the passing away of the 'former' heaven and earth of



Revelation 21:1. This takes place at the end of the Great White Throne judgment, which therefore must be included in the day of the Lord, the Millennium being the first part of that great prophetic day, but not exhausting it. Further, the last words of Revelation 20 speak of the 'lake of fire'. This synchronizes with the 'fervent heat' of 2 Peter 3:10, wherein and whereby 'the earth also and the works that are therein shall be burned up'. The words 'pass away' in these two passages are the same Greek words, which establishes yet another link. Peter makes a connection in 2 Peter 3:6,7 between the flood of water in the days of Noah, and the dissolution of heaven and earth by fire, saying:

'Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men'.

Just as the threat to slay Pharaoh's firstborn was postponed while a series of lesser plagues gave him opportunity to repent, so judgment after judgment falls upon the earth at the time of the end (see for example Rev. 9), yet it is written they 'repented not' (Rev. 9:20,21). So the longsuffering of the Lord reaches its limit, the heavens pass away with a great noise, and the elements melt with 'fervent heat', 'crackling roar', 'set ablaze and melt' (Moffatt), and a new day dawns, wherein dwelleth righteousness.

Much indeed could be said on this great theme. The reader will find some further aspects under the title The Lake of Fire on page 41. The fact that in Isaiah 65 and 66 as well as in Revelation 21, sin, death, carcasses, worm, fire, and exclusion from the new Jerusalem, fall within the newly - created heavens and earth when read with Peter's definition 'wherein dwelleth righteousness', suggests that even when this great renewal takes place, there will be more than one stage before 'the end'. Let us not be so absorbed in the dreadful facts that have been brought before us, however, as to forget Peter's inspired corollary.

'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God ... be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you' (2 Pet. 3:11 -15).

**Some Aspects of the Kingdom  
in the Light of Their Contexts**

The only positive aspect of the 'kingdom' found in the epistles of the Mystery is that of Colossians 1:13, where over against 'the authority of darkness' from which the member of the One Body has been 'delivered', is placed 'the kingdom of the Son of His love' into which he has been 'translated'. The parallels are so perfect and so simple that there can be no two thoughts as to the apostle's intention.

A	How?	Delivered.		
B	Who?	Us.		
	C	Direction.	Out of ek.	Ye were sometimes darkness.
	D	What?	The authority.	

	E	Character.	Of darkness.
A	How?	Translated.	
B	Who?	Us.	
	C	Direction.	Into eis. Now are ye light in the Lord.
	D	What?	The kingdom.
	E	Character.	Of the Son of His love.

The word translated 'power' in the Authorized Version here is the Greek *exousia*, 'authority', and in the three other occurrences in Colossians it refers to those principalities and 'powers' which were created by the Son, some of whom own Him as Head, although He is Head over all, some of whom were spoiled and who were antagonistic to the Church and its freedom (Col. 1:16; 2:10,15), and appear to be behind the Colossian failure to 'hold the head' (Col. 2:19). It is evident the term is employed here to indicate the completely new sphere of blessing, life and glory, that pertains to the Church of the Mystery.

The extraordinary title, 'His dear Son' which is literally 'The Son of His love' looks back to the rare title 'The Beloved' in Ephesians 1:6, where full and perfect acceptance is provided for every one who was chosen in Him before the overthrow of the world. Here is indicated the sphere of our blessing, the kingdom of the Son of His love, embracing the calling of the Church of the One Body, and the peculiar blessings and sphere of its manifestation 'in heavenly places', 'far above all'. No question of worthiness, or of reigning, crown or prize can intrude. All here is a matter of sheer grace.

In Colossians 4 Paul records names of fellow servants such as Tychicus and Epaphras and Luke. Two names, Marcus, sister's son to Barnabas, and Jesus which is called Justus are especially marked out for comment, for they were 'of the circumcision'. 'These are my fellowworkers unto the kingdom of God, which have been a comfort unto me'. The apostle did not have many of his own race as helpers, but these two, Marcus and Justus, are specially mentioned with thankfulness. 'The kingdom of God' cannot conflict with the recorded goal of Paul's ministry written large over his epistles, and especially in the epistle to the Ephesians. 'To make all men see what is the fellowship (or dispensation) of the Mystery' (Eph. 3:9), in which those called 'apostles, prophets, evangelists, pastors and teachers' shared (Eph. 4:11 -13), the building up of the Body of Christ, the perfect man, being the special phase of the overall kingdom of God, with which the apostleship of Paul was especially concerned. To say that this 'kingdom' is the same that was ushered in by John the Baptist, and for which Abraham, Isaac and Jacob looked, is to shut our eyes to the distinct ministry of the Mystery and the unique claims of Ephesians 3:1 -13 and Colossians 1:24 -29. The prayer of Epaphras 'that ye may stand perfect and complete' (Col. 4:12) reveals him a fellowworker with Paul, who had already written in Colossians 1:28, 'that we may present every man perfect in Christ Jesus'.

Another link between these two ministries is the double occurrence of the Greek word, *agonizomai*, 'striving' and 'labouring fervently'. We have no need that any one tell us what constituted the kingdom of God in Paul's conception when he wrote Colossians 4:11, it is made abundantly clear by the verbal links he has forged himself, binding it to himself as an 'ambassador in a chain' (Eph. 6:20). Can we say that Paul's reference to the 'heavenly kingdom' (2 Tim. 4:18) is exactly the same as 'The kingdom of the Son of His love'? In 2 Timothy 2:11 -13 reigning with Christ is associated with

suffering as opposed to living with Christ, and earlier in the chapter we read, 'if a man also strive for masteries, yet is he not crowned, except he strive lawfully' (2 Tim. 2:5). Athleo, 'strive for mastery', is a word used of Greek sports or 'athletics' and such a term is far removed from the concept of Colossians 1:12,13. In 2 Timothy 4:7,8, Paul uses athletic terms:

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth ... a crown'.

So in the context of the heavenly kingdom in 2 Timothy 4:18, we have his being forsaken when he stood his trial, his being 'delivered out of the mouth of the lion', and his being 'preserved unto His heavenly kingdom', which brings this passage into line with the Overcomers of Revelation 20:4 - 6. Parallels, however, are not identical. Paul's sphere of reigning with Christ will not necessarily be in the Millennial kingdom, his sphere either in grace or in reward is 'far above all ... where Christ sits'.

When we examine the remaining references to the kingdom, apart from those in Colossians and in 2 Timothy, we are immediately transferred from the ground of grace alone, to the ground of merit and reward. When the apostle wrote to the Thessalonians 'that ye may be counted worthy of the kingdom of God, for which ye also suffer' (2 Thess. 1:5), he had 'suffering and reigning' in view.

Kataxioo, 'to count worthy', occurs elsewhere in Luke 20:35; 21:36 and Acts 5:41 where there is a stress on conflict and endurance. No one is, or ever will be, 'counted worthy' of a place in the Church of the Mystery and no amount of 'suffering' will ever make one a member of the One Body. We are obviously on other ground when we read 2 Thessalonians 1:5, the ground of the race and the prize. A number of most solemn passages in both sets of Paul's epistles emphasize the fact that certain evil practices will bring about a loss, although, as in 1 Corinthians 3:13 -15 we must never confuse 'being lost' with a saved one though 'suffering loss', yet who will be 'saved so as by fire'. We now turn to those passages, found in epistles to believers in Galatians, 1 Corinthians and in Ephesians, which are parallels with Revelation 21:8. Some of the Galatians were liable to spell 'liberty' as 'licence' and to such the apostle addressed the following warning:

'Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ... they ... Shall not Inherit the kingdom of God' (Gal. 5:19 -21).

A similar warning is given to the Corinthians, 'Know ye not that the unrighteous shall not inherit the kingdom of God' (1 Cor. 6:9) and lest we should be inclined to hand this over to the unsaved, the apostle continues, 'be not deceived', and then comes a list similar to the dreadful catalogue cited above from Galatians 5, a list that concludes as it opens with the warning that such shall not inherit the kingdom of God. It is possible that some one will say such a condition might have obtained in Paul's early ministry, but could find no place in his Prison ministry of the Church of the One Body; alas, this is not so, and we must quote the passage in Ephesians 5:1 -6 in full, awful as the list may sound in close contact with the exhortation 'to walk in love':

'Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience'.

The words 'let no man deceive you' link this warning with that of 1 Corinthians 6:9, 'be not deceived', and with Galatians 5, where love is seen as the fulfilling of the law, and the exhortation to 'walk in the spirit' (Gal. 5:16) is on a par with the exhortation of Ephesians 5:2 'walk in love'.

Other references to the kingdom in Paul's epistles are 1 Thessalonians 2:12; 'walk worthy', which suggests the kingdom here is equivalent to the calling, even as the words 'walk worthy' are linked in Ephesians 4:1. On two occasions the apostle wrote what the kingdom was Not:

'The kingdom of God is not in word, but in power' (1 Cor. 4:20).  
 'The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost' (Rom. 14:17).

The 'kingdom' in the Prison Epistles will be 'at His appearing', epiphaneia (2 Tim. 4:1), a word linked in verse 8 with the attaining unto a 'crown' and is on all fours with the references in 2 Timothy to 'striving', 'reigning' and receiving a 'crown'. Two references in 1 Corinthians 15 complete the number of occasions where Paul speaks of the kingdom:

'Then cometh the end, when He shall have delivered up the kingdom to God, even the Father ... that God may be all in all' (1 Cor. 15:24 - 28).

We cannot believe any believer who has even a glimmering of light could confound this kingdom with the kingdom of heaven of Matthew or the kingdom which is the sphere of the Church of the One Body. This is complete, comprehensive and final. The only other reference is 1 Corinthians 15:50 where 'flesh and blood' cannot inherit the kingdom of God, neither doth 'corruption inherit incorruption'. Here the parallelism is self-explanatory:

A	Flesh and blood.
B	cannot inherit.
C	The Kingdom of God.
A	Corruption.
B	cannot inherit.
C	Incorruption.

The kingdom of God here, is the realm of incorruption and of resurrection, but whether in the heavens, on the earth, or anywhere else is not in view.

Returning for a moment to those most solemn passages where those who practise the gross sins listed cannot inherit the kingdom of God, we are

reminded of similar lists in Revelation 21:8,27 and 22:15 which exclude from the New Jerusalem, and the reader is referred to the articles dealing with the Overcomer and the Millennial reign (Millennial Studies, p. 12; and Zion, the Overcomer, and the Millennium, p. 293), for proof that such terms as are found in Revelation 21:8, are used of wayward and failing believers in the epistles.

What is emerging from this study, and which cannot be set aside without handling the Word of God deceitfully, is that there is a very strong element of 'overcoming' and consequent 'reigning' both in the Revelation and in the Epistles when they speak of 'the kingdom'. A paraphrase of the word 'kingdom' which might be substituted mentally could be 'sphere of reigning', leaving the context to decide who, when and where. As we do not believe the calling of the Mystery enters into the Gospel according to Matthew in any form whatsoever, we could with good conscience bring our study to a close here. But that would not only be unwise, it would be foolish, for an examination of the context of the terms 'kingdom' and 'inherit' in Matthew gives overwhelming evidence that our deductions so far are in full harmony with the rest of the New Testament. Let us note first of all the references to 'inheriting'.

Kleronomeo occurs three times in Matthew:

'The meek ... shall inherit the earth' (Matt. 5:5).

'Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life' (Matt. 19:29).

'Come, ye blessed of My Father, inherit the kingdom prepared for you' (Matt. 25:34).

Each of these references has 'reward' in the context. Matthew 5:3 -12 is a complete section, opening with, 'theirs is the kingdom of heaven', and ending with, 'great is your reward in heaven'. Matthew 19:27 -30 is a complete section opening with a statement by Peter that he and his fellow disciples had 'forsaken all' and with the question, 'what shall we have therefore?' and is answered by the reward being promised of the 'twelve thrones' to the apostles, and a promise of a hundredfold and inheriting of everlasting life to those who followed in their steps. Matthew 25:31 -46 is a judgment of the nations on one issue, and one only, namely, the way in which they treated the Lord's brethren during a period (apparently) of persecution, and again those blessed are those who receive a reward.

We search in the Gospel of Matthew to see how far this element of reward or loss is associated with the references in that Gospel to 'The kingdom of heaven'. We learn of 'the poor in spirit' that theirs is the kingdom of heaven, and in the same context it is said of those who are persecuted for righteousness' sake, that 'theirs is the kingdom of heaven' (Matt. 5:10). If these words are true, then we must be prepared to believe that those who are not persecuted for righteousness' sake may not inherit, enter or see the kingdom of heaven. These opening references in the Sermon on the Mount favour the idea that the kingdom of heaven is not open to all believers, but is 'a sphere of reigning' which in every dispensation is associated with Reward, Crown or Prize, and is associated with some measure of suffering and faithfulness.

Continuing, we find in Matthew 5:19,20 that some, i.e. certain types of teachers, shall be called 'least' and some called 'great' in the kingdom of heaven. While it is a universal truth that 'in no case' shall any enter the kingdom of heaven whose righteousness does not exceed that of the Scribes and Pharisees (Matt. 5:20), it does not, however, follow, that even though a believer is justified by faith, this of itself is either a passport into the kingdom of heaven, or that it decides whether, should he ever get there, he will be 'least' or 'greatest'. Those who say, 'Lord, Lord', who have prophesied in His name, and in that name done many wonderful works, including the casting -out of devils, can scarcely be classed as rank unbelievers, nevertheless 'not every one' who could be thus described 'shall enter into the kingdom of heaven' (Matt. 7:21,22); its terms of admission are evidently most searching. While many shall come from the east and the west and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, many of those who could be called 'the children of the kingdom' shall be cast out (Matt. 8:11,12). Not every 'believer' will manifest 'so great faith' as did the centurion (Matt. 8:10).

Whatever the true interpretation of Matthew 11:11 may be, one thing stands out clearly, it must be one who has reached an exceedingly high standard, even though he be 'least in the kingdom of heaven', to be nevertheless 'greater' than John the Baptist. Later in the Gospel of Matthew we find the disciples coming to the Lord, and asking, 'Who is greatest in the kingdom of heaven?' (Matt. 18:1), and the answer is twofold:

- (1) Unless they become as little children they would not even Enter the kingdom of heaven.
- (2) Only those with great humility could ever hope to be among the Greatest in the kingdom (Matt. 18:2 -4).

Then follow parables concerning the kingdom of heaven.

- (1) The unforgiving servant is evidently one who would forfeit any place in that kingdom (Matt. 18:23 -35). This parable looks back to Matthew 6:14,15 where the prayer is concerning the kingdom.
- (2) Some are eunuchs, made so voluntarily 'for the kingdom of heaven's sake' (Matt. 19:12) a passage that should be read with Revelation 14:1 -5.
- (3) It is very unlikely that a rich man will find an entry into the kingdom of heaven, it being easier for a camel to go through the eye of a needle. No wonder the disciples were exceedingly amazed upon hearing this (Matt. 19:23,24). There follows immediately the reference to the twelve thrones, and the judging of the twelve tribes of Israel, that answered Peter's question, 'Behold, we have forsaken all, and followed Thee; what shall we have therefore?'
- (4) Again the kingdom of heaven is likened to a vineyard and its workers, who receive their wages at the end of the day (Matt. 20:1 -16).
- (5) On top of this comes the mother of Zebedee's children asking that the Lord would grant that her two sons should sit, the one on the right hand, the other on the left, in the kingdom (Matt. 20:20,21). This right is only for whom it has been 'prepared' (Matt. 20:23; 25:34; Rev. 21:2).
- (6) The kingdom of heaven once again is likened in parable form to a wedding and we learn that those who were bidden as guests were

not 'worthy', this lines up with the two references already listed from 1 and 2 Thessalonians. The man who had not on a wedding garment is cast into the same realm of outer darkness that was the lot of those children of the kingdom who did not make the grade (Matt. 22:1 -14 and 8:12).

- (7) The last parable of this series likens the kingdom of heaven to ten virgins, five of whom were wise, and who entered into the wedding feast, and five unwatchful virgins who forfeited a place thereat (Matt. 25:1 -13).

Here is a Continuous and Consistent testimony to the truth that Entry into the kingdom of heaven is of the nature of an award. This ranges, therefore, with the character of the Millennial kingdom, where it is the overcomer who 'lives and reigns with Christ' not the average believer. We cannot shut our eyes to this evidence, but must believe that in all callings there is a 'sphere of reigning' which is not the right of a believer as such but of the believer who suffers, endures, overcomes or who conforms to the revealed conditions that are found in the Gospels, the epistles or the Revelation. We do not believe, as some, that the 'kingdom' of the epistles of Paul is all one and the same as the 'kingdom' of either the Gospel of Matthew or the Revelation, but we do believe that in each sphere of blessing, whether on the earth, in the Heavenly City or far above all heavens, there is an added reward, crown, prize and recognition of faithfulness which is associated with 'reigning' as well as with 'living' and that this is the testimony of most of the references we have considered. The reader should not rest satisfied with this survey, but patiently consider every passage, together with context. The parables of Matthew 13 are in a class by themselves. They are parables of 'The Mysteries' of the kingdom of heaven and any attempt to lift these parables out of their inspired context and ignore their 'mystery' must ultimately end in disaster.

Where we find the apostle preaching 'The kingdom of God' as he does in the Acts, it is but another way of saying that salvation is being proclaimed. In Acts 28:28, 'the salvation of God' that was 'sent' to the Gentiles, is 'the kingdom of God' (Acts 28:31) which Paul was 'sent' to preach during the two years of his imprisonment, and which constitutes the dispensation of the Mystery in the subsequent Prison Epistles.

After we have passed in review, the kingdom of heaven, the kingdom of God, the kingdom of the Son of His love, the kingdom of Christ and of God, and the heavenly kingdom, we come at last to the blessed statement, 'For He must reign (basileuo), till He hath put all enemies under His feet', and this leads to the final phase of the kingdom (basileia) of which all the phases mentioned above are necessary steps, but steps only to this great goal of the ages.

#### **THE SONG OF JEHOVAH'S NAME**

##### **(Deuteronomy 32)**

God spake by the prophets 'in divers manners', sometimes in straightforward prediction, sometimes in type and symbol, sometimes by an ecstatic song. The song of Hannah the mother of Samuel comes to mind as also the Magnificat of the Virgin Mary. Genesis 49 is a forecast of some of the outstanding things that shall befall Israel in the last days (Gen. 49:1), and it was uttered by Jacob just before he died. In like manner Moses, at the end of his eventful life, pronounced a series of blessings on the tribes of

Israel (Deut. 33) but preceded this parallel with Genesis 49, by a 'song' (Deut. 32:44) to which we now draw attention.

The prophetic outline of Israel's history in this chapter is set forth in structural form in The Companion Bible. We approach this song afresh as some of these prophetic forecasts are not easy to establish, and the following analysis is commended to all who are willing to 'search and see' and not take matters of such importance for granted.

We observe in the opening verses, that the Song is closely related to the publishing of 'the name' of the Lord:

'Because I will publish the name of the Lord:  
Ascribe ye greatness unto our God.  
He is the Rock, His work is perfect:  
For all His ways are judgment:  
A God of truth and without iniquity,  
Just and right is He' (Deut. 32:3,4).

The name 'Jehovah' was God's name and memorial 'for the age' (Exod. 3:15). It is given a New Testament expansion in the Revelation: 'He Who was, and is, and is to come'. This covenant Name spans the age, and carries with it the pledge that the early promise, though temporarily suspended, shall yet be realized. This we can trace in the Song before us, which we have called The Song of Jehovah's Name.

Heaven and earth are called upon to hear this proclamation, the doctrine of which is likened to rain and dew upon the tender herb, and showers upon the grass (Deut. 32:1,2). This, we learn from Psalm 72:6, is a figure setting forth the restoration of Israel at the coming of the Lord:

'He shall come down like rain upon the mown grass (mowings - the grass having been cut and carried away, leaving all parched and apparently dead): as showers that water the earth'.

The Psalm that contains these words 'consummates the prayers of David' (Psa. 72:20), just as Deuteronomy 32 consummates the desire of Moses. This Song of Moses has been like a quarry out of which succeeding prophets have been led to take stones for the erection of the great temple of truth.

Isaiah's prophecy traverses much the same ground as that covered in the Song. We give the following parallels as examples:

'Hear, O heavens, and give ear, O earth: for the Lord hath spoken' (Isa. 1:2 cf. Deut. 32:1).

'I have nourished and brought up children, and they have rebelled against Me' (Isa. 1:2 cf. Deut. 32:6,13,14,15).

'Children that are corrupters' (Isa. 1:4 cf. Deut. 32:5).

'Ye rulers of Sodom ... ye people of Gomorrah' (Isa. 1:10 cf. Deut. 32:32).

'Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?' (Isa. 5:4 cf. Deut. 32:32).

'Thou, O Lord, art our Father, our Redeemer' (Isa. 63:16 cf. Deut. 32:6).

'But now, O Lord, Thou art our Father; we are the clay' (Isa. 64:8 cf. Deut. 32:6).

'Blessed be ... Israel Mine inheritance' (Isa. 19:25 cf. Deut. 32:9).



'Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth' (Isa. 58:14 cf. Deut. 32:13).

'O Jacob, My Servant; and thou, Jeshurun, whom I have chosen' (Isa. 44:2 cf. Deut. 32:15).

'Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength' (Isa. 17:10 cf. Deut. 32:15,18).

'The acceptable year of the Lord, and the day of vengeance of our God',

'For the day of vengeance is in Mine heart, and the year of My redeemed is come' (Isa. 61:2; 63:4 cf. Deut. 32:35,41,43).

A collection of all the citations from and allusions to this Song of Moses would take us through a great deal of Scripture, and would provide a most trustworthy commentary. We cannot do this in the present article. Some readers, however, may be able to pursue the subject, and so check the exposition that we give here. Taking a broad view of the Song, we see that it shows the downward path that Israel trod, lightly esteeming the Lord their Redeemer, abusing His gifts, being set aside by Him for a time, and then, in the fulness of His mercy, being delivered when their power was gone and their helpers proved to be vain. The whole is an exposition of the name Jehovah. It illuminates the meaning of the name JHVH far more than all the critical guesses that characterize the modernistic approach. Jehovah is a God of truth and at the same time without iniquity; a God of truth in that He keeps all His promises, a God Who is just and right, in that He does not pass over sin as of no consequence yet a God of mercy 'when other helpers fail and comforts flee'. The key to this Song is the recurring name 'Jehovah'. The title comes eight times, a number that suggests resurrection, when Israel shall indeed be a blessed people, and their land a delight.

#### The Song of Moses (Deut. 32)

Being a proclamation of the name Jehovah, the covenant -keeping God of Israel, in His twofold character:

(1)	A	1 -4.	A God of truth; fulfilling His promises of blessing The name of the Lord proclaimed. His work perfect. 'Work' = Heb. poal; 'perfect' = Heb. tamim (meaning 'complete').
	B	5 -8.	Do ye thus requite the Lord? 'Requite' = Heb. gamal (used of fruit -bearing). Israel looked upon as unclean ('spot', 'corrupters'). Called a 'perverse and crooked generation'. The number of Israel mentioned.
	C	9.	The Lord the portion of His people, and Jacob the lot of His inheritance.
	D	10 -14.	The Lord alone led Israel No strange God with Him. Israel did eat of the increase of the fields. Honey, oil, butter, milk, lambs, rams, wheat and wine.
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Israel set aside			
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(2)	D	15 -25.	Without iniquity; not excusing His people's sins The Lord abhorred Israel. Jeshurun waxed fat, and kicked.

		And lightly esteemed the Rock of his salvation. Strange gods provoke the Lord.
A	26 -28.	The Lord hath not done all this. 'Done' = Heb. poal (see 'A' above). The scattering of Israel. 'To cease' opposite to 'perfect' (in 'A' above).
B	29 -33.	The Lord shut up His people. 'Shut up' refers to the uncleanness of Israel. (see 'B' above). Their requital (see 'B' above). Grapes of gall. Their perversity (see 'B' above). Sodom and Gomorrah. Their numbers (see 'B' above). 'How should one chase a thousand?'
C	34 -43.	The Lord will vindicate His people. He fulfils the meaning of His name. His is righteous as well as faithful. He is the portion of His people; they are the lot of His inheritance. He will be merciful unto His land and to His people.

A word or two of explanation with regard to some of the features thrown into prominence by this structure, will enable the reader to appreciate the light that it throws on the general trend of the Song.

The words, 'a God of truth', indicate much more than their ordinary English meaning. The Hebrew word is emunah and is translated 'faithfulness' 18 times; also 'faith', 'faithful' and 'faithfully'. The word occurs just forty-nine times in the Old Testament, a significant number indicating perfection or completeness, and especially associated with the Jubilee when all forfeited inheritances were restored. There is a marked contrast here between the faithful Lord and His unfaithful people, for in verse 20 we read: 'they are a very froward generation, children in whom is no faith' (emun).

The word 'work' in the statement 'His work is perfect', is the Hebrew poal. Now it is of interest to know that the last occurrence of emunah, 'faith', is in Habakkuk 2:4; and the last occurrence of poal, 'work', is in Habakkuk 3:2, where a revival is referred to. This word 'work' is in structural correspondence with the verb 'to work' (Heb. poal) in verse 27. There, the Lord says that He would make the remembrance of them to cease from among men, were He not apprehensive lest their adversaries should become proud, and imagine that by their prowess they had destroyed Israel. The Lord takes the full responsibility not only of Israel's blessing, but also of their scattering and punishment. They are His people, even though under judgment; it is His land, even though desolate. Even the 'lost sheep' though lost are still His.

The work of the Lord is declared to be 'perfect'. The Hebrew word indicates completeness, something finished; it looks forward, beyond failure and dispersion, to the restoration and blessing with which the Song ends.

A title is given to the Lord in this opening section, which recurs throughout the Song. The references to this title, 'the Rock', are as follows:

'He is the Rock, His work is perfect' (verse 4).

'He ... lightly esteemed the Rock of his salvation' (verse 15).  
'Of the Rock that begat thee thou art unmindful' (verse 18).  
'Except their Rock had sold them' (verse 30).  
'Their rock is not as our Rock' (verse 31).  
'Where are their gods, their rock in whom they trusted' (verse 37).

We have here five references to the Lord, and two to false gods; making a total of seven occurrences.

Coming to the next section, we have the question, 'do ye thus requite the Lord?' And in the structure there is a note to the effect that 'requite' is connected with fruit-bearing. The corresponding member speaks of their vine being 'the vine of Sodom, and of the fields of Gomorrah'; their grapes of gall; and their wine as the poison of asps. This is the strange requital for all the Lord's goodness to them, and is the burden of the Song of Isaiah 5. Gamal, the word 'requite', comes in Isaiah 18:5, where it speaks of the sour grape 'ripening'. It comes also in Numbers 17:8 where it speaks of the rod 'yielding' almonds.

Israel are looked upon in this second section as unclean: 'A perverse and crooked generation hath corrupted itself: to be no sons of His is their blemish' (Deut. 32:5, The Companion Bible). (The Septuagint reads: 'spotted children').

In the corresponding member, we read: 'The Lord shut up His people'.

This word ('shut up') is used in connection with the cleansing of the leper (see Lev. 13:4,5,11, etc.). The LXX uses the word paradidomai, translated 'to give up' in Romans 1:24. And the words of the apostle in Romans 11:32 (margin) refer directly to this clause in the Song:

'For God hath shut them all up together in unbelief, that He might have mercy upon all' (Author's translation).

Israel are called a 'perverse and crooked generation' in Deuteronomy 32:5 -8, and likened to Sodom and Gomorrah in verses 29 -33. In their blessing, the bounds of the nations are set in deference to Israel: 'according to the number of the children of Israel'. And in their dispersion, the reference to numbers appears again:

How is it possible that one of the nations should chase a thousand of Israel, and two put ten thousand to flight, except it be that their Rock had sold them? (Deut. 32:30 author's translation).

Neither Pharaoh nor Nebuchadnezzar with all their hosts could have made bondmen of Israel, unless the Lord had 'sold them' and 'shut them up'.

The members C 9 and C 34 -43 speak for themselves. Israel and their land are the Lord's. However much the nations may be permitted to punish that people and desolate that land, they have at last to reckon with the Lord; and Israel and their land shall eventually find mercy.

Members D 10 -14 and D 15 -25 have their own story to tell. The first term of the covenant deals with idolatry; and this term was sadly broken by Israel again and again. Prosperity found them out. They waxed fat, but did not gratefully recognize the Lord Who 'led' them and Who 'fed' them (two words which speak of the Lord as their Shepherd).

D 15 -25, the first member of the second half of the structure, is the first to deal with Israel's punishment. The Lord abhorred them; the Lord shut up His people, and sold them into captivity.

The last verses (34 -43) take us into the Day of the Lord; and are parallel with the Book of the Revelation.

The Song that we have been considering in this article, with its emphasis upon His perfect work, and His faithfulness and righteousness, is yet to be sung once more:

'And they sing the Song of Moses the servant of God, and the Song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints' (Rev. 15:3).

So is sounded out by two songs the history of this people of Israel, for the Song of Moses would never have ended in blessing had it not been true that there was to be added to it, in due time, the Song of the Lamb.

**THEN COMETH THE END**

'The End' (1 Cor. 15:24)

Three features of extreme importance cry out for recognition when we read 1 Corinthians 15:24 -28; they are:

- (1) There is an end, a goal toward which the ages with their burden converge.
- (2) This 'end' is vitally and indissolubly linked with the abolition of death and the fact and hope of resurrection.
- (3) This 'end' is linked with the beginning, with Adam and all that he failed to accomplish, yet all that he prefigured.

Let us begin our study by setting out the passage before us in structure form:

**1 Corinthians 15:24 -28**

The Goal of the Ages attained				
'That God may be all in all'				
	A	15:24.	The end.	
	B	a	15:24. when.	Kingdom delivered up.
		b	15:24. when.	All rule abolished.
steps		c	15:25. for.	He must reign.
to		d	15:25.	Enemies, under His feet.
goal.		d	15:26.	Enemy, last, death.
		c	15:27. for.	All under His feet.
		b	15:27. when.	The one exception.
	B	a	15:28. when.	The Son, subject.
	A	15:28.	God all in all.	

Some commentators teach that 'the end' here in verse 24 refers back to the words of verse 23, 'every man in his own order (or rank)', and read verse 24, 'then cometh the end rank'. No example of such a use of the word telos, however, is found in the New Testament, where it occurs 42 times. Cognate

words like teleios, teleiotes, teleiioo and teleo are rendered perfect, fulfil, finish, accomplish, full age, or finishing a course, all of which convey the idea of going on to a conclusion or reaching a goal, but none meaning an end in the sense of cessation. So telos, the word employed in 1 Corinthians 15:24, does not mean an end in the sense of cessation, termination, or even last, but object, purpose, achievement.

Had the apostle wished to speak of the last rank of those raised from the dead he had the word at hand, namely eschatos, which he uses in the very context, when he speaks of death as 'the last enemy'.

We read in Romans 6:22, 'the end everlasting life'. There can be 'no end' to everlasting in the sense of cessation.

1 Timothy 1:5 says, 'now the end of the commandment is charity' and James 5:11 says, 'ye have seen the end of the Lord', which cannot possibly mean 'cessation' or place in a rank. 1 Peter 1:9 speaks of 'receiving the end of your faith'.

In 1 Corinthians 15, there are echoes or balancing features, which should be considered:

A	15:21,22.	Man Adam	Death.	
		Man Christ	Made alive.	
B	15:23.	Order.		
C	15:24 -26.	The end	Death destroyed.	
A	15:45 -49.	Man Adam	Soul	Earthy.
		Man Last Adam	Spirit	Heavenly.
B	15:51,52.	Order.		
C	15:54.	Death	swallowed up	in victory.

Where the first passage says 'the end' the second says 'victory'. This emphasizes that the end cannot be attained until 'all enemies are under His feet'. Now it is a blessing to know that God has an end in view, and that victory is assured, but even though we believe this to be true, there are still moments when we wonder why the character of the ages is like it is. Why the long wait, the misery, the sorrow, the sin? If we can minister the slightest word of comfort or encouragement surely this is the moment to do it. First we return to James 5:11:

'Ye have heard of the patience of Job,  
And have seen the end of the Lord'.

Job's patience is linked with the fact that the Lord had an end or purpose in all the dark experiences through which his tried servant was called to pass. This he expresses in a context of bafflement. Forward, backward, on the left and on the right, he saw no ray of light, but nevertheless he said, 'but He knoweth the way that I take: When He hath tried me, I shall come forth as gold' (Job 23:8 -10).

Another passage that is helpful in this same connection is 1 Corinthians 10:13:

'There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye

are able; but will with the temptation also make a way to escape, that ye may be able to bear it'.

Now there seems something incongruous in the statement, 'a way to escape that ye may be able to bear it', for if we 'escape', surely we avoid the burden instead of bearing it? The word translated, 'way of escape' is the Greek ekbasis and occurs nowhere else except in Hebrews 13:7 where it is 'the end' of the conversation of the Hebrew teachers. J. N. Darby has seen this, for in his translation he gives the following: 'But will with the temptation, make the issue also'.

He Who sends the trial has 'an end' in view. It is not arbitrary nor capricious. Not only so, He shapes, holds, assures 'the end', and once we are assured of that, we are enabled to bear whatever burden is placed by the God of love upon our shoulders.

So, to come back to 1 Corinthians 15:24. When once we are assured that there is an end in view, and that that end will be attained, we are strengthened in faith and hope, forasmuch as we know that our labour will not be in vain in the Lord:

'Then cometh the End -- that God may be all in all'.

This is the end in view in 1 Corinthians 15; this is the end in view in the Prophets, the Gospels, the Epistles and the Apocalypse. This should be the 'end' of all our activity, life and service. We perceive from verses 24-28 that there are a series of steps indicated before the end is attained, steps marked by the words 'when' and 'then'. We now turn our attention to these and trust that as we follow in faith in the footsteps of the Son of God, our hearts will 'burn within us' as we see what is implied by God being 'all in all'.

#### **'The Delivering Up' of the Kingdom (1 Cor. 15:24)**

The 'end' or goal of the ages will be reached 'when He (i.e. Christ) shall have delivered up the kingdom to God, even the Father' (1 Cor. 15:24), but this, the ultimate movement is the last of a series of steps:

'When' He shall have put down all rule and all authority and power;  
'When' all things shall be subdued.

Even so, there is a further comment that breaks into the sequences,

'For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death' (1 Cor. 15:25,26).

From this passage we perceive that 'enemies' persist long after the Millennium, and so does 'death', and death cannot be divorced from dying persons, which in its turn fits in with the great overall theme of this chapter, namely that only in resurrection can the 'end' be attained and its persistence assured.

There is an important lesson awaiting us in the examination of the term 'deliver up', which is a translation of the Greek word, paradidomi, This word is a compound of para, 'beside' and didomi, 'to give'. It is translated in a variety of ways, but before considering these variations, we draw attention to two occurrences of paradidomi the one lying at 'the beginning',

when sin and death entered into the world, and the other at 'the end' when God shall be all in all. It is not without interest that we note the way in which paradidomi was used in classical Greek. It was used for 'handing down' something to posterity. It was also used for delivering up someone as an hostage, or for handing over a kingdom to one's son, and these ideas are not entirely absent from the first occurrence of the word, which is found in the record of the temptation in Luke 4:6:

'And the devil, taking Him up into an high mountain, shewed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give thee, and the glory of them: for That is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine' (Luke 4:5 -7).

This astonishing claim was not questioned or denied by the Saviour, and must therefore be admitted as true.

Adam's 'transgression' is in the Greek of Romans 5:14 parabasis 'to step aside'.

Adam's 'disobedience' is in the Greek of Romans 5:19 parakoe 'to hear aside'.

Adam's 'offence' is in the Greek of Romans 5:15 paraptoma 'to fall aside'.

Adam's failure allowed the law to 'enter', Romans 5:20 pareiserchomai 'to come in beside'. 'The idea of stealth being implied' Galatians 2:4. (Dr. Bullinger's Lexicon).

Paristano and paristemi, 'yield', is used in Romans 6:13, all of which suggest that when Adam yielded to the temptation of the Serpent, and fell aside, he allowed a door to be left unguarded, through which:

'Sin entered into the world, and death by sin ... death reigned ... sin hath reigned' ... (Rom. 5:12,14,17,21).

We have no adequate knowledge to permit us to speculate as to why Satan was not immediately destroyed and his fell work eradicated. What we do perceive is that from the moment that Adam stepped aside, Satan stepped in, and it appears from Ephesians 4:27 that any fall aside from the path of truth and integrity 'gives place to the Devil'. Nebuchadnezzar was neither holy nor righteous, yet upon Israel's defection 'The Lord gave Jehoiakim king of Judah into his hand' and Daniel said to him, 'Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory' and the king himself was taught a severe lesson so that he too learned the lesson that the Most High ruleth in the kingdom of men 'and giveth it to whomsoever He will' (Dan. 1:2; 2:37; 4:32).

Satan has two significant titles. He is called 'The Prince of the power (or authority) of the air', 'the Prince of this world' and 'the Prince of the devils' (Eph. 2:2; John 12:31; Matt. 9:34), and 'the god of this world (or age)' (2 Cor. 4:4). Satan claimed that 'the kingdoms of this world' had been delivered unto him, together with their 'authority' and 'glory'.

If we are right in believing that the Greek word oikoumene is the prophetic earth, as ruled over by Nebuchadnezzar and his successors, and extending from Gibraltar to the Indus (see the article, The Prophetic Earth page 189), then the Satanic kingdom will be limited to that area. This does not alter the universality of sin and death which has entered into the world,

that is another matter. The oikoumene was evidently once under the administration of angels, for it is written:

'For unto the angels hath He not put in subjection the world to come, whereof we speak' (Heb. 2:5).

This kingdom which includes Babylon, Persia, Egypt, Greece and Rome is especially in view in the book of the Revelation. There we see the monster that symbolizes ultimate Gentile rule, receiving from the 'dragon' his 'power', his 'throne' and his great 'authority', and as a consequence, the world 'worshipped the Beast' (Rev. 13:2 -4). What the Saviour rejected, the antichristian Beast accepts. Here then at one end of the story, we see the kingdoms of this world being delivered to the Usurper, and at the other end of the story, the rightful Heir, and King of kings, is seen delivering the kingdom at last unto God even the Father. The first enemy of man was 'death by sin', the last enemy to be destroyed is death because of righteousness.

The next step in our study is to observe the usage of this word paradidomi as it points out the evil, and the blessed overruling that delivers the redeemed from the authority of darkness. The failure of the nations in the light of Creation follows much the same course as did Adam at his fall, Romans 1:19 -23, and this fall is followed by a threefold 'giving up', paradidomi:

'Wherefore God also gave them up ... gave them up ... gave them over' (Rom. 1:24,26,28).

The word 'also' indicates that the nations had previously given up God, and this 'delivering up' was judicial.

The theme now takes a blessed turn, for the Greek word paradidomi is employed to show how the redemptive work of Christ undid the work of the Devil. While the omnipotence of God is abundantly manifest in the Scriptures, it is a glorious fact that His almighty power is subservient to His Holiness. We should rejoice that there are some things God 'cannot' do. He cannot lie; He cannot deny Himself; He cannot look upon iniquity with anything but aversion. Had 'might' been the only rule, God could have swept the Devil into limbo at one stroke, but 'right' pointed out another way. God Himself, by reason of His holiness must conquer only by moral means, and in such a way that Righteousness is honoured. Consequently between the 'delivering up' of the kingdoms of this world to Satan and the 'delivering up' of the perfected kingdom by the Son to the Father, intervenes the Mediatorial work of Christ. He must be 'delivered up'. Paradidomi is translated 'betray' (Matt. 10:4; 17:22); it is also translated 'deliver', in such phrases as 'deliver Him to the Gentiles' (Matt. 20:19), and in the claim made by Christ, 'all things are delivered unto Me of My Father' (Matt. 11:27). Peter uses it when he charged the people of delivering up and denying the Lord in the presence of Pilate (Acts 3:13). There is, however, another side to this aspect of truth. The Father Himself 'delivered up' (paradidomi) His beloved Son on our behalf. The same epistle that tells us that the nations were 'given up' by God, reveals the Son was 'given up' by the Father:

'He that spared not His own Son, but Delivered Him Up for us all, how shall He not With Him also freely give us all things?' (Rom. 8:32).

'Who was Delivered for our offences' (Rom. 4:25).



Yet further. The Son was no unwilling offering, for the same word is used in Ephesians 5:2, 'walk in love, as Christ also hath loved us, and hath Given Himself (same Greek word) for us an offering and a sacrifice to God for a sweet -smelling savour'. This 'delivering up' of Himself was not only for the Church (Eph. 5:25), but for the individual believer, so that Paul could say:

'The Son of God, Who loved me, and gave Himself for me' (Gal. 2:20).

When the Son 'delivers up the kingdom to the Father', it is the last act of His as 'the one Mediator'. The work of redemption, reconciliation and restoration will have been accomplished, not by power merely, but by love, by honouring all the claims of righteousness, even to the death of the Cross. No one could and would have imagined such a course for Deity to tread, but no one knows or can anticipate the depths of the riches both of the wisdom and knowledge of God. When 'the end' is reached, Priesthood, Sacrifice, Altar, Temple, Crown, Throne and Sceptre cease to find a place. When the Son delivers up the kingdom it is not that a kingdom however perfect will succeed but that God may be all in all. This aspect of truth, however, is not developed here.

Let us visualize the course of events linking the fall with the restoration, using paradidomi as links in the chain.

<b>paradidomi</b>						
(Delivered up)						
The Beginning	'Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God' (1 Pet. 3:18).				The End	
The Usurper					The Mediator	
John 8:44 1 John 3:8 Luke 4:6	Betrayal	Delivered to Gentiles Matt. 26:45 Matt. 20:19	The CROSS John 19:16	Gave Himself Eph. 5:2 Gal. 2:20	Given by the Father Rom. 8:32	1 Corinthians 15:24 -28

Such is the testimony of one word divinely chosen, its usage superintended, its message clear, its testimony wonderful.

The final state will be indefectible for it will stand in redemption, in love and in perfect unity, for John 17:23 is implied in the terms 'that God may be all in all', but this glorious phrase awaits future examination. 'That God may be all in all' (1 Cor. 15:24 -28).

'In the beginning' God was 'All'. He spake and it was done. Sun, moon and star obeyed His will, but sun, moon and star had no knowledge that they did so. It is inconceivable that the sun would refuse to shine, or the moon to object to wax or wane. Seed -time and harvest persist in spite of many disquieting alterations in weather; birds build their nests, as they did on the first days of creation. God was 'All'. The Scriptures reveal not only a wise and all -powerful Creator, but a heart of love at the core of the

Universe, and love as revealed in Scripture not only 'gives' but seeks, and desires the association of others. Man, when created, was endowed with the inalienable privilege and responsibility of being able not only to say 'yes' but to say 'no' to the command and will of God. While no one has a free 'will' (for however much we may say 'I will' it does not follow that what we freely will, will be the consequence), we have freedom of 'choice', and freedom of choice marks an intelligent moral agent, as distinct from the rest of the animal creation which is activated more by instinct and appetite.

Adam in the Garden of Eden was given this freedom of 'choice'. If only Satan had known enough, he might have held back, and allowed man freely to eat, but he overshot his mark, and by the addition of temptation, coming as it did to a pair of innocents, who had no previous knowledge or experience, no histories or biographies, he left a door open, foreseen by Divine mercy, and though Adam became involved in sin and death, which also involved his seed, the mercy of God planned and provided a remedy, a remedy that should satisfy all the claims of justice, and at the same time, satisfy all the desires of love.

We have caught a glimpse of this divine mercy in progress, in the preceding section where the story is traced from the fall to the perfect day, by means of the usage of the word paradidomi, 'deliver up'. Here we are concerned, not with the process but the goal. We move from Genesis 1, where God is 'All', to the End where God will be 'All in All'. It is idle for us to speculate on the character and extent of this all -pervasive oneness, but we can gather something of its meaning by considering other occurrences of the expression, 'all in all'. Perhaps the nearest approach that has yet appeared, to this oneness, is seen in the constitution of the Church which is 'His Body, the fulness of Him that filleth all in all' (Eph. 1:23). This is an incomplete quotation, and demands one other feature to bring it into line with the goal of the ages. It is, to quote similar words as those found in 1 Corinthians 15:24 -28,

- (1) That all things have been placed under His feet.
- (2) That He, in that capacity, has been given to be Head over all things to the Church,
- (3) Which is His Body, the fulness of Him that filleth all in all (Eph. 1:22 -23).

Christ is seen at one and the same time 'far above all', yet 'all -pervasive'. To prepare the way for this great objective, He not only descended to the lowest parts of the earth, but He also ascended up 'far above all heavens, that He might fill all things', and in that capacity 'He gave gifts unto men'. In the practical outworking of this, we have the unity of the Spirit, the seventh item of which reads:

'One God and Father of All,  
Who is above All,  
And through All,  
And in you All' (Eph. 4:6).

In the epistle to the Colossians this is set forth a little differently, but to the same effect:

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

In this quotation, a negative aspect is introduced, all differences are cancelled here, and this together with Ephesians 1:22,23 and 4:6 gives some indication of the state of things that must obtain when God is All in All at the end.

The figure of the human body is used in 1 Corinthians 12, not of the Church, but to illustrate the essential character of the supernatural gifts that were given to the early Church:

'Now there are diversities of gifts, but the Same Spirit.  
And there are differences of administrations, but the Same Lord.  
And there are diversities of operations, but it is the Same God which worketh All in All' (1 Cor. 12:4 -6).

In creation, it is revealed concerning Christ that 'He is before all things, and by Him all things consist', which but foreshadows the new creation where 'in all things' He has the pre-eminence.

To step down the lower plane of human experience, we see something of this all-pervasive spirit in the attitude of the apostle Paul:

'I am made all things to all men, that I might by all means save some' (1 Cor. 9:22).  
'God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every (all = pan) good work' (2 Cor. 9:8).

When God is All in All, the prayer of the Saviour recorded in John 17 will be answered:

'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us' (John 17:21).

However, when all is said and done, when all analogies and foreshadowings have been examined, we shall all confess when that day of glory dawns, as the Queen of Sheba did in a lower sphere:

'The half was not told me'.

### **'This Generation'**

#### The Problem of Matthew 24:34

The manuscripts of the Greek New Testament come to us in two forms, the early ones being written in 'uncials' or capital letters, the later ones being written in 'minuscules' or small, cursive or running handwriting. Now there is no 'letter' in Greek to stand for the aspirate 'h'. In the minuscules, this was indicated by the employment of a comma placed over the vowel. If this accent turned to the right the 'h' was sounded, if it turned to the left the 'h' was silent. Thus the Greek word haute means 'this', but the unaspirate word aute means 'that'. Now as there were no accents used in the early manuscripts, the word would stand for either 'this' or 'that' as

the context demanded. If, when the smaller letters were introduced, the word aute had remained unspirited, we should read Matthew 24:34: 'Verily I say unto you, That generation shall not pass, till all these things be fulfilled'. There would have then been no 'problem', it would have been the announcement of a fact that has a bearing upon the length of time that will elapse from the beginning of the signs given in Matthew 24:32,33 until the Coming of the Son of Man. That generation which sees the commencement, will see the close, for the days shall be 'shortened' for the elect's sake.

#### **The Times of the Gentiles Begin (Dan. 1:1,2)**

'In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god' (Dan. 1:1,2).

With these words the book of Daniel opens, and it may not be too much to say that they are only paralleled by the words of Acts 28 in their burden of crisis and dispensational change. With such vast issues hanging upon these momentous words, vast because they cover the whole sweep of Gentile dominion, and vaster still because they lead steadily on to that kingdom of Christ which is to last for ever; with such issues and such a burden, no pains should be spared in acquainting ourselves with all that God has written for our learning in relation to this crisis in the history of man. Space will not permit of the full quotation of Jeremiah 25:1 -26. We can but point out one or two features that connect this passage with the opening words of Daniel.

The reader will be struck by the fact that whereas Daniel 1:1 speaks of the 'third' year of Jehoiakim, Jeremiah 25:1 speaks of the 'fourth' year of that same king in connection with the coming of Nebuchadnezzar against Jerusalem. This apparent discrepancy has not passed unnoticed by the critic, and is one of his many 'proofs' of the untrustworthiness of the book of Daniel.

The Hebrew word translated 'came' in Daniel 1:1 is bo, and it frequently has the sense of 'went' or 'marched'. This, however, has been denied. Dr. Samuel Davidson says: 'The verb bo does not mean to set out ... but to arrive at' (Introduction to the Old Testament, Vol. III, page 181), and, when men of such standing and authority speak thus, who are we to oppose them? Humility is indeed a grace to seek and to preserve, but while Galatians 2 remains for our encouragement, we may still dare to bring all statements to the touchstone of the Word. Dr. Davidson's statement but illustrates the uncritical character of so-called 'higher criticism', for it has been computed that the Hebrew word bo is used in the sense of 'to set out' in each of the five books of Moses, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, and six out of the twelve minor prophets!

Let us look at Jonah 1:3 and translate it as Dr. Davidson would have it: 'And Jonah ... went down to Joppa, and he found a ship arriving at Tarshish!' If this could be sense, then in some miraculous way Jonah would no sooner have set foot on board at Joppa than he would have 'arrived' at Tarshish.

Doubtless this would have made the journey far more pleasant than it actually was, but the simple fact is that the Hebrew word *bo* does mean that the ship was 'going' or 'setting out' for Tarshish. The plain fact of Daniel 1 and Jeremiah 25 is that the former writer tells us the year in which Nebuchadnezzar 'set out' from Babylon, while the latter tells us when he arrived. Moreover, Jeremiah tells us what occupied Nebuchadnezzar on his journey from one capital to the other:

'Against Egypt, against the army of Pharaoh -necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah' (Jer. 46:2).

Instead, therefore, of discovering a discrepancy in the narrative of Scripture, we have the obvious fact that Nebuchadnezzar took time to accomplish his march from Babylon to Jerusalem, and was obliged to meet and overcome Pharaoh at Carchemish by the Euphrates before he could arrive.

In Jeremiah 25:3 the prophet reminded Israel that since the thirteenth year of Josiah (see Jer. 1:1,2) the word of the Lord had come urging them to turn from their evil, and because they had not turned He said:

'Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land ... and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years' (Jer. 25:9 -11).

What God therefore had threatened, He brought to pass in the fourth year of Jehoiakim, and the historic record of the captivity of Jehoiakim is found in 2 Chronicles 36, the last chapter of the Hebrew Bible! Yet with all this apparent on the surface of Scripture, and needing no more scholarship than ability to read in one's mother tongue, Kuenen in his *Historic Critique de l'Ancien Testament* has the audacity to say:

'We know by the book of Jeremiah that no such event (as the siege of Jerusalem, Dan. 1:1) took place in the reign of Jehoiakim'.

'We know'! We also know that it is written: 'professing themselves to be wise, they became fools', and by such statements they demonstrate that they are but 'blind leaders of the blind'.

Jehoiakim was appointed king of Judah by Pharaoh-nechoh in the place of Jehoahaz (2 Kings 23:34). He did evil in the sight of the Lord, and filled Jerusalem with innocent blood. He was succeeded by Jehoiachin. In the reign of the latter, Nebuchadnezzar carried out thence all the treasures of the house of the Lord, whereas Daniel 1:1,2 tells us that at the first he only carried away a part.

Jehoiachin or Jeconiah is deprived of the Jehovah element in his name, and as Coniah is utterly rejected by the Lord:

'Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah' (Jer. 22:30).

It is evident that Israel is passing: dominion is leaving them and is being transferred for the time being to the Gentiles. This is emphasized by such statements as Daniel 1:2: 'And the Lord gave ... into his hand', or Jeremiah 25:1, 'The fourth year of Jehoiakim ... that was the first year of Nebuchadnezzar'. The times of the Gentiles had therefore begun. And so with Zedekiah the glory departs, and Ezekiel 21 reveals the condition of things that will obtain 'until He come':

'And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come Whose right it is; and I will give it Him' (21:25 -27).

Daniel's prophecies are occupied with this period of overturning, of the exalting of the base and abasing of the high. 'This shall not be the same', saith the Lord.

'This shall not be this', as the Hebrew reads, i.e. Nebuchadnezzar's dominion and dynasty would not be a real continuance of the throne of David. It would be in character rather a rule and dominion of wild beasts. It would be a dreadful parenthesis in the outworking of the Divine purpose. The words: 'it shall be no more, until He come' leave us in no doubt that the throne thus vacated shall be occupied by none other than the Lord Jesus Christ Himself, and any 'kingdom' set up before the Lord returns must be antichristian.

The times of the Gentiles are characterized by one great feature, marked by the Lord in Luke 21:24: 'And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled'. (See The Times of the Gentiles, and The Treading Down of Jerusalem, p. 101). The kingdoms that succeeded Babylon may have been larger or smaller, more powerful or weaker, more autocratic or less so, but the one essential characteristic of Babylon, Persia, Greece, Rome, Turkey, any mandatory power, and Israel's present condition, is the Gentile humiliation of Jerusalem. That is the great distinguishing feature, and will only be removed when 'He comes Whose right it is'.

#### **Warfare Great (Dan. 10:1 Revised Version)**

The discovery of nuclear fission and the hydrogen bomb makes some passages of Scripture more dreadfully real than earlier expositors have dreamed. What awful weapon will the antichristian Beast possess that will make all the world say, 'Who is able to make war with him?' (Rev. 13:4). What is implied in the words, 'them which destroy the earth'? (Rev. 11:18). What blasting horror will bring about the consumption indicated in Zechariah 14:12, and what decimation underlies the words, 'every one that is left of all the nations which came against Jerusalem'? (Zech. 14:16). The Midnight Cry for April, 1956, tabulated a number of similar suggestive references which we repeat here:

'Consuming heat (Mal. 4:1; Isa. 24:5,6),  
fiery tempest (Psa. 11:6; Luke 17:28 -30),  
universal shaking and mass destruction (Isa. 13:6 -9,13; 24:17 -20;  
Hag. 2:6,7),

pillars of smoke (Joel 2:30,31), darkness (Isa. 13:10; Ezek. 32:7; Matt. 24:29),  
tidal waves (Isa. 28:2),  
men taking refuge in rocky clefts of the mountains and in holes and caves of the earth (Isa. 2:19 -21; Rev. 6:15,16),  
cities deserted and shut up (Isa. 24:10 -12; Jer. 4:29),  
people scattered (Isa. 24:1 -3),  
tremendous death toll with few men left (Isa. 13:11,12; 24:13; Matt. 24:22),  
dead unburied (Jer. 25:31 -33; Isa. 18:5,6),  
desolation (Jer. 4:27,28; 25:37,38; Zeph. 1:14 -18) --

this clearly is a prophetic preview of the atomic age'.

### ZECHARIAH

'No more the Canaanite'

Haggai opens his prophecy in the sixth month of the second year of Darius, and two months later Zechariah uttered his opening prophecy as recorded in Zechariah 1:1. Both prophets were prophets of the return from captivity, Zechariah referring to the 'seventy years' (Zech. 7:5). The burden of Zechariah has much in common with Haggai, both speak of the moral condition of the people, and both speak of the laying of the foundation stone of the Lord's house. The first six chapters are devoted to an exhortation to the people, and a series of visions which set forth the prophetic future of Israel. These visions lead up to two utterances concerning Christ, under the title, 'The Branch'. Let us first of all see these visions as a whole, and then consider them separately.

#### The Visions of Zechariah 1 to 6

A	a	1:7 -17.	Horses.	Red, speckled and white.
	b	1:18 -21.	Horns and Carpenters.	
	c	2:1 -13.	Measuring line in the hand.	
B	3:1 -10.		Joshua. High Priest. My Servant the Branch.	The Mitre.
A	c	4:1 -14.	Plummet in the hand.	
	b	5:1 -11.	Roll and Ephah.	
	a	6:1 -8.	Horses. Red, black, white and grisled.	
B	6:9 -15.		Joshua. High Priest. The Man Whose name is the Branch.	The Crowns.

It will be noticed that this set of visions is a structural whole, and no detailed examination will be of any value that fails to keep this well in mind. We have horses that appear to symbolize spiritual agencies which walk 'to and fro', we have 'horns' that symbolize the Gentile powers that at different times have scattered 'Israel, Judah and Jerusalem', and the 'carpenters' which represent those counter agencies which the Lord employs to defeat and frustrate the overbearing power of the Gentile nations. The measuring line (2:1 -13) and the plummet (4:1 -14) focus our attention on the rebuilding of Jerusalem and the temple, while the twofold reference to Joshua the high priest points us on to the only One Who can sit 'as a Priest upon His throne' a King -Priest after the order of Melchisedec.

The opening vision presents to the eye of the prophet, a horse and rider standing 'among the myrtle trees in the bottom'. The Hebrew word *hadass* is uniformly translated 'myrtle' six times, while *Hadassah*, the original name of Esther, makes the number up to seven (Est. 2:7). Simonis considered the name Esther to be a compound, as *tur*, meaning 'a fresh myrtle'. The book of Esther by the fact that the Divine name is only to be found buried in a series of acrostics (see Appendix 60, The Companion Bible) is suggestive of the way in which God works for His people even though for the time being His presence is not evident. The 'bottom' in which this rider was seen means a place of shade, and in combination with the Hebrew *muth* is translated some forty-five times 'the shadow of death'. In some cases this word indicates a protective covering or shadow (Psa. 17:8; 63:7; Isa. 51:16, etc.).

Of the 'horses' it is written, 'we have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest' (Zech. 1:11). Similar language is used in Zechariah 6:5,7, 'these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth'. 'Get you hence, walk to and fro through the earth' It will be remembered that the sons of God and Satan himself are said to have gone 'to and fro in the earth' and to have walked 'up and down in it' (Job 1:7; 2:2).

The tenth chapter of Daniel lifts the veil and reveals the unseen agencies that influenced the deliberations of the kingdoms of Greece and Persia, an influence which will be revived as the last days draw near, even as these visions of Zechariah indicate invisible spiritual patrols in the earth. The fact that all the earth was 'at rest' (Zech. 1:11) and that the heathen were 'at ease' (Zech. 1:15), was not well pleasing to the Lord, for it spoke of Israel's afflictions. In reply to this report from heaven's agents in the earth, the prophet is bidden to 'cry':

'Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem' (Zech. 1:17).

The vision of chapter 2 is devoted to the promise of restoration, a man being seen with a measuring line in his hand to measure Jerusalem, and the message being given, 'Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein' (Zech. 2:4).

The future restoration of Israel is often considered to be impossible by reason of their apostasy and their rejection of the Messiah. Chapter after chapter in their own sacred oracles accuses them of idolatry and spiritual adultery, of disobedience and of hardness of heart, until at length this people of God's choice actually murdered the Messiah Who had been sent to them. Yet in spite of this, the well-known words of Romans 11:28,29, make their restoration certain:

'As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance'.

Consequently in Zechariah we have a vision of Joshua the high priest standing before the angel of the Lord, with Satan resisting, and the Lord saying to Satan, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' (3:2).



Joshua is seen clothed with 'filthy garments' (Zech. 3:3) and the command is given, 'take away the filthy garments from him', and Joshua is clothed with 'a change of raiment'. While there must certainly have been a 'change' of raiment, no word answering to the word 'change' is found in the original, the Revised Version reads, 'I will clothe thee with rich apparel'. The only other occurrence of the word employed here is Isaiah 3:22, where the Authorized Version reads, 'the changeable suits of apparel' and the Revised Version reads, 'the festival robes'.

Joshua was being invested with priestly garments, suitable to his high office. Many of us have been led in the past to adopt the convenient alliteration, 'Cleansed, Clothed, Crowned' as covering the teaching of this passage, but by employing 'alliteration's artful aid' we have veiled an essential distinction. The Prophet said, when he saw the high priest so far reinstated, 'Let them set a fair mitre upon his head'. On only two occasions is the Hebrew word tahor translated 'fair'. In the Authorized Version elsewhere it is rendered by the words 'clean' (fifty times) and 'pure' (forty-one times). The mitre is used only of the high priest and where it is translated in Ezekiel 21:26, 'diadem', it is distinguished from a 'crown'. Only in the future is kingship and priesthood combined, as in Isaiah 62:3, where we read of a 'royal diadem'. Israel, however, can only be a 'kingdom of priests' under the glorious reign of 'The King -Priest'. In Zechariah 6 we have the High Priest crowned and enthroned:

'Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest ... He shall be a Priest upon His Throne' (6:11 -13).

This 'crown' is the crown of a king (Psa. 21:1,3). The conclusions arrived at from the visions given to Zechariah are that in spite of Gentile oppression and Jewish failure, the restoration of Israel is assured, at the advent of the King -Priest, the Lord Jesus Christ.

Passing over chapters 7 to 11, we come to the closing prophecy of this book which constitutes 'The burden of the word of the Lord for Israel' (Zech. 12:1). The subject is two -fold:

- (1) A contrast between Jerusalem at the close of the age, and Jerusalem when the kingdom is set up.
- (2) A contrast between the first coming with its piercing, its sorrow, and the second coming when the Lord shall be King.

The space at our disposal will not permit a detailed structure but the following will set the course for any interested enough to take the matter further.

#### Zechariah 12 to 14

A	Jerusalem	a	Cup -- trembling.
	12:1 -9.	b	People ... gathered against it.
		c	Horse smitten ... people smitten.
B	The first	d	House of David. Spirit poured out.
	and second coming	e	Me Whom they have pierced.
			The Son.
	12:10 to 13:9.	d	House of David. Fountain opened.
		e	Awake o sword. The Shepherd.
B	the second	d	Day of the Lord. Jerusalem.

	coming		Living water.
	14:1 -11.		e King over all the earth.
A	Jerusalem	c	Men ... horse smitten.
	14:12 -21.	b	Every one left ... that came against it.
		a	Pot -- holiness.

The city Jerusalem is mentioned by Zechariah forty times, and in the section before us (Zechariah 12 to 14) it occurs no less than twenty -one times. The nations are warned that Jerusalem will be both 'a cup of trembling' and a 'burdensome stone' to all the nations round about. While we see in the national aspirations of Israel marked signs of the times, the key to prophetic times is not Palestine but Jerusalem. 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (Luke 21:24). (See Jerusalem8).

Any Gentile power that 'treads down Jerusalem' is a direct successor to Nebuchadnezzar till the time of the end. (See The Times of the Gentiles Begin, p. 280).

The salvation and restoration of Israel hinges upon their repentance. At His first Coming they rejected their Messiah and were in turn rejected. At long last 'they shall look upon Me Whom they have pierced' saith the Lord, and a national mourning will follow with 'every family apart'. A fountain is to be opened for sin and uncleanness in Jerusalem, and then in its proper moral sequence, 'living waters' shall go out from Jerusalem: half of them toward the hinder sea.

The 'former sea' is the Eastern or the Dead Sea. It is to this that the prophet Ezekiel refers when he speaks of the waters that have healing properties, reaching unto Engedi, a village on the banks of the Dead Sea (Ezek. 47:1 -11). The prophets Isaiah and Habakkuk use this healing river, which flows from Jerusalem and blots out the Dead Sea, as a symbol.

'For the earth shall be filled with the knowledge of the glory of the Lord, as the Waters cover the Sea' (Hab. 2:14).

Before this great blessing to the earth flows from Jerusalem, that city will be subjected to a terrible siege and its inhabitants most cruelly treated. The Companion Bible, in Appendix 53, gives a list of twenty -seven sieges which Jerusalem has already endured, and indicates that the siege of Zechariah 14 will be the twenty -eighth and the last, and this will be raised by the coming of Christ, when in fulfilment of the promise made to the disciples, 'His feet shall stand in that day upon the mount of Olives' (Zech. 14:4; Acts 1:9 -12).

The prophetic statement of Zechariah 14:5, 'The Lord my God shall come, and all the saints with Thee' is referred to in 1 Thessalonians 3:13, 'the coming of our Lord Jesus Christ with all His saints'. The word 'saints' to the English reader suggests the redeemed among men, but hagios is not so restricted. It is used of angels (Rev. 14:10; Matt. 25:31; Luke 9:26; Acts 10:22). Deuteronomy 33:2 says, 'The Lord came from Sinai ... He came with ten thousands of saints'. No one that we know of teaches that 'the Church' came with the Lord to Mount Sinai, but the Scriptures do teach that 'angels' were mediators at the giving of the law.

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

Stephen in his last speech described his hearers as those:

'Who have received the law by the disposition of angels' (Acts 7:53).

The interpretation, therefore, that is still advocated, namely, 'The coming with and the coming for His saints' is based upon a false dispensational understanding and a false interpretation.

To the devoted city, however, at length comes peace and blessing. Israel is to be a kingdom of priests, and consequently the very bells on the horses shall bear the words, 'Holiness unto the Lord', while the pots used in Jerusalem shall be as sacred as the bowls before the altar. The 'cup' of trembling is exchanged for the 'pot' of holiness, symbols indeed of a mighty change. At long last 'the Canaanite' shall be for ever expelled from the house of the Lord, and the reign of righteousness shall begin.

Much indeed remains to be expounded. The geological rift that has been reported as observable is all ready for the touch of the finger of God (Zech. 14:4,5); the awful parallel of the judgment of Zechariah 14:12, with the observed results of the dropping of an atomic bomb; the evident maceration of the nations, 'every one that is Left' (Zech. 14:16), cannot now be examined. Our present purpose is rather a survey of the prophets as a whole than a detailed exposition of one of them. We can but leave the student who delights in the Word, with the pointers already provided, and pray that as each one pursues these studies, the Lord Who inspired the prophet to speak, will continue His gracious illuminations to those that seek.

## ZION,

### THE OVERCOMER, AND THE MILLENNIUM

Some of the subjects dealt with in this article have been given a fuller consideration under separate headings. We believe, however, that the presentation of the truth concerning a number of features that are peculiar to the Millennium in one article will be welcome, and that the preservation of the pamphlet called forth by the controversial points that had been raised in some quarters, justifies its place in this Analysis. In one or two places it has been revised.

We have doubtless heard of the little old lady who drew such comfort from 'that blessed word Mesopotamia', and have passed it over with an indulgent smile. Yet we all seem to have been bewitched by the word Millennium, for no such term is found in Scripture. The word has passed beyond the confines of Scriptural exegesis, to the world outside, so that a Member of Parliament may dismiss a suggestion as 'thinking we can bring about the Millennium!'

'All engineering commences on the drawing board'. A moment's reflection will show how sane this observation really is. If only expositors of the Scriptures would get the overall plan of Prophecy before them, and then see how far their theories fit or fail, what a deal of trouble, misunderstanding and false teaching would have been spared. The reader will perceive that this principle is before our mental vision in all the attempts in this analysis to piece the intricate subjects of Prophecy together. For

example, we were at first attracted by the teaching known as 'The Pre - Millennial Kingdom' but before committing ourselves we took it to the Drawing Board, in other words, looked at the overall picture of Gentile dominion in Daniel 2. We defy anyone to find a loophole for any such kingdom in verses 44,45, and so, in spite of the claims of friendship and sincere admiration, that pleasant vision had to be set aside. We hope that every one of our readers will do the same with every suggestion made in this Analysis, for it is, alas, only too possible that we have a clearer view of the errors of others than of our own.

### **The Key Passage**

It is time we rubbed our eyes, took off the spectacles that prophetic students have supplied, and exercised the Berean spirit, which is so highly commended in the Word of God. All that is positively stated in the Scriptures on the subject will be found in Ten Verses of Revelation 20; all other descriptions, promises, characteristics, are introduced into this period by inference, rightly or wrongly, but by inference only. Books on the Millennium pay little attention to the actual wording of Revelation 20:1 -10, but expatiate and enlarge upon peace and prosperity, with superlatives that find no warrant in the key passage of Revelation 20. We have moreover, by continually speaking of 'The Millennial kingdom', unwittingly limited the Reign of Christ to a thousand years; whereas a true statement would speak of that period as 'the first thousand years of a kingdom, which, commencing with the coming of Christ and the end of Gentile dominion, goes unbroken (it shall never be destroyed, and shall never pass away, Dan. 2:44; 7:14,27) until the Son having put all things under His feet (for He "must reign" until this is accomplished 1 Cor. 15:25,26, which reaches to the Great White Throne judgment and beyond), delivers up the kingdom to God, even the Father, that God may be all in all'. This is the reign of Christ, the Millennial reign being but a portion of it, and possibly a small portion at that. All that the Scriptures Say in Revelation 20 about a Millennium are the words ta chilia ete, 'the thousand years'.

### **The Thousand Years**

These words are in themselves no more 'blessed' than the word 'Mesopotamia'. They may be a thousand years of misery for all that this term 'Millennium' teaches. Some of us have come to our conclusion as to the character of this Millennial kingdom only by ignoring what is actually written in the Apocalypse. The prophetic clock does not automatically stop at the end of the thousand years; what does come to an end is the reign of the Overcomers. 'The King of kings' does not abdicate. The day of the Lord is to be succeeded by the day of God, just as the Davidic kingdom, characterized by the presence of the enemy and of war, was succeeded by the Solomonic kingdom of Peace. Is it too much to ask the reader, with these challenging statements before him, to lay aside for the time being at least, whatever he may have held and taught, and approach this important subject afresh? We turn therefore to the key passage:

'And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon

them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 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. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever' (Rev. 20:1 -10).

### **The Three R's**

Three features stand out in this record:

- (1) The Restraint of Satan.
- (2) The Reign of the overcomer.
- (3) The Rebellion at the close.

Here are three R's that are fundamental and ignored at our peril. Satan is only loosed for 'a little season' yet the response to his deception is immediate: 'they went up'. The objection, that this is beyond the Millennium, is invalid. What takes place in 1960 is intimately connected with what was done and thought in 1959. The nations who are thus deceived are differentiated from the people of Israel. The nations are called Gog and Magog, and inhabit the four quarters or corners of the earth, whereas Israel, we must assume, occupy the beloved city and form the camp of the saints (Rev. 20:9). The antichristian character of this rebellion in spite of the intervening thousand years, is indicated by the titles Gog and Magog. The writer of the Apocalypse assumes acquaintance with Ezekiel.

### **Gog and Magog, Used With Intention**

'Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him' (Ezek. 38:2).

In association with Gog and Magog, are Persia, Ethiopia, Libya, Gomer and all his bands, the house of Togarmah of the north quarters and all his bands; and many people with thee (Ezek. 38:5,6). This invasion by these hordes will be met by the Lord Himself.

'I will turn thee back, and put hooks into thy jaws' (Ezek. 38:4)

'It shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face' (Ezek. 38:18).

'Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured ... And I will send a fire on Magog' (Ezek. 39:4,6).

'I will give unto Gog a place there of graves in Israel ... and seven months shall the house of Israel be burying of them' (Ezek. 39:11,12).  
'Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come ... ye shall eat the flesh of the mighty, and drink the blood of the princes' (Ezek. 39:17,18).

The parallel of this passage with Revelation 19:17 -21 is Inescapable. There again we have the call to the fowls to eat the flesh of captains and kings. Here the warring hosts are gathered by the Beast who is cast into the lake of fire.

The 'Millennium' is bounded on each side by an invading army, led either by the Beast or deceived by Satan, either gathered against 'Him that sat on the horse' or 'against the beloved city and camp of the saints' and both end in fire, being destroyed as were the cities of Sodom and Gomorrha. If only a handful of rebels were discovered at the close of the thousand years, it would cause us to question the idea of universal peace or righteousness, but this is no 'handful'. The number is said to be 'as the sand of the sea', nothing but the overriding desire to hold to a personal pre-conception could ever lead a child of God to belittle this description.

#### **Sand of the Sea -- Numberless**

From the blessing of Abraham in Genesis 22:17 to Hosea 1:10 this figure is used consistently:

'Yet the number of the children of Israel shall be as the sand of the sea, which cannot be Measured nor Numbered' (Hos. 1:10).

This unnumbered host with antichristian intent go up 'on the breadth of the earth' and even though this should be limited to the 'land' of Palestine the implication is obviously the same as in Isaiah 8:8 and Habakkuk 1:8 where the overwhelming nature of the invasion is thereby depicted.

No rhapsody, no poetic phrase, no private interpretation, no wishful thinking can alter the fact, that the 'Millennial Reign' ends, as it began, with a terrible rebellion. The Millennium is not the First of a new series, but the Last of an old one, in which man has been tested under different forms of government, and in every case been found wanting. This Millennial kingdom is the Last of Delegated authority. David may have reigned on earth as vice -regent, the twelve apostles may have sat on twelve thrones judging the twelve tribes of Israel, the overcomers may have reigned as priests of God and of Christ, but all in vain. Christ must put down All authority, whether good or bad, and reign alone and supreme if ever the goal of the ages is to be reached.

#### **Characteristic Features**

We turn our attention to a fuller series of features that characterize the Millennium, this closing period of man's probation.

- (1) The restraining of Satan.
- (2) The restraining of transgression.
- (3) The sealing up of sin.
- (4) The rule of the rod of iron.
- (5) The willing obedience of Israel.
- (6) The feigned obedience of many of the nations.

The final weeks of the seventy weeks of Daniel 9 immediately precede the thousand -year reign, and carry into that period the blessings indicated in verse 24. The first thing that will be accomplished when the Seventy Weeks attain their goal is said to be 'to finish the transgression' (Dan. 9:24). This translation, however, leaves much to be explained. Will transgression be 'finished' in the sense that it is so completely accounted for by Atonement and Forgiveness, that it will never again raise its head? (Heb. kalah). Will transgression be 'finished' in the sense of the Hebrew word shalam? The answer is no, the Hebrew word being kala, which though it resembles the Hebrew kalah must not be confounded with it. Kala is translated as follows:

Forbid 1, keep 1, keep back 1, refrain 2, retain 1, shut up 4, withhold 2, be stayed 2, be restrained 2, be stayed 1 and finish 1.

This is not mere opinion but evidence, and evidence which cannot be neglected or denied without spiritual disaster. Be it noted, that the only reference in the Authorized Version that contains the translation 'finish' is Daniel 9:24, which the margin corrects by saying 'or restrain'. The word is used of the imprisonment of Zedekiah and of Jeremiah and the noun forms kele, and beth kele are translated 'prison'. Daniel 9 does not teach us that when that prophecy is fulfilled transgression will be finished, it will be Restrained or Imprisoned. This will be also the condition of Satan through the Millennial kingdom, he will be 'bound' for a thousand years, but he will by no means be 'finished'. In like manner, sins will be Sealed Up, as the margin indicates against the reading, 'to make an end of sins'. The Hebrew word chatham is translated as follows:

Seal 16, seal up 6, be sealed 2, mark 1, be stopped 1 and the Chaldaic word in Daniel 6:17 seal.

#### **Proof of Feigned Obedience**

We gather from the marginal references in the Authorized Version, that some of the nations will yield 'feigned obedience'. Is this translation justified? Let us see. The passages under review are Psalms 18:44; 66:3; and 81:15. In the margin, the Authorized Version and the Revised Version read 'yield feigned obedience', and the note 'Hebrew lie'. Is this marginal interpretation correct? We could refer to such expositors as Perowne, Hengstenberg, Young's Literal translation and Rotherham. Rotherham reads, 'Come Cringing unto me'. Of course this unanimity among scholars may be but the blind leading the blind, on the other hand they may express the mind of God. There is only one authoritative test, the consistent usage of the word and a frank exhibition of its occurrences. The Hebrew word kachash occurs twenty -eight times, and in no passage other than the three Psalms quoted, and in 2 Samuel 22:45, is it translated 'submit'. The remaining references are translated as follows:

Fail 1, be found liars 1, belie 1, deal falsely 1, deceive 1, deny 5, dissemble 1, fail 2, lie 5, lies 4, lying 1 and leanness 1. In no passage is it possible to substitute 'obedience' or 'submit' in any one of these twenty -four occurrences. If 'usage' has any weight, then 'feigned obedience' must stand. To deny it is to defy the testimony of Scripture. Deuteronomy 33:29 which employs the Hebrew kachash reads:

'And thine enemies shall be found liars unto thee'.

The scholarly Lexicon of Brown, Driver and Briggs gives the meaning of kachash:

'Be disappointing, deceive, fail, grown lean',

and in reference to the Psalms in question, their note reads:

'Cringe, come cringing, make a show of obedience'.

#### **The Hebrew Word Kachash is Very Rigid**

We cannot sweep aside this unanimous testimony without betraying that ulterior motives are prompting our decision. Further, although the LXX is not infallible, yet surely we must allow Hebrews of that early age to understand their own tongue, at least as well as the best of us today. The LXX uses epseusanto (pseudesthai), 'they lied' in Psalm 18:44 and Psalm 81:15 exactly as they do in Deuteronomy 33:29. We believe the candid student will be convinced that the Hebrew kachash is very rigid in its meaning, and cannot be made to favour a period of universal peace and righteousness. To accept the rendering 'to yield feigned obedience' shatters the unscriptural dream of The Millennium. That thousand-year reign is not the perfect kingdom on earth.

Psalm 18:44,45 places in correspondence these features:

'The strangers shall yield feigned obedience unto me.  
The strangers shall fade away, and come trembling' (Author's translation).

Their submission is false.

Psalm 66:3. The immediate context refers to the Exodus from Egypt:

'How terrible art Thou in Thy works!  
Through the greatness of Thy power shall thine enemies submit  
themselves unto Thee . . . .  
(whether willingly or unwillingly is not revealed here)  
He is terrible in His doing toward the children of men.  
He turned the sea into dry land . . . .  
Let not the rebellious exalt themselves' (Psa. 66:3-7).

Pharaoh is an example of such forced submission.

We learn from Zechariah 14:16 -19 that some of the nations will rebel against the command to go up to Jerusalem to keep the feast of tabernacles, yet at the selfsame time and period Israel will be so soundly converted and blessed, that the sacred words, originally limited to the Mitre of the High Priest, namely 'Holiness unto the Lord', shall be on the bells of the horses and on the very pots in the kitchen of this blessed kingdom of priests, yet their holy presence does not prevent disobedience rearing its head among the surrounding nations.

#### **The Rule of the Rod of Iron**

Another revealing feature is the use of a rod of Iron. It is beside the point to dwell on the meaning of the Greek word rhabdos or its Hebrew



equivalent, the word that clamours for consideration is the word Iron. No tender shepherd uses a rod of Iron for the shepherding of his flock, he uses that as a weapon of defence against their enemies, the robber, the lion and the wolf.

Psalm 2:9; Revelation 2:27; 12:5 and 19:15 speak of 'breaking' or 'ruling' with a rod of Iron, and it is this quality of Iron that demands attention, and if ignored leads to untruth and bondage (2 Tim. 2:25,26). When the prophet would impress us with the terrible nature of the fourth beast of Daniel 7, he speaks of its 'great Iron teeth' (Dan. 7:7). In the same way, when the image that symbolizes Gentile dominion is described, it deteriorates from gold to iron, with this comment:

'Forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise' (Dan. 2:40).

That is the inspired comment on iron; 'it breaks in pieces', it 'bruises', and shall we object to or attempt to correct the language of Holy Writ, without coming under the charge of yielding feigned obedience? Iron is mentioned in the Psalms five times. Apart from Psalm 2 iron is used of fetters and likened to affliction, and the bars of a prison (Psa. 105:18; 107:10,16; 149:8). Iron is introduced into the Scriptures as one of the attempts of the line of Cain to alleviate the curse that had come on the earth (Gen. 4:22). Egypt is likened to 'an iron furnace' (Deut. 4:20), and no tool made of iron was permitted to fashion the stones used in building an altar (Deut. 27:5), and a heaven above and an earth beneath likened to iron was a disciplinary judgment (Lev. 26:19; Deut. 28:23). Several times we read of the 'chariots of iron' employed by the Canaanites (Josh. 17:16,18; Judg. 1:19; 4:3,13). The question of Jeremiah, 'Shall iron break the northern iron and the steel?' (Jer. 15:12) is answered in the Millennium. The rod of iron will do this. The devouring great iron teeth of the Beast, the down treading feet of iron and clay of the image will be met and more than met by the rule of the rod of Iron. The Hebrew word *raa* to break, is used in Psalm 2:9; Jeremiah 15:12, and its equivalent Chaldaic word in Daniel 2:40. These are facts which no amount of special pleading can set aside. Again let us note the testimony of Psalm 110:

'The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the Rod of Thy Strength out of Zion: rule Thou in the midst of Thine enemies' (Psa. 110:1,2).

### **Blessing Radiates from Jerusalem**

If the words 'The Lord said unto My Lord' undoubtedly refer to Christ (Matt. 22:44), then the objection that the proximity of 'the Lord' and 'His Anointed' rules out Christ from Psalm 2 is shown to be invalid. Here the Lord is seen ruling not in a world of universal peace, but 'out of Zion' and 'in the midst' of enemies. At the same time, and at the very same period in which many of the nations will yield feigned obedience, we read:

'Thy people shall be willing in the day of Thy power' (Psa. 110:3).  
'Thy people offer themselves willingly' (margin 'are freewill offerings' Revised Version).

Here we have inspired comparison. The nations yielding feigned obedience; Israel, at last, offering willing obedience. This leads on to

another feature associated with the fact, namely that the blessing of this Millennial kingdom and afterwards is first of all focused in Jerusalem as a radiating centre, and from that centre light and truth will be spread until the knowledge of the Lord fills the earth, as the waters cover the sea.

'They shall not hurt nor destroy in all My holy mountain',

that is the first statement.

'For the earth (land) shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:9),

that is the sequel. The answer to the rebellion of the kings of the earth is found in Psalm 2:6:

'Yet have I set My King upon My holy hill of Zion'.

Beyond this holy hill the heathen in the uttermost parts are to be disciplined with a rod of iron, and the rebellious kings and judges of the earth are given counsel and warning.

'Lest He be angry, and ye perish from the way, when His wrath is kindled but a little' (Psa. 2:12).

This divinely appointed centre is the theme of Isaiah 2:

'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And 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 teach 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' (Isa. 2:2,3).

First the rod of His strength shall be sent 'out of Zion' where the Lord will rule in the midst of His enemies (Psa. 110:2). He will, as Psalm 2:12 threatened, 'strike through kings in the day of His wrath' (Psa. 110:5). After the Lord returns unto Zion, and Jerusalem becomes 'a city of truth' (Zech. 8:3), 'many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord ... In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you' (Zech. 8:22,23). When the glory returns to Jerusalem and the temple is built according to the specifications given in the closing chapters of Ezekiel, then the title of the Lord will be indeed Jehovah Shammah, 'The Lord is there' (Ezek. 48:35).

#### **Rebellion at Close of Millennium**

The Millennial kingdom ends as we have seen with a rebellious rising of the nations which are in the four quarters of the earth, the number of which is so great as to justify the figure 'the number of whom is as the sand of the sea' (Rev. 20:8). Rebellion therefore was incipient during the 1,000 years. No such rebellion will mar the day when 1 Corinthians 15:28 is fulfilled, but that lies beyond the limits of the Millennial kingdom and is not spoken of in the Book of the Revelation. We may discover, that much that

we have imagined belonged to the Millennium, will prove to belong to the period that follows. The day of the Lord is followed by the day of God, the Sabbath followed by 'the first or eighth day'.

If we keep strictly to the record of Revelation 20 we shall see that the so-called Millennial kingdom is the period when the suffering overcomer who has refused to recognize the Beast or his authority, will 'live and reign with Christ, a thousand years', but nothing is said of the bulk of the nation of Israel, except to reveal that there was also on the earth at the same time 'the camp of the saints' and 'the beloved city'. To a large extent this phase of the kingdom is God's answer to the only Pre-Millennial kingdom known in the Apocalypse, namely The PreMillennial kingdom of the Beast! When Jerusalem is created a rejoicing and her people a joy, it is then that 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and (yet, at the selfsame time) dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord' (Isa. 65:18,19,25).

The reference to the serpent here suggests that the perfect kingdom has not yet arrived, and in line with this, in the midst of this section when 'as the days of a tree' shall be the days of His elect (Isa. 65:22), we learn that a 'child shall die an hundred years old; but the sinner being an hundred years old shall be accursed' (Isa. 65:20). While the age of Methuselah is proverbial, and the age of many of the patriarchs of Genesis 1 to 11 approached to the 1,000-year limit, not one ever reached it. 'The days of a tree' may mean a thousand years, and for any one in that day to die at a hundred years of age would be like a child dying. The fact, however, that it can be contemplated that a 'sinner' should 'die' at a hundred years of age or be 'accursed' (however difficult may be the true exposition of Isaiah 65:20), makes one thing certain, that at the commencement of that period, namely, 'The new heaven and the new earth', death will not have been eradicated. It is there in Isaiah 65:20, in Isaiah 66:24 and in Revelation 21:7,8. In addition 1 Corinthians 15:24-28 shows that death persists to the end.

#### **A Summary of Millennial Features**

- (1) Positive teaching concerning the Millennium is limited to ten verses in Revelation 20. All else is a matter of inference, legitimate possibly, but to be treated with necessary reserve.
- (2) The term 'the Millennium' is a title chosen by man for the period covered by Revelation 20:1-10, for the word is simply Latin for 1,000 years and that is the number of years covered by this prophecy, and expressed six times over, in verses 2,3,4,5,6 and 7. The term however must not be invested with meanings and characteristics that belie or ignore what is written in Revelation 20.
- (3) It is correct to speak of this period as a 'kingdom', for the overcomers not only 'live' but 'reign' with Christ a thousand years (Rev. 20:4,6). The Greek word for kingdom is basileia, the Greek word for reign is basileuo. (See article Kingdom2).
- (4) Strictly speaking the overcomer (Rev. 2:7,11,17,26; 3:5,12,21; 12:11; 15:2 and 21:7) is the thread that links all the prodigious events of this Prophecy together, and unites both passages under Revelation 3:21 thus:

'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne' (Rev. 3:21).

'And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, stand on the sea of glass, having the harps of God' (Rev. 15:2).

'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years' (Rev. 20:4).

The words of Revelation 20:4, 'for the witness of Jesus, and for the word of God', form a link with the opening statement of Revelation 1:9,10 when John was taken in spirit to the day of the Lord from the isle called Patmos where he shared the tribulation of these overcomers, before their time 'for the word of God, and for the witness of Jesus'.

#### **The Pre-eminent Feature**

'The Millennial kingdom' seems to have been used by writers on prophecy as a convenient period in which to place passages that are somewhat difficult to fit into the overall scheme, and this has blunted the edge of the testimony of Revelation 20, which places as a pre -eminent feature, the reward for the overcomer, and hardly refers to any other company, people or calling. Regarding the statement 'This is the first resurrection', it cannot mean the first that ever was, but the former of two. The reference to the beloved city brings with it the numerous passages of Old Testament prophecy which speak in glowing terms of the restoration of Israel and Jerusalem. Isaiah 54:6 -17 reveals a city of jewelled splendour, echoing the glories on earth of the heavenly Jerusalem itself. Even so, the chapter ends with a reference to those who will gather together against Jerusalem, with the comforting words:

'No weapon that is formed against thee shall prosper' (Isa. 54:17),

even as we have read in Revelation 20:8,9. If the inhabitants of the land during the Millennium are those of Israel who looked upon the Lord Whom they had pierced and repented, if the nations are those who were 'alive and remained' at the Second Coming, we have no 'problem' about Isaiah 65:18 -25, for there we read of the possibility of dying and being accursed, and of the length of life being 'as the days of a tree', which, however extended, cannot be a synonym for life eternal and certainly not of immortality.

#### **The Overcomer**

Let us observe how these 'overcomers' of Revelation 20:4 are intertwined with the prophetic revelation of the last days. The rewards held out to the overcomers in the seven churches are:

- (1) To eat of the tree of life which is in the midst of the paradise of God (Rev. 2:7).
- (2) Not to fear, he shall not be hurt of the second death (Rev. 2:10,11).
- (3) He will eat of the hidden manna, have a white stone and a new name (Rev. 2:17, see Rev. 19:12).
- (4) He shall rule the nations with a rod of iron (Rev. 2:27).
  - (5) He shall be clothed in white, and his name shall not be blotted out of the book of life (Rev. 3:5).
- (6) He will be made a pillar in the temple, and have the name of the new Jerusalem written upon him (Rev. 3:12).
- (7) He will be granted to sit with Christ on His throne, even as Christ also overcame, and is set down with His Father in His throne (Rev. 3:21).

All is linked with the book of the Revelation itself, even as we see that in Revelation 20:4, none live and reign except those who were martyred under the Beast of Revelation 13 to 18.

'The Millennial kingdom' is a very exclusive kingdom. We are not told in so many words that Israel is a restored people, we can only infer that from the reference to the beloved city and the camp of the saints. If Abraham, Isaac, Jacob and David, have been raised from the dead at this time, they do not enter into the picture drawn in Revelation 20. They have no place in 'the first resurrection'. The inspired qualification limits this resurrection to martyrs of the last three -and -a -half years of antichristian Dominion. Two resurrections, and two only, are envisaged here and they form a pair!

- (1) The overcomers, every one a martyr. This is 'the first' resurrection.
- (2) The rest of the dead. No other resurrection takes place until that of the Great White Throne at the end of the thousand years. And these two resurrections complement one another and make a pair -- 'overcomers' v. 'the rest' not 'saints' v. 'the wicked dead', as is usually taught.

It will be seen, we trust, that so far as the record of Revelation 20 is concerned, the Millennial kingdom is pre -eminently the sphere of reward for those who have suffered unto death during the persecution instituted by the antichristian Beast of the time of the end. We only learn from that passage that there are 'nations' on the earth at the same time, by the reference to the rebellion at the end. We learn as well that the beloved city and the camp of the saints have a place there too, but these are not the theme of the Apocalypse.

Only one resurrection is recorded as taking place in this kingdom, and the names of Abraham, Isaac, Jacob and David are not even mentioned.

We realize that inasmuch as the Millennium is the immediate outcome of the Second Coming of Christ to the earth, all other prophetic features associated with that phase of the coming must find a place here. We learn from other passages that there will be a resurrection of Israel (Dan. 12:1 -3 and Ezek. 37:1 -14). These too must find a place. It is possible that some prophetic passages refer to the period that follows the Millennium, when the

Heavenly Jerusalem shall descend to the earth and be the glorious administrative centre of the earth, for we read that:

'The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it ... they which are written in the Lamb's book of life' (Rev. 21:24 -27).

The period immediately following the Millennium is marked by five outstanding features:

- (1) The rise of Gog and Magog like the sand of the sea, and their destruction.
- (2) The casting of the Devil into the lake of fire.
- (3) The Great White Throne.
- (4) The New Heavens and the New Earth.
- (5) The descent of the New Jerusalem.

#### **The Former of Two**

The resurrection of the overcomers is said to be the 'first'. 'When two ordinal numbers are used in such a connection as this, they are used relatively ... hence in English we always say, in such cases, former and latter' (Dr. E.W. Bullinger). The resurrection of the overcomers is the former of two, the resurrection at the Great White Throne being the second or concluding member of the pair. But whoever has heard this Scriptural association even hinted at? We have been too ready to look at the Great White Throne as the judgment of the wicked dead or of the untold millions who never heard of Christ, and by so doing we have separated what God has joined together. However, merely saying this proves nothing; 'to the law' and the 'testimony'. Here is the sequel to the statement of Revelation 20:4.

'Blessed and holy is he that hath part in the first resurrection (i.e. the former of two): on such the Second Death (i.e. connected with the second resurrection of the two) hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years' (Rev. 20:6).

Whoever heard of any one comparing and contrasting the being 'Priests' of God, with the character and fate of those who stand before the Great White Throne? What congruity is there in saying:

'Either they will be overcomers, and reigning Priests' or they will be 'the countless millions of wicked dead, multitudes of whom never heard the name of Christ'?

Yet John, writing Revelation 20:6, does not appear to have any qualms. If the Great White Throne judgment deals with the mass of mankind, what need was there to assure these overcomers that the second death had no power over them? The second death as generally interpreted can have no power over any saved sinner, let alone over an Overcomer. What this passage actually does is to put in opposition:

The second death, and reigning with Christ.

The apostle writing to Timothy said:

'It is a faithful saying: For:

A	'If we be dead (died) with Him, we shall also Live with Him:
B	If we suffer, we shall also Reign with Him: If we deny Him, He also will deny us:
A	If we believe not, yet He abideth faithful: He cannot deny Himself' (2 Tim. 2:11-13).

A similar discrimination is found in 1 Corinthians 3:12 -15. A believer can 'suffer loss' but he himself cannot be Lost.

See Millennial Studies: 'The Book of Life'; 'Second Death'; 'Hurt of the Second Death' (pages 96, 97, 98).

### **The Seven Churches**

Let us turn to the exhortation given to the churches of Revelation 2 and 3. Look at the church of Smyrna. Not one word of rebuke or censure is given, but an exhortation to remain faithful until death with the promise 'I will give thee a crown of life'. And in addition to the overcomer, the Saviour adds:

'He that overcometh shall not be hurt of the second death' (Rev. 2:10,11).

Can anyone who holds the generally accepted view of the Great White Throne, explain how it is possible to bring together the assurance of the Crown of life, and exemption from the Second Death? They have no common ground. The writer of these lines is a believer in Christ. He is saved and knows it, and even though his Christian life and witness be of the poorest quality, he can say as before the Lord, that he needs no assurance that he will not be hurt of the second death. The question does not arise. This being so, we are forced to believe that the second death here has been misunderstood.

### **The Book of Life**

Let us look at the church of Sardis (Rev. 3:1 -6). Here there was ground for reproof, their works were not found 'perfect before God'. However, to those who were undefiled, promises were made, and we read:

'He that overcometh, the same shall be clothed in white raiment; and I Will Not Blot His Name out of the Book of Life, but I will confess His name before My Father, and before His angels' (Rev. 3:5).

Again, if the accepted view of the Great White Throne is true, then this promise is gratuitous, the second death could never happen any way, while Romans 8:38,39 remains. However difficult it may be to harmonize with the rest of Scripture, one fact emerges from these considerations, namely, that the Millennial kingdom and the Great White Throne are two parts of one whole. The Book of Life figures in the Revelation, six times, thus:

A 3:5. Promise to the overcomer  
       'I will not blot his name out of the book of life'.  
 B 13:8. These shall worship the beast.

17:8.           These shall wonder at the beast.  
 B 20:12.        The book of life opened.  
       20:15.       Those not in the book of life.  
 A 22:19.        Threat to take the name out of the book of life.

To this list we might add Revelation 22:18 where the plagues recorded in this book will be added to any who add to the things written, thus rounding off the intimate connection that exists with the earlier and closing sections of this prophecy.

#### **A List of Evils Related to Apostasy**

Another challenging passage is Revelation 21:7,8. Over against the overcomer, who is to inherit all things, is placed a list of evils, that at first glance belongs only to the wicked, the ungodly, and the unsaved. Yet remembering what we have already seen, and observing once more that it is in contrast with the Overcomer, not with the average believer, that this list is presented, perhaps the reader will hesitate to pronounce judgment until the Scriptures are permitted to speak for themselves. Here is the list:

'The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death' (Rev. 21:8).

Can such a list have any relation with a professed believer? Before this study we might have pronounced an unhesitating 'no' but perhaps we are not quite so sure now. Let us 'search and see'.

'The fearful' Greek deilos. This word occurs only three times in the New Testament.

'Why are ye fearful, O ye of little faith?' (Matt. 8:26; cf. Mark 4:40).

These words are addressed to the Disciples. Deilia occurs but once, and it is used by Paul in his letter to Timothy in view of the perilous position Timothy was about to step into:

'God hath not given us the spirit of Fear ... be not ... ashamed' (2 Tim. 1:7,8).

Deilia occurs but once, namely in John 14:27:

'Let not your heart be troubled, neither let it be afraid'. The LXX uses deilos of Rehoboam who was young and 'tender hearted' and so understood not 'the children of Belial' (2 Chron. 13:7). In like manner, and connected with the overcoming character, Deuteronomy 20:8 uses deilia for the soldier who is 'fearful and faint-hearted'. Here therefore is proof, that the 'fearful' can and does include many of those who are nevertheless saved, disciples or servants of the Lord.

'The unbelieving', apistos. That it is possible for a believer to have 'an evil heart of unbelief in departing from the living God' Hebrews 3:12 makes clear, and the context likens this attitude to the character of those who, though redeemed from Egypt, nevertheless 'fell in the wilderness' (Heb. 3:17) and in contrast with the two 'overcomers' Caleb and Joshua (Heb. 3:16).



2 Timothy 2:13 has already been quoted as showing that though the words, 'if we believe not' can alas at times apply to those who nevertheless 'shall live', they cannot be said of those who both 'live and reign'.

'The abominable', bdelussomai. This word is used with reference to 'the Abomination of Desolation' spoken of by Daniel the prophet (Matt. 24:15; Mark. 13:14; Rev. 17:4,5; 21:27). The fearful, the unbelieving, the abominable, are all related to the state of mind that the terrible persecution of the Beast at the time of the end will induce.

'The murderer', phoneus. The reader may with some reluctance have followed so far, but at the word 'murder' will probably draw back. Yet Peter did not feel it necessary to explain and excuse the introduction of so dreadful a term, when he wrote:

'Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian ... ' (1 Pet. 4:15,16).

To us, it seems odd to link 'murder' with 'being a busybody' or of using such an exhortation to 'Christians', but Peter did not feel that way evidently. Paul likewise, when writing to the Galatians puts together 'emulations, envyings, drunkenness and revellings' with 'murder' (Gal. 5:19 - 21), and adds to all such, not to murderers only, 'such ... shall not inherit the kingdom of God'. That self-righteous Pharisee, who became the beloved apostle of the Gentiles, could say of his early life 'touching the righteousness which is in the law' that he was 'Blameless' yet he had set out on a mission breathing out threatenings and Murder (phonos) against the disciples of the Lord (Acts 9:1).

When the Man of Sin is in the ascendant, when no one will be permitted to either buy or sell that has not the mark of the Beast, then many shall 'betray one another' and deliver up the true believer to be 'killed' (Matt. 24:9,10). To those thus betrayed will come the promise:

'Fear none of those things which thou shalt suffer ... be thou faithful unto death, and I will give thee a crown of life ... He that overcometh shall not be hurt of the second death' (Rev. 2:10,11).

'The whoremongers', pornos. This word and its variants refer to any allegiance, in the day of the Lord, to that evil system associated with 'The mother of Harlots' (Rev. 17:5).

'The sorcerers', pharmakeus. These sorcerers are mentioned in Revelation 9:21 and 18:23 and reveal the Satanic powers that will be at work in the day of the Lord. In the list already quoted from Galatians 5, Paul includes 'witchcraft' (pharmakeia). These awful powers are seen at work in Revelation 16:13,14:

'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty'.

'Idolaters and all liars' conclude this dreadful list. The apostle did not hesitate to say when writing to the church at Corinth, 'If any man that is

called a Brother be ... an idolater' (1 Cor. 5:11), neither did he feel it unnecessary to say, 'neither be ye idolaters as were some of them' (who did not overcome like Caleb and Joshua) (1 Cor. 10:7). See 1 Corinthians 9:24 where this passage is introduced, not with salvation, but with prize and crown, and with the possibility of being a 'castaway' or 'disapproved'.

The worship of the image of the Beast (Rev. 13:15) when resisted led to the martyrdom and the crown of those who reign during the thousand years (Rev. 20:4). Finally 'all liars' is extended in Revelation 21:27 as 'whatsoever worketh abomination, or maketh a lie' and in Revelation 22:15 is further expanded to 'whosoever loveth and maketh a lie'. 'The lie' is of the Devil, it is 'his own' (John 8:44). 'The lie' is associated with the Man of Sin and the working of Satan, together with those who received not the love of the Truth and have pleasure in unrighteousness (2 Thess. 2:9 -12). In the Church, those who posed as apostles were found 'liars' (Rev. 2:2), and the liar is definitely associated with antichristian denial (1 John 2:22). This list of dreadful sins are all related to the time of stress which comes upon the world under the domination of the Beast and the False Prophet. To lean towards that blasphemous teaching, to submit rather than suffer, becomes an act of treachery on a field of battle, and the treatment of all such offenders must be drastic in the extreme.

There remains to be considered one more feature, and one that may cause considerable feeling; that is the bringing into the realm of the Church (Rev. 2 -3) the possibility of ending up in the Lake of Fire. Traditional theology in the past has entertained few qualms as it contemplated the countless millions of unevangelized heathen being consigned to that dreadful place, but it may be the nearer approach will stimulate a keener interest. The Lake of Fire is implicit in the two references to the churches, the second death, and the Book of Life already considered (Rev. 2:11; 3:5). In the first place, this dreadful doom was not prepared for the sons of men, it was 'prepared for the Devil and his angels' (Matt. 25:41) and in the Revelation, the first to enter are The Beast, the False Prophet and the Devil (Rev. 19:20; 20:10).

In times of peace, the punishment for some act directed against a government might be several years' imprisonment, but the selfsame act in time of war might be punishable by death. Into the churches of Revelation 2 and 3 we can perceive the infiltration of the fifth columnists, false apostles, liars, Nicolaitanes, the blasphemy of those pretending to be Jews, but who are of the synagogue of Satan; Satan's throne, the doctrine of Balaam, the woman Jezebel, the threat to 'kill her children with death', the depths of Satan, a name to live yet dead. These constitute the associations of some of those who, having sold themselves to Satan, received the mark of the Beast, and so will be counted worthy of 'tasting' the same fate as that infernal trinity, the Beast, the False Prophet and the Devil. The Psalms, many of which are prophetic, are full of complaints and prayers concerning the enemy, the deceitful man, the persecutor, the betrayer.

Where Abraham, Isaac, Jacob, David, the believing remnant of Israel, and of 'all Israel' that will ultimately be saved come in this period and sphere, must be gathered from other Scriptures. Abraham, we know from Hebrews 11, will find his place in the heavenly Jerusalem but this does not descend to the earth until the thousand years are finished. The one positive teaching of Revelation 20:1 -6 is that the martyrs of the final three and a half years of Gentile dominion shall 'reign' and be 'priests' of God and of Christ.

### Three Days

Before we consider the teaching of Revelation 20, concerning the Great White Throne, let us gather what we may from the testimony of 2 Peter, chapter 3. He speaks of:

- (1) The day of the Lord (2 Pet. 3:10).
- (2) The day of God (2 Pet. 3:12).
- (3) The new heavens and a new earth (2 Pet. 3:13).
- (4) The day of the age (lit.) (2 Pet. 3:18).

The wording of the Authorized Version obscures the relation of the day of the Lord with the day of God, the Revised Version is nearer to the original:

'But the day of the Lord will come as a thief; In The Which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

'Looking for and earnestly desiring the coming of the day of God, By Reason of Which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?' (2 Pet. 3:10,12 R.V.).

'In the which', 'by reason of which' clearly distinguishes the one from the other. The day of God succeeds the day of the Lord and is beyond the dissolution of heaven and earth. For that day, said Peter, we look, and that day of God is explained further to be:

- (1) The new heavens and new earth.
- (2) The Day (pre -eminently) of the age hemeran aionos (2 Pet. 3:18). The Millennium is not the goal, the goal is the Day of the Age, the Day of God, symbolized in the typical Scriptures as 'the eighth day' the first day of a new week.

When we consider the opening of the seals, we find that the sixth seal (Rev. 6:12 -17) takes us to the frontier of the Millennium. The sun becomes black, the moon like blood, the heavens depart as a scroll, the day of His wrath is come. There can be no more than one occasion when the heavens depart as a scroll. Psalm 2 speaks of the gathering of the kings and rulers of the earth and is quoted in Acts 4:26,27 of Christ. The kindling of the wrath of the Son is parallel with the passage quoted from Revelation 6.

### The Great White Throne

Let us now turn our attention to the Great White Throne. We observe that this judgment is twofold. First there is a judgment of works, and this is followed by the judgment that issues in life or the second death. The judgment that will be more tolerable for Sodom and Gomorrah can scarcely be made to fit in here, neither can the judgment of the unevangelized Gentile world be easily aligned here as it is described in Romans 2:6 -16. The latter at least is a judgment according to 'deeds' (Rom. 2:6), and of course may be all one and the same as this judgment of Revelation 20, but for the moment the decision is not vital to our quest. The Gospel preacher often refers to the Great White Throne in language that exceeds anything written in Revelation 20. Instead of this chapter telling us that 'whoever stands before the Great White Throne is necessarily damned', the reverse is the

truth. John ceases to speak of multitudes, he descends to the singular kai ei tis ... eblethe, 'If Anyone ... He was cast'.

The Great White Throne resurrection and judgment is the complement of the overcomer's resurrection and judgment and, being so, may have no reference to the millions of unevangelized dead. It will be one of the sessions, 'the Judgment Seat of Christ', (see Hurt of Second Death, in Millennial Studies, p. 98).

Here for the moment we stay. Much re-adjustment will be necessary and this requires time, care and prayerful study. We believe sufficient has been brought forward in this analysis to justify a re-examination of many existing theories, and if it only calls a halt, and sends us all back to the neglected yet central portion of Scripture in this connection, namely Revelation 20:1 - 10, enough will have been achieved to justify publication. By speaking of the 'Millennial' kingdom we have blinded our eyes. We ought to speak of the first thousand years of a kingdom that shall have no end until the Son of God delivers up a perfected kingdom to God the Father, that God may be all in all.

#### **Delegated Authority**

The 'Millennium' is the last of the rule of God upon earth that employs Delegated authority. David, in resurrection, will be the Saviour's Viceroy. The twelve apostles will sit upon the twelve thrones judging the twelve tribes of Israel, the martyrs of the antichristian persecutions will reign with Christ, and even then, the 1,000 years ends in rebellion. The age that follows is the reign of the Son of Man alone, and this ushers in the day of glory. We are conscious that much that we have written in this article is rather disconcerting, but we ask only one thing of our readers. Have we built squarely upon the revealed Word of God? Have we introduced any private interpretations of our own? We earnestly desire to be corrected if we have unconsciously done the latter, but we make no apology for any of our teaching that is in harmony with the Scriptures.

The interested reader will find in The Berean Expositor Vol. 6, page 65 that what we have here expanded was there foreshadowed, but the claims of the Dispensation of the Mystery made demands that put the question of the Millennium on the shelf. Recent suggestions have prompted us to the present analysis.

Two challenging items must conclude this survey.

#### **Whose Works Will be Judged?**

(1) At the Great White Throne there will be a judgment of Works. If those judged are the wicked dead, why differentiate between sins and works? Commentators seem to be unanimous that this judgment refers to the teeming millions of unevangelized heathen. But, seeing that Revelation 2:11 and 3:5 and 20:6 tie the whole of the Apocalypse together and must not exclude 20:12 -15, and seeing that 'works' are definitely a subject of 'judgment' in Revelation 2:2,5,9,13,19,26; 3:1,2,8,15 and the rewards of these same chapters all point forward to the same closing scenes of the Apocalypse, does it not cry out for recognition that 'the works' of Revelation 20:12,13 are Not the works of the unevangelized millions but of those who could not be included in the Former resurrection of the overcomers, both characters being found in the seven churches?

(2) Again, the Book of Life is defined in Revelation 21:27 as 'The Lamb's book of life', even as it is in Revelation 13:8 in direct reference to the worship of the Beast. Hebrews 12:23 will help us here. Hebrews 12:5 -7 deals with sons, the theme of Hebrews 12:18 -29 is the especial blessing of the 'firstborn' in connection with 'Mount Sion ... the heavenly Jerusalem'. The names of those firstborn are 'Written in Heaven' and the threat or the exemption concerning the 'blotting out of the name from the book of life' has reference to those who during the three years and a half of the great tribulation, become either 'overcomers' or wait for the resurrection at the Great White Throne.

We particularly ask every reader -- Do you, or will you Start all your investigations of this great subject of prophecy with the key passage -- Revelation 20:1 -10? Dr. Bullinger used to say: 'Some use the Scriptures as a Buttress, to support their convictions. Others go to the Scriptures as a Bucket let down into the well of truth, and come up full of the water of life' Which kind are you?

We had thought to head this article 'Beyond the Millennial Reign' but we have done little else than clear away some of the accumulated rubbish that has prevented genuine building (Neh. 3:1 -32; 4:10). We doubt not but that we shall have to build not only with trowel, but as Nehemiah did with a sword near at hand (Neh. 4:18) but it will be a well worth fight (2 Tim. 4:7). The ages that follow the thousand years must be the theme of future studies.

The following study may help us to recognize the place that the overcomer plays in prophecy.

Readers overseas may be pardoned for thinking of London as one great city, but in reality there are two Londons. The one a square mile, with place names still indicating the gates of the city, such as Bishop's Gate, Aldgate, Cripplegate, etc. and odd remnants of the old city wall. This is 'The city of London' with its ancient history, its city policy, its city giants, and its valued citizenship. Greater London is governed by the London County Council and differs in many essential respects from the city.

So, it is easy for the reader to think of Jerusalem as of one undivided city, but closer examination of the Scriptures will lead to a discrimination between the city Jerusalem and the stronghold of Zion. As certain aspects of truth are especially related to Zion, this distinction must be kept in mind. The first reference to Jerusalem is in Joshua 10:1 where we find it ruled by the Amorite king Adoni -zedek, 'the Lord of righteousness', Satan's substitute for Melchizedek, 'King of Righteousness' (Gen. 14:18). Although Jerusalem was taken by Joshua we read:

'As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day' (Josh. 15:63).

#### **Zion and the Overcomer**

Coming to the days of David we find the first reference to Zion. David reigned first over Judah in Hebron, and then over all Israel in Jerusalem (2 Sam. 5:5), but we learn that there was a 'stronghold' held by the Jebusites that defied him. So confident were they in the impregnability of Zion that they manned the walls with the halt and the blind in derision. A secret

entrance called 'the gutter' became known to David, and he announced that whoever could get up this gutter and capture the stronghold of Zion should be made Chief Captain. This Joab accomplished, climbing up a shaft that connected what is now called 'the Virgin's Fount' with the interior of Zion (2 Sam. 5:6 -9). In 1 Chronicles 11:4 -6 this exploit is recorded, and there we have not only the added note, 'So Joab the son of Zeruah went first up, and was chief' but the remainder of the chapter is significantly devoted to enumerating the names and the exploits of 'the first three', 'the thirty' and a list of 'valiant men' all marked out for conspicuous bravery. The first reference to Zion links it with the 'overcomer'.

### **Sion is Equivalent to the Heavenly Jerusalem**

When we turn to the New Testament we find this association preserved. 'Ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem ... the church of the firstborn, which are written in heaven' (Heb. 12:22,23). Sion is mentioned also in the book of the Revelation where we see the 144,000 overcomers stand on mount Sion with the Lamb (Rev. 14:1,4). Hebrews 12 and Galatians 4 place mount Sinai in contrast with mount Sion, and in Galatians 4 the apostle speaks of 'Jerusalem which is above' (Gal. 4:25,26). Paul would be familiar with the fact noted by Josephus that Sion was referred to as 'The upper city' (he ano agora), using the same word ano as is found in Galatians 4:26, he ano Ierousalem. Putting these references together, we perceive that Sion differs from Jerusalem in that it is associated with overcoming, it is the Upper City, it is the alternative title to the heavenly Jerusalem. In the Old Testament this heavenly city is unrevealed, and Zion refers there to the centre of the Lord's administration not in days of perfect peace, but in the midst of enemies:

'The Lord shall send the rod of Thy strength out of Zion: rule Thou In the Midst of Thine Enemies'

'The Lord at Thy right hand shall Strike Through Kings in the day of His Wrath' (Psa. 110:2,5).

This passage is comparable with Psalm 2. There we have the kings of the earth setting themselves against the Lord, and against His anointed, but He that sitteth in the heavens shall have them in derision, and when He speaks to them, it is in His Wrath, saying:

'Yet have I set My King upon My holy hill of Zion' (Psa. 2:6).

This King whose dominion includes 'the uttermost parts of the earth' shall 'break them with a rod of iron' and these kings are enjoined to 'Kiss the Son, lest He be angry, and ye perish from the way, When His Wrath is kindled but a little' (Psa. 2:6,8,9,12).

The Millennium follows immediately upon the Coming of Christ (Rev. 19:21; 20:1,2). There is no interval for a PreMillennial kingdom in the records of the Apocalypse except it be the kingdom of the Beast. When Christ come He comes to Zion,

'The Redeemer shall come to Zion ... Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee' (Isa. 59:20; 60:1).

At the selfsame time, namely at the coming of the Lord to Zion, 'darkness shall cover the earth, and gross darkness the people ... and Gentiles shall come to thy light, and kings to the brightness of thy rising ... the nation

and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted' (Isa. 59:20; 60:1,2,3,12). Again we read in the prophecy of Joel:

'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand ... The Lord also shall roar out of Zion ... and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel ... for the Lord dwelleth in Zion' (Joel 2:1; 3:16,21).

The Millennium opens (1) with the Lord reigning in Zion, or (2) it does not. If it does, then the Millennium cannot be a kingdom of universal peace; to say so denies the testimony of Scripture. When the Lord reigns in Zion it is in the midst of enemies. Wrath is to be feared. Rule will be severe -- a rod of Iron. Nations are in danger of perishing and so are kings, and the nation and the kingdom that refuse to serve Israel shall perish, 'Yea, those nations shall be utterly wasted' (Isa. 60:12). This will be the day when Israel shall be named 'The Priests of the Lord' and 'Ministers of our God', the day when those that mourn 'in Zion' shall have beauty for ashes (Isa. 61:3,6).

So we could continue. We must either believe that when the Lord reigns in Zion, it will be on an earth where enemies still exist, or we can believe one or other of the theories with which the Millennial kingdom has been invested, but it is impossible to believe both.

#### **The Last Test**

The Millennium is man's last opportunity and test. Here, when sin is restrained and the Devil bound, man still proves utterly unable to stand, and the Millennium is the last of a series that commenced with Eden, and which continued under patriarchal rule, the dominion of law, and the reign of David, even to the advent of the Son of Man in His humiliation on earth.

#### **Right Division Obtains Here**

We have evidently placed in the Millennium, prophecies that belong to a succeeding age, and not to the reign of the overcomer. A day follows the Millennium when the heavenly Jerusalem descends to the earth, to be the jewelled centre of a new earth, and Peter tells us that the day of God follows the day of the Lord.

A further reference to Revelation 20:4 -6 may be found in an article in The Berean Expositor Vol. 14, pages 97 to 101. This article is reproduced on pages 116 to 121 of this book, as being part of Millennial Studies No. 19, 'A few notes on the Millennium'.

## **SUBJECT INDEX TO ALL 10 PARTS OF THIS ALPHABETICAL ANALYSIS**

**Note: The book Numbers will be right but the page numbers will only be right in the books**

Main articles are printed in bold type capitals thus: ADOPTION.  
Subsidiary articles are printed in small capitals thus: Ascension.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

Seated 4:218,  
indicates that an article on the subject 'Seated' may be found on page 218, in Part 4 of this 10 Part Analysis.

Subject Index to all 10 Parts (A - C)  
A Part No.:Page  
Aaron, see Hebrews 2:101  
Abba 1:1  
Above 1:3  
ABRAHAM 1:4; 8:1  
Absent 1:11; 6:1  
Accepted 1:11  
Access 1:13  
Account 6:2  
Acknowledge 1:15  
ACTS OF THE APOSTLES 1:19  
Acts 28, The Dispensational Boundary 1:26  
Adam 1:31  
ADOPTION 1:40  
Adversary 6:4  
AGE 1:47  
Alien 1:56  
Alienation 6:9  
All and All Things 1:61  
ALL, AND IN ALL 8:4  
AMOS 8:51  
Angels 1:69  
Angels, Fallen 1:72  
Anointing 1:79  
ANTICHRIST 8:57  
APOSTLE 1:82  
Appearing 1:94  
Archangel 1:95  
ARMAGEDDON 8:59  
Armour, see Satan 4:169  
Warfare 10:314  
Ascension 1:96



A continued Part No.:Page  
 Assurance 6:10  
 Assyria/ian 8:61  
 Atom 8:62  
 ATONEMENT 6:29  
 B  
 Babes 1:102  
 BABYLON 1:104; 8:63  
 BAPTISM 1:106  
 BEAST 8:75  
 Begotten, see Deity of Christ 6:157  
 Believe, see Faith 6:200  
 Better 1:114  
 Birthright 1:115  
 Blessing 1:116  
 Blood 6:48  
 Blot Out 6:50  
 BODY 1:119  
 Born Again 6:52  
 Both 1:125  
 Bought with a Price 6:54  
 BRIDE and BODY 1:125  
 Brimstone 6:55  
 Buried 6:56  
 Subject Index to all 10 Parts (C - E)

C  
 CALLING 1:132; 6:58  
 Castaway 1:137  
 Chastening, see Judgment Seat 2:239  
 Cherubim 1:138  
 Children v. Sons 1:142  
 Christ Jesus 1:143  
 CHRONOLOGY AND THE SEVENTY WEEKS 8:97  
 CHRONOLOGY OF THE ACTS AND EPISTLES 1:146  
 CHURCH 1:171  
 Citizenship 1:175  
 CLEAN 6:60  
 Clothing 6:71  
 COLOSSIANS 1:178  
 COMING OF THE LORD 8:105  
 Common 6:74  
 CONDEMNATION 6:75  
 Confirmation 1:184

C continued Part No.:Page  
 Conscience 6:84  
 Cornelius 1:186  
 Counted, see Reckoning 7:164  
 COVENANT 1:192; 8:157  
 Creation 1:199; 6:87  
 Creation, New 6:88  
 Cross 6:91  
 Crown 1:204  
 Crucify 6:97  
 Subject Index to all 10 Parts (E - F)

D  
 Damnation 6:101  
 DANIEL 8:164

Darkness 6:102  
 DAVID and SOLOMON 8:170  
 DAY OF THE LORD, DAY OF GOD 8:175  
 Day, Including Day of Christ, etc. 1:206  
 DAYS OF HIS FLESH 6:104  
 Death 6:150  
 Death, The Second 6:153  
 DECREES 1:212  
 DEITY OF CHRIST 6:157  
 DEPART 6:171  
 Deposit, see Good Deposit 2:63  
 Destruction, see Wages of Sin 7:409  
 Devil 1:224  
 Differ 1:224  
 Difference 1:224  
 DISPENSATION 1:225  
 Due Time 1:229  
 E  
 Earnest and Seal 6:183  
 Earth 1:235  
 Earthly Things 1:241  
 EFFECTUAL WORD  
     Able to make wise unto salvation 10:41  
     The Incorruptible seed 10:46  
     The engrafted Word 10:50  
     The Word of His grace 10:57  
     Faith, and the hearing of the Word 10:61  
     The Sword of the Spirit, which is the Word of God 10:66  
     Essential conditions 10:70

E continued Part No.:Page  
EGYPT 8:187  
Election 1:247; 6:188  
End 1:256  
Enmity 1:263  
EPHESIANS 1:267  
Epistle 1:293  
Eternal, Everlasting, see Age 1:47  
Eternal, Everlasting, For Ever 1:296  
Evil, see Wages of Sin 7:409  
Excellent 1:298  
EZEKIEL 8:202  
EZRA -- NEHEMIAH 8:208  
Subject Index to all 10 Parts (F - H)

F

Fables 2:1  
Face 6:194  
Fail 2:3; 6:198  
FAITH 6:200  
Faithful 2:4  
Family 2:5; 6:206  
Far Above All 2:8  
Fathers 2:9  
FEET OF CLAY 8:219  
Fellowship 2:14  
FESTIVAL YEAR 8:242  
Fig Tree 2:18; 8:268  
Figures of Speech 6:207  
Firmament 2:21  
Firstfruits 2:23  
Flesh 2:24; 6:210  
Flesh and Blood 2:25  
Flock and Fold 2:27  
Forbidding 2:29  
FORECASTS OF PROPHECY 8:269  
Fore -Hope 2:30  
FORGIVENESS 6:213  
Found 6:224  
Foundation 6:227  
FOUNDATION OF THE WORLD 8:272  
Freedom 6:232  
Fulfil 2:34  
Fulness 2:35

F continued Part No.:Page

FUNDAMENTALS OF CHRISTIAN PRACTICE (by Stuart Allen)		
Prayer, doctrinally and dispensationally considered		10:76
True prayer gives access to the Father	10:79	
True prayer gives fellowship and communion with God		10:80
True prayer puts God first,		
others second, and self last	10:81	
True prayer rests upon and		
claims God's promises	10:82	
True prayer watches and waits for the Lord's answer	10:83	
True prayer has an intensity and earnestness behind it		10:84
True prayer is offered to		
God the Father in Christ's Name		10:84
True prayer is protective	10:85	
True prayer makes doctrine real and experimental	10:85	
True prayer will conform to the will of God	10:86	
Conditions that govern the answering of prayer	10:87	
Abandonment of all known sin in our lives	10:87	
Practical realization of the truth of Sanctification		10:87
No self -motive in prayer	10:88	
Undispensational praying	10:88	
Must be perseverance with our praying	10:89	
Subject Index to all 10 Parts	(H - J)	

G

GALATIANS	2:37	
Garrison	6:237	
Gather	2:45	
GATHERED PEOPLE	8:275	
Genealogy	6:237	
Generations	2:47	
Gentile	2:49	
Giants	2:55	
Gift	6:247	
Glory	2:60	
GOD	6:250	
GOG	8:292	
Good Deposit	2:63	
GOSPEL	2:66	
GRACE	2:71	
Grammar of Prophecy	8:296	
H		
Habitation	2:75	
HAGGAI	8:298	
Hasting unto the Coming	2:78	

H continued Part No.:Page

HE FAILETH NOT

Doth His promise fail for evermore? 10:108

Unquenchable, Uncrushable, and Upheld until Victory 10:111

I will not fail thee, nor forsake thee 10:118

God Who cannot Lie 10:123

Christ, the Yea and Amen of All Promises 10:126

For that He is strong in power, not one faileth 10:130

Head 2:81

Healing 2:83

Heathen 2:89

HEAVEN 2:89

Heavenly Places 2:95; 6:272

HEBREWS 2:101

Heirs, Fellow -Heirs 2:115

Hell 6:277

Heresy 6:303

Hid, Hide, and Hidden 2:125

High Calling 2:132

High Priest 2:132

HOLINESS 6:306

HOLY CITY 8:303

HOPE 2:132

HOSEA 8:309

Hour 2:162

House 2:171

Husband 2:183

Subject Index to all 10 Parts (J - M)

I

Image 6:311

IMAGE OF DANIEL 2 8:317

Immortality 6:316

Imputation, see Account 6:2

IN ADAM 2:184

INSPIRATION 6:318

Intercession 6:324

INTERPRETATION 2:191; 6:332

ISAIAH 8:328

ISRAEL 2:213

ISRAEL'S RETURN 8:382

J

Jacob 6:374

Jehovah 6:374

JEREMIAH 8:390

J continued Part No.:Page

JERUSALEM 2:226; 8:396

Jesus 2:229

Jew 2:231

Jig -Saw Puzzle 6:378

JOEL 8:400

JOHN 2:232

Joint -Heirs/Body/Partakers,  
see Heirs, Fellow-Heirs 2:115

JONAH 8:403

Jubilee 6:380

JUDE, THE EPISTLE OF 6:385

Judgment Seat 2:239

JUSTIFICATION BY FAITH 6:410  
 K  
 Key to Prophetic Truth 8:410  
 KINGDOM 2:243  
 Kinsman -Redeemer, see Redemption 7:186  
 Knowledge, see Acknowledge 1:15  
 Subject Index to all 10 Parts (M)  
 L  
 LAST DAYS  
 (1) In the Old Testament 8:416  
 (2) In the New Testament 8:428  
 (3) Of the Mystery 8:435  
 Last Days and Latter Times 2:251  
 LAW 2:260  
 Letter 2:266  
 Liberty, see Freedom 6:232  
 Lie 2:268  
 LIFE 7:1  
 Lord's Day 2:274  
 LORD'S PRAYER 2:276  
 LORD'S SUPPER 2:284  
 Love 7:9  
 Lo -ammi 2:297  
 LUKE'S GOSPEL 7:13  
 M  
 Make Meet 7:70  
 MALACHI 9:1  
 MAN 3:1; 7:70  
 MANIFESTATION 3:3  
 Manna 7:98  
 M continued Part No.:Page  
 Me 3:7  
 Mediator 3:8  
 MEDIATOR, THE ONE 7:99  
 Member 3:9  
 Memorial 3:10  
 Mercy 7:108  
 Mercy Seat, see Tabernacle 7:358  
 MICAH 9:6  
 MIDDLE WALL 3:12  
 Milk v. Meat 3:18  
 MILLENNIAL CONTEXTS 3:27  
 Revelation 20 is Basic 3:27  
 (1) Babylon Must be Destroyed 3:31  
 (2) The Lord God Omnipotent Reigneth 3:31  
 (3) Marriage of the Lamb 3:35  
 (4) Second Coming of the Lord 3:36  
 (5) The Rod of Iron 3:37  
 (6) The Overcomer 3:41  
 (7) Government or Kingdom 3:43  
 Subject Index to all 10 Parts (M - O)  
 MILLENNIAL STUDIES  
 (1) Bottomless Pit 9:12  
 (2) Rest of the Dead 9:18  
 (3) Wrath 9:23  
 (4) Little Season 9:28  
 (5) Heavenly Jerusalem 9:30

(6) Eve of the Millennium	9:36	
(7) Lake of Fire	9:41	
(8) Converging Lines of Prophetic Truth	9:55	
(9) Thousand Generations	9:67	
(10) Sevenfold Blessing of Revelation	9:71	
(11) New Heaven and the New Earth	9:74	
(12) Nations and the Camp of the Saints	9:83	
(13) White, its usage in the Apocalypse	9:90	
(14) Book of life	9:96	
(15) Why 'the Second' Death?	9:97	
(16) 'Hurt' of the Second Death	9:98	
(17) Times of the Gentiles, and the Treading Down of Jerusalem		9:101
(18) To Whom was the Apocalypse Written?	9:104	
(19) A Few Notes on the Millennium	9:113	
(20) This is the Sum	9:122	
MILLENNIUM (see ZION ...)	9:293	
MIRACLE	3:46	
(1) Twelve Miracles that precede Rejection	3:49	
(2) Two Miracles of Dispensational Importance	3:53	
M continued	Part No.:Page	
MULTITUDE OF NATIONS	9:125	
MYSTERY	3:59	
(1) Mystery that had been Silenced	3:69	
(2) Revelation of a Mystery	3:72	
(3) What was the Secret?	3:75	
(4) Mysteries in Eph., Col., and 1 Tim.	3:78	
(5) Dispensation of the Mystery	3:79	
(6) Mystery of Christ	3:84	
MYSTERY MANIFESTED	3:89	
(1) Among the Gentiles	3:89	
(2) Mystery of God -- Christ	3:92	
(3) God was Manifested in the Flesh	3:95	
(4) The Meaning of 1 Tim. 3:16	3:98	
(5) Alexandrian Manuscript	3:100	
Subject Index to all 10 Parts	(O - P)	
N		
Nation	3:104	
NATIONS AND THE TIME OF THE END	9:129	
Near and Nigh	7:111	
Nephilim	3:104	
New	3:105	
Night is Far Spent	7:112	
Noah	3:108	
'Now' in Acts 26:17	3:113	
Numerics	3:114	
O		
Olive Tree, see Romans	4:126	
One	3:117	
Open Face	7:113	
Ordinances	7:113	
OUR YOUNG PEOPLE		
Some suggested lessons	10:134	
The Holy Scriptures	10:134	
Salvation	10:136	
The Saviour	10:137	
The Sin -Bearer	10:138	

Redemption 10:139  
Faith 10:140  
'Children of God' 10:141  
Out -resurrection, see Prize 3:305  
Philippians 3:196  
Hebrews 2:101  
Resurrection 4:67  
Resurrection 7:191  
O continued Part No.:Page  
OVERCOMER 3:119; 9:293  
OVERTHROW or FOUNDATION 7:114  
Overthrow, see Ephesians 1:287  
Subject Index to all 10 Parts (P - Q)

P

Papyri 7:132  
PARABLE 3:122  
Paradise 7:133  
Parenthesis 3:135  
PARENTHETICAL DISPENSATION 9:140  
PASSOVER WEEK 7:136  
PAUL 3:136  
(1) Apprehension at Jerusalem 3:136  
(2) Roman Citizenship 3:140  
(3) Paul the Zealot 3:144  
(4) Self Portrait 3:149  
(5) His Companions 3:153  
(6) An Hebrew of the Hebrews 3:156  
PAUL AND HIS COMPANIONS  
Fellowship in service 10:142  
Fellowprisoners 10:145  
Ananias, the man who said 'brother' 10:148  
Barnabas, the encourager 10:151  
Silas, the succourer 10:156  
Timothy, the son 10:160  
Luke, the beloved physician 10:164  
Aquila & Priscilla, or 'Greater love hath no man than this' 10:166  
Paul, The Prisoner 3:157  
Peace 7:138  
PENTECOST 3:160  
PEOPLE 3:174; 9:146  
PERFECTION or PERDITION 3:176  
PERSON 7:139  
PHASES OF FAITH  
Faith says Amen to God 10:170  
Faith is the crediting of a Testimony 10:172  
'Historic' and 'Saving Faith' 10:175  
A Few Sidelights 10:177  
Head versus Heart 10:179  
Repentance 10:182  
Faith as a Fruit, a Gift, and Inwrought 10:184  
Philemon 3:186  
PHILIPPIANS 3:187  
Subject Index to all 10 Parts (R - S)



P	continued	Part No.:	Page
PLEROMA		3:	197
(1)	Introduction and Chart	3:	197
(2)	Lessons Taught by the Parable of the 'Patch'	3:	200
(3)	Creation and Its Place in the Purpose	3:	206
(4)	The First Gap	3:	212
(5)	Present Creation, a Tabernacle	3:	216
(6)	Testimony of Peter to the Days of Noah	3:	221
(7)	Paradise Lost and Restored	3:	234
(8)	Filling up of The Nations	3:	239
(9)	Fulness of Gentiles	3:	246
(10)	Head and Fulness	3:	251
(11)	Fulness of the Seasons	3:	264
(12)	All the Fulness of God	3:	269
(13)	All the Fulness of the Godhead Bodily -wise	3:	275
Pleroma Chart	Inside back cover of Part 3		
Predestination	3:	283	
Presentation	3:	293	
Priest	7:	146	
Principalities	3:	300	
PRINCIPALITY AND POWER	7:	146	
Prior or Out -Resurrection	3:	196	
Prison Epistles	3:	160	
PRIZE	3:	302	
(1)	The Power of His Resurrection	3:	302
(2)	The Out -Resurrection	3:	305
(3)	The Prize Itself	3:	310
(4)	The Mark	3:	317
Promise	3:	323	
Promised Land, Its Boundaries	9:	174	
Prophecy	3:	325	
PROPHECY AND THE MYSTERY	9:	175	
Prophecy, What Is It?	9:	179	
PROPHETIC EARTH	9:	189	
Prophets, Chronological Order	9:	199	
Prudence	7:	160	
PULPIT OF THE OPENED BOOK	10:	187	
	The Opened Book must be read	10:	188
	The Opened Book must be 'divided'	10:	189
	The Opened Book speaks of Christ	10:	189
Purpose	3:	326	
Q			
Quickened Together	7:	161	
	Subject Index to all 10 Parts	(S)	

R Part No.:Page  
Ransom 7:162  
REASONABLE SERVICE  
The Association of Sacrifice with Service 10:191  
The Sacrifice of Open Avowal 10:194  
Philippian Gifts, an Odour of a Sweet Smell 10:198  
The Walk that is in Love 10:202  
The Drink Offering 10:205  
The Afflictions of Christ 10:208  
Suffering, Consolation and Exaltation 10:214  
RECKONING 7:164  
Reckoning and Reality 7:168  
RECONCILIATION 4:1  
RED SEA AND JORDAN 7:174  
REDEMPTION 7:186  
Reign, see Prize 3:302  
REMNANT 4:35; 9:204  
Repentance 4:39  
Restoration 4:55  
RESURRECTION 4:67; 7:191  
REVELATION 4:93  
Reward 7:237  
Right Hand 7:248  
RIGHT DIVISION 4:118  
RIGHTEOUSNESS 7:239  
Roman Stones for the Ephesian Temple 4:150  
ROMANS 4:126  
S  
Sacrifice 7:250  
Saints 4:160  
Salvation 4:167  
SANCTIFICATION 7:253  
SATAN 4:169  
The Finished Pattern 4:172  
The Sin of Satan 4:173  
Satan's Doom 4:176  
Satan and Redemption 4:179  
Satan, and War on the Saints 4:179  
Seal 4:206  
Search 4:216  
Seated 4:218  
Second 4:219  
Second Coming, see Hope 2:132  
Mystery 3:59  
S continued Part No.:Page  
Secret in Romans 16:25, see Romans 4:126  
Secret Things 4:237  
Secrets of Men 4:221  
Secrets of the Son 4:234  
SEED 4:238  
SEVEN TIMES OF LEVITICUS 26:28 9:212  
SEVENTY WEEKS OF DANIEL 9 4:276; 9:213  
Shadow 4:283  
Sheep 4:284  
Short Synopsis of Prophetic Events 9:238  
SIGNS THAT PRECEDE THE PASSING  
OF HEAVEN AND EARTH 9:243

SIN 7:276  
 SLEEP 7:287  
 So (John 3:16) 7:298  
 Some Aspects of the Kingdom  
     in the Light of Their Contexts 9:250  
     Subject Index to all 10 Parts (S - T)  
 SONG OF JEHOVAH'S NAME 9:260  
 Sons of God 4:285  
 Sons, see Adoption 1:40  
     Children v. Sons 1:142  
 Soul, see Life 7:1  
     Man 7:70  
 SPIRITUAL 7:299  
 Star Seed, Dust and Sand 4:287  
 STRANGERS and SOJOURNERS with ME 7:302  
 SURETY, THE 7:344  
 SURVEY OF AGES AND DISPENSATIONS 4:291  
 SYMBOLS OF SERVICE  
     Ambassador, Apostle, Angel 10:218  
     Bondservant, Builder, and Burden -bearer 10:221  
     Calling, Cleansing, and Committing 10:224  
     Debtors and Disciples 10:227  
     The Ear and the Eye 10:229  
         The Pierced Ear 10:230  
         The Consecrated Ear 10:230  
         The Opened Ear 10:231  
     The Opened Eye 10:231  
     Fishers, Forsakers, and Followers 10:232  
     Gatherers and Guides 10:236  
     Helpers and Husbandmen 10:238  
     Interpreters and Intercessors 10:242  
     Joints and Bands 10:244  
     The Keeper 10:247  
 S SYMBOLS OF SERVICE continued Part No.:Page  
     The Labourer 10:250  
     Messengers and Ministers 10:252  
     Nursing -Mother and Nursing -Father 10:255  
     Overseers 10:258  
     Perfecters and Preachers 10:259  
     The Refresher 10:262  
     Sharpeners and Sweeteners 10:264  
     Teachers and Teaching 10:267  
     Teaching and Practice 10:269  
     Unmoveable 10:269  
     Vessels 10:272  
     Witnesses 10:275  
     Subject Index to all 10 Parts (U - W)  
 T  
 Tabernacle 7:358  
 Table 5:1  
 TELEIOS, or Senses Exercised 5:1  
 Temple 5:25  
 TEMPTATION 5:26; 7:361  
 TENTATIVE TRANSLATIONS TESTED  
     The extreme importance of usage demonstrated 10:279  
 TESTED TRUTH 5:42  
 THEN COMETH THE END 9:268

THINK OF THAT 5:92  
 This Generation 9:280  
 THREE SPHERES OF BLESSING 5:117  
 TIME 5:138  
 Times of the Gentiles 5:145  
 Times of the Gentiles Begin 9:280  
 2 TIMOTHY 5:146  
 TITUS 5:176  
 TOOLS FOR THE UNASHAMED WORKMAN 5:274  
 Two Genealogies of Christ, see Luke's Gospel 7:55  
 TWO NATURES AND THE SOUL (by Stuart Allen)  
     A Question of Balance 10:96  
     The Flesh 10:96  
     The Carnal Mind 10:97  
     The Old Man 10:97  
     The New Nature -- spirit 10:98  
     The New Man and the Inward Man 10:99  
     Soul and Spirit 10:101  
     Sanctification and Consecration. Hebrew words Charam 10:104  
     Nezer 10:105  
     Qadesh 10:105  
     Male 10:105  
 U Part No.:Page  
 ULTRA DISPENSATIONALISM 5:308  
 Understanding 5:330  
 UNITY 5:332  
 Unity of the Spirit 5:346  
 V  
 VICTORY  
     Words used in the New Testament 10:293  
     A Survey of the Field of Battle 10:294  
     Essentials to Victory 10:295  
 Volume 5:383  
 VOLUME OF THE BOOK 7:372  
     Subject Index to all 10 Parts (W - Z)  
 W  
 WAGES OF SIN 7:409  
 WAITING ON THE LORD  
     Silent, Restful, and Uncomplaining 10:303  
     Expectantly waiting 10:305  
     Waiting with hope 10:306  
     Waiting that stands to serve 10:307  
     Waiting as a host under command 10:308  
     Waiting of mutual and eager expectation 10:309  
     Waiting that implies faithful service 10:311  
 WALK 10:6  
 WARFARE 10:314  
     The Power of His Resurrection 10:316  
     The Essential Basis of Ephesians 6:10 10:317  
     Are all the Saved, Soldiers? 10:318  
     Stand and Withstand 10:319  
     The Complete Armour 10:325  
     Proved Armour 10:327  
 WARFARE GREAT 9:285  
 WAY 10:1  
 What happened then? 5:385  
 WHAT IS OUR TRUST? 5:390

WHAT IS TRUTH? 10:329  
     The Relating of Relationships 10:332  
     The Necessary Limitations of the Creature 10:334  
     The Need for the Divine Inspiration of Scripture 10:338  
     Some Examples of the Proposition:  
     Truth is Relationship 10:342  
 WHAT MANNER OF PERSONS!  
     His Service is Perfect Freedom (Chrysostom) 10:345  
     Prerequisites for Service 10:347  
 WHO and WHAT? 7:428  
 W continued Part No.:Page  
 WITH 5:401  
 WITH ALL THY GETTING, GET UNDERSTANDING  
     What Constitutes a Valid Argument? 10:350  
     Names: their Place and Importance 10:354  
     The Constitution of an Assertion 10:359  
     The Import of Propositions 10:361  
     Classification 10:363  
     Definitions 10:365  
     Propositions 10:368  
     The Syllogism 10:371  
     The Fallacy 10:376  
     Fallacies classified 10:384  
     Some Elements of Crooked Thinking 10:388  
     The Importance of Analogy 10:391  
     The Definition of Analogy 10:394  
     Analogy, and the Image of God 10:396  
 WITNESS 10:22  
 Witness and Testimony 5:421  
 WORDS IN SEASON  
     A Word fitly Spoken 10:401  
     Be Filled with the Spirit 10:401  
     Faction, Fellowship, Faithfulness 10:403  
     The Goal of a Ministry 10:406  
     My Yoke is Easy 10:408  
     Prefaces to Prayer 10:410  
     Do You Wear a Veil? 10:413  
 WORDS WHICH THE HOLY GHOST TEACHETH 5:431  
 Works v. Faith 7:435  
 WORSHIP  
     The homely character of the Church in the beginning 10:419  
     Some of the adjuncts of acceptable worship 10:421  
 WORSHIP 5:463; 7:438  
 Z  
 ZECHARIAH 9:286  
 ZION, THE OVERCOMER, AND THE MILLENNIUM 9:293