

STUDENT THIRD YEAR MANUAL HEROES THEOLOGICAL COLLEGE

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The preparation and publication of this book is a wonderful story of Divine leading. The Author by profession was a Mechanical Engineer and Architect. When he entered the Gospel Ministry direct from business and without any previous theological training, at the age of 34, he believed that he would have no further use for his skill as a draughtsman and sold all his professional books and appliances except his drawing instruments. His first charge was in a small town, where he remained fifteen years. He was not premillennialist at the time of his ordination, but his study of the Scriptures, aided by some books that fell into his hands, led him to adopt that view. He began to make large coloured wall charts on "Prophetic Truth" for use in the pulpit. This led to his being invited to teach, in connection with his pastoral work, in two Bible Institutes. During this time he published a number of "Prophetical Charts" which had a wide circulation. These led to the request that he publish a book, illustrated with charts, on "Prophetic-Truth." But it was not until the spring of 1915 that the Lord laid it upon his heart to prepare a work on

"DISPENSATIONAL TRUTH"
or
"GOD'S PLAN AND PURPOSE IN
THE AGES"

illustrated with charts. The designing and drawing of the charts and the writing of the descriptive matter took over three years. The book therefore has not been hastily gotten up. It is the outcome of over 30 years of careful and patient study of the Prophetic Scriptures, and aims to give not the opinions of men, but the teaching of the Word of God. The writer's purpose has been to prepare a standard work on "Dispensational Truth." That such a work was greatly longed for is evidenced by the reception the book has had. In ten months the first edition was exhausted and was widely circulated all over the world. The first edition was a "feeler" to see whether such a book would be in demand, and so was printed and circulated in the cheapest form. When the Author awoke to the fact that the book was what the "Students of Prophecy" were looking for, he decided to revise and enlarge the book and put it out in a more substantial and usable form, but before he could do this, a second edition was called for and had to be printed in the old form.

This, the Third Edition, has been revised and enlarged by the addition of twice as many charts and twice as much descriptive matter as the previous editions, and the charts are now inserted in the descriptive matter where they belong. The book has also been printed in Atlas form, 11 inches square, and bound in cloth, making it more convenient to handle and carry about. The large charts of the earlier editions have not been reduced in size or form, but are printed from the old plates, and when the book is open, spread across two pages.

This method and manner of printing the book adds greatly to its cost, but the buyer gets far more than the additional cost in the increased value of the

contents of the book, which contains twice as much as the previous edition. There are 170 double pages of descriptive matter in the book, or 340 single pages, and as each page contains one-half more matter than the page of an ordinary book, there are the equivalent of 500 pages of an ordinary book.

If the Author had had to employ a skilled draughtsman to draw the charts the cost of the book would have been prohibitive. In fact, the charts could not have been drawn that way, for the draughtsman would have had to have had the Scriptural knowledge of the Author; for the charts had to be **thought** out and developed under the direction and guidance of the Holy Spirit. In this the Holy Spirit did not confuse the Author by suggesting all the charts at one time. When one was completed another was suggested. And upon more than one Occasion when a problem arose the answer was given in the night or at awakening in the morning.

The Author does not claim infallibility for the charts, but having drawn the main chart, "Rightly Dividing the Word of Truth," it stands to reason that in developing the "Sectional" or "Topical" Charts, if he had made an error in the main chart it would have been detected in the "Sectional" or "Topical" Charts. It is this agreement in the study of the "Sectional" or "Topical" charts with the main chart, that confirms the Author in his belief that the charts are scripturally correct.

The Author has always deplored the tendency of writers on "Dispensational Truth" to say uncharitable things of each other, and to unfairly present the side of their opponent; he has therefore earnestly and prayerfully sought to avoid any such criticisms and to simply expound the Word of God as the Holy Spirit opened it up to him. He has sought not to be influenced by any religious or doctrinal bias, and with "open mind" to follow the leading of the Holy Spirit, and let the Scriptures say what they want to say. His writings therefore must be judged by their agreement or disagreement with the Holy Scriptures.

With profound gratitude and thankfulness for the blessing of his Heavenly Father upon the previous editions of this work, the Author sends forth this Third Revised and Enlarged Edition, earnestly praying that it may be of untold blessing to thousands of God's dear children who love the Lord's Appearing, and be an instrument in the hands of the Holy Spirit for the conversion of the unsaved, and of those who "deceitfully handle" the Word of God.

The Prophetic Word

The Bible is not a systematic treatise on Theology, or Morals, or History, or Science, or any other topic. It is a REVELATION of God, of the Fall of Man, the Way of Salvation, and of God's "Plan and Purpose in the Ages." It treats of-

1. Four Persons-God the Father, God the Son, God the Holy Spirit, and Satan.
2. Three Places-Heaven, Earth and Hell.
3. Three Classes of People-The Jew, the Gentile, and the Church of God.

The Scriptures were given to us piece-meal, "at sundry times and in divers manners." Holy men of God spake as they were moved by the Holy Spirit, during a period of 1600 years, extending from B.C. 1492 to A. D. 100. The Bible consists of 66 separate books; 39 in the Old Testament, and 27 in the New Testament. These books were written by about 40 different authors. By kings such as David and Solomon; by statesmen, as Daniel and Nehemiah; by priests, as Ezra; by men learned in the wisdom of Egypt, as Moses; by men learned in Jewish law, as Paul. By a herdsman, Amos; a tax-gatherer, Matthew; fishermen, as Peter, James and John, who were "unlearned and ignorant" men; a physician, Luke; and such mighty "seers" as Isaiah, Ezekiel and Zechariah.

It is not an Asiatic book, though it was written in that part of the world. Its pages were penned in the Wilderness of Sinai, the cliffs of Arabia, the hills and towns of Palestine, the courts of the Temple, the schools of the prophets at Bethel and Jericho, in the palace of Shushan in Persia, on the banks of the river Chebar in Babylonia, in the dungeons of Rome, and on the lonely Island of Patmos, in the Aegean Sea.

Imagine another book compiled in a similar manner. Suppose, for illustration, that we take 66 medical books written by 40 different physicians and surgeons during a period of 1600 years, of various schools of medicine, as Allopathy, Homeopathy, Hydropathy, Osteopathy, etc., and bind them all together, and then undertake to doctor a man according to that book, what success would we expect to have, and what accord would there be in such a medical work.

While the Bible has been compiled in the manner described, it is not a "heterogeneous jumble" of ancient history, myths, legends, religious speculations and superstitions. There is a progress of revelation and doctrine in it. The judges knew more than the Patriarchs, the Prophets than the judges, the Apostles than the Prophets. The Old and New Testaments are not separate and distinct books, the New taking the place of the Old they are the two halves of a whole. The New is "enfolded" in the Old, and the Old is "unfolded" in the New. You cannot understand

Leviticus without Hebrews, or Daniel without Revelation, or the Passover or Isaiah 53 without the gospels of Matthew, Mark, Luke and John.

While the Bible is a revelation from God, it is not written in a superhuman or celestial language. If it were we could not understand it. Its supernatural origin however is seen in the fact that it can be translated into any language and not lose its virility or spiritual life giving power, and when translated into any language it fixes that language in its purest form.

The language however of the Bible is of three kinds. **Figurative, Symbolical and Literal**. Such expressions as "Harden not your heart, " "Let the dead bury their dead, " are figurative, and their meaning is made clear by the context.

Symbolic language, like the description of Nebuchadnezzar's "Colossus" Daniel's "Four Wild Beasts" or Christ in the midst of the "Seven Candlesticks, " is explained, either in the same chapter, or somewhere else in the Bible.

The rest of the language of the Bible is to be interpreted according to the customary rules of grammar and rhetoric. That is, we are to read the Bible as we would read any other book, letting it say what it wants to say, and not allegorize or spiritualize its meaning. It is this false method of interpreting Scripture that has led us to the origin of so many religious sects and denominations. There are three things that we must avoid in the handling of God's Word.

1. The **Misinterpretation** of Scripture.
2. The **Misapplication** of Scripture.
3. The **Dislocation** of Scripture.

The trouble is men are not willing to let the Scriptures say what they want to say. This is largely due to their training, environment, prejudice, or desire to make the Scriptures teach some favourite doctrine.

Then again we must not overlook the **"Parabolic Method"** of imparting truth. Jesus did not invent it, though He largely used it, it was employed by the Old Testament prophets. In the New Testament it is used as a **"Mystery Form"** of imparting truth. [Matt. 13:10-12](#). A mystery is not something that cannot be known, but something that for the time being is hidden. I hand you a sealed letter. What it contains is a mystery to you. Break the seal and read the letter and it ceases to be a mystery. But you may not be able to read the letter, because it is written in a language with which you are not familiar. Learn the language and the mystery ceases. But perhaps the letter contains technical terms which you do not understand, learn their meaning and all will be plain. That is the way with the Mysteries of the Scriptures, learn to, read them by the help of their author, the Holy Spirit, and they will no longer be mysteries. This brings us to the great question-

Is The Bible God's Book Or Man's Book?

That is, did God write it, or is it simply a collection of the writings of men? if it is simply a collection of the writings of men, without any divine guidance, then it is no more reliable than are the writings of men; but if God wrote it, then it must be true, and we can depend upon its statements. It is clear from the character of the Bible that it is not the work of man, for man could not have written it if he would, and would not have written it if he could.

It details with scathing and unsparing severity the sins of its greatest men, as Abraham, Jacob, Moses, David and Solomon, charging them with falsehood, treachery, pride, adultery, cowardice, murder and gross licentiousness, and presents the history of the Children of Israel as a humiliating record of ingratitude, idolatry, unbelief and rebellion, and it is safe to say, that the Jews, unguided and undirected by the Holy Spirit, would never have chronicled the sinful history of their nation.

How then was the Bible written? The Bible itself gives the answer.

"ALL Scripture Is Given By INSPIRATION OF GOD." [2Tim. 3:16](#).

I. What Are We To Understand By the "INSPIRATION" of the Scriptures?

We are to understand that God directed men, chosen by Himself, to put into writing such messages, laws, doctrines, historical facts, and revelations, as He wished men to know.

All Scripture (the **Graphe** writing), is given by **inspiration** (The op-neu-stos), that is, is-

GOD BREATHED.

That is, God Himself or through the Holy Spirit told holy men of old just what to write. The Bible, then, **IS** the Word of God, and does not simply here and there contain it. God is a **Person** and can both **Write** and **Speak**. He wrote the two "Tables of Testimony" on stone. [Ex. 31:18](#); [Ex. 32:16](#), and on the wall of Belshazzar's Palace. [Dan. 5:5](#), [Dan. 5:24-26](#). He talked with Moses on the Mount when He gave him the Specifications for the Tabernacle and its furnishings, and all the Levitical Law and order of service. He spoke at the Baptism of Jesus ([Matt. 3:17](#)), and on the Mount of Transfiguration. [Matt. 17:5](#), and one day when Jesus was talking to the multitude. [John 12:27-29](#). But God not only spoke directly to men, He spoke to them in the person of Jesus, for Jesus was **God Manifest In The Flesh**. [John 1:1-3](#), [John 1:14](#). [1Tim. 3:16](#). Matthew and John's Gospels contain 49 chapters, 1950 verses, 1140 of which, almost three-fifths, were spoken by Jesus, and He claimed that what He spake, He spake not of Himself, but that the Father which sent Him, gave Him commandment **What He Should Speak**. [John 12:49](#), [John 12:50](#). We see then

that God can both write and speak, and therefore can tell others what to write and speak.

II. Does the Inspiration of the Bible Extend to Every Part?

Yes. From the dry lists in Chronicles to the very words of God in Exodus, and through Christ. And more, it extends to every **sentence, word, mark, point, jot and tittle in the original parchments**. When Jesus said in [Matt. 5:17](#), [Matt. 5:18](#), That not one "**jot**" or "**tittle**" should pass from the Law until all be fulfilled, he referred to the smallest letter (jot) and the smallest mark (tittle), of the Hebrew language, thus indicating that even they were inspired, and were necessary for a complete understanding of God's meaning in His Word.

But how about the words of Satan, and wicked and uninspired men, the genealogical tables, and the account of the Fall of Man, the Flood and other historical portions of the Bible. They were inspired of **Record**. That is, the inspired penman or historian was told what historical facts to record and what to omit. To one who has read the Old Testament, and also profane history covering the same period, with its legends and traditions, and detailed descriptions, it is very clear that the writers of the Old Testament were divinely inspired to record only those things that would throw light on God's Plan and Purpose in the Ages.

III. HOW Were These Men Inspired to Write the Scriptures?

Were they simply thrown into a kind of "spell, " or "ecstasy, " or "trance, " and wrote under its influence whatever came into their mind. or did God through the Holy Spirit, **dictate to them the exact words to use?**

We know that thought can only be expressed in words and those words must express the **exact thought** of the speaker or writer, otherwise his exact thought is not expressed. We see then that inerrancy demands that the sacred writer be simply an amanuensis. This we see is what the Scriptures claim for themselves. In **11 Pet. 1:20, Pet. 1:21**, we read that-"No prophecy of the Scripture is of any **private** interpretation." That is, no man has a right to say what the Scriptures, according to his opinion, means. Why? Because-

"The Prophecy **came not** in old time by **the will of man**, but holy men of God **spoke** as **they were Moved by the HOLY GHOST**."

And this is confirmed by the fact that much that the Old Testament Prophets wrote they did not themselves understand [1Pet. 1:10](#), [1Pet. 1:11](#). They must then have seen mere amanuenses, recoding words that needed an interpreter. That they were mere instruments is shown by the fact that not all of them were good or holy men, as Balaam ([Num. 22:38](#); [Num. 23:26](#)), King Saul ([1Sam. 10:10-1Sam. 10:12](#); [1Sam. 19:20-22](#)), the Prophet of Bethel ([1Kings 13:7-9](#); [1Kings 20:22](#); [1Kings 20:26](#)), and Caiaphas, [John 11:49-51](#).

That the Old Testament writers spoke and wrote the exact words that God gave to them is clear from their own statements. Moses declares that the Lord said unto him-"Now therefore go, and I will be with thy mouth, and **teach thee what thou shalt say.**"- [Ex. 4:10-12](#). The Prophet Jeremiah says-"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. 1:6-8](#).

Ezekiel, Daniel, and all the prophets make the same claim. The expressions-"The Lord Said, " **"The Lord Spake Saying, " "Thus Saith the Lord, "** etc., etc., occur 560 times in the Pentateuch, 300 times in the Historical and Prophetical books, 1200 times in the Prophets (24 times in Malachi alone), in all over 2000 times in the Old Testament, thus proving the statement of Peter, that Holy men of God spoke **as they were moved by the Holy Ghost.**

But you say-"If this be true how do you account for the difference of style of the writers; for Isaiah's style is different from Ezekiel's or Daniel's, and Peter's from that of John or Paul? " This is easily explained. On the principle that when we wish a legal document written we choose a lawyer, or a poetical article a poet, etc., so God when He wanted to speak in symbols chose an Ezekiel, a Daniel, a John, or in poetry a David.

How are we to explain the fact that sometimes a New Testament writer in quoting from the Old Testament, instead of quoting literally paraphrases the quotation? For instance in [Amos 9:11](#) we read:

"In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

But when the Apostle James, in the First Church Council at Jerusalem, quotes this passage, he paraphrases it, saying-

"After this I will return, and will build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." [Acts 15:16](#).

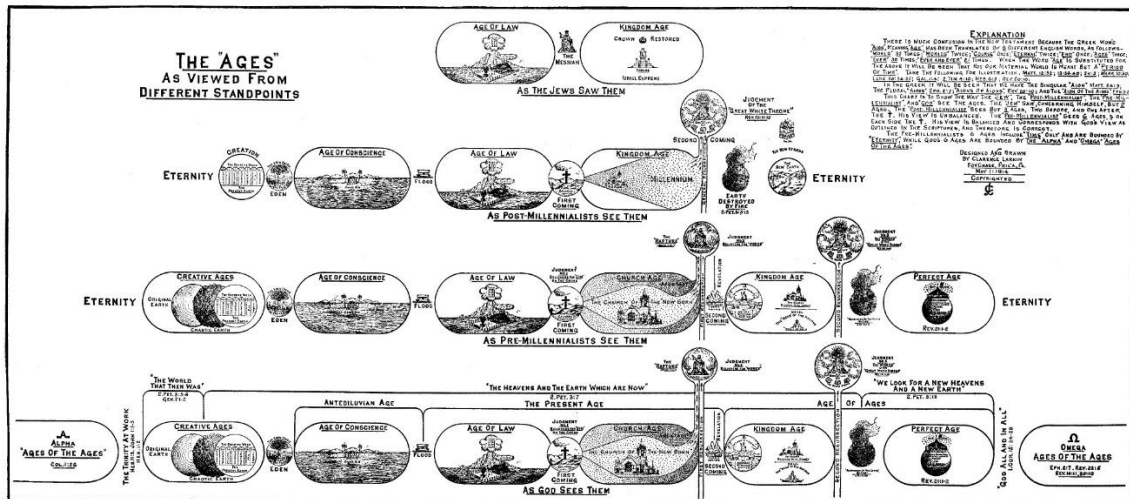
Why the change in the wording? Simply because the author of both passages was not Amos or James, but the **Holy Spirit**, and an author has a perfect right to change the phraseology of a statement he may make in the first chapter of his book, in the tenth chapter, if by so doing, without contradicting himself, he can make his meaning clearer.

That is an illuminating statement in [1Pet. 1:11](#), where the Apostle tells us that it was the **"Spirit of Christ"** that testified through the Prophets of His "Sufferings." That is, the **"Spirit of Christ"** took possession of the Prophets and through them forecast or prophesied his "Sufferings" on the Cross, as in [Isa. 53:1-3](#).

The question is often asked, "Is there any difference between Bible Inspiration and the so-called 'inspiration' of Poets, Orators, Preachers, and Writers of today?" In answering the question we must distinguish between **"Inspiration," "Revelation,"** and **"Illumination."**

As we have seen "Bible Inspiration" is something totally different and unique **from** the inspiration of Poets, Writers and Public Speakers. It is an inspiration in which the **Exact Words of God Are Imparted to the Speaker or Writer by the Holy Spirit.**

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"**Bible Revelation**" is the disclosure to men of things that they otherwise could never know. Things hidden in the mind of God such as His "Plan and Purpose in the Ages."

"Bible Revelation" ceased with the Book of Revelation. There has been no new revelation from God since then. When men today claim that they have received some new revelation they must be classed as imposters.

"**Spiritual Illumination**" is different from either Bible Inspiration or Revelation. It is the **Work of the Holy Spirit** in the Believer, by which he has his "**Spiritual Understanding**" opened to understand the Scriptures. [John 16:12-14](#). The "Natural Man" cannot receive the things of the spirit of God, "neither can he know them, because are Spiritually Discerned. [1Cor. 2:11-13](#).

The work then of the Holy Spirit in these days is not to impart some new revelation to men or to inspire them to write or speak as the Prophets and Apostles of old, but to so illuminate men's minds and open up their understanding of the Scriptures that their heart will burn within them as they compare Scripture with Scripture, and have revealed to them God's Plan and Purpose in the Ages as disclosed in His Holy Word.

II Pre-Millennialism

The time of the Second Coming of Christ is the key that unlocks all "Dispensational Truth." The vast majority of Christians believe in the personal return of the Lord, but they differ as to the time. They are divided into 'two schools, the "Pre-Millennialists" and the "Post-Millennialists." The "Pre-Millennialists" believe that Christ will return before the Millennium, the "Post-Millennialists" that He will not come until after. By the "Millennium" is meant the period of 1000 years mentioned in Rev.- 20:1-

3. It is a common, but wholly erroneous impression, that Pre-Millennialists base their belief mainly, if not solely, on this passage in the Apocalypse. The fact is, the question of whether Christ's return will precede or follow the Millennium antedates the Apocalypse. The Old Testament prophets in plain language, and in glowing terms, foretold an era or age of universal righteousness and peace on this earth, under the reign of "Messiah the Prince." That the disciples were not mistaken in their belief in such an "Earthly Kingdom, " ruled over by their promised Messiah, is evident from the fact that Jesus never reproved them for holding such a belief. And after His resurrection, and previous to His Ascension, when they asked Him if He would "at that time restore the Kingdom to Israel" ([Acts 1:6](#)). He did not say— "You are mistaken in your idea of an 'Earthly Kingdom, the Kingdom I came to set up, and that was meant by the prophets, is a 'Spiritual Kingdom, '" but He said – "It is not for you to know the 'Times' and 'Seasons.'" That is, when it shall be set up.

The whole teaching of the Old Testament as to the "Coming of the Messiah" is Pre-Millennial. The only use that Premillennialites have for the "Thousand Year" passage in [Rev. 20:1-3](#) is to fix the length of that "Age of Righteousness and Peace." In fact Jewish tradition, based on the "Sabbatic Rest" of [Gen. 2:1-3](#), taught that the "Seventh Thousand Years" from Creation was to be a period of "Sabbatic Rest, " or what we call the Millennium. The passage in Revelation simply confirms this tradition. Expunge the passage and you do not weaken the argument; you only leave as uncertain the length of time that Age shall last.

The Apostolic Church was Pre-Millennial, and for over 200 years no other view was entertained. The writings of the "Church Fathers" abound in evidence of the fact. But about A. D. 250, Origen, one of the Church Fathers, conceived the idea that the words of scripture were but the "husk" in which was hid the "kernel" of scripture truth. At once he began to "Allegorize" and "Spiritualize" the Scriptures, and thus founded that school of "Allegorizing" and "Spiritualizing" interpreters of Scripture, from which the Church and the Bible have suffered so much. The result was that the Church largely ceased to look for the Lord to return and set up an earthly kingdom.

When Constantine became sole Emperor of Rome in A. D. 323, being favorable to Christianity, he united Church and State. A new difficulty now arose in the interpretation of scripture. If, as was at that time believed, Rome was to be the seat of Antichrist, the question arose, or rather was suspiciously whispered-- 'Is Constantine the Antichrist? ' Such a notion was unpalatable to the Roman Emperor, and so a convenient explanation was discovered and adopted, that Antichrist was "Pagan Rome, " and that the Millennium commenced when Constantine ascended the throne. This was given color by the great gifts and privileges bestowed on the Church by Constantine, and led to the claim that the Millennial blessings of the Old Testament had been transferred from the Jews to the Christian Church.

But the claim that the "Papal Church" was the Antichrist would not down. When it was found impossible to expunge the Book of Revelation from the sacred

canon, it was decided to lock up the Scriptures, and the Bible became a sealed book, and the gloom of night settled down upon all Christendom. The result was the "Dark Ages." But amid the gloom God was not without witnesses to the truth. The Paulicians, Albigeneses, Waldenses, and other sects, bore testimony to the Premillennial return of the Lord.

But the darkness was not eternal. When the fullness of time was come the "Morning Star" of the Reformation, John Wycliffe, arose, and was soon followed by the "Sun," Martin Luther, the brightness of whose light dispelled the darkness. The doctrine of the Premillennial Return of the Lord was revived, but the Reformers did not go far enough. The period was one of religious strife and the formation of new religious sects. The result was an ebb of Spirituality and the growth of Rationalism, which refused to believe that the world was fast ripening for judgment, and a new interpretation of the Millennial Reign of Christ was demanded. This interpretation was furnished by the Rev. Daniel Whitby (1638-1640), a clergyman of the Church of England, who claimed that in reading the promises made to the Jews in the Old Testament of their restoration as a nation, and the re-establishment of the Throne of David, he was led to see that these promises were spiritual and applied to the Church. This view he called a "New Hypothesis."

He claimed that Israel and Mount Zion represented the Church. That the promised submission of the Gentiles to the Jews was simply prophetic of the conversion of the Gentiles and their entrance into the Church. That the lying down of the lion and the lamb together typified the reconciliation of the Old and New natures, and that the establishment of an outward and visible kingdom at Jerusalem, over which Christ and the saints should reign, was gross and carnal, and contrary to reason, as it implied the mingling together of human and spiritual beings on the earth.

His "New Hypothesis" was that by the preaching of the Gospel Mohammedanism would be overthrown, the Jews converted, the Papal Church with the Pope (Antichrist) would be destroyed, and there would follow a 1000 years of righteousness and peace known as the Millennium; at the close of which there would be a short period of Apostasy, ending in the return of Christ. There would then be a general resurrection of the dead, followed by a general judgment, the earth would be destroyed by fire and eternity would begin.

The times were favorable for the "New Theory." A reaction had set in from the open infidelity of those days. All England was in a religious fervor. The "Great Awakening" followed under Whitefield and Wesley, and it looked, as Whitby claimed, that the Millennium was about to be ushered in. That he was mistaken the events of history since that time have shown. It is evident that we are not in the Millennium now.

Nevertheless his "Theory" was favorably received everywhere, and spread with great rapidity and became an established doctrine of the Church, and is what is known today as the "Post-Millennial" view of the Second Coming of Christ, and supposed to be the orthodox faith of the Church. In short, "Post-Millennialism,"

as advocated in our day, is barely 200 years old, while "Pre-Millennialism" dates back to the days of Isaiah and Daniel.

The sad thing is that this "false doctrine" of Post-Millennialism is taught in our Bibles by the headings of the chapters in the Old Testament. For illustration the headings of chapters forty-three and four of Isaiah read-"The Lord comforteth **The Church** with His promises, " whereas the chapters are not addressed to the Church at all, but to **Jacob** and **Israel**, as we see by reading them. The ordinary reader overlooks the fact that the chapter headings of the Bible are put there by the publisher and should be omitted, as they are misleading, as for illustration the title to the Book of Revelation, **which** is called-

"The Revelation of **St. John the Divine**, " whereas it should be called-

"THE REVELATION OF JESUS CHRIST."

[Rev. 1:1.](#)

Premillennialists are divided into three different "Schools of Interpretation, " which are fundamentally antagonistic, known as the "Preterist, " "Historical" and "Futurist" Schools.

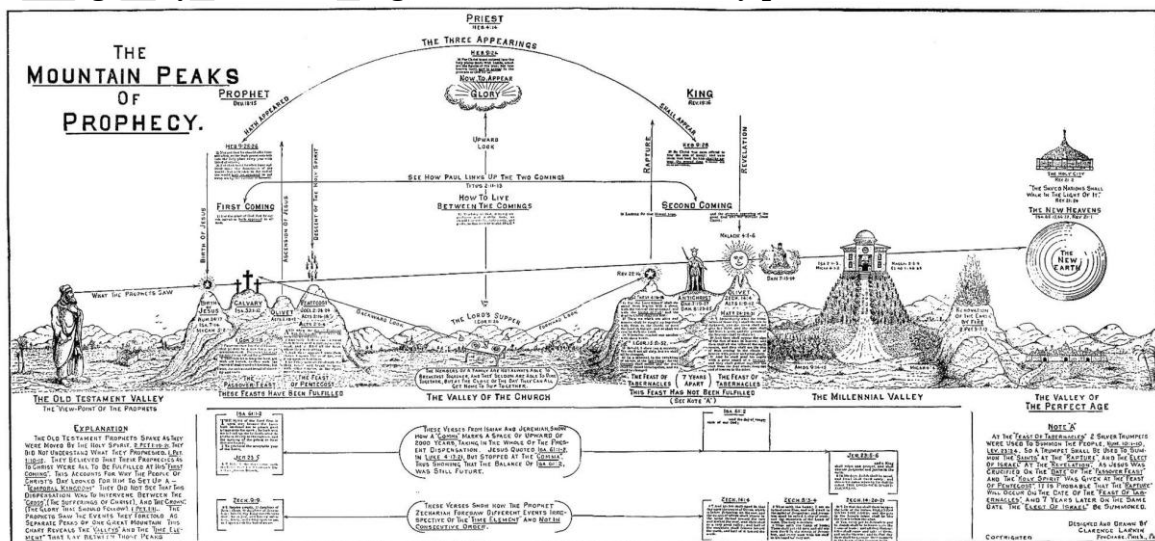
The "Preterist School"-originated with the Jesuit Alcazar. His view was first put forth as a complete scheme in his work on the Apocalypse, published in A. D. 1614. It limits the scope of the Apocalypse to the events of the Apostle John's life, and affirms that the whole prophecy was fulfilled in the destruction of Jerusalem by Titus, and the subsequent fall of the persecuting Roman Empire, thus making the Emperor Nero the "Antichrist." The purpose of the scheme was transparent, it was to relieve the Papal Church from the stigma of being called the "Harlot Church" and the Pope from being called the "Antichrist." It is a view that is now but little advocated.

The "Historical School, " sometimes spoken of as the "Presentist" scheme, interprets the Apocalypse as a series of prophecies predicting the events that were to happen in the world and in the Church from John's day to the end of time. The advocates of this School interpret the symbols of the Book of Revelation as referring to certain historical events that have and are happening in the world. They claim that "Antichrist" is a "System" rather than a "Person, " and is represented by the Harlot Church of Rome. They interpret the "Time Element" in the Book on the "Year Day Scale." This School has had some very able and ingenious advocates. This view, like the preceding was unknown to the early church. It appeared about the middle of the Twelfth Century, and was systematized in the beginning of the Thirteenth Century by the Abbot Joachim. Subsequently it was adopted and applied to the Pope by the forerunners and leaders of the Reformation, and may be said to have reached its zenith in Mr. Ellicott's "Horae Apocalypticae." It is frequently called the Protestant interpretation because it regards Popery as exhausting all that has been predicted of the Antichristian power. It was a powerful and formidable weapon in the hands of the leaders of the Reformation, and the conviction of its truthfulness nerved them to "love not their lives unto the death." It was the secret of the martyr heroism of the Sixteenth Century.

The "Futurist School" interprets the language of the Apocalypse "literally," except such symbols as are named as such, and holds that the whole of the Book, from the end of the third chapter, is yet "future" and unfulfilled, and that the greater part of the Book, from the beginning of chapter six to the end of chapter nineteen, describes what shall come to pass during the last week of "Daniel's Seventy Weeks." This view, while it dates in modern times only from the close of the Sixteenth Century, is really the most ancient of the three. It was held in many of its prominent features by the primitive Fathers of the Church, and is one of the early interpretations of scripture truth that sunk into oblivion with the growth of Papacy, and that has been restored to the Church in these last times. In its present form it may be said to have originated at the end of the Sixteenth Century, with the Jesuit Ribera, who, actuated by the same motive as the Jesuit Alcazar, sought to rid the Papacy of the stigma of being called the "Antichrist," and so referred the prophecies of the Apocalypse to the distant future. This view was accepted by the Roman Catholic Church and was for a long time confined to it, but, strange to say, it has wonderfully revived since the beginning of the Nineteenth Century, and that among Protestants. It is the most largely accepted of the three views., It has been charged with ignoring the Papal and Mohammedan systems, but this is far from the truth, for it looks upon them as foreshadowed in the scriptures, and sees in them the "Type" of those great "Anti-Types" yet future, the "-Beast" and the "False Prophet." The "Futurist" interpretation of scripture is the one employed in this book.

The Second and Premillennial Coming of Christ is the "Key" to the Scriptures. All of the prophetic writings make it their terminal end. This is a dark world and the "Sure Word of Prophecy" is given as a light to show us the way over the stormy sea of time? [2Pet. 1:19](#). Prophecy is not a haphazard guess, like our weather probabilities, it is **History Written in Advance**.

The moment we grasp this idea of prophecy and clearly see the relation of Christ's Premillennial Coming to scripture truth, the Bible becomes a new book, and doctrinal and prophetic truths at once fall into their proper place, and our theological system is no longer a chaos but an orderly plan.



III

Mountain Peaks of Prophecy

The Bible is unlike all other "sacred books" in that it bases its "Authenticity" and "Authority" on PROPHECY. All other "sacred books" contain no predictions as to the future. If their authors had attempted to foretell future events, their non-fulfilment would, long ere this, have discredited their writings. Fulfilled prophecy is stronger evidence for the "Inspiration" and "Authenticity" of the Scriptures "haphazard guess," nor a "probability" than miracles. Prophecy is not a "Weather Probabilities." made up on uncertain data like our Prophecy is

"HISTORY WRITTEN IN ADVANCE, "

or, as another has said--"Prophecy is the **MOLD OF HISTORY**." The importance of the study of the Prophetic Scriptures is seen when we recall that two-thirds of the Scriptures are Prophetic, either in type, symbol, or direct statement; and more than one-half of the Old Testament prophecies, and nearly all of the New Testament, point to events yet future. Then this is a "Dark World," and men need the

"SURE WORD OF PROPHECY" to **LIGHT** them over the stormy "Sea of Time." 2Pet 1:19. When men see that God has a "Plan and Purpose" in the "Ages" they take heart, and have something to pin their faith to. It was because the religious leaders of Christ's day were not students of the Prophetic Scriptures that they failed to recognize Him when He came, and if the religious leaders of our day despise and reject the study of Prophecy, they will not be ready for Christ's Second Coming.

There are "Four Prophetic Periods" clearly outlined in the Scriptures.

- 1. PATRIARCHAL. B.C. 1921-1491**
- 2. MOSAIC- B.C. 1491-1370**
- 3. JEWISH-**

Post-Exilic- B.C. 500-400

Exilic- B.C. 600-500

4. APOSTOLIC- A.D. 27-29

These Prophecies divide themselves into three grand divisions:

- 1. PAST**--Fulfilled Prophecy.
- 2. PRESENT**--Fulfilling Prophecy.

These are the prophecies that refer to the Jews, the Nations, and the moral and religious character of the times.

- 3. FUTURE**--Unfulfilled Prophecy.

The "Requirements" of a Genuine Prediction are five in number:

1. It must have been made known PRIOR to its fulfilment.
2. It must be beyond all HUMAN FORESIGHT.
3. It must give DETAILS.
4. **A SUFFICIENT TIME MUST ELAPSE BETWEEN ITS PUBLICATION AND FULFILMENT TO EXCLUDE THE PROPHET, OR ANY INTERESTED PARTY, FROM FULFILLING IT.**
5. **There must be a CLEAR AND EVIDENT FULFILMENT OF THE PROPHECY.**

The value of the argument for the "Inspiration of the Scriptures" from Prophecy is evident when we study the Law of

"COMPOUND PROBABILITIES."

If I were to predict an earthquake in Philadelphia next year the chance would be 1 in 2 that it would occur. If I should add another prediction, that it would be on the Fourth of July, the chance is decreased to 1 in 4. And if I add another detail, that it will be in the daytime, the chance then becomes 1 in 8. And if I should add a fourth detail the chance would be 1 in 32. And if the details were 10 in number. the chance would be 1 in 1024.

Now there were 25 specific predictions made by the Old Testament Prophets bearing on the betrayal, trial, death and burial of Jesus. These were uttered by different prophets during the period

from B.C. 1000 to B.C. 500, yet they were all literally fulfilled in 24 hours in one person. According to the Law of "Compound Probabilities" there was one chance in 33, 554, 432 that these 25 predictions would be fulfilled as prophesied. If one prophet should make several predictions as to some one event, he might by collusion with others bring it to pass, but when a number of prophets, distributed over several centuries, give detailed and specific predictions as to some

event, the charge of collusion cannot be sustained. It is a fact that there were 109 predictions literally fulfilled at Christ's First Advent in the flesh. Apply the Law of "Compound Probabilities" to this number, and the chance was only one in BILLIONS that they would be fulfilled in one person.

The argument that Jesus employed to convince those two mourning disciples walking to Emmaus that He was "The Messiah, " was the appeal to "Prophecy." "And beginning at Moses and **ALL THE PROPHETS**, He expounded unto them in **ALL THE SCRIPTURES** (o. T.

Scriptures), the things concerning Himself." [Luke 24:27](#). It would be intensely interesting reading, and amazingly helpful, if we only had in Luke's Gospel a full report of that afternoon's conversation. The two disciples were familiar with the things that had occurred the previous week at the arrest, trial, crucifixion and burial of Jesus, as well as the rumors of His resurrection. It was not difficult therefore for Jesus to take those things and by quoting from the Old Testament Scriptures show that they were just what the prophets had foretold would happen to the Messiah when He came. He reminded them that the prophet had said that the Messiah should be sold for 30 pieces of silver ([Zech. 11:12](#)), be betrayed by a friend ([Psa. 41:9](#)), forsaken by His disciples ([Zech. 13:7](#)), accused by false witnesses ([Psa. 35:11](#)), be dumb before His accusers ([Isa. 53:7](#)), be scourged ([Isa. 50:6](#)), His garments parted ([Psa. 22:18](#)), mocked by His enemies ([Psa. 22:7-8](#)), be given gall and vinegar to drink ([Psa. 69:21](#)), not a bone of His body broken ([Psa. 34:20](#)), die with malefactors ([Isa. 53:12](#)), that the price of His betrayal should be used to purchase a "Potter's Field" ([Zech. 11:13](#)), and that He should be buried in a rich man's tomb. [Isa. 53:9](#).

But Jesus doubtless did not stop with simply proving that the crucified Christ fulfilled all the requirements of prophecy. It was a long walk they had. ' Jesus doubtless joined them soon after they left Jerusalem for Emmaus, which was some 6 miles away, and so had ample time in which to outline the "Prophetic Portrait" of the Messiah. Turning to [Gen. 22:7-8](#), He pictured Isaac as a "Type" of Christ, and that God spared Abraham's son, but did not spare His own Son. He then called attention to the institution of "The Passover, " and recalled the fact that in preparing the lamb for roasting, two spits were used, one thrust lengthwise through the body for support over the fire, and the other across the shoulders for turning, thus symbolizing the Cross on which the Lamb of God was suspended. He then reminded them that Jesus had said in one of His discourses "And I, if I be **LIFTED UP**, will draw all men unto me." [John 12:32](#). And having thus refreshed their memory, He took them back to that incident in the history of the Children of Israel of "The Brazen Serpent, " and pointed out that that was a type of how men are bitten with the serpents of sin, and need a Saviour, and how Jesus by being lifted up took the place of the "Brazen Serpent, " and that all that look to Him in faith -shall be delivered from the results of sin. 'Then Jesus spoke of the Prophet Jonah, and what befell him, and recalled His own prophecy, which doubtless they had heard but had forgotten, that "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" ([Matt. 12:40](#)), thus showing them that they should not have been surprised at the report they had heard that morning, that Jesus had **RISEN FROM THE DEAD**.

Is it any wonder that as Jesus thus went on outlining the "Prophetic Christ" and comparing Him with the "Historic Christ" they had known and loved, that their heart **"BURNED WITHIN THEM"** as He talked with them by the way, and opened up to them **the Scriptures**. [Luke 24:32](#). How easy a conundrum seems when we know the answer, and how simple the Scriptures become when we see Christ in them, for "the **TESTIMONY OF JESUS**" is the **"SPIRIT OF PROPHECY."** [Rev. 19:10](#). That is, the Spirit and purpose of all Prophecy is to **testify of Jesus**. How important then is the study of Prophecy.

Now we have seen that there were 109 predictions of the Old Testament Prophets literally fulfilled at Christ's First Advent, but there are **845** quotations from the Old Testament in the New Testament, and **333** of these refer to Christ. They vary from types and figures, that seem meaningless unless you place Christ in them, to s that at times descend to the minutest details. The only books of the Old Testament not quoted in the New Testament are Ruth, Ezra, Nehemiah, Songs of Solomon and Obadiah.

The Old Testament scriptures bear a **"double witness"** to Jesus. They point out both his **'FIRST'** and **"SECOND"** Comings. And the same Prophet in referring to the "Two Comings" did not always name them in the proper order. This was confusing to the Bible students and religious leaders of Christ's day. I In fact they did not know that there were to be "Two Comings." Therefore they are not to be too harshly judged because they rejected Christ, because He did not at once set up an "Earthly Kingdom." They did not separate the prophecies that foretold His **"SUFFERINGS"** from the prophecies that foretold His **"GLORY."** [1Pet. 1:10-12](#). They believed that a the prophecies that referred to the Messiah (Christ) were to be fulfilled at His First Coming. This accounts for why the people of Christ's day looked for Him to set up an Earthly Kingdom. They did not see that this "Present Dispensation, " or **"CHURCH AGE,"** was to intervene between the **"SUFFERINGS"** (the **CROSS**) and the **"GLORY"** (the **CROWN**). But we stand on this side of Calvary and can readily separate the **fulfilled** prophecies of the "First Advent" from the **unfulfilled** prophecies of the " Second Advent." This is **clearly** brought out on the Chart of the "Mountain Peaks of Prophecy."

The Old Testament prophet saw the future as separate peaks of **one mountain**. He did not see that these peaks assembled themselves in groups with a valley the **"VALLEY- OF THE CHURCH,"** between. In the first group is the "Birth of Jesus, " Calvary, " and , Pentecost. " In the second group is "Antichrist, " the , Revelation of Christ, " and the "Kingship of Christ." The Prophet Isaiah ([Isa. 61:1-2](#)) did not see that **"comma"** in the second verse, that separated between the statements-**"THE ACCEPTABLE YEAR OF THE LORD,"** and **"THE DAY OF VENGEANCE OF OUR GOD,"** " was to span a period covering the whole of this "Present Dispensation, " and already over 1900 years long. Likewise the Prophet Jeremiah ([Jer. 23:5-6](#)) separates with a **"comma"** the First and Second Advents, or between **"THE RIGHTEOUS BRANCH,"** and the **"KING WHO SHALL REIGN AND PROSPER."** The Prophets saw the **"Prophetic"** and

"Kingly" work of Christ, but they did not see the **'PRIESTLY.'** They saw the **"Altar"** (Sacrificial), and the **"Throne"** but they did not see the **"TABLE"** (the Lord's Table) that was to come in between.

As shown on the Chart the Prophet saw in a direct line along the "Peaks of Prophecy, " and did not see the **"valley"** of "The Church" in between. Our viewpoint is from the side. We face the "Valley" with the "First Advent" (the **CROSS**) to our left, and the "Second Advent" (the **CROWN**) to our right. All we have to do is to separate the prophecies of the "First Advent" from the prophetic references to Christ in the Old Testament, and apply the balance to His "Second Advent." This simplifies the study of Prophecy.

Isaiah's prophecies have mainly to do with the **Messiah** and **Israel**. Jeremiah is the Prophet of **Israel's return to their own land**.

Ezekiel has to do with the **Restoration of Israel** to their own land, and with the **Millennial Land, Restored Temple**, and the **form of Worship**. Daniel is the Prophet of the **Gentiles** and their final great **Leader-ANTICHRIST**.

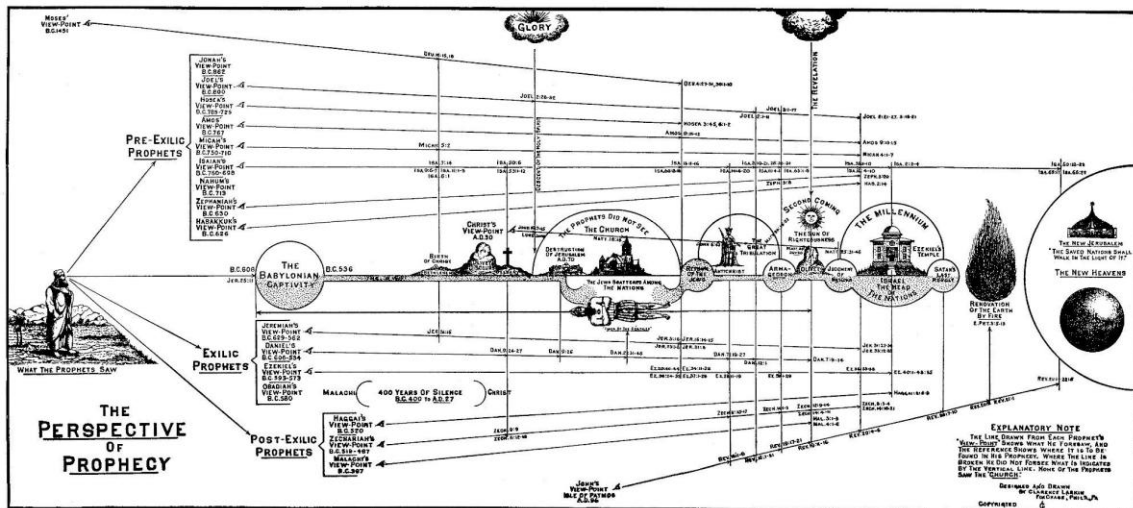
Zechariah is most concerned about the events that shall happen at the Second Coming of Christ, as—

- (1) **ANTICHRIST** (the Idol Shepherd). [Zech. 11:15-17](#).
- (2) **ARMAGEDDON** [Zech. 14:1-3](#).
- (3) **CONVERSION OF ISRAEL**. [Zech. 12:9-11](#).
- (4) **CHRIST'S RETURN TO OLIVET**. [Zech. 14:4-6](#).
- (5) **OLD AGE IN JERUSALEM**. [Zech. 8:3-5](#).
- (6) **FEAST OF TABERNACLES**. [Zech. 14:16-18](#)

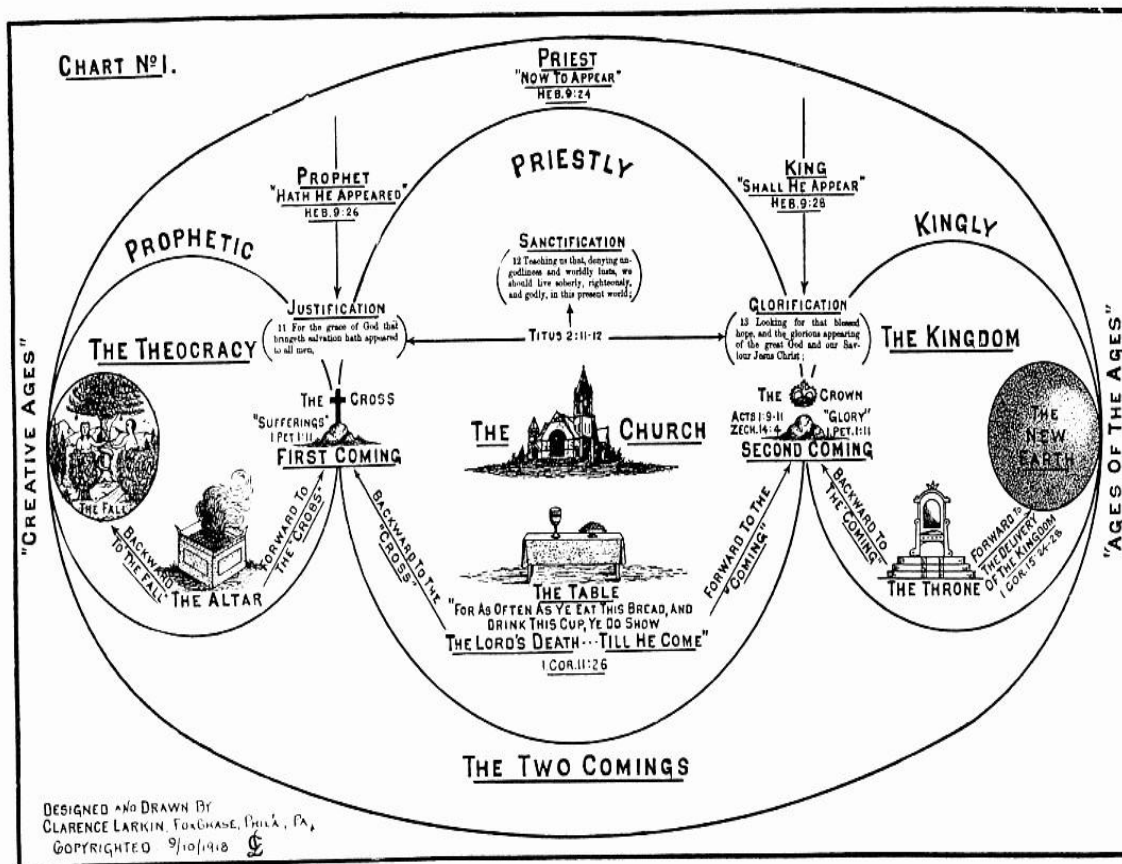
Notice that Zechariah does not see these events in their chronological order. All the Major Prophets, and 9 of the Minor Prophets, emphasize the "Kingship of Christ, " and it was this that confused the Religious Leaders of Christ's day.

THE PERSPECTIVE OF PROPHECY

The Chart on "The Perspective of Prophecy" shows what each of the Prophets foresaw of future events from the Birth of Christ on down to the New Heavens and the New Earth. A careful study of the Chart will show that the Prophet Nahum saw nothing beyond his time, while the Prophet Isaiah saw more and the farthest of all the prophets.



The Second Coming



There is no fact in history more clearly established than the fact of the "First Coming" of Christ. But as His "First Coming" did not fulfill all the prophecies associated with His "Coming," it is evident that there must be another "Coming" to completely fulfill them. It was because the religious leaders of Christ's day failed to distinguish between the prophecies that related to His "First Coming," and those that related to His "Second Coming" that they rejected Him. Peter tells us ([1Pet. 1:10-11](#)) that the prophets themselves did not clearly perceive the difference between the "Sufferings" and "Glory" of Christ. [That is, they did not see that there was a "TIME SPACE" between the "Cross" and the "Crown," and that the "Cross" would precede the "Crown." But we have no such excuse. We live on this side of the "Cross," and we can readily pick out all the prophecies that were fulfilled at Christ's "First Coming" and apply the remainder to His "Second Coming." It is clear then that Christ's "First Coming," important as it was, is not the "doctrinal centre" of the Scriptures, that is, Christ's First Coming was not the centre of a circle that contains all doctrine, but was one of the foci of an ellipse of which the other is the "**SECOND COMING.**" This is shown on the above Chart on "The Two Comings." The chart takes in the whole Mediatorial Work of Christ, Prophetic, Priestly and Kingly. This is included in an ellipse, the foci of which are the "First" and "Second" Comings of Christ. The "Cross" represents His "First Coming" and the "Crown" His "Second Coming." Between the "Fall" and the "First Coming" we have the "**ALTAR**," which points backward to the "Fall" and forward to the "Cross." Between the

"Comings" we have the "**TABLE**" which points backward to the "Cross" and forward to the "Second Coming." Between the "Second Coming" and the surrender of the "Kingdom" we have the "**THRONE**," which points backward to the "Second Coming" and forward to the surrendering of the "Kingdom." The Apostle Paul in his epistles clearly distinguishes between the "Comings" and their doctrinal signification. In his letter to the Hebrews he classifies Christ's "appearings" as "Hath he appeared".([Heb. 9:28](#)). In his letter to ([Titus 2:11-12](#)), he brings out the doctrinal significance of these "appearings." As a Prophet He died for our "**JUSTIFICATION**" as a Priest He lives at the right hand of God not only as our Advocate, but our "**SANCTIFIER**," and when He comes again as a King it will be for our "**GLORIFICATION**."

While the First and Second Comings of Christ are separated by this Dispensation they are nevertheless not complete in themselves, the Second necessitated the First, and the First demands the Second. They are both necessary to complete the Plan of Salvation. The First Coming was for the salvation of my "**SOUL**;" the Second is for the salvation of my "**BODY**," for there can be no resurrection of the body until Christ comes back.

THE SECOND COMING

I. AS TO THE FACT

1. THE TESTIMONY OF JESUS HIMSELF.

[Matt. 16:27](#). "For the Son of Man shall **come in the glory of his Father**, with his angels, and then he shall reward every man according to his works."

[Matt. 25:31-32](#). "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the 'Throne of His Glory;' and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

[John 14:2-3](#). "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will **come again**, and receive you unto myself; that where I am, there ye may be also."

2. THE TESTIMONY OF HEAVENLY BEINGS.

[John 21:22](#). "If I will that he tarry till **I come** what is that to thee? Follow thou me."

[Acts 1:10-11](#). "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of

Galilee, why stand ye gazing up into heaven? This **SAME JESUS**, which is taken up from you in heaven, shall so come **IN LIKE MANNER** as ye have seen him to go into heaven."

This passage declares that the **SAME JESUS** shall return **IN LIKE MANNER** as He went, that is, that His return will be **visible** and **personal**. The two "**men**" that "stood by" were probably Moses and Elijah. They appeared with Jesus on the Mount of Transfiguration. They were doubtless the "**two men**" who testified to the women at the tomb that Jesus had risen ([Luke 24:4-5](#)), and they will be the "**Two Witnesses**" that shall testify during the Tribulation. [Rev. 11:3-5](#).

3. THE TESTIMONY OF THE APOSTLES

PAUL- "For our conversation is in heaven; **from whence also we look for the Saviour**, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, , according to the working whereby he is able even to subdue all things unto himself." [Phil. 3:20-21](#).

"Looking for that '**Blessed Hope**' and the '**Glorious Appearing**' of the great God and our Saviour Jesus Christ." [Titus 2:13](#).

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the '**Second Time**' without sin unto salvation. [Heb. 9:28](#)

JAMES- "Be patient therefore, brethren, unto the coming of the Lord." [James 5:7](#).

PETER- "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." [2Pet. 1:16](#).

Peter here refers to the Transfiguration of Christ on the Mount ([Matt. 17:1-3](#)), which was a type of His Second Coming. Moses was a type of the "resurrection saints, " and Elijah of those who shall be translated without dying. Peter, James and John were a type of the Jewish Remnant that shall see Him when He comes, and the remaining disciples at the foot of the mount, unable to cast the demon out of the boy, of those professed followers of Jesus who shall be left behind at the Rapture, and who shall be powerless to cast the demons out of the demon possessed people of that period.

JUDE- "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoke against him." Jude 14-15.

JOHN- "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him **at his coming**. [1John 2:28](#).

"Behold, he **cometh with clouds**; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." [Rev. 1:7](#).

4. THE TESTIMONY OF THE LORD'S SUPPER.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death **till He come.**" 1 Cor. 11:26.

The Lord's Supper is not a permanent ordinance. It will be discontinued when the Lord returns. It is a Memorial Feast. It looks back to the "Cross" and forward to the "Coming." An engagement ring is not intended to be permanent. It is simply a pledge of mutual love and loyalty, and gives place to the wedding ring. So the Lord's Table may be looked upon as a betrothal pledge left to the Church during the absence of her betrothed.

Paul in all his epistles refers but 13 times to Baptism, while he speaks of the Lord's return 50 times. One verse in every 30 in the New Testament refers to Christ's Second Coming. There are 20 times as many references in the Old Testament to Christ's Second Coming as to His First Coming.

THE FIVE THEORIES

While the majority of professing Christians admit the fact of the second Coming of Christ, they are not agreed as to the "**manner**" or "**time**." There are five theories as to the Second Coming.

1. That His Coming Again Is "SPIRITUAL" and Was Fulfilled at Pentecost.

It was not Christ but the Holy Spirit that came at Pentecost, and his coming was conditioned on Christ's **absence**, for Jesus said, "It is expedient for you that I **go away**; for if I **go not away**, the Comforter (H. S.) will not come unto you; but if I **DEPART**, I will **SEND HIM UNTO YOU.**" [John 16:7](#). If the Holy Spirit is only another manifestation of Christ, then they are identical, and that **NULLIFIES THE TRINITY**. The fact that the whole New Testament was **written after** Pentecost, and declares over 150 times that the Second Coming of Christ was still **future**. And more, none of the events **predicted as**

accompanying the Second Coming occurred at Pentecost, **such** as the **Resurrection of the "Dead in Christ,"** the **Translation of the "Living Saints,"** the **"Binding of Satan,"** etc.

2. That the "CONVERSION OF THE SINNER" is the Coming of the Lord.

This cannot be, for at conversion the sinner comes to Christ, not Christ to the sinner; and the sinner's conversion is the work of the Holy Spirit, and not the

work of Christ. It is true that there is such a thing as the spiritual **indwelling of Christ** in the believer, but His Second Coming, - like His First Coming is to be an **outward, visible, personal coming**.

3. That "DEATH" is the Coming of the Lord.

The text that is used more than any other for funeral sermons is -"Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh." [Matt. 25:13](#). The context shows that this refers to a future coming of Christ. Christ could not come to the earth every time a person dies for two reasons-

- (1) A soul passes into eternity every second, and this would necessitate Christ's remaining continuously on the earth.
- (2) Christ is engaged in His High Priestly functions in the Heavens, and could not leave them to come to the earth for the souls of the dying.

The fact is, that at death the believer goes to Christ. Christ does not come for him. Death is always spoken of as a departure. "Absent from the body, **present** (at home) with the Lord." [2Cor. 5:6-8](#).

If Jesus had meant by His Second Coming "**Death**," he would, have said to His Disciples-"If I go and prepare a place for you, I will send Death to bring you to myself," but He did not. He said-"I will **come again** and receive you unto myself." The last chapter of John's Gospel settles the matter. Peter said to Jesus-"Lord, and what shall this man (referring to John) do? Jesus . saith unto him, If I will that he tarry **till I come**, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple (John) **should not Die**." [John 21:21-23](#). We see from this that the Disciples did not think that the "Coming of the Lord" meant "death." There was a great difference between these two things in their mind. Death is an enemy ([1Cor. 15:26](#), [1Cor. 15:55](#)), it holds us in the grave, it robs the body of its attractiveness, it is the "Wages of Sin" ([Rom. 6:23](#)), and the result of God's wrath, while the Second Coming of Christ is a manifestation of His love. Christ is the "Prince of Life." There can be no death where He is. Death flees at His coming. When He was on earth nothing could remain dead in His presence. His coming is not death but resurrection. He is the "**Resurrection**" and the '**Life**,' and when He Comes, He will change our **vile body**, that it may be fashioned like unto His "Glorious Body." Phil. 3:-20-21.

4. That the "DESTRUCTION OF JERUSALEM" in A. D. 70 by the Romans Was the Second Coming of the Lord.

The Lord was not present at the destruction of Jerusalem. It was destroyed by Roman soldiers, and none of the things that are to occur at the "Second Coming" occurred at the destruction of Jerusalem, such as the resurrection of the dead, the translation of living saints, and the physical changes that are to occur at Jerusalem and in the land of Palestine at Christ's coming. [Zech. 14:4-1](#) [Zech. 14:1](#). Ez. 47:1-3. Christ's purpose in coming back is not to **destroy** Jerusalem, but to

RESTORE IT. It must be trodden down of the Gentiles until the "Times of the Gentiles" are fulfilled, "then shall they see the Son of Man coming in a cloud with power and great glory" Luke **21:24-26**. The Book of Revelation, **written 26 years after the destruction of Jerusalem**, speaks of the Second Coming of Christ as still **future**.

5. That the "**DIFFUSION OF CHRISTIANITY**" is the Second Coming of the Lord.

This cannot be true, for the "Diffusion of Christianity" is gradual whereas the Scriptures declare that the "Return of the Lord" shall be **SUDDEN** and **UNEXPECTED**, as a "Thief in the Night." Matt. 24: 27, 36, 42, 44. 1 Thess.. 5:2. [Rev. 3:3](#). Again the "Diffusion of Christianity" is a **process**, while the Scriptures invariably speak of the "Return of the Lord" as an **EVENT**. The diffusion of Christianity brings Salvation to the wicked, whereas the "Return of the Lord" is said to bring not salvation but **SUDDEN DESTRUCTION**. [1Thes. 5:2-3](#); [2Thes. 1:7-9](#).

II. AS TO THE TIME

Of the exact time we cannot be certain. When Jesus was on the earth He said- "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither (not yet) the Son, but the Father." [Mark 13:32](#). After His Resurrection and before His Ascension, He refused to satisfy the curiosity of His Disciples, saying to them- "It is not for you to know the 'times' or the '**seasons**' which the Father hath put in his own power." [Acts 1:7](#). Jesus knew of Daniel's prophecy of the "Seventy Weeks" ([Dan. 9:20-22](#)), but He fixed no dates for their fulfillment. The student of prophecy is not to be a "date-setter, " but he is to **watch**. "Signs" are for the -few. There is nothing to prevent Christ coming for His Church at any time. While we do not know the day or the hour of Christ's Coming we know that it will be

PRE-MILLENNIAL.

By Pre-Millennial we mean before the Millennium. That is, before the period of a "**Thousand Years**" spoken of in [Rev. 20:1-3](#). This period is spoken of in other scriptures as "The Kingdom, " and is described in glowing terms by the prophets as a time when the earth shall be blessed with a universal rule of righteousness. The passage in [Rev. 20:1-3](#) simply tells us that the length of the period shall be 1000 years.

The very structure of the New Testament demands that Christ shall return **before** the Millennium. Here are a few reasons.

1. When Christ comes He will **RAISE THE DEAD**, but the Righteous dead are to be raised **BEFORE** the Millennium, that they may reign with Christ during the 1000 years, hence there can be no Millennium before Christ comes. [Rev. 20:5](#).

2. When Christ comes He will **SEPARATE THE "TARES" FROM THE "WHEAT,"** but as the Millennium is a period of **UNIVERSAL RIGHTEOUSNESS** the separation of the "Tares" and "Wheat" must take place **BEFORE** the Millennium, therefore there can be no Millennium before Christ comes. [Matt. 13:40-42](#).
3. When Christ comes Satan **SHALL BE BOUND**, but as Satan is to be bound during the Millennium, there can be no Millennium until Christ comes. [Rev. 20:1-3](#).
4. When Christ comes Antichrist is to be **DESTROYED**, but as Antichrist is to be destroyed before the Millennium there can be no Millennium until Christ comes. Thess. 2:8 [Rev. 19:20](#).
5. When Christ comes the Jews are to be **RESTORED TO THEIR OWN LAND**, but they are to be restored to their own land **BEFORE** the Millennium, there can be no Millennium before Christ comes. Ez. 36:24-26; [Rev. 1:7](#); [Zech. 12:10](#).
6. When Christ comes it will be **unexpectedly**, and we are commanded to watch lest He take us **unawares**. Now if He is not coming Millennium, until **AFTER** the and the Millennium is not yet here, why command us to watch for an event that is over 1000 years off ?

III. AS TO THE MANNER

He will return in the **SAME MANNER** as He went. [Acts 1:11](#). He went up **BODILY** and **VISIBLY** and He shall come in like manner. He went in a cloud, and He will return in a cloud. "Behold, He cometh with the clouds; and **every eye shall see Him**, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." [Rev. 1:7](#). The only difference will be that He went up alone, He will return as a King ([Luke 19:12](#)), followed by a retinue of the angelic hosts. "For the Son of Man shall come in the glory of His Father **with his angels**; and then He shall reward every man according to his works." [Matt. 16:27](#). His "Return" however will be in

TWO STAGES.

He will come first into the region of our atmosphere, and the "**dead in Christ**," and the "living saints" shall be "**caught up**" to meet Him "**IN THE AIR**." Then after the risen and translated saints have been judged and rewarded for their works, and they, as the Church, the Bride of Christ, have been married to Him, He will come **with them** to the earth and land on the Mount of Olives, the place from whence He ascended. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." [Zech. 14:4](#).

The First Stage of His Return is called "**THE RAPTURE**;" the Second Stage- "**THE REVELATION**." The time between the two Stages is not less than seven years, and is occupied in the heavens by the "**JUDGMENT OF BELIEVERS FOR WORKS**," and on the earth by "**THE GREAT TRIBULATION**." See Chart that follows, marked Chart No. 3.

FIRST STAGE-THE RAPTURE

The Rapture is described in [1Thes. 4:15-17](#). "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord **HIMSELF** shall descend from heaven with a shout, with the voice of the Archangel (Michael) and with the trump of God; and the **DEAD IN CHRIST** shall rise first; then we which are **ALIVE AND REMAIN** (saints only) shall be caught up together with them in the clouds, to meet the Lord **IN THE AIR**, and so shall we ever be with the Lord."

From this we see that "The Rapture" will be twofold.

1. The Resurrection of the "**DEAD IN CHRIST**."
2. The Translation of the "**LIVING SAINTS**."

This twofold character of "The Rapture" Jesus revealed to Martha when He was about to raise her brother Lazarus. He said to her:

"I am the 'Resurrection and the Life,' he that believeth in Me, though he were dead yet shall he **LIVE** (First Resurrection Saints); and whosoever **LIVETH** (is alive when I come back) and believeth in me shall **NEVER DIE**" [John 11:25-26](#). This twofold character of the Rapture, Paul emphasizes in his immortal chapter on the resurrection.

"Behold, I show you a **Mystery**, we shall not all **Sleep**, but we shall **All Be Changed**, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, and we shall be changed. For this Corruptible (the dead in Christ) must put on incorruption, and this mortal (the living saints) must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that. is written, **DEATH IS SWALLOWED UP IN VICTORY**."

O DEATH, WHERE IS THY STING?

**O GRAVE, WHERE IS THY
VICTORY? "**

[1Cor. 15:51-53](#).

The last two lines refer only to those who are "changed without dying, " for it is only those who will not die who can shout-

**"O Death, Where Is Thy Sting?
O Grave, Where Is Thy Victory? "**

In [2Cor. 5:14](#). Paul expresses his longing, and the longing of the Saints, to be among those who should not be "unclothed" by Death, but who should be "clothed upon" by Immortality "without dying."

"For we know that if our earthly house of this tabernacle (the body) were **dissolved** (that is die), we have a building of God, a house not made with hands, eternal in the heavens. For in this (body) we groan, earnestly desiring to be 'clothed upon' with our house which is from heaven; if so be that being 'clothed' we shall not be found naked. For we that are in this tabernacle (the body) do groan, being burdened; not for that we would be 'unclothed' (by death), but 'clothed upon' (by Immortality), that 'mortality' might be swallowed up of life." In his letter to the Philippians, while Paul hopes that-

"If by any means he may attain unto The (out from among the dead) **Resurrection**, yet he pressed toward the mark for the 'prize' of the High (out and up) **Calling of God** in Christ Jesus." [Phil. 3:11-13](#).

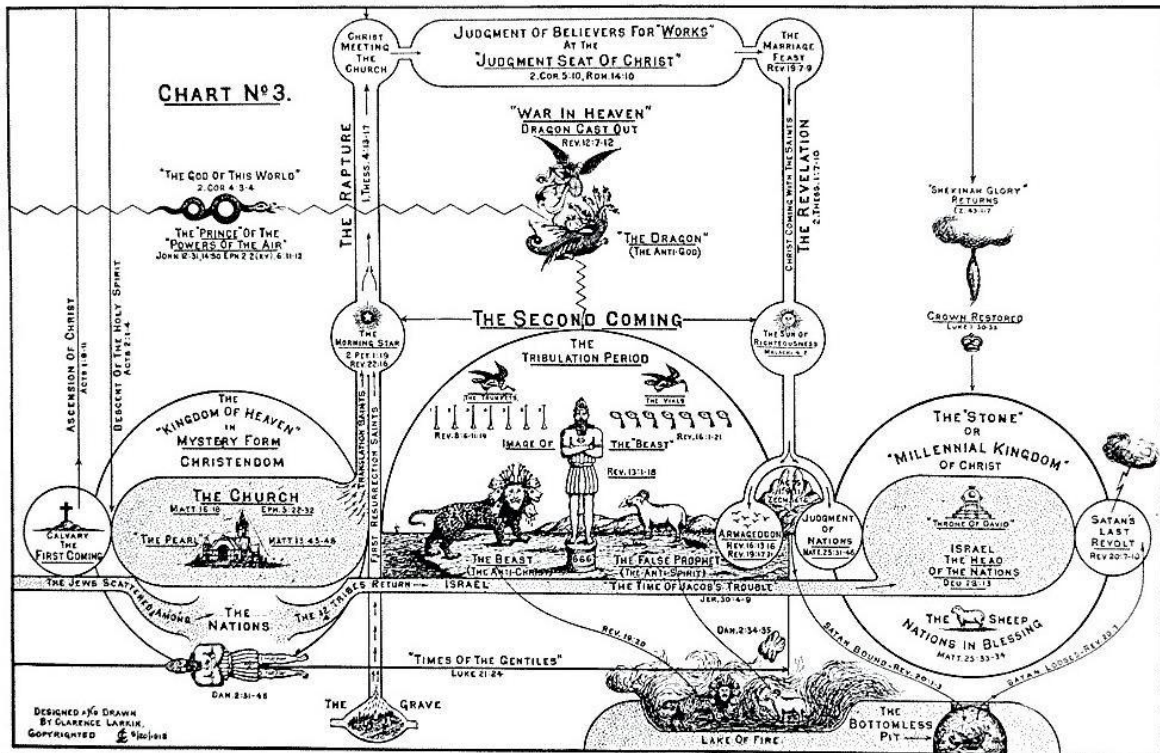
That is, while Paul would esteem it a great thing to "rise from the dead" at the First Resurrection, and be "caught up" with those who should be "changed, " yet he would esteem it a "prize" if he could be caught up "without dying, " that is, live until Jesus came back.

**THE RAPTURE WILL BE A
"SURPRISE"**

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch, the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; **for in such an hour as ye think not the Son of Man COMETH.**" [Matt. 24:42-44](#). "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." [Rev. 16:15](#). "But of the '**times**' and the '**seasons**, ' brethren, ye have no need that I write unto you. For yourselves know perfectly that the 'Day of the Lord' (the day of His Return), so cometh as a thief in the night. For when they shall say, 'Peace and Safety; ' then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." This refers to the Second Stage of Christ's Coming, the "Revelation, " when He shall take vengeance upon His enemies. [2Thes. 1:7-9](#). But Paul adds-"But ye, brethren, are not in darkness, that **that day** (the day of His Return) should overtake you as a thief." [1Thes. 5:14](#).

We see from this that when Christ comes back it will be when we are not expecting Him. He will come as a thief comes. A thief does not announce his coming. He comes for a certain purpose. He does not take everything there is in the house. He takes only the precious things. The jewels, the gold, the silver and fine wearing apparel. He does not come to stay. As soon as he secures what he is after he departs. So Jesus at the Rapture will come and take away the saints only.

The thief leaves much more than he takes. He leaves the house and the furniture and the household utensils. So the Lord at the Rapture will leave the wicked and the great mass of the heathen behind, for those who will be taken will be comparatively few.



THE RAPTURE WILL BE "ELECTIVE"

It will not only separate the saints from unbelievers, but it will separate husbands from wives, brothers from sisters, friends from friends. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." [Luke 17:34-36](#). The words "men" and "women" in this passage are in italics. That means that they are not in the original, and so the passage should read there shall be "two in one bed," husband and wife, or two brothers, or two sisters, or two friends. Two in "bed" indicates night; two grinding at the mill, morning or evening; two in the field mid-noon. This shows that the Rapture will happen all over the earth at the same time or as the Apostle describes it in a **"moment,"** or the **"twinkling of an eye."** "As the lightning cometh out of the east, and shineth even unto the west; also the coming of the Son of Man Be" ([Matt. 24:27](#)) is the way Jesus puts it.

The "Rapture" will be the most startling "event" of this Age and Dispensation. As it is to occur in the "twinkling of an eye" and -all over the earth at the same time, that part of the world that is not asleep will witness the event. As to the **"Shout of the Lord,"** the **"Voice of the Archangel,"** and the **"Trump of God"** we do not know whether their sound will be heard and distinguished by others than

the "dead in Christ" and the "living saints." We know that one day the Father spoke to Christ in a voice that He understood, but the people who stood by mistook it for "thunder." ' [John 12:28-29](#). When the Lord appeared to Saul of Tarsus on the road to Damascus and spoke to him, the men that journeyed with him stood speechless, "hearing a voice, " but seeing no man, and not understanding what was said. [Acts 9:3-5](#). We know however that the "dead in Christ" will hear the sound, for it will be "intensely penetrating." There will be no graves so deep, no catacombs so rock covered, no pyramids or mausoleums so thick, but what the sound shall reach their depths and the "dead in Christ" shall hear the cry **“awake ye sleeping saints and arise from the dead, it is MORNING, the morning of the FIRST RESURRECTION.”**

On the morning of that glorious day the air will be filled with the "spirits" of the "Dead in Christ," come back to earth to get their bodies, raised and glorified. Whether. the cemeteries and country church yards will look like ploughed fields, and monuments and grave slabs be overturned and vaults and places of sepulture be shattered by the exodus of those who found their last resting place there, and thus testify to the fact of the **literal bodily resurrection of the dead**, or whether the sainted dead shall slip out of their sepulchres without disturbing them. as Christ arose and left the tomb without breaking the seal, the angel rolling away the stone simply to show that the tomb was empty, we are not told, only the event itself will disclose the manner of the First Resurrection.

If the dead slip out of their places of sepulture without disturbing them, the First Resurrection will be secret and probably unknown to the world, but it will not be so with the "Living Saints" who are translated. If it is night on our side of the globe when the Rapture occurs the community will wake up in the morning to find all the real Christians gone, disappeared in the night. Many may hear the sound of the "Midnight cry"--

"BEHOLD THE BRIDEGROOM COMETH,"

but thinking it only thunder, will turn over for another nap, but in the morning they will find the bedroom door locked, with the key on the inside, just as they locked it before retiring, and the clothes of the loved one 'who occupied the room with them lying where they were placed when taken off the night before, but that loved one, who was a Christian, missing. Husbands will wake up to find that Christian wives are gone, and wives will wake up to find Christian husbands gone. Brothers and sisters will be missed, and dear children absent, and not an infant will be left behind. Many faithful servants and employees will not report for duty, and the world will awake to the fact that the Bible is true, and the much despised doctrine of the Premillennial Coming of the Lord to gather out His saints is no fanciful interpretation of Scripture.

If it be **day** with us when the Rapture occurs, the "EVENT" will be startling. As it was in the days of Noah ([Matt. 24:36-38](#)), the people will be eating and drinking, marrying and giving in marriage, buying and selling, planting and building.

If it be a pleasant time of year, the boats, the cars, and the parks will be filled with shoppers and the mills with toilers, and the streets of the cities lined with men and women and children on pleasure and business bent. Suddenly a noise from heaven will be heard like a great deal of thunder. The people will rush to doors and windows, and those on the streets and in the fields will look up to see what has happened. To the vast majority it will be but a startling and alarming sound, but to many it will be the

"VOICE OF THE LORD."

But when the people recover from their surprised and affrighted condition they will discover that a great many people are missing, and that the missing were the best people in the community. The large Department Stores, Banking Institutions, Manufacturing Plants, and other places of business will find their working force depleted by the loss of faithful employees. People walking on the streets will find their companions gone, and the street car lines will be blocked because of absent motormen, conductors and teamsters. Railroad and steamboat lines will be crippled, and confusion will reign everywhere. In many homes the servants will be missing and members of the family will come home to find loved ones gone.

At first the whole thing will be a **Mystery**, until someone who had heard or read about the "Rapture of the Saints," realizing what has happened, will explain the situation.

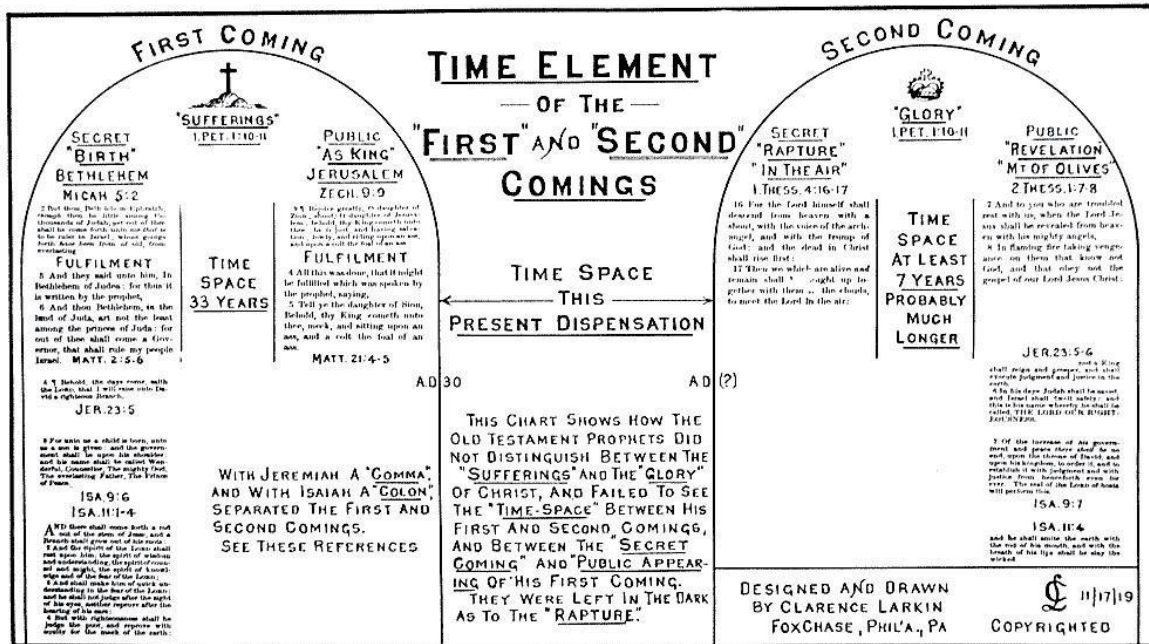
But one of the surprises of that day will be that so many professing Christians, and among them many ministers and Christian workers, will be left behind, while some who were not known to be Christians will be missing. The next day's papers will be full of what happened the day before, and many of them will be swelled to twice their ordinary size by the pressure on their advertising columns for information as to missing ones, and for help to fill important vacancies and positions of trust. For a few days the excitement will be intense. Then the people will settle down to the inevitable. With the exception of a few who will repent and turn to God, the mass of the people will become more hardened and wicked than before, and some who lost loved ones will be embittered. As the Holy Spirit will have gone back with the "Raptured

Ones," and the "Saints," the SALT of the earth, been taken out, there will be nothing to prevent the rapid degeneration and "Moral Putrefaction" of those who are "left," and sin and iniquity and all manner of crime and worldliness will increase and pave the way for the manifestation of Antichrist, under whose Administration the world will rapidly ripen for judgment.

WHO ARE TO BE TAKEN

Some claim that "all" the Church are to pass through the Tribulation; others that "all", the Church are to be caught out before the Tribulation, while some claim that only the "Waiting" and "Watching" Saints shall be caught out before the Tribulation, and that the rest must pass through it. The latter base their claim on [Heb. 9:28](#), where it says-"Unto them that look for Him shall He appear the

second time without sin unto salvation." While this might apply to the living when He appears, it certainly cannot apply to the dead. 'There are tens and hundreds of thousands who "fell asleep in Jesus" who never heard of the Premillennial Coming of the Lord, or at least never grasped its meaning, and who therefore never "watched" and "waited" and "looked" for His Appearing. They surely are "In Christ"; and the "Dead in Christ" are to rise at the Rapture. Paul does not say in [1Thes. 4:16-17](#), that it will be the "dead" who "watched" and "waited" and "looked," and those who are "alive" and



"watch" and "wait" and "look" for His Appearing that shall be "caught out," but the dead "In Christ," and we who **"Are Alive And Remain."**

Then there is another fact that we must not forget, and that is, the Unity of the Church.

"For as the Body Is One, and hath many members, and ALL the Members Of That One Body, Being Many, ARE ONE BODY; so also is Christ. For by One Spirit are we ALL Baptized Into One Body." 1 Cor., 12:12-13.

All then who have been "born again" ([John 3:3-5](#)) are part of Christ's "Body," and we cannot conceive of Christ's "Body being divided; part of it remaining "asleep" in the grave, and part of it "raised in glory;" part of it left to pass through the Tribulation, and part of it "changed" and caught up to meet Him in the air.

If "all" the Church are to pass through the Tribulation, then instead of waiting and watching "for the Lord," we should be waiting and watching "for the Tribulation," which is contrary to the teaching of Christ Himself. [Matt. 24:42-44](#).

The Tribulation is not for the perfecting "of the Saints." It has nothing to do with the Church. It is the time of "Jacob's Trouble" ([Jer. 30:7](#)), and is the "Judgment of Israel, " and it is God's purpose to keep the Church out of it. [Rev. 3:10](#). The Book of Revelation is written in chronological order. After the fourth chapter the Church is seen no more upon the earth until she appears in the nineteenth chapter coming with the Bridegroom "from" Heaven. The entire time between these two chapters is filled with appalling judgments that fall upon those that "dwell on the earth, " and as the Church is not of the earth, but is supposed to "sit together in 'Heavenly Places' in Christ Jesus" ([Eph. 2:6](#)), she will not be among those who "dwell on the earth" in those days.

The confusion is largely due to the fact that students of Prophetic Truth do not distinguish between Christ's coming **FOR** His Saints, and **WITH** His Saints. The former is called the "Rapture, " the later the "Revelation."

Numerous passages in scripture speak of Christ coming "with" His Saints ([Zech. 14:5](#), [Col. 3:4](#), [1Thes. 3:13](#), [1Thes. 4:14](#), Jude 14), but it is evident that they cannot come "with" Him, if they had not been previously caught out "to" Him. All such passages refer therefore to the "Revelation" and not the "Rapture."

The typical teaching of the Scriptures demand that the Church be caught out "before" the Tribulation. Joseph was a type of Christ and he was espoused to, and married Asenath, a Gentile bride, during the time of his "rejection by his brethren, " and "before the famine, " which typified the Tribulation, because it was the time of "Judgment of his Brethren." This is the time of Christ's rejection by "His Brethren– the Jew, and to complete type He must get His Bride the church, "before" the Tribulation.

Moses, who is also a type of Christ, got his bride, and. she a Gentile, "after" his rejection by his brethren, and "before" they passed through the Tribulation under Pharoah. [Ex. 2:23-25](#).

Enoch, a type of the "Translation Saints, " was caught out "before" the Flood, and the Flood is a type of the Tribulation, and Noah and his family of the "Jewish Remnant" or 144, 000 sealed ones of [Rev. 7:1-3](#), who will be preserved through the Tribulation.

How thrilling the thought that some of us shall not die, that in a moment, in the "twinkling of an eye" without being unclothed by the ghastly hands of Death, and instead of the winding sheet of the grave, we shall be instantly changed and clothed with the glorious garments of immortality. What a transport of joy will fill our being as we suddenly feel the thrill of immortality throbbing through our veins, and find ourselves being transported through the air in the company of fellow Christians and of our loved ones who fell asleep in Jesus. What welcome recognitions and greetings there will be as we journey up with them to the "Bridal Halls of Heaven, " where we shall join in the new and triumphal song of Moses and the Lamb. [Rev. 5:9-10](#).

SECOND STAGE-THE REVELATION

At the "Second Stage" of Christ's Second Coming, the "Revelation, " we shall behold His "Glory." When Jesus came the first time He was disguised in the flesh. The "Incarnation" was the hiding of His Power, the veiling of His Deity. Now and then gleams of glory shot forth as on the Mt. of transfiguration; but when He comes the Second Time we shall behold Him clothed with the glory He had with the Father before the world was. The "Revelation" will be as sudden and as unexpected as was the "Rapture." The sun will rise on that day strong and clear. Gentle breezes will waft themselves over the earth. There will be no signs of a storm or of the coming judgment. The people will be buying and selling, building and planting, eating and drinking, marrying and giving in marriage. The statesmen will be revolving in their minds new plans for the world's betterment. The philanthropic will be devising new ways to help the people. The pleasure-loving will be seeking new sources of pleasure. The wicked will be plotting dark deeds; and the unbelieving will be proving to their own satisfaction that there is no God, no heaven, no hell, no coming judgment, when suddenly there will be a change. In the distant heaven there will appear a

"POINT OF LIGHT, "

outshining the sun. It will be seen descending toward the earth. As it descends it will assume the form of a bright cloud, out of which shall stream dazzling beams of light, and flashes of lightning. It will descend apace as if on wings of the whirlwind, and when it reaches its destination over the brow of the Mt. of Olives it will stop and unfold itself to the terrified and awestricken beholders, and there will be revealed to them Jesus seated on a "White Horse" ([Rev. 19:16](#)) and accompanied with His Saints and the armies of Heaven. Then shall be fulfilled what Jesus foretold in His Olivet Discourse-"Then shall appear the sign (a cloud) of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the **clouds of Heaven WITH POWER AND GREAT GLORY.**" [Matt. 24:30](#).

THE IMMINENCY OF THE SECOND COMING

One of the objections to the Doctrine of the "Second Coming of Christ" is the claim that He may come back at any time. Post-millennialists tell us that the writers of the New Testament looked for Him to come back in their day, and that He did not do so, is proof that they were mistaken, and that Paul in his later writings modified his statements as to the imminency of Christ's return. It is a fact that while Jesus said:

"Watch therefore: for ye know not **what hour** your Lord doth come. . . .

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" ([Matt. 24:42-44](#)), He did not in these passages teach that He would return during the lifetime of those who listened to Him. In fact, in His Parables He intimated that His return would be delayed, as in the Parable of The Talents, where it is said: "After a long time the Lord of those servants cometh.

[Matt. 25:19](#). What Jesus wanted to teach was the sudden and unexpected character of His return. As to the Apostles, while they exhorted their followers to be ready, for the "night is far spent, the day is at hand, " and the "coming of the Lord **draweth nigh**, " their language simply implied "**immanency**, " but not necessarily "**IMMEDIATENESS**." And the use of the word "WE" in [1Cor. 15:5](#) [1Cor. 15:1](#), "WE" shall not all sleep, but **WE** shall all be changed, " is not a declaration that the Lord would return in Paul's day and some would not die but be translated, for the Apostle is talking about the Rapture and he means by "**WE**" a certain class of persons, the saints that shall be alive when that event occurs, whether in his day or at some later time.

It was clearly known to our Lord that certain events must come to pass before His Return, but to have disclosed that fact would have nullified the command to "**Watch**, " therefore He in "**mystery form**, ' as in the seven parables of Matt. 13, hid the fact that His Return would be delayed. It would take time for the "Sowing of the Seed, " the growth of the "Wheat" and "Tares, " the growth of the "Mustard Tree, " and the "Leavening of the Meal." So rapid was the spread of the Gospel in the first century that the followers of Christ were warranted in looking for the speedy Return of the Lord, but it was true then, as in every century since, that we do not know what the extent of the "Harvest' is to be, and when it will be ripe, so the Lord can return. [Matt. 13:30](#). Uncertainty then as to the "**time**" of the Lord's return is necessary to promote the "**watchful**" spirit. If the early Church had known that the Lord's Return would have been delayed for 20 centuries, the incentive to watchfulness would have been wanting.

By "Immanency" we mean "may happen at any time." For illustration, you hurry to the railroad station to catch a train. You find the train has not arrived, though it is past the hour. Though it is late it is on the way, and it would not be safe for you to leave the station, for it may arrive any minute, but as a matter of fact, it does not come for half an hour. Now if you had known that it would not arrive for half an hour you would have used the time in some other way than "**waiting**" and "**watching**." So we see that "**Immanency**" does not necessarily imply "**IMMEDIATENESS**, " but does demand "**Watchfulness**."

It is the firm conviction of the writer that there has been **unnecessary delay** in the Return of the Lord, caused by the failure of the Church to obey the "Divine Commission" to evangelize the world ([Matt. 28:19-20](#)), and it is past the time when He should have returned. Of course, this was **foreseen** by God, and His **foreknowledge** has held back the development of the forces of evil, etc., until the "Fullness of the Gentiles" should be gathered in, and the "Harvest" is ripe for the gathering. [Rev. 14:14-16](#). At no time in the history of the Christian Church have the conditions necessary to the Lord's Return been so completely fulfilled as at the present time; therefore, His Coming is **IMMINENT**, and will not probably be long delayed. Let us be ready and watching.

While the writer, as stated, is disposed to believe that the Return of the Lord is "past due, " and while he is no "time setter, " yet there is a "theory" that may throw some light on the long

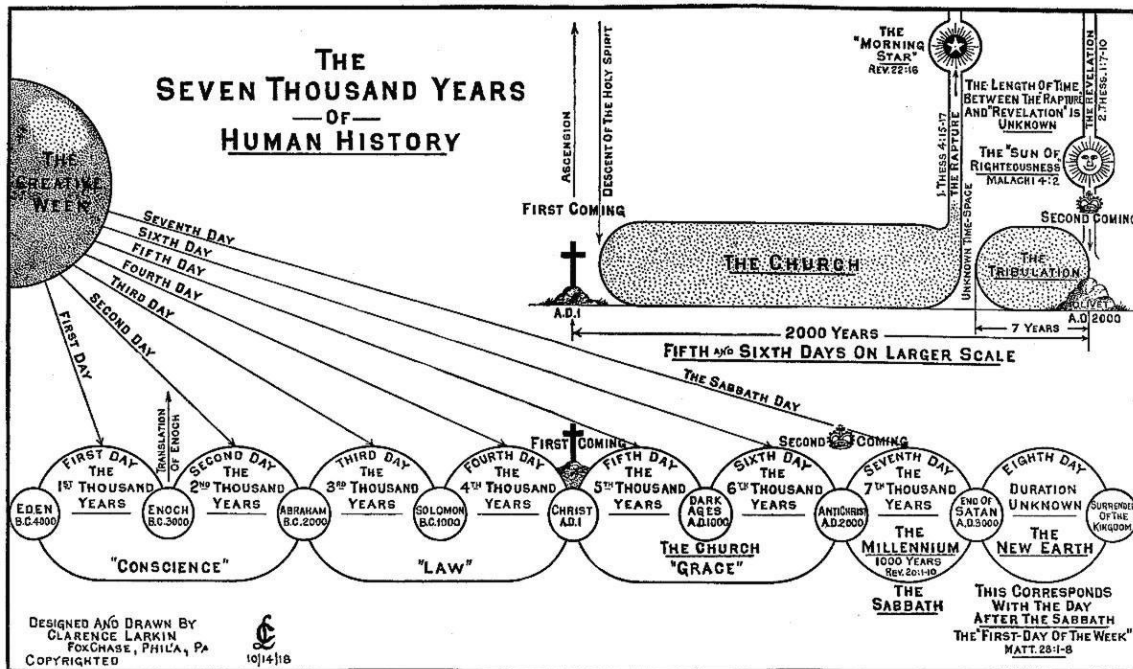
IMMINENCY OF HIS RETURN

That it might be well to examine. It is called

THE GREAT WEEK OF HUMAN HISTORY,

and is based on the "**Seven Days**" of the "**Creative Week**," and the declaration of Scripture ([2Pet. 3:8](#)), "That one day is with the Lord as a THOUSAND YEARS, and a thousand years as ONE DAY." The Millennium in the Old Testament is described as a "Sabbath Keeping" period of rest, and is referred to as such in [Heb. 4:4-1](#) [Heb. 4:1](#), where it is associated with the "**Seventh Day**" of the "Creative Week." Now we know that the length of the Millennium is **1000 YEARS** ([Rev. 20:1-3](#)), and if it corresponds with the "Seventh Day" of the 'Creative Week,' why should not the remaining six days be of the same length? If so, and those days correspond with the past of human history, then from the date of the "Creative Week" up to the beginning of the Millennium should be 6000 years of human history. In confirmation of this we have the fact that a careful study of the genealogical tables and history of the Old Testament seem to show that from Adam to Christ was about 4000 years, or four days of a thousand years each, corresponding to the first four days of the "Creative Week," and from Christ down to the present time we have over 1900 years, or nearly 2 days of 1000 years each, thus making nearly 6 days of 1000 years each of human history, and as Christ is to come back before the Millennium, and all signs point to His Speedy return, then the "theory" that the "Seven Days" of the "Creative Week" are typical of Seven "One Thousand Year Periods" is not unwarranted in Scripture.

If our inference is correct, then it follows that the Return of the Lord will take place before the close of this present century. How much before is uncertain. If the Millennium-is to be ushered in in A. D. 2000, then the "Rapture" must take place **at least 7 years before that.**



But right here we must sound a note of caution. There is too much confusion in Biblical Chronology to fix any dates with certainty. Doubtless God has ordered it so, so as to keep us in doubt as to the exact date of the Lord's Return. It may have been 4075 years, instead of 4004 (as generally given), from Adam to Christ. In that case we are living in the year 5993 from the creation of Adam, or on the eve of the Rapture. Again we must not forget that God uses in "Prophetical Chronology" the Calendar Year of 360 days to a year, while we use the **Julian** or Astronomical Year of 365 1/4 days, and it would be necessary for us to find out what kind of year is used reduce it to the Calendar year. Thus we might find that we are at the end of the six thousandth year than we are aware, and that return of the Lord is **IMMINENT**. However, while we may upon the above theory as suggestive and in a way confirmatory of the near coming of the Lord, it is not conclusive, and we are not warranted in fixing any date based upon it. And further, we must not forget that the "Rapture" may take place some time before the "Tribulation Period" begins and Antichrist is revealed. So if we could fix the exact date when this century will close, and count back 7 years, the Rapture might occur 5, 10 or even 25 years before that, so as to give time for the rebuilding of Babylon and other events that are to occur before the Tribulation Period can begin, otherwise the Rapture would not be a surprise. It is not for the Christian to look for "Time and Seasons" and "Signs." To do so will put him in the class of those who say: "**My Lord delayed His Coming**" ([Luke 12:42-44](#)), and he will become preoccupied with other things and neglect to be watchful. Let us live as if we expected the Return of our Lord at any moment.

A PRACTICAL DOCTRINE

But why, you ask, should we put so much emphasis on the "Second Coming of Christ"? Why not talk and preach about the practical affairs of life? About the social and commercial problems of the world and their solution through the Gospel? The answer is that the only way to solve these problems is for Christ to

return, and the longer His "Return" is delayed, the longer it will be before these problems are solved.

1. AS TO THE JEWS.

The Jews are a downtrodden people. Their only hope is the Return of the Lord. When He comes back they shall be restored to their own land and become a nation again. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the Children of Israel out of the Land of Egypt; but the Lord liveth that brought up the Children of Israel **from the land of the NORTH (Russia) and from ALL THE LANDS** whither He had driven them; and I will bring them again into their **land that I gave unto their fathers.**" [Jer. 16:14-15](#); [Isa. 43:5-7](#). And they shall never again be dispersed. "For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and **not pull them down**; and I will plant them, and **not pluck them up.**" [Jer. 24:6](#). This has never as yet been fulfilled.

2. AS TO JERUSALEM AND PALESTINE.

"Thus saith the Lord Jehovah; in the day that I will cleanse you from all your iniquities I will cause the cities (of Palestine) to be inhabited, - and the waste places shall be builded. And the land that was desolate shall be tilled. . . . And they shall say, this land that was desolate is become like the garden of Eden." Ez. 36:33-35. [Joel 3:18](#). [Joel 2:24-26](#). "Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and ever man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof., ' [Zech. 8:4-5](#). [Zech. 14:20-21](#).

3. AS TO THE NATIONS.

When the Lord Jesus Christ returns He will sit upon the "Throne of His Glory" at Jerusalem, and shall separate the "Sheep Nations" from the goat and only the "Sheep Nations" will survive as nations and be permitted to become part of the Millennial Kingdom. [Matt. 25:31-33](#). These nations will become righteous. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the 'Feast of Tabernacles.", [Zech. 14:16](#). As the result of all this the nations "shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." [Micah 4:3-4](#). [Isa. 2:4](#). The only way then to stop wars and labor troubles and all socialistic and anarchistic movements is for Christ to return and set up His Millennial Kingdom.

4. AS TO SATAN.

The only way to get rid of Satan and all his evil influences and powers is for Christ to come back, for when He comes back Satan will be bound and cast into the Bottomless Pit for 1000 years. [Rev. 20:1-3](#).

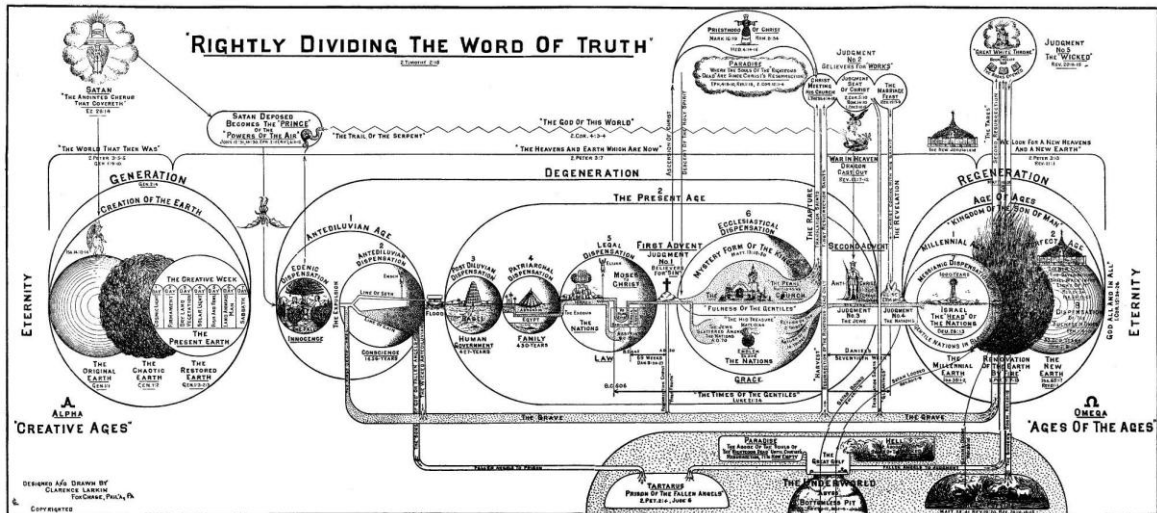
5. AS TO THE EARTH.

Since the Fall of Man the earth has been cursed with thorns and thistles and all kinds of insect pests and disease germs, and man by the sweat of his face has been compelled to earn his daily bread. Even the brute creation became carnivorous and learned to prey upon each other, and the "whole creation groaneth and travaileth in pain together until now." [Rom. 8:22](#). But all this will be changed when Christ comes back, for then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." [Isa. 35:1](#). "Then shall the earth yield her increase." [Psa. 67:6](#). And the ploughman will "**overtake the reaper**," and the treader of grapes him that "soweth seed." [Amos 9:13](#).

THE BLESSED HOPE

The Second Coming of Christ is "**The Blessed Hope**." Writing to Titus Paul said-"Looking for that '**Blessed Hope**, ' and the '**Glorious Appearing**' of the Great God and our Saviour Jesus Christ." [Titus 2:13](#). Most Christians when speaking of their "Hope" mean their "Hope of **Salvation**," but we cannot "hope" for a thing we have and salvation is a present possession if we are trusting in Christ as our Saviour. The Christian's "Hope" then is the "Return of His Lord." Man is a three-fold being, he has a **body**, a **soul**, and a **spirit**; for him to die is to lose his "body." Now he knows that he cannot get his body back until the Resurrection and he also knows that there can be no Resurrection until Christ comes back. Therefore to him Christ's return is "The Blessed Hope," not only that if he dies he will then be raised, but it is to him the "Hope" that Christ will come back **before he dies** and he shall be "caught up" to meet Him in the air without dying. [1Thes. 4:13-15](#).

"The Blessed Hope" is also a "**Purifying Hope**." "And every man that hath this hope in him **PURIFIETH HIMSELF**." [1John 3:1-3](#). That is, every one who is looking for the Lord's return will try to keep himself **pure**. It will make us "**Patient**." "Be **patient** therefore, brethren, unto the **Coming of the Lord**. . . . Be ye also **patient**; establish your hearts; for the Coming of the Lord draweth nigh." [James 5:7-8](#). It will make us "**Watchful**." "Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all **WATCH**." [Mark 13:35-37](#).
If we are watching for the Lord we



will be careful of our conduct. We will not want Him to come and find us doing questionable things, or in questionable places. We will not want to hoard money, nor spend our money in an extravagant manner, we will want to lay up for ourselves treasures in heaven by contributing to missions. We will see to it that in our homes there is no kind of literature, or art, or pictures, or anything that we would not like His pure eyes to see if He were to be a visitor in our home. In short, "The Blessed Hope" helps us to cling lightly to this world. It will not make us idle and negligent, but will fill us with zeal to be found a faithful servant at His return. For this reason it is a noteworthy fact and a witness to the power of the doctrine, that those who believe it are the most consecrated, unselfish, and strenuous workers in the Master's service.

This "Hope" will also keep us from being **"ASHAMED"** at His Coming. "And now, little children, abide in Him; that when He **shall appear**, we may have confidence, and not be **ASHAMED** before **Him at His Coming.**" [1John 2:28](#). If we are watching for Him and our house is in order, and we are ready to give a faithful account of our Stewardship we shall not be ashamed before Him at His coming. [Matt. 25:14-16](#).

The "Hope" of the Lord's Pre-Millennial Return fills the heart of those who believe it with **joy**. In [Luke 24:52](#) we read that when Jesus was parted from His Disciples and ascended into Heaven, "They returned to Jerusalem with **GREAT JOY**, and were continually in the Temple, **PRAISING** and **BLESSING** God." That seems strange conduct on their part, for naturally we would suppose that His Departure would have filled them with sadness. But when we recall that, when He Ascended, two men stood by in white apparel and told them that Jesus would come back again, we can understand their **joyfulness**. [Acts 1:11](#).

It has often been said in opposition to the doctrine of the Second Coming, "If Christian people believe that Jesus is soon coming back why do they build houses and churches and make investments and plan for the education of their children and so on?" The answer is that Jesus' coming back will not do away with the need for houses and churches and education. The world moved on just

as before after His First Coming, and it will do the same after His Second Coming. People will need homes and churches. Business will go on as before, and the unconverted children of Christian believers will be left behind and need homes and education and means to live on. The prosperity of the world will be greater during the Millennium than ever before. So there is no occasion for those who are looking for the Lord's Return to neglect the affairs of this life. What we as Christians hope for is that the Lord will come back and take us out of the world before the awful days of the "Tribulation Period" come, and then when they are over and Jesus comes back to reign we shall come back with Him as glorified beings to rule and reign over the Millennial earth, and probably visit churches where once we worshiped, and institutions that our money built.

The preacher of the Doctrine of the Pre-Millennial Coming of Christ wields a "two-edged sword." The unbeliever when urged to become a Christian may say I am young and there is plenty of time and so may put off the time of decision, but when he is told that it is not a question of time, or the mere salvation of his **soul**, but that may be back at any time and it is a question of being ready to Him, then he sees the importance of immediate decision.

Dear reader, are you a Christian, and as a Christian are you believer in the "Blessed Hope, " and are you looking for the speedy coming of the Lord, and doing all you can to hasten His Return, and thus bring back **THE KING?** If not, I beseech you to drop everything and settle the question of whether you will be "caught up to meet the Lord in the air when He comes, and thus escape the awful days that are coming on the earth-days in which no one can buy or sell unless he has the "Mark of the Beast, " and all those who have that "Mark" are eternally doomed.

[Rev. 13:15-17,](#)

"WATCH"

By Warren M. Smith.

Oh, the glory fast approaching, of Ascension's happy morn,
When the watchful servants quickly to
His bosom shall be borne;
When the dear ones left behind
us, shall for us oft seek in vain, But

our
spirits
shall have
risen to
the Lamb
for
sinners
slain.

Caught up in the air to meet Him, oh! the heights and depths of joy,
Lengths and
breadths of
love
surpassing,
purest bliss
wi' thout
alloy; Now
we see with
darkened
vision, then
we'll see
Him face to
face, And
we will,
through
countless
ages, sing
the glories
of His grace.

Two shall at a mill be grinding, one be taken, one be left,
Two shall in a bed be sleeping, one of these shall be bereft;

Oh, what
wonder and
amazement,
shall the ones on
earth, possess,
They shall pass
through
tribulation, pain,
and sorrow and
distress.

We shall live with Him forever, in the sunshine of His love,
We shall meet to part, no never, with th' angelic host above;
There we'll hear our Father's welcome, as He calls us, one by one,
Saying to each one in person, "Faithful servant, 'tis well done."
Let us, then,
our lamps
keep

burning, and
our wedding
garments
on, Ready to
go forth to
meet Him,
when we
hear Him
say, "I come;
There will be
no time to
slumber, lest
He come
whil'st we're
asleep And
the door be
shut
between us;
let us then
our vigil
keep.

V

Rightly Dividing the Word

Writing to Timothy, Paul said-

"Study to show thyself approved of God, **a** workman that **needeth** not to be ashamed, **Rightly Dividing the Word of Truth**" [2Tim. 2:15](#).

The student of the "Word of God" is here spoken of as a "Workman" A workman cannot intelligently do his work without a plan. He must have drawings and specifications. God said to Moses as to the Tabernacle,

"See that thou make all things

according to the 'Pattern' showed to

thee in the mount." [Heb. 8:5](#). The

student of God's Word must

understand

"God's Plan and Purpose in the Ages,"

or there will be confusion in his work of interpreting the Scriptures.

To this end charts are indispensable. But care must be taken not to depend on them alone. While the drawings and specifications of a building are separate they must correspond. So a Biblical chart must correspond with the "Word of God," or it may lead to error. The two must be compared.

St. Augustine said-"Distinguish the 'Periods' and the Scripture will harmonize. "

After an address by Rev. Dr. A. J. Gordon on "The Plan of the Ages, " a gentleman said to him, "Why, Doctor, you have a 'Pigeon Hole' for every text."

We must learn to

"Rightly Divide the Word of Truth."

While the "Word of Truth" is written **FOR all classes of people, and FOR our learning**, it is not **addressed** to all peoples in general. but part of it is addressed to the **JEWS**, part to the **GENTILES**, and part to the **CHURCH**. These three constitute the **THREE CLASSES** into which humanity is divided. [1Cor. 10:32](#). it follows therefore that while the whole Bible was written for the **INSTRUCTION** of the Church, it is not all written **ABOUT** the Church. The Church is not mentioned in the Old Testament. It was hid from the Old Testament prophets, and was a "Mystery" first revealed to Paul, and disclosed by him in [Eph. 3:1-3](#). The Old Testament is mostly taken up with one nation, that of Israel. In the first five chapters of Genesis we given the history of Creation, and 1700 years of human history. In the next four chapters we are given the account of the Flood. The tenth and eleventh chapters give the account of 400 more years of human history, and then God singles out one man, Abraham ([Gen. 12:1-3](#)), and from there on the whole of the Old Testament centers around the Jewish Race. When we take the Old Testament promises and apply them to the Church we rob the Jew of that which is exclusively his. For illustration, the prophecy of Isaiah is largely applied to the Church, whereas the very first verse declares that it is-"Concerning **JUDAH** and **JERUSALEM**." [Isa. 1:1](#). In the New Testament the Epistles of Hebrews and James are Jewish. The Epistle of James is addressed, not to the Church, but to the **"TWELVE TRIBES** scattered abroad." [James 1:1](#). Therefore the "Prayer of Faith" ([James 5:13-15](#)) for the sick is not primarily a promise to the Church but to Israel, though doubtless it will be answered for all who comply with the conditions. In the Epistle to the Hebrews many Christians stumble at the words "fall away" ([Heb. 6:4-6](#)), and **"if we sin wilfully"** [Heb. 10:26](#). But these words do not apply to Christians They were spoken to apostate Jewish professors of Christianity who had never been born again, and who, if they did not accept Jesus as their Messiah, practically crucified Him again, and were as bad as their brethren who did crucify Him.

Some books are general. As for instance the Epistle to the Romans. No one would apply Romans 8th to the Jews, or Romans 11th to the

Church, for in it Paul speaks not only to Israel but also to the Gentiles. [Rom. 11:11-13](#). **ALL** Scripture is profitable for **doctrine**, for **reproof**, for **correction**, for **instruction**, ([2Tim. 3:16](#)), and what happened to Israel was written for our **ENSAMPLE** and **ADMONITION**, ([1Cor. 10:11](#)), but we must not apply to the Church what does not belong to it. We see then that to **misapply** scripture is to not "Rightly Divide the Word" and tends to confusion and error.

In "Rightly Dividing the Word of Truth, " we must also distinguish the work of Christ. We are told in the Scriptures that He is a "Prophet, " "Priest" and "King." But He does not hold those offices conjointly but successively. From the Fall in Eden to the Cross, He was a "Prophet." He is now a "High Priest" and when He comes again He will be a "King." From Eden to the Cross there was an "Altar, " from the Cross to the Crown there is a "Table" (the Lord's Table), and from the Crown to Christ's surrender of the Kingdom there is a "Throne." See the chart on "The Greater Life and Work of Christ."

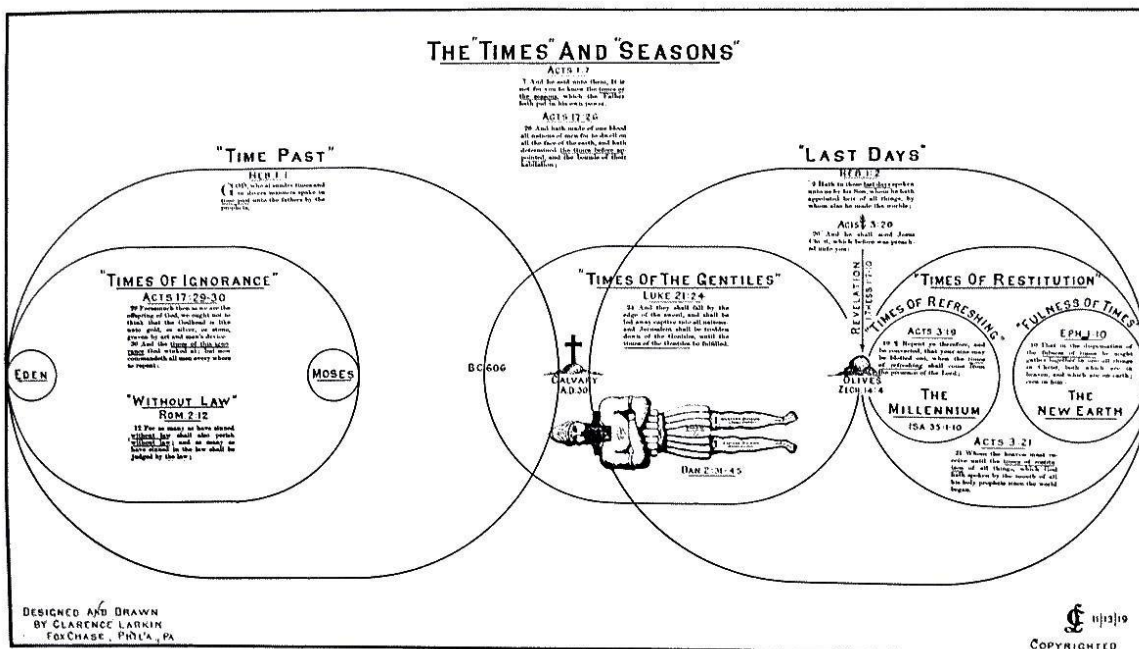
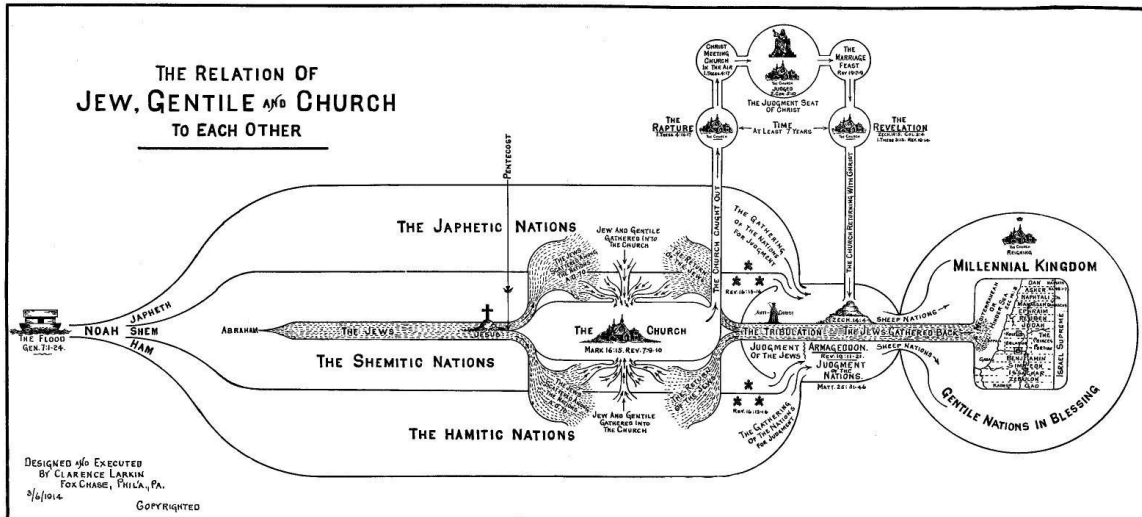
In [Heb. 1:1](#), we read-God hath spoken "**at SUNDRY TIMES**, " as well as "**in DIVERS MANNERS**, " and if we are to understand what He has spoken, we must not only distinguish between the class of people He has spoken to, as the Jews, Gentiles or the Church, but we must also note the "**SUNDRY TIMES**" at which He spoke, and the "**DIVERS MANNERS**." We must also distinguish between the "**TIME PAST**" when He spoke by the **Prophets**, and these "**LAST DAYS**" in which He hath spoken to us by His **SON**. [Heb. 1:1-2](#). We must not forget the

"**DIVINE CONJUNCTIONS**" and "**DIVINE DISJUNCTIONS**" of the Word of God. We must not separate what God has joined, as the "Word of God" and the "Spirit of God, " "Christ and Salvation..... Faith and Works." Neither must we join what God has separated, as "Heaven and Hell, " "Baptism and Regeneration, " "Natural Heredity" and "Spiritual Heredity, " "Standing and State, " "the Church and the Kingdom."

We must also distinguish between the "**TIMES**" and "**SEASONS**" of the Scriptures. Daniel said of God-"He changeth the '**TIMES**' and the '**SEASONS**', " ([Dan. 2:21](#)), and Jesus said to His Disciples-"It is not for you to know the '**TIMES**' or the '**SEASONS**'." [Acts 1:7](#). Job testified that the "**TIMES**" are not hidden from the Almighty." [Job 24:1](#). And of the Children of Issachar it was said that they had "understanding of the **TIMES**." [1Chron. 12:32](#). By the "**SEASONS**" we are to understand the climatic changes of the earth due to the movements and changing characteristics of the 'Sun, Moon and Stars, which God ordained to regulate the "Seasons." [Gen. 1:14](#). As to the "**TIMES**" we have them designated as the "**TIMES OF IGNORANCE**, " ([Acts 17:30](#)); the "**TIMES OF THE GENTILES**, " ([Luke 21:24](#)); the "**TIMES OF REFRESHING**, " ([Acts 3:19](#)); the "**TIMES OF RESTITUTION**, " ([Acts 3:21](#)); and the "Dispensation of the **FULNESS OF TIMES**." [Eph. 1:10](#). See Chart of "The Times and Seasons."

"Heroes Theological College" "Knowledge Is Power"

From the statement, "The Times of the **GENTILES**," we see that when the "Gentiles" are in power the "Jews" are not. And as the "Times of the **GENTILES**" is still running, the Church **cannot** be in this **Dispensation** a governing or Kingdom power.



But it is not enough to classify the Scriptures in the manner already mentioned, we must learn to separate the Scriptures as to "**TIME**" and "**ETERNITY**" and the different "**AGES**" and "**DISPENSATIONS**" of "**Time**." A reference to the Chart-"**RIGHTLY DIVIDING THE WORD**" will reveal the fact that **outside** of "**TIME**" the Scriptures mention "**TWO AGES:**" before "**Time**," the "**ALPHA**" or "**CREATIVE AGES**," and after "**Time**," the "**OMEGA**" or "**AGES OF THE AGES**." In "**Time**" there are three "**AGES**" and seven "**DISPENSATIONS**." The three "**AGES**" are-

1 THE ANTEDILUVIAN AGE.

This extends from the "Fall" to the "Flood."

2. THE PRESENT AGE.

This extends from the "Flood" to the "Second Coming of Christ."

3. THE AGE OF AGES.

This extends from the "Second Coming of Christ" to the "End of Time." This last "Age" is a "Dual Age" composed

1. The Millennial Age.

2. The Perfect Age.

The "Millennial Age" is also a "Dispensation" in its relation to the six preceding Dispensations.

An "Age" in Scripture is from one "cataclysmic" or "climatic" change to another in the earth's surface or condition. This corresponds to what is called in Geology an "Age." So we see that Science and the Bible agree as to the meaning of the word "Age."

We know that at the time of the Flood there were great "cataclysmic" and "climatic" changes, for the **"fountains of the great deep were broken up."** [Gen. 7:11](#). That is, there was a subsidence that resulted in great physical changes that affected the climate of the earth, and divested the atmosphere of some of its life-sustaining properties, so that the length of life was reduced from 900 to 100 later to threescore and ten.

At the beginning of the Millennium all this will be reversed, for when Christ comes back-

"His feet shall stand in that day (Millennial Day) upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall **cleave in the midst thereof** toward the east and toward the west, and there shall be a very great valley; and **half of the mountain shall remove toward the north and half of it toward the south.**"

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem and it shall be lifted up." [Zech. 14:4](#), [Zech. 14:10](#). In verse eight we read-

Living waters shall go out from Jerusalem; half of them toward the 'former sea' (Red Sea) and half of them toward the 'hinder sea' (Mediterranean)."

That means that the Dead Sea, that is now 1200 feet below the Mediterranean, is to be elevated, and its water flow south to the Red sea, and that it shall lose its

saltiness and be filled with fish, for we read in [Eze. 47:1-3](#), that fishermen shall spread their nets upon its shores.

This great "cataclysmic" change is going to make a great change in the climate and restore the life-sustaining power of the atmosphere like unto that before the Flood, for we read in [Isa. 65:20](#), that in the Millennial days that are to follow-

"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." That is, a person a hundred years old shall only be considered a child, which means that men shall live again in the Millennium to the age of Methuselah.

The Chart is divided into 3 "Ages, " corresponding to the Divine number "Three" (Father, Son and Holy Spirit) ; and into 7 "Dispensations, " to correspond to the Perfect number "Seven" composed of the Divine number "Three" and the World number "Four" -Winter Spring, Summer and Autumn, or the four elements, Earth, Air, Fire and Water.

The difference between an "AGE" and a "DISPENSATION is that an "AGE" stands for a period between two great physical changes in the earth's surface, while a "DISPENSATION" stands for a "**moral**" or "**probationary**" period in the world's history. The form of "Administration" is different in each "Dispensation." For illustration, the Administration of the Jewish Dispensation was that of "**LAW**, " the Administration of the present Dispensation is of "**GRACE**, " and of the one to follow is "**RIGHTEOUSNESS**."

All the confusion about the "Ages, " "Dispensations, " and "End of the World" is largely due to the mistranslation of two Greek words in the New Testament.

The first word is "Kosmos." It means the **external arrangement and beauty of the natural world**, and includes the thought of nations, peoples, and worldly possessions, as in [Matt. 4:8](#).

"Again the Devil taketh him up into an exceeding high mountain, and sheweth him all **the kingdoms of the world and the glory of them.**"

Also [Matt. 13:38](#), "The Field is the World." And [Luke 11:50](#), "That the blood of all the prophets, which was shed from the 'foundation of the World, ' may be required of this generation." This word "Kosmos" occurs 170 times and is always translated "World."

The second word is "Aion" and means "Age, " "Dispensation, " "Indefinite Time." It occurs 28 times, and is also translated "World."

To show how misleading this translation is we need only to cite a passage or two. Take [Matt. 13:39](#), [Matt. 13:40](#), [Matt. 13:49](#).

"The enemy that sowed them is the Devil; and the harvest is the **end of the world.**"

It should read-the "end of the Age." "Be not conformed to this **world** (Age)." [Rom. 12:2](#). "In whom the god of this **world** (Age) hath blinded the minds of them which believe not." [2Cor. 4:4](#). "Who gave himself for our sins, that he might deliver us from this present evil **world** (Age)." [Gal. 1:4](#). "Charge them that are rich in this **world** (Age)." [1Tim. 6:17](#). "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the **worlds** (Ages)." [Heb. 1:2](#). "Through faith we understand that the **worlds** (Ages) were framed by the Word of God (Jesus)." [Heb. 11:3](#). From this we see that Jesus not only made the "earth-worlds," [John 1:1-3](#), but He also made the "time-worlds," that is, He planned the "Ages" and "Dispensations."

Let us now take up the "Ages" and "Dispensations" and study them separately.

I. THE CREATIVE AGES

The Scriptures begin with the sublime declaration-

"In the beginning God '**CREATED**' the heaven and the earth." [Gen. 1:1](#).

As the word "heaven" is in the singular it will clarify matters to limit this creative act to our own planet, and the solar system to which it belongs, rather than to the whole of the starry spaces or universe.

1. THE ORIGINAL OR PRE-ADAMITE EARTH

This creation was in the dateless past. It was not at the beginning of the first day as described in [Gen. 1:3-5](#). The six days' work as described in [Gen. 1:3-5](#) was the **restoration of the earth** (not the heavens or starry space), to its original condition before it was made 'formless and void,' and submerged in water and darkness.

Peter speaks of it as the "World that **then was**, that being **overflowed with water**, perished." [2Pet. 3:5-7](#).

The manner of the "**creation**" of the Pre-Adamite Earth is not revealed in the Scriptures. They simply declare that-"In the **BEGINNING** **GOD CREATED** the heaven and the earth." We have to fall back then upon Science. Among the theories advanced for the origin of the Solar System of which our Earth is a part is-

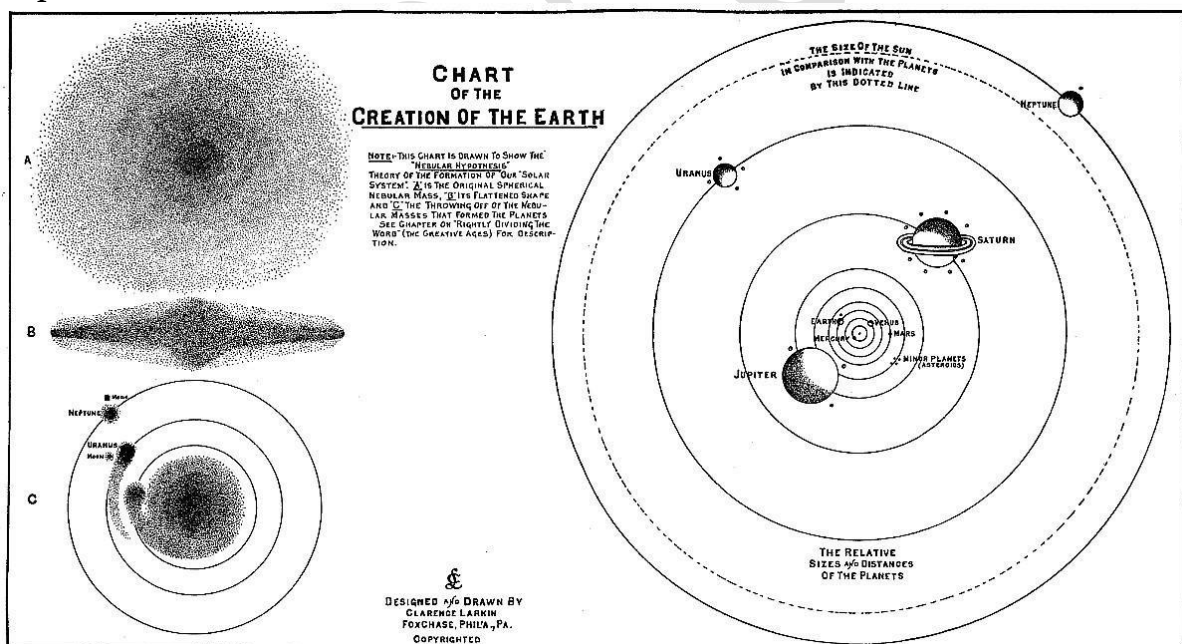
THE NEBULAR HYPOTHESIS

In the year 1796 the astronomer La Place advanced the theory that the sun, planets and moons of our Solar System were once one vast spherical mass of nebulous or gaseous matter, out of which they have developed. He claimed that this mass of nebulous matter coming in contact with the cold of space began to contract, and in . contracting a rotary motion was set up around its center, and the more rapidly it cooled the faster it revolved, until it became flattened at the poles and protruded at the equator, until it more resembled two watch crystals

placed edge to edge than it did a round ball. As the cooling progressed, and the rapidity of revolution increased, a ring of matter was detached from the edge of the watch-crystal shaped mass, which still continued to revolve around the parent mass, which parent mass as it cooled shrunk away from the ring, and that this process continued until a number of rings were thrown off, all revolving in the same direction within each other and around the central mass. These rings of matter as they separately condensed were broken into fragments, and some of the fragments were retarded and others accelerated until they coalesced and formed a globe which continued to revolve in the same direction, the outermost ring forming the planet Neptune and the innermost Mercury. The central mass of this nebulous matter, after the rings had been separated from the parent mass, is now our sun.

The moons of the planets were formed in the same manner, they having been detached rings of matter circling around their respective planets. As an evidence of this we have the rings of Saturn, that doubtless in time will break up and form moons for that planet.

Between Mars and Jupiter there seems to be a break in the series, which can only be accounted for by supposing that the Asteroids, which appear to be the fragments of a planet, and that all revolve around the sun in the same direction as the other planets, are the fragments of a nebulous ring that would have formed a planet if it had not been for the nearness of the immense planet Jupiter.



If the sun and planets of our Solar System sprang from the same parent mass, they should be composed of the same chemical elements, first, would be in the most advanced stage, but we must not forget that the larger the mass the slower it cools, and therefore, if the Nebular Hypothesis is correct, Jupiter and Saturn must still be very hot, and not as far advanced and fit for habitation as the earth, and this we know to be the fact.

Objection has been raised to the "Nebular Hypothesis" Theory on the basis that a "gaseous" nebula could not exist in the cold of space, and that the nebulous matter of the nebula is not gas, but meteoric luminous matter, made luminous by the collision of meteoric particles, and out of the union of these particles the planets were formed. Another theory is that the planets have been formed by the union of smaller planetary bodies that were welded together by the immense heat generated by their impact upon each other. But each theory has its difficulties.

A survey of the heavens reveals numerous "spiral nebula" that seem to be "Solar Systems" in the process of formation, but the invention of powerful telescopes has revealed that many of these nebula are not gaseous but clusters of stars. Nevertheless it has been shown that many of the nebula are gaseous, but it was not until May, 1914, that Dr. Slipher, of the Flagstaff Observatory, Arizona, by spectograms proved that the nebula in the Constellation of Virgo was revolving, this proving that the Nebular Hypothesis of La Place is not without foundation.

The proofs of the Nebular Hypothesis are-(1) The orbits of the planets are nearly circular. (2) They revolve almost in the same plane as the sun's equator. (3) They all revolve around the sun in the same direction, which is also the direction of the sun's rotation. (4) They rotate on their own axis also, as far as known, in the same direction. (5) Their satellites or moons, with the exception of those of Uranus and Neptune, revolve in the same -direction as their planet. (6) The earth is still cooling, as is proved by its outer crust and internal fire that finds vents in volcanoes, for when we examine a hot ball and find it warmer inside than out we know it is cooling off.

The time was then when our earth was a globular mass of molten matter surrounded by an atmosphere of gaseous and metallic vapors. As the globular mass cooled off by radiation a thin crust of rocky formation was formed on its outer surface. This increased slowly in thickness, and as the interior mass shrunk in cooling the outer crust fell in or wrinkled, and was here and there by earthquake and volcanic action tilted out of the horizontal, and thus was formed the diverse stratification of the rocky foundation of the earth's surface. The cooling of the earth's surface and the formation of its rocky crust permitted its gaseous and metallic vaporous atmosphere to cool, and the metallic vapors condensed and were precipitated in the form of metallic rain upon the earth's crust, and, according to their specific gravity, they collected and distributed themselves in pockets and recesses of the earth's crust to be later by upheavals and changes in the earth's crust thrown to the surface for the use of man.

In the course of time-and the formation of our Solar System took thousands upon thousands of years-the earth cooled off sufficiently to permit the oxygen and hydrogen in the atmosphere to form water, that fell in the form of rain on the earth, but like when water falls upon a red-hot plate it is immediately turned into steam, the first rain that fell was vaporized by the heat of the earth's crust, but, continuing to fall, it finally so cooled the earth's surface as to be able to remain and form seas and oceans. As time passed on the rocky surface of the earth was disintegrated and formed soil, and when the soil was fit, vegetation and trees and plant life appeared. Then came the lower orders of marine life,

followed by fish and fowl. Then the land animals, and whatever other orders of beings that inhabited the original earth.

That we may have a faint idea of the time it took for the earth to become habitable, we have only to turn to the Carboniferous Period of its history. Coal is formed from vegetable matter. In the Carboniferous Period the atmosphere was full of Carbonic Acid Gas, in which animal life could not exist. The atmosphere was Moist and steamy like that of a hothouse, and vegetation was very rank, and ferns and plant life grew to immense proportions. By atmospheric and earthquake action the immense forests of the Carboniferous Period were thrown down and buried under layers of soil and rock. until their vegetable matter was compressed into coal. This was repeated until coal bed after coal bed was formed in overlying seams. The time it took to form these beds of coal is seen when we learn that it would take 1200 years for the most luxuriant vegetation of the present day to form a coal seam 6 inches thick, or 7200 years to form a seam 3 feet thick, the thinnest that can be worked to advantage. In the coal measures of Nova Scotia are 76 seams of coal, of which one is 22 feet thick, and another 37. Thus we see that it took thousands of years to form the coal beds of the earth alone. How many millenniums of years must it not have required then for the earth to pass from a molten state to a habitable condition?

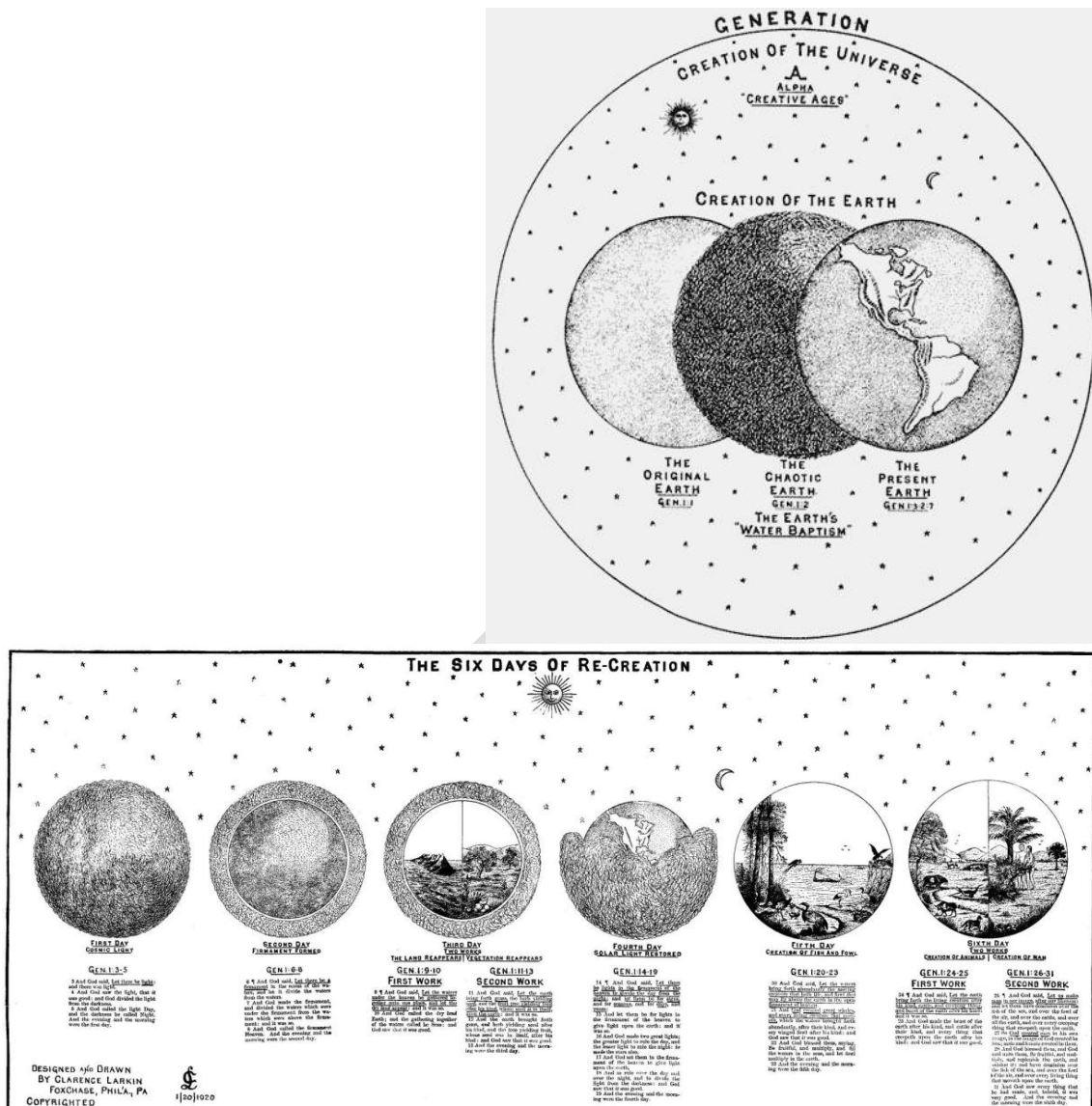
But the "Word of God" and the "Works of God" must harmonize. There can be no conflict between the Bible and Science. Science demands thousands of years for the formation of the earth and all the time it demands is given to it in the sublime words of [Gen. 1:1](#), "In the **BEGINNING** God created the heaven and the earth." This verse then covers the whole period of the formation of. the earth and its preparation for the habitation of man.

The Egyptians, as Plato informs us, taught that the earth and the heavens originated out of a kind of pulp, and that men were generated from the slime of the river Nile. Other sages of Egypt held that the world was hatched from a winged egg. Now as Moses was "learned in all the wisdom of the Egyptians" ([Acts 7:22](#)) how is it that he did not say that the heavens originated out of a kind of pulp, and that the world was hatched from a winged egg? Simply because God revealed to him, probably when he was up on the mount with God, just how the world was created.

2. THE CHAOTIC EARTH

The creation of the "Original Earth" was in the dateless past. It was doubtless a most beautiful earth, covered with vegetation and inhabited with fish and fowl and animal life, and probably with human life. How long it continued in this condition we are not told, but an awful catastrophe befell it-it became "**FORMLESS AND VOID**", and submerged in water and darkness. [Gen. 1:2](#). That it was not originally so we know from [Isa. 45:18](#) (R.V.). "Thus saith the Lord that created the heavens; he is God; that formed the earth and made it; He established it, He created it **NOT A WASTE**, he formed it **to be inhabited.**"

What caused the earth to become a **"Waste"** after its original creation is not clearly revealed. It is clear from the account of the Fall of Adam and Eve that sin existed before man was created.



In that remarkable passage in Ez. 28:12-14 there is revealed to us under the title of

"The King of Tyrus, "

a being of surpassing beauty and wisdom, who had been in "Eden, " the "Garden of God." Not the Eden of Adam's day, but possibly the Eden of the Earth as it was first created. This being is spoken of as the "Anointed Cherub that Covereth, " who "walked upon the 'Holy Mountain of God', " and was "perfect in all his ways from the day that he was created until iniquity was found in him"

As no King of Tyrus answering this description has, as yet, existed, this passage is taken to be a prophetic portrait of the "Antichrist, " and as

Antichrist is to be an incarnation of Satan, it probably is a description of Satan before his fall. The intimation in this scripture then is, that Satan, with a host of angelic beings, was placed in charge of the original or primeval earth, and that he through pride ([1Tim. 3:6](#); [Isa. 14:12,14](#)) sought to be equal with God, and that to punish him the earth was thrown into a chaotic state, and Satan and his angels, amounting to a third of the angelic hosts ([Rev. 12:4](#)) were excluded from Heaven, and took up their abode in the heavenlies, the Second Heaven, located between the atmosphere of our earth and the Heaven where God dwells, and thus became the "Principalities and Powers, " and "Rulers of the Darkness of this Age, " and the "Spiritual Wickedness" in "High Places" (the Second Heaven), of whom we are warned in [Eph. 6:12](#). This seems very plausible, for Satan is said to be the "Prince of the Powers of the Air" ([Eph. 2:2](#)); and the "God of this World" (Age), and it looks as if his plan for the Fall of man was a scheme to regain control of this earth.

If there were human beings on the Original or Pre-Adamite Earth, they were doubtless involved in Satan's fall and destroyed. In fact, the "demons" are believed by many to be the disembodied spirits of the inhabitants of the Pre-Adamite Earth, and their efforts to reembody themselves in human beings, as in the days of Christ, is looked upon as evidence that they once possessed bodies similar to human bodies. Naturally the question arises, "if the inhabitants of the Pre-Adamite Earth were human beings like ourselves, and were destroyed when the Pre-Adamite Earth was thrown into a chaotic form, where are their fossil remains; why have we not discovered them in the soil or rocks of the earth? " The answer is, their "**bodies**" may have been consumed by fire, as will be the case with the rebellious hosts of Gog and Magog at the end of the Millennium ([Rev. 20:7-9](#)), and their escaping "**spirits**" became the demons referred to above. It is clear that the "demons" are not Satan's angels, for they are free, while the demons are confined in the Bottomless Pit and are only given liberty as it suits God's purpose. [Rev. 9:1-3](#). Neither are they the "Fallen Angels" of [2Pet. 2:4](#), and Jude 6-7, for they are reserved in chains under darkness against the judgment of the Great Day. The "demons" then are in a class by themselves and for aught we know shall never be different. What we do know in reference to them is that the time is coming when they are to suffer "torment." [Matt. 8:29](#).

If death reigned on the Pre-Adamite Earth, and the **bodies** of the Pre-Adamites were buried in the earth, they may still remain buried in that part of the earth which they occupied, which now may be the bed of the Atlantic or Pacific Ocean. If this be so, it helps to explain the Scripture passage which reads-"And the **SEA** gave up the dead which were in it; and '**Death**' and '**Hell**' (Hades) delivered up the dead which were in them; and they were judged every man according to his works." [Rev. 20:13](#). Here we have the "**SEA**" differentiates from "**DEATH**, " (the Grave), which swallows up the **body**, and "**HELL**' or "**HADES**, " the abode of the **soul** between death and the resurrection, and this seems to imply that the "**DEAD OF THE SEA**" are a different class from mankind and may refer to the dead of the Pre-Adamite World as now resting at the bottom of the sea. As God's creatures are to be judged each in his own order, it would seem no more than right that the dead of the Pre-Adamite World should be judged before the wicked dead of this present world.

The manner in which the Pre-Adamite Earth was made "formless -and void, " and this refers only to the exterior surface, the habitableness of the earth, is clearly revealed by Peter, where he says

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, **BEING OVERFLOWED WITH WATER, perished**" [1Pet. 3:5-6](#)

It is clear that Peter does not refer here to Noah's Flood, for the world of Noah's day did not perish, and Peter goes on to add that- "The heavens and the earth which are now (that is, have been in existence since the restoration of the earth of [Gen. 1:3-5](#)), by the same word are kept in store, **reserved unto fire** against the day of judgment and perdition of ungodly men (Great White Throne judgment)." [Rev. 20:11-13](#).

The manner then in which the Pre-Adamite Earth was made "formless and void" was by **WATER**. The water which lies upon the surface of the earth is about 1/4950 part of the earth's mass. If the land surface was even the water would cover it to the depth of 11 miles. Violent convulsions must have wrecked the Pre-Adamite Earth and covered its surface with the waters of its oceans. Not a living creature remained alive upon it, and its atmosphere of murky darkness hid the light of the sun, moon and stars. To all intents and purposes it was a dead planet, though the seeds of its vegetable life remained entombed in its bosom ready to spring into resurrection life on the "Third Day." The absence of the warm rays of the sun caused the earth to pass through the "Winter" of its life, and the submerging waters were congealed into ice that preserved in "**COLD STORAGE**" the remains of immense quadrupeds and winged creatures, that we might know the kind of animal life that inhabited the Pre-Adamite Earth. This was probably the Glacial Period of Geologic times. The Prophet Jeremiah records a vision of the time. "I beheld the earth, and, lo, it was **WITHOUT FORM AND VOID**; and the heavens, and they had **NO LIGHT**. I beheld the mountains, and, lo, they **TREMbled**, and all the hills **MOVED LIGHTLY**. I beheld, and, lo, there was, **NO MAN**, and all the **BIRDS OF THE HEAVENS WERE FLED**. I beheld, and, lo, the **fruitful place was a WILDERNESS** and all the **CITIES** thereof were **broken down** at the presence of the Lord, and by His fierce anger." [Jer. 4:23-25](#).

If this was, as it appears, an account of the destruction of the Pre-Adamite Earth, then the Pre-Adamite Earth was inhabited, and its inhabitants dwelt in cities, and God's purpose in destroying the Pre-Adamite Earth was to efface all historic monuments and evidences of the sinfulness of its occupants.

How long a period elapsed between the creation of the earth and its becoming "formless and void" we do not know; neither do we know how long it continued in that condition, but when the time came in the purpose of God to restore the earth to its habitable state, and make it fit for the abode of man, He did it in six periods of longer or shorter duration. The Hebrew word translated "day" may mean either a day of 24 hours or a longer period of time. The probability is that the time was short.

3. THE PRESENT EARTH

The six days' work as described in [Gen. 1:3-5](#) is not a description of how God made the Original earth, but how He restored It from its "formless and void" condition to its present state. If the Flood of Noah's day was only local and affected only that section of the world, then the geography of the restored earth was probably the same as that of the earth today.

THE SEVEN DAYS OF THE RESTORATION WORK

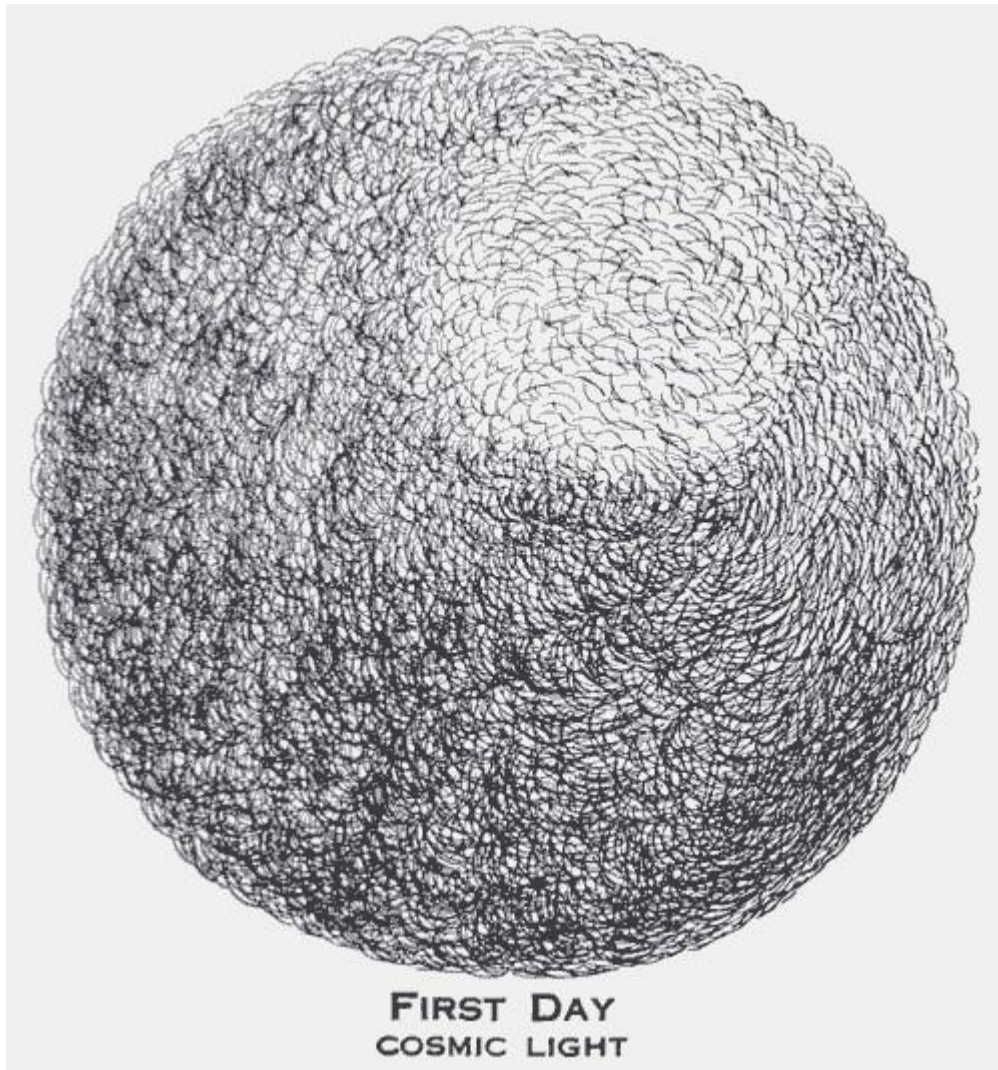
Era of Matter

- 1. WORK, COSMIC LIGHT**
- 2. WORK, READJUSTMENT OF THE ATMOSPHERE**
- 3. WORK, VEGETATION REAPPEAR**

WORK, DRY LAND REAPPEARS

Era of Life

- 4. WORK, SOLAR LIGHT RESTORED**
- 5. WORK, CREATION OF FISH AND FOWL**
- 6. WORK, CREATION OF LAND ANIMAL**
- WORK, CREATION OF MAN**
- 7. NO WORK, THE SABBATH**



THE FIRST DAY

[Gen. 1:2-4](#)

"And the Spirit of God moved (brooded) upon the face of the waters. And God said, **LET THERE BE LIGHT**: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the 'First day'."

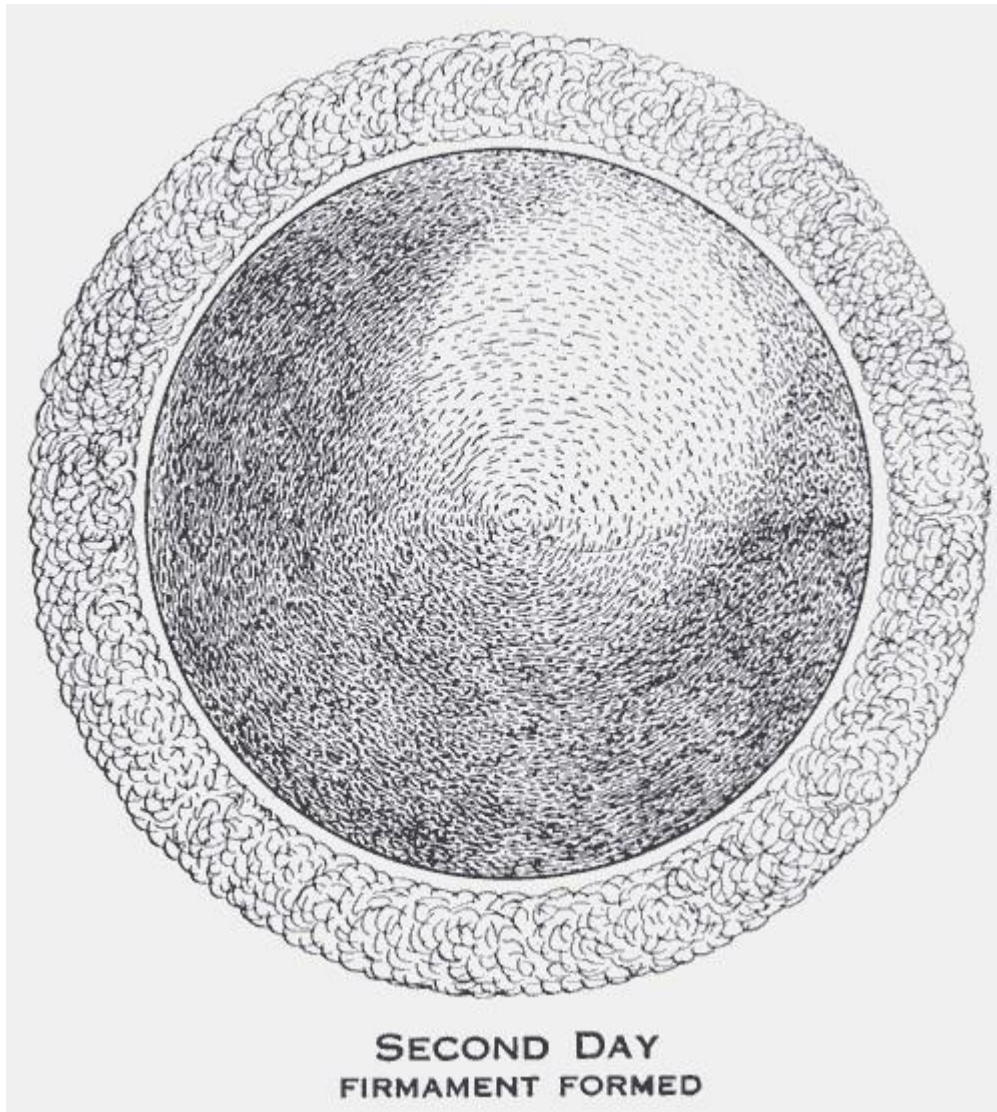
When the times came to restore the earth to a habitable condition, God began by reversing the process He took to make it uninhabitable. The Spirit of God "brooded" over the watery waste, and God said-

"LET THERE BE LIGHT."

God did not create the light, the word for create is not used. God simply said-"Let there be light, " just as one might say-"Turn on the light."

This light was not sunlight, for the clouds did not break away and permit the Sun to shine on the earth. That did not happen until the "Fourth Day." The light was

doubtless "Electric Light, " similar to the Aurora Borealis or North Lights, for we now know that Electricity is one of the primary forces and has always been in the atmosphere, although we have only in recent times learned how to harness it and compel it to light our cities. The incandescence of the atmosphere, and it doubtless was very strong and brilliant, generated a vast amount of heat that melted the icy covering of the earth and formed water, that, being evaporated, formed vaporous clouds that prepared the way for the work of the "Second Day." The change from "Darkness" to "Light" caused God to call the "Darkness" **NIGHT** and the "Light" **DAY**. Thus the earth passed out of the "Night" of its history into the brightness of its "Resurrection Day, " and as each day's work was an advance on the previous day's work, each day begins with an evening and ends with a morning.

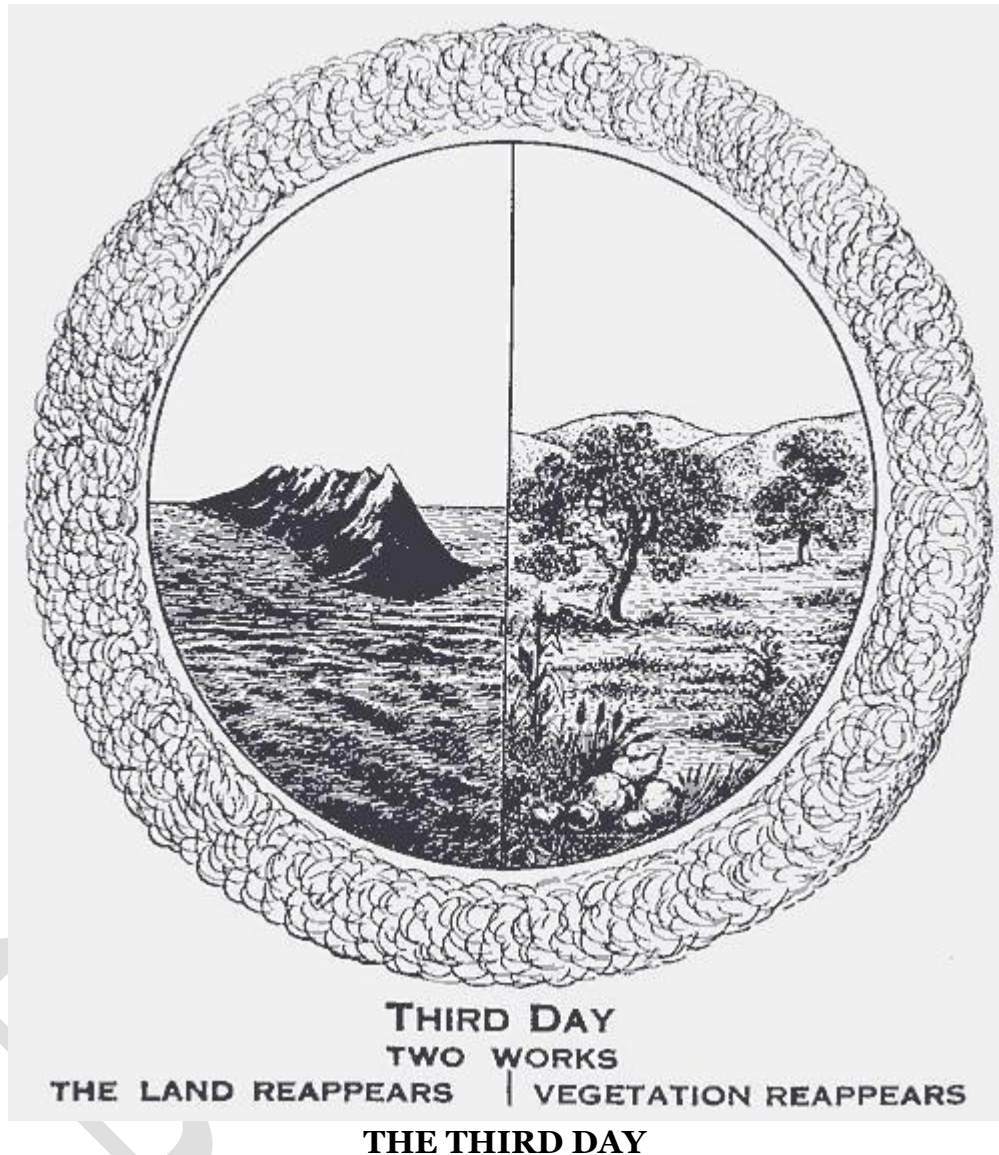


THE SECOND DAY

[Gen. 1:6-8](#) "And God said, Let there be a **FIRMAMENT** in the midst of the waters, and let it divide the waters from the **waters**. And God made the **Firmament**, and divided the waters which were under the **Firmament** from the waters which were above the **Firmament**: and it was so. And God called the **Firmament HEAVEN**. And the evening and the morning were the 'Second Day'."

The fact that the "Firmament" is called "Heaven," and by the word Heaven we are to understand our Atmosphere, implies that the "Chaotic Earth" either had no atmosphere, or that it was not adapted to the formation of clouds, that in the form of vapor, would support water, and thus divide or separate the waters in the atmosphere from the waters on the earth. The Second Day's work then was the "Readjustment of the Atmosphere" to the needs of the present earth, and its evening and morning made up the "Second Day."

It is worthy of note that the words-"And God saw that it was **GOOD**, " are not spoken of this Day's work, as it is spoken of the other days' work. This may not be without significance, for we read in [Eph. 2:2](#) of the "Powers of the **AIR**, " over whom Satan is the Prince, and it may have been that as soon as the atmosphere of the earth again became habitable that the "Powers of Evil, " ([Eph. 6:12](#)), with Satan as their leader, swarmed into it, with the intention of making it their habitation, and so God could not say of the Firmament or Atmosphere that it was "**good**."



The work of the "Third Day" was twofold, the emergence of the land from the sea, and the reappearance of vegetable life.

FIRST WORK

[Gen. 1:9-10](#)

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land

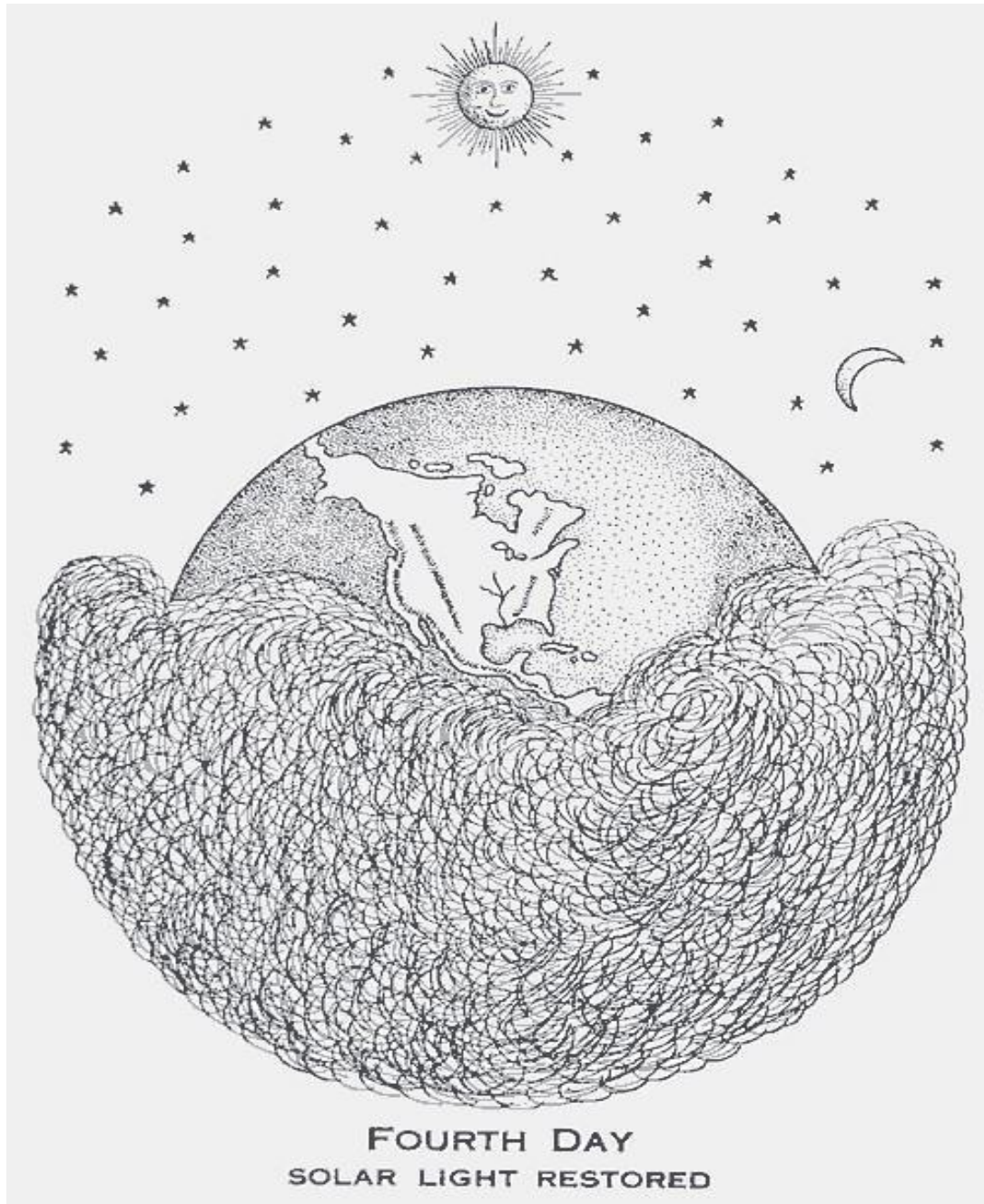
EARTH; and the gathering together of the waters called He **SEAS:** and God saw that it was good."

This is simply a reversal of the cataclysmic convulsions that submerged the Pre-Adamite Earth, and by upheaval caused the earth to emerge from its "Watery Grave."

SECOND WORK

[Gen. 1:11-13](#)

"And God said, Let the earth bring forth **grass**, the **herb yielding seed**, and the **fruit tree yielding fruit AFTER HIS KIND, whose seed is in itself UPON THE EARTH:** and it **was** so. And the earth brought forth grass and herb yielding seed **after his kind**, and the tree yielding fruit, whose seed was in itself, **after his kind:** and God saw that it was good. And the evening and the morning were the "Third Day." This was not a new creation but a **RESURRECTION.** The earth rises up out of the "Waters of Death, " and seeds, and the roots of plants and herbs and trees are called upon to germinate and sprout and grow as they did before the catastrophe that submerged the PreAdamite Earth. If that catastrophe was what we know as the "Glacial Period, " the resurrection of plant life no more required a "creative act" than vegetation does in the spring of the year after the winter is over. That this was the case seems clear from the expression, "Whose seed is in itself, **UPON THE EARTH.**" That is, the seed was already in the earth, having been buried by the waters that swept over the PreAdamite Earth, and, being indestructible, it only needed the proper conditions to spring up and cover the earth with verdure. This reveals the fact that the Pre-Adamite Earth was clothed with verdure, and covered with plants and trees like those of our present earth.



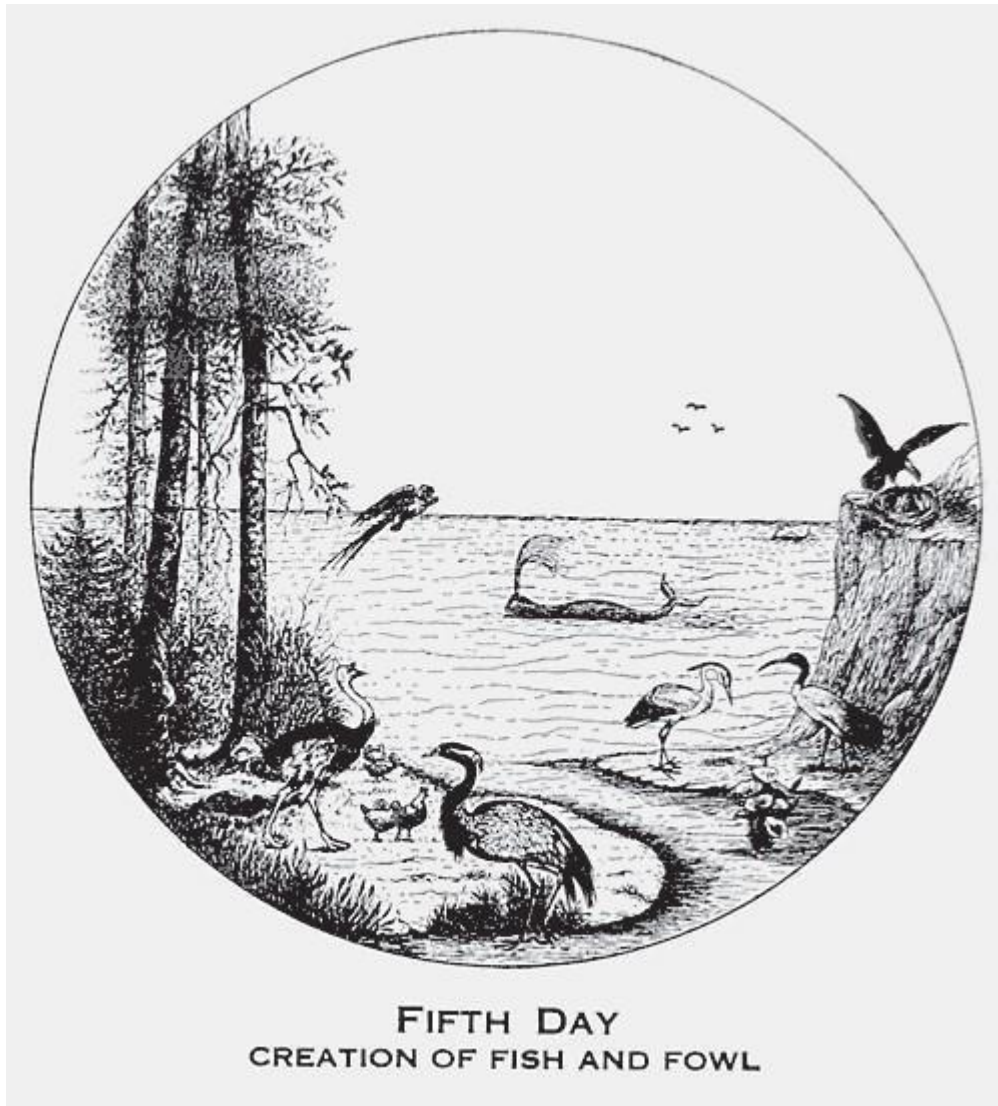
THE FOURTH DAY

[Gen. 1:14-16](#)

"And God said, Let there be '**LIGHTS**' in the Firmament of the heaven to divide the Day from the Night; and let them be for **signs**, and for **seasons**, and for **days**, and **years**; and let them be for **LIGHTS** in the Firmament of the heaven to give light upon the earth: and it was so. And God made **TWO GREAT LIGHTS**; the greater light to rule the day, and the lesser light to rule the night. He made the stars also. And God set them in the Firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the 'Fourth Day'."

The appearance of the sun and the moon on the Fourth day was not a new creation. They had existed in connection with the Pre-Adamite Earth and had not been destroyed when it was made waste- The words translated "made" in the 16th verse is not the same word as is translated "created" in verse one, and does not imply a "creative" act. What is meant is that the clouds broke away and permitted the sun and moon to be seen, and that from that time they were appointed to measure the days, and years, and seasons as we have them today. In other words, on the Fourth day "Time" in contrast with "Eternity" began.

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THE FIFTH DAY

[Gen. 1:20-22](#)

"And God said, Let the **WATERS BRING FORTH ABUNDANTLY THE MOVING CREATURE THAT HATH LIFE, AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN.** And God **CREATED** (Bara) great whales, and every living creature that moveth, which the waters brought forth abundantly, **AFTER THEIR KIND**, and every winged fowl **AFTER HIS KIND**; and God saw that it was good. 'And God blessed them, saying, Be fruitful, and multiply, and fill the waters of the seas, and let fowl multiply in the earth. And the evening and the morning were the 'Fifth Day'."

The work of the "Fifth Day" was the **CREATION** of **fish** and **fowl**. Here is the first time we come across the word "**CREATE**" since we read of the original creation of the earth in verse one. This shows that all **animal life** was destroyed in the catastrophe that overtook the PreAdamite Earth. The fish and fowl that were created on the "Fifth Day" were the same that we have today. The fossil remains of huge marine animals and gigantic birds belong to the PreAdamite Earth.



THE SIXTH DAY

The creative work of the "Sixth Day" was twofold, that of land animals and of man.

FIRST WORK

[Gen. 1:24-25](#)

"And God said, Let the earth bring forth the **LIVING CREATURE AFTER HIS KIND, cattle, and creeping thing, and beast of the earth AFTER HIS KIND**; and it was so. And God made (created) the beast of the earth **AFTER HIS KIND**, and cattle **AFTER THEIR KIND**, and every thing that creepeth upon the earth **AFTER HIS KIND**; and God saw that it was good." These land animals were doubtless the same kind as we have today. The fact that they were created,

"AFTER THEIR KIND, "

which is **5** times repeated, shows that they were not "**evolved**" from one common specie. That all the different species of animals were created "**separately**" is proven from the fact that when species are crossed their offspring are sterile. The crossing of the jackass and a mare is the mule, and a mule is a hybrid and is sterile. If the "Evolutionary Theory" of the development of animal and vegetable life was true, we should expect to find evidence to that effect in fossil remains of the intermediate links, and we should also see "evolutionary processes" at work now whereby higher orders of animal and plant life are coming into being. But we see nothing of the kind. Animal and plant life exists today in the same form that it had existed in the knowledge of man. The birds build their nests and raise their young as they always did. The beaver builds his dam, and the bee constructs his honeycomb as they have always done. Man alone, has the faculty of improving his mode of construction. This is seen in the development of farming instruments from the crude plow a winnowing fan to the complex plow and cultivator and the combined reaper, binder, and thresher. But here we can trace the steps by the obsolete specimens of farming implements. This is not true in the animal and vegetable kingdoms, for there we find no intermediary links. If the Evolutionary Theory is correct, it should apply, to man as well as animals, and we should see by the crossing of the best specimens of the human race the evolution of a **SUPERMAN** but the history of the race disproves this.

SECOND WORK

[Gen. 1:26-28](#)

"And God said, Let **US** make man in **OUR IMAGE**, after **OUR LIKENESS**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God **CREATED** (Bara) man in His **OWN IMAGE**, in the **IMAGE OF GOD CREATED** (Bara) He him; male and female created **He** them. And God blessed them, and God said unto them, Be fruitful, and multiply, and **REPLENISH THE EARTH**, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

That man also was "**CREATED**" (Bara) shows that he has not descended from an ape. Man was made in the "**IMAGE OF GOD**" not in the image of an "Ape," and was not formed from a brute, . of the "Dust of the Earth." There is an "**Impassable Gulf**" between the lowest order of man and the highest type of beast that science has failed to bridge. The "Missing Link" has never been found. That the whole human race is of "One specie" and had a common origin ([Acts 17:26](#)) is clear from the fact that, when races of the earth's inhabitants marry, their offspring are not sterile but fertile. This nullifies the argument that the white races are of different origin, and that the white race alone is the Adamic race.

There is no contradiction between the first and second of Genesis as to the creation of man. The first chapter ([Gen. 1:26-28](#)) gives the **FACT** of his creation, the second, the **MANNER OF IT**. [Gen. 2:7](#). One is supplementary to the other.

In chapter one God is spoken of as

"ELOHIM," the Creator; in chapter two, He is **called "JEHOVAH"** (The Lord) because He there enters into covenant relations with man.

At first the name **"Jehovah"** is joined with **"Elohim"** to remove all doubt as to the identity of the Being designated by the compound word. Now while **either** of these names would suit some passages, in others one would be more suitable than the other. This accounts for the discriminating use of these two names by the sacred writers, and is an answer to those critics who claim that the Scriptures are a clumsy compilation of incongruous and diverse documents which they call Elohist and Jehovist.

In [Gen. 2:7](#) we are told that— "The **LORD God** formed (Yatsar, fashioned) man of the dust of the ground and breathed into his nostrils the '**Breath of Life;**' and man became a living soul."

This may mean that the Lord God, fashioned man out of the "dust of the ground" as a sculptor fashions the statue out of clay, and then breathed into the earthy form the "Breath of Life." However it was done we know the work was threefold:

1. The formation of the "BODY"—"And the Lord God **formed man of the dust of the ground.**" 2. The gift of the "SPIRIT"—"And breathed into his nostrils the '**Breath of Life.**'" By

this is not meant the "Holy Spirit," but the "Spirit" of the "natural man"—that part of man that must be indwelt by the Holy Spirit before he can be born again. It is the "God Conscious" nature of man.

3. The **SOULISH** part of man—"And man became a 'Living Soul'." This is the seat of the "Self-Conscious" nature, of memory, the affections, etc.

The two principal parts of man are the **BODY** and the **SPIRIT**, but as the functions of these are separate, one being physical and the other spiritual, a third part had to be supplied called the **SOUL**, intermediate between them, and through which they may communicate. Thus man became a—"Threefold Being." [1Thes. 5:23](#). [Heb. 4:12](#). See the Chapter on "The Spirit World." Section, "The Threefold Nature of Man."

In Adam, as originally created, the Soul was such a perfect medium of communication between the Body and the Spirit that there was no conflict between them. The three blended together in one harmonious whole. When man fell the soul became the "battlefield" of the Body and the Spirit, and the conflict began that Paul so graphically describes in [Rom. 7:7-9](#).

Eve was not fashioned in the same way as Adam. She was made" sometime later. Adam had not found among all the creatures God had made a suitable

companion, and God saw that it was not good for him to be alone, so He proceeded to make him an "helpmeet." To this end

"The Lord God caused a '**deep sleep**' to fall upon Adam and he slept; and He took one of his '**RIBS**, ' and closed up the flesh instead thereof; and the '**RIB**, ' which the Lord God had taken from man, made (builded) He a **WOMAN**, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called **WOMAN**, because she was taken **OUT OF MAN**." [Gen. 2:21-23](#).

While Adam and Eve were not both fashioned in the same way they were not evolved from some lower creature, but were direct creations of God, "**male** and **female** created He them." [Gen. 1:27](#). The reason why Eve was not fashioned separately from Adam, but was taken out of Adam's side, was to show that in their relation to each other as man and wife they were to be **ONE FLESH**. That's their interests and sympathies, etc., were to be one, and physically they were to be counterparts of each 'Other. Adam and Eve in their physical relation to each other are a type of Christ and the Church. When Eve was presented to Adam he said-"This is now **bone of my bones**, and **flesh of my flesh**; " and the Apostle Paul in speaking of the Church says "'we are **members of His BODY**, and of His **FLESH**, and of His **BONES**. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they **two** shall be one flesh. This is a great '**mystery**;' but I speak concerning Christ and the Church." [Eph. 5:30-32](#).

Adam was not created a baby or a primitive savage, but a full-grown man perfect in intellect and knowledge, else he could not have named the beasts of the field and the fowls of the air. And the fact that his descendants had such skill in the invention of musical instruments and mechanical devices and could build cities and towers and such a vessel as the Ark, proves that the men of Antediluvian times were men of gigantic intellect and attainments, and that instead of man having "evolved upward" he has "degenerated downward."

We see from [Gen. 1:29-30](#), that animals and man were originally given only vegetable food, and that it was not until after the Fall that animals became carnivorous. And it was not until after the Flood that man was permitted to eat "**flesh**." "Every **moving thing that liveth** (animals) shall be meat for you; even as the green herb (.which had been their food) have I given you **all things**. But '**flesh**' with the **life thereof**, which is the **BLOOD THEREOF**, shall ye not eat." [Gen. 9:3-4](#).

That is, that in eating "flesh" they must first drain the "**blood**" from it, because the "**blood**" is the **LIFE** of the animal. It was not until after the Exodus, when the Law was given from Mt. Sinai, that God's chosen people the Jews were restricted as to the kind of creeping things, flying fowl, and beasts they should eat. [Lev. 11:1-3](#).

Note that all that God created **was GOOD**. "And God saw everything that He had made, and, behold it was **VERY GOOD**. And the evening and the morning were the Sixth Day." [Gen. 1:31](#). God is not the author of evil. Evil is the fruit of sin

and disobedience. Thorns, thistles, poisonous vines, weeds, noxious beasts, as the serpent, are all the results of sin. Thus the heaven and the earth were restored and repopulated during the six days or periods of the "Restoration Week."

The Bible and Science are in exact accord as to the order of the 8 works of the Restoration Week. The following Diagram shows how these 8 works could be arranged in a different order 40, 320 times ($1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 \times 8 = 40,320$) without any two lines being alike. Surely Moses must have been inspired, for there was only **ONE** chance in **40,320**, that he would have recorded them in the order that science claims they occurred. This is one of the proofs of the Divine Inspiration of the Holy Scriptures.

SEVENTH DAY

[Gen. 2:2-3.](#)

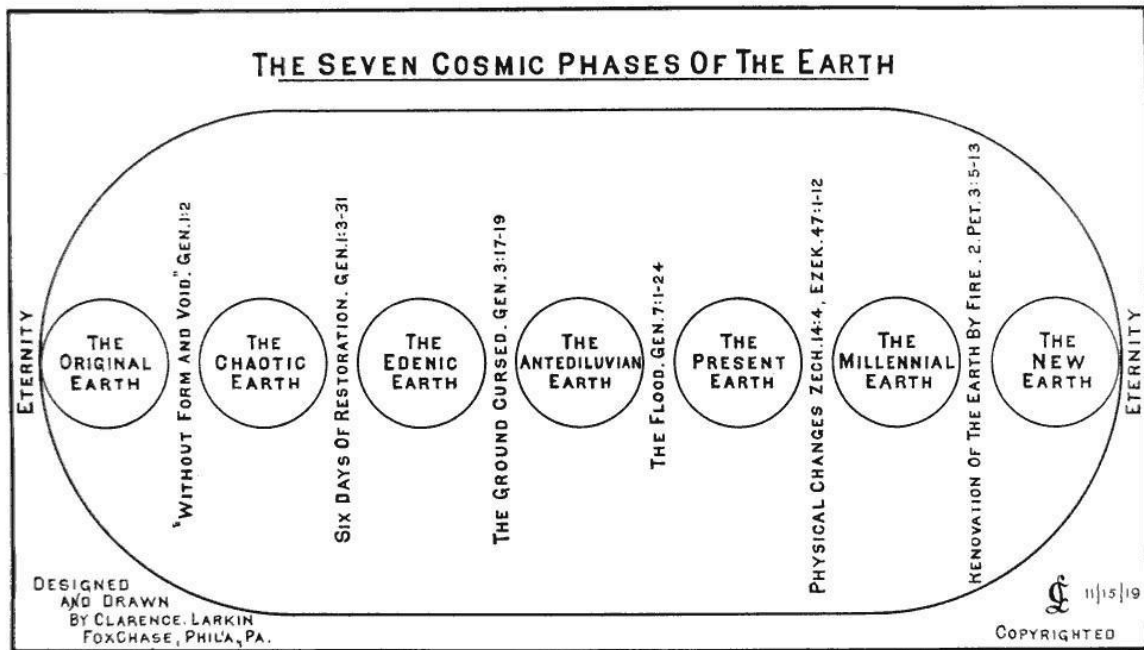
"And on the 'Seventh Day' God ended His work which He had made; and He **RESTED** on the Seventh Day from all His work which He had made. And God blessed the 'Seventh Day,' and

SANCTIFIED IT; because that in it He had **RESTED FROM ALL HIS WORK** which God created and made."

By God here is meant God in His Triune capacity, for, as has been well said, God the **FATHER created** the matter, God the **SON** took the matter and **made** the worlds and all that exists upon them, and then God the **HOLY SPIRIT** breathed the "Breath of Life" into the things that have life. [John 1:1-3.](#) [Eph. 3:9.](#) [Col. 1:12-14.](#) God rested because His work was **finished**. That is the only justifiable reason for resting. God rested because His work was not only **finished** but was **GOOD**. There could be no reflection upon it. But when God's perfect work was marred by sin, by the "Fall of Man," His "Sabbath Rest" was broken. As soon as man fell it was necessary for God to resume His work, this time not to continue the creation of material things, but for the purpose of the redemption of man that he might become a **"NEW CREATION"** in Christ Jesus. [2Cor. 5:17.](#) So Jesus in explaining His mission said— "My Father worketh hitherto (in creation), and I work (now in **REDEMPTION**)."
[John 5:17](#)

DIAGRAM OF THE EIGHT WORKS OF THE SIX DAYS

LIGHT	FIRMAMENT	LAND	VEGETATION	SUN	FISH	BEASTS	MAN
FIRMAMENT	LAND	VEGETATION	SUN	FISH	BEASTS	MAN	LIGHT
LAND	VEGETATION	SUN	FISH	BEASTS	MAN	LIGHT	FIRMAMENT
VEGETATION	SUN	FISH	BEASTS	MAN	LIGHT	FIRMAMENT	LAND
SUN	FISH	BEASTS	MAN	LIGHT	FIRMAMENT	LAND	VEGETATION
FISH	BEASTS	MAN	LIGHT	FIRMAMENT	LAND	VEGETATION	SUN
BEASTS	MAN	LIGHT	FIRMAMENT	LAND	VEGETATION	SUN	FISH
MAN	LIGHT	FIRMAMENT	LAND	VEGETATION	SUN	FISH	BEASTS



In [Gen. 2:1-3](#), we are simply told that God **rested** from His work of **creating on the "SEVENTH Day."** The Day is not called a **SABBATH** Day. We are told that God **BLESSED and SANCTIFIED** it. That is, set it apart as a **REST DAY**. We are not told the **length** of the **"SEVENTH Day"** of the Creative Week, but it should have corresponded with the length of the other days, if sin had not shortened it.

THE SABBATH

If God instituted the "Sabbath" before the "Fall of Man," it seems strange that the fact is not recorded in Genesis, and that Adam was not told to observe it. Nowhere in the Book of Genesis do we read of Adam, or any of his descendants, or Noah, or Abraham observing the Sabbath. The only hint we have of a "seven-fold" division of days is found in [Gen. 7:4](#), [Gen. 7:10](#), when **seven days of grace** were granted before the Flood came, and in [Gen. 8:8-10](#), where a seven day period elapsed between the sending forth of the dove. The first place we read of the Sabbath is in [Ex. 16:23-25](#), in connection with the gathering of the manna-- "Six- days ye shall gather it; but on the **SEVENTH** day, **WHICH IS THE SABBATH**, in it there shall be none." Here we have the **"SEVENTH"** day designated as **"THE SABBATH."** That the "Seventh Day" of the "Creative Week" was a **type** of the Sabbath is clear from Ex. 20:11--"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the **SEVENTH** day; wherefore the Lord **blessed the SABBATH** day, and **hallowed** it." But we have no evidence that the Sabbath was commanded to be observed until after the Exodus, and the reason is clear. God's "Rest Day" was broken by the "Fall of Man," and there could be no "rest" until redemption was brought in, and this was **typically** brought in by the redemption of the Children of Israel from Egypt through the offering of the "Passover Lamb," a type of

Christ. The purpose of their deliverance was that they might find **rest** in Canaan from the weary toil and slavery of Egypt. [Deut. 5:15](#).

When a few weeks later the "Ten Commandments" were given on Mt. Sinai, the Lord said to Israel, "**REMEMBER** the Sabbath Day to keep it holy, " ([Ex. 20:8](#)), the Sabbath Day they were to **remember** was not the "Seventh Day" on which God rested, but the "Day" that God had appointed as the "Sabbath Day" at the time of the giving of the manna.

The command to observe the Sabbath was given to Israel **EXCLUSIVELY**. It was not given to the Gentiles. It was given to Israel as the "**SIGN**" of the "Mosaic Covenant." "Verily my Sabbaths ye shall keep: for it is a '**SIGN**' between me and you **throughout your generations.**" [Ex. 31:13](#); [Eze. 20:12](#), [Eze. 20:19-21](#). The Sabbath Day then belongs to the Jews alone and is not binding on the Gentiles (the world), or on the Church (Christians). Nowhere in the Bible do you find God finding fault with any nation or people, except the Jewish nation, for not observing the Sabbath. As a Jewish ordinance it has never been abrogated, changed, or transferred to any other day of the week, or to any other people. It is now in abeyance as foretold in [Hosea 2:11](#) it would be. It is to be resumed when the Jews are nationally restored to their own land. [Isa. 66:23](#). [Eze. 44:24](#); [Eze 44:46](#); **1-3**.

If this is true, then the "Sabbath" does not belong to the Church and is not to be observed by Christians, for the "Sabbath Day" is a part of "**THE LAW**," and Christians are not under "**LAW**," but under "**GRACE**." [Rom. 6:14](#). In his letter to the Galatian Christians Paul reproved them for going back to the "Law," and declared that those who did so were "**under the CURSE**." [Gal. 3:10](#). "How turn ye again to the '**beggarly elements**' (religious ordinances) whereunto ye desire again to be **in bondage**? Ye observe **DAYS** (Sabbath and Feast Days), and months, and times, and years. I am **afraid of you**, lest I have bestowed upon you labor in vain." [Gal. 4:9-11](#). "Let no man therefore judge you in **meats** or in **drink**, or in respect of a **holy day**, or of the **new moon**, or of the **SABBATH**." [Col. 2:16](#). If Christians are under obligations to keep the "Jewish Sabbath," then they are under the Jewish "Ceremonial Law" and should observe all the ordinances and Feast Days of the Jewish Ritual.

As an institution of Judaism, the Sabbath, with all the "Feast Days" and other ritualistic ceremonies and offerings of Judaism, ceased to function with the close of the Jewish Dispensation. The **JEWISH** Sabbath was not changed to the **CHRISTIAN** Sabbath, any more than "Circumcision" was changed to "Baptism." There is no such thing as the "**CHRISTIAN** Sabbath." "Sabbath" has to do with **LAW**, and "Christian" with **GRACE**, and to join "**LAW**" and "**GRACE**" is to unite what God has forever separated. , After the Resurrection, Christ and His Disciples never met on the Sabbath" but on the "**FIRST DAY** of the week." [John 20:1](#), [John 20:19](#). [Acts 20:7](#). [Acts 20:1](#). Cor. 16:2. It is true that they went into the Jewish Synagogues on the Sabbath, but not to worship, but that they might have opportunity to preach the Gospel. The "First Day of the Week" is the day to be observed for rest and worship by the Christian Church. It is prefigured in the Old

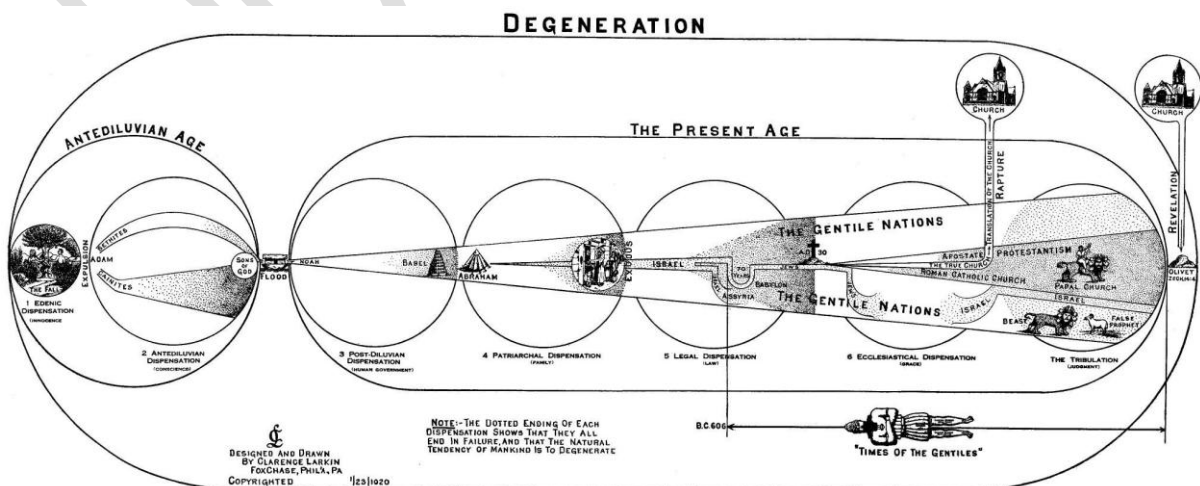
Testament as the **"EIGHTH DAY, "** or the **"DAY AFTER THE SABBATH."** "Ye shall bring a sheaf of the **'FIRST-FRUITS'** of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you; on the **'MORROW AFTER THE SABBATH'** the priest shall wave it." [Lev. 23:10-11](#). What did that **"First Fruits"** typify? Read 1. Cor. 15:20-"Now is Christ risen from the dead, and become the **'FIRSTFRUITS'** of them that slept." When did Christ rise from the dead and become the **"FIRST FRUITS? "** Not on the "Sabbath, " for He lay dead in the tomb on that day, but on the **"FIRST DAY OF THE WEEK, "** on the **"MORROW AFTER THE SABBATH."**

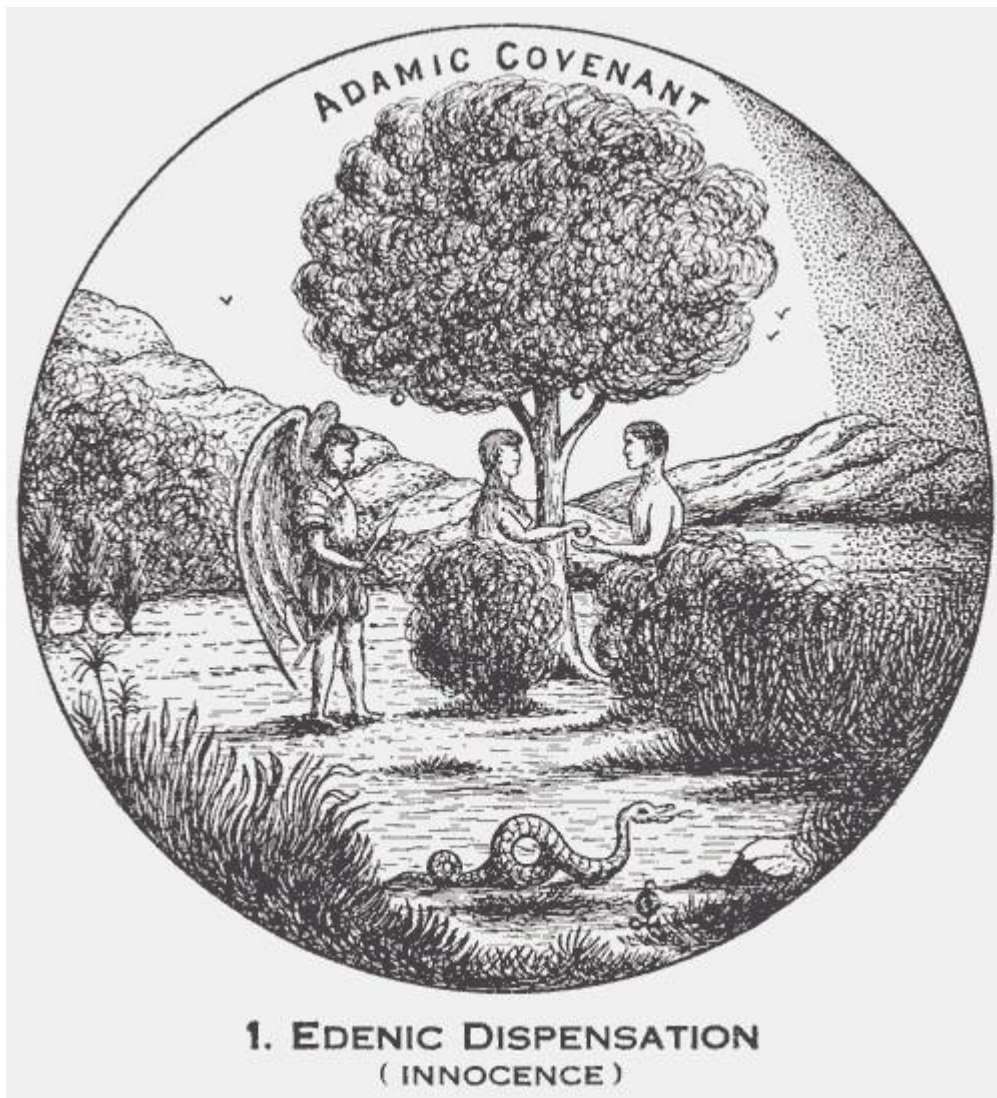
The fact that the "Birthday" of the Church was at Pentecost, and that fell on the "First Day of the Week, " is further proof that the Church should keep the "First Day of the Week" and not the "Seventh" day or **"SABBATH."**

The Jewish Sabbath links man with the "Old Dispensation, " the "First Day of the Week" links man with the "New." It is claimed that the Roman Catholic Church changed the day of rest from the "Seventh Day" to the "First Day of the Week, " but the claim is false, for the Papacy did not exist until a long time after the "First Day of the Week" had become a fixed day for Christian worship. It is a noteworthy fact that the whole of the "Ten Commandments" ([Ex. 20:1-3](#)) are reaffirmed in the New Testament, except the 'Fourth Commandment' regarding the Sabbath. [Rom. 13:8-10](#), [Eph. 6:1-2](#), [James 5:12](#), [James 5:1](#), [John 5:21](#). Why this omission if the Law of the "Sabbath" is still in force? It is called the **"LORD'S DAY."** It belongs to Him. It is not called a "rest day" in the Bible. It is a day that should be filled with worship and service and holy activity. It is not a day to be spent in laziness or pleasure, or the giving of sacred concerts and the discussion of worldly betterment schemes, but a day for the teaching and preaching of the Word of God.

II THE ANTI DILUVIAN AGE

This extends from the restoration of the earth from its chaotic condition to the Flood. It is divided into two Dispensations.





1. The Edenic Dispensation.

This Dispensation extends from the creation of Adam to the Expulsion from the Garden. As to its duration we know nothing. It was probably very short, and was the "Dispensation of Innocence."

Man's existence on this planet began under the most favorable circumstances. The earth had been restored to its Primeval glory. The waters swarmed with fish and fowl. The land was one mass of luxuriant verdure, and hills and valleys and plains were covered with flocks and herds of sheep and cattle, and all kinds of beasts and animals. The air was alive with bird life, and filled with fragrance from fruits and flowers. There were no storms to terrify and destroy, for the earth was watered by a mist, and the beauty of the day and night must have been unspeakably grand. Everything must have been perfect of its kind, for we read that God saw everything He had made and behold, it was "very good."

But not good enough for man-, for God took and planted a "Garden" eastward in Eden. A garden in which God caused to grow every tree that was pleasant to the

sight and good for food, and in the midst of the garden He planted the "Tree of Life, " and the tree of the "Knowledge of Good and Evil."

The garden was watered with a beautiful river, and when it was ready God placed Adam in it. In this garden of matchless delights, and amid scenes of indescribable loveliness, with God for his counselor, and angelic beings as visitors, with a sinless nature and environment most favorable to a pure and holy life, the progenitors of the human race were placed. The conditions were ideal.

But Adam had no companion like unto himself, and because it was not good for him to be alone, for he would be lonely even among such beautiful surroundings, God said, I will make a-helpmeet for him, and so the Lord God caused a deep sleep to fall upon Adam, and while he slumbered, the Lord God took a rib from his side and from it made Eve. This is the first use of an anesthetic in the performance of a surgical operation of which we have any record. Whether Adam slept until his side was healed, or whether the Lord God healed it at once we are not told. What must have been his surprise, when he opened his eyes to see standing by him such a beautiful creature as, Eve must have been. That Adam knew where she came from is clear from his statement-"This is now **bone of my bone, and flesh of my flesh**; she shall be called **WOMAN** (Isha) because she was taken **out of MAN** (Ish)." [Gen. 2:23](#). It is clear that from the first Adam loved her, or he would not have risked death for her by eating of the forbidden fruit.

The first pair were happy in their sweet companionship, and doubtless believed that it would last forever. They knew nothing of the ruins of the Primeval Earth beneath their feet, now covered with the Edenic verdure of a renewed earth. Neither did they know that the heavens above them swarmed with fallen beings under the leadership of Satan, and that their happiness was to end in a "**Fall**" that would necessitate their expulsion from that "Garden of Delights, " and that sooner or later they should taste of physical death.

If it be charged that God should have forewarned Adam of his danger of an attack by Satan, let it not be forgotten that the commandment not to eat of the "Tree of the Knowledge of Good and Evil" should have caused him to beware of any being who should tempt him to disobey the command of God and eat of it. To have plainly told him of the plan of Satan would have frustrated God's purpose in the testing of Adam. True obedience is to obey without knowing why.

The purpose God had in allowing Adam to be tempted and fall is revealed in the Gospel. If God had not permitted the human race to be tested and fall, the Universe would never have had the supreme spectacle of His forgiving love and redemptive grace as revealed on Calvary.

How long after Adam was created Eve was given to him we do not know. It must have been some time, for Adam required time to name all the living creatures that were brought to him, of cattle, of fowl, and of the beasts of the field. Neither are we told how long after Eve was given to Adam before the Temptation. It is hardly likely that it was immediately, for while they were mature physically they

were but as children in experience, at least Eve was, and she was unfit to cope with the seductive wiles of the Serpent, the most powerful enemy of God and man.

Satan's purpose in the "Temptation" was to thwart God's purpose in the creation of man (the peopling of the earth with a holy race of beings), and to regain the earth, which he had lost by his rebellion. His hope was to excite God to destroy the first pair for their sin before they could populate the earth. He played his game with consummate skill. Fearing that if they were approached together they might withstand him, he awaited the time when Eve should be alone.

It is not improbable that Eve, curious to know the cause of the prohibition, had stolen away from Adam and gone off by herself to examine the Tree, and that Satan, discovering her there was not slow to take advantage of his opportunity. If Eve had avoided the vicinity of the Tree, she would not have been able to cast that look at it which made her desire to eat of its fruit. Satan saw that Eve was disgruntled about something. He wisely surmised that it was because God had forbidden Adam and Eve to eat of the Tree, so he approached her and spoke to her. The fact that Eve was not afraid to talk with the Serpent is an indication that it was not a loathsome creature, and that it was no stranger to her. She had seen it often, and probably talked with it before, for Satan does not make his supreme effort until he has first prepared the way. What the Serpent was like before it was cursed and caused to crawl instead of stand upright. We do not know, but it must have been a beautiful creature. Whether it had the power to talk or simply became a mouthpiece of Satan we are not told. What we do know is that Satan incarnated himself in it.

Observing that Eve was casting longing glances at the "Fruit" of the Tree, the Serpent (Satan) opened the conversation by craftily asking- "Yea hath God said, Ye shall not eat of **every** tree of the Garden?" The subtlety of this question is seen in its insinuating suggestion that God did not love them, and was unfair and unkind to forbid them **anything**. In her answer Eve betrays her feeling toward God by adding to the prohibition, saying Neither shall ye **TOUCH** it, " as if God was afraid to trust her. She also altered the penalty from-"thou shalt **surely die**, " to "**lest** ye die, " thus expressing doubt as to the **certainty** of death. It is a dangerous thing to add to or subtract from God's word. [Rev. 22:18-19](#). The commencement of the Fall was the "deceitful handling" of the Word of God. 2 Cor. 4 2.

Satan was the first "**Higher Critic**." He was the creator of the "**SEED OF DOUBT**." - It was deposited in the heart or mind of Eve by Satan's question- "Yea, hath **GOD said?** " This led Eve to question the love of God. This "**MICROBE OF UNBELIEF**" the human race has inherited from Eve. Men do not openly deny the goodness of God so much as they **question** the statements of the Word of God. They say "Has God really said we must not do thus and so? Have we not misunderstood what He has said, or misinterpreted His meaning? Surely God is too loving and merciful to eternally punish the wicked."

Satan having sown the "Seed of Doubt" and perceiving that the poison was working, next declared that God was a liar by saying "**Ye shall not surely die.**"

This is the **"DEVIL'S LIE,"** and it has been incorporated into the religious systems of today that teach that man shall not be eternally punished. Satan then impugned God's motive by declaring that God did not want them to have a knowledge of "Good" and "Evil" lest they become **"gods"** like Himself. This appealed to Eve's curiosity and ambition, and stirred up a **"torrent of desire"** in her heart, and when she saw that the "Tree" was **"good for food"** (the Lust of the Flesh), and **"pleasant to the eyes"** (the Lust of the Eye), and **"desirable to make one wise"** (the Pride of Life), she did not wait to consult her husband, but put forth her hand and plucked and ate the fruit, and the days of her innocence were ended; and when Adam appeared, without contrition of heart, she in turn tempted him, and he not willing to be separated from her also ate, the result the ruin of the race. The Woman was deceived, but Adam was not deceived, nevertheless, the Apostle tells us, it was the **"woman's"** fault. [1Tim. 2:13-14](#).

The inducement that Satan held out to Eve, that the **acquisition of knowledge** would put her and Adam on the same plane with God, and make them **GOD-LIKE**, is the same inducement that Satan offers to ambitious men today, and he is seeking through his dupes to build up a magnificent civilization on the discoveries and inventions of men, and exsult man without God, and his aim is the final

"DEIFICATION OF MAN,"

that will find its culmination in his

"SUPERMAN," "THE ANTICHRIST,"

who will sit in the Temple at Jerusalem and proclaim himself **GOD**. [2Thes. 2:3-4](#). This accounts for all the "World Systems" of today for the social, religious, political and commercial betterment and advancement of the race.

Adam and Eve were created **"INNOCENT."** **"Innocence"** is not **"RIGHTEOUSNESS"** "Innocence" cannot become "Righteousness" until **TESTED**. If Adam and Eve had stood the **"Test"** they would have become "Righteous" or "Holy," they failed and became **SINNERS**. There is but one **step** from "Innocence" to **"HOLINESS,"** or from "Innocence" to **"SIN."** Adam and Eve took the step from "Innocence" to **SIN** and became **SINNERS**. If they had taken the opposite step they would have become "Holy" and been beyond the possibility of "Sin." Now man cannot become "Holy" without the New Birth.

In the Fall of man the triumph of Satan was complete. The first effect of the disobedience of Adam and Eve was **SELF-CONSCIOUSNESS**. "They saw that they were **NAKED**." The result of this knowledge led them to **invent** clothing made of **"FIG LEAVES."** All living creatures are clothed by nature. Fish have scales, birds have feathers, beasts have hair, or fur, or wool; even serpents have a beautifully colored skin. Many are naked when ushered into existence, but it is not long until nature provides clothing. Man alone of all God's creatures is left

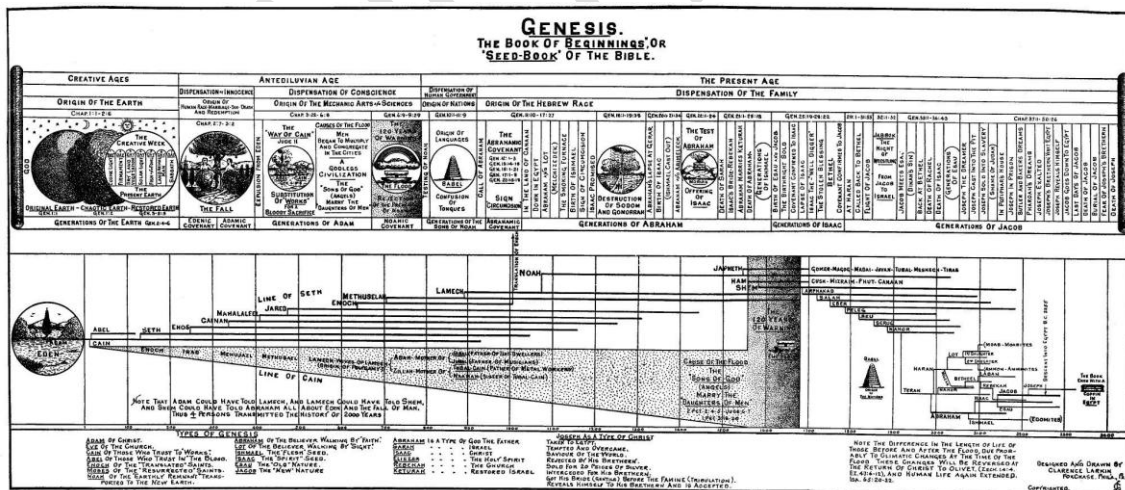
without clothing, and is compelled to have recourse to artificial covering. Why is this? It is the result of **SIN**.

Adam and Eve at first wore no clothing, nor did they need to. Their state of innocence made them not ashamed. Some claim that their unfallen nature was clothed in a veil of radiant glory that hid their nakedness. This they lost in the Fall. At once, conscious of their shame, they resorted to artificial clothing. Clothes are the trappings of guilt. The style and character of clothing may change, but the guilt remains. Clothing may bide our shame from the eyes of man, but not from the eyes of God. A black heart may hide behind a white vest.

The sun set that day upon a scene that witnessed the downfall of the human race. It was a dark and fearful night. They both dreaded to meet God and so hid themselves in the forest when the Lord God came down to take His usual walk in the Garden in the cool of the day. Heretofore they had looked forward to the daily visit of the Lord God, but now they feared to face Him. Thus sin makes cowards of us all.

By questioning them the Lord God got them to sit in judgment on their own conduct. Adam blamed his fall on Eve, she blamed her fall on the Serpent. God patiently listened to them and gave them an opportunity to justify their conduct, then He passed judgment on them.

"Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust thou shall eat all the days of thy life; and I will put enmity between thee and the woman, and between **THY SEED** and **HER SEED, IT** (her seed **CHRIST**) shall **bruise thy HEAD**, and **THOU** shalt **bruise His HEEL**."



In the expression **THY SEED** (Satan's seed) we have a prophetic reference to the **THE ANTICHRIST** who as Satan's seed is called in [2Thes. 2:3](#) the "**SON OF PERDITION**."

These are the words of a judge to a condemned criminal who is awaiting sentence, and is a confirmation of Satan's previous rebellion, who here hears his doom. At once the Serpent, the tool of Satan, is changed into a crawling, loathsome, venomous reptile. The Woman's sentence was that she should lose

her position as man's equal and become subject to him, and that untold sorrow and misery in motherhood should be her lot. Unto Adam God said, "Cursed is the ground for thy sake, . . . thorns also and thistles shall it bring forth to thee, . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground." So what had been a pleasure to Adam, the care of the Garden, was henceforth to be a task, for driven out from the Garden he must make a living by tilling a soil that brought forth naturally nothing but thorns, thistles and weeds.

But Adam and Eve could not be expelled from the Garden without clothing. Their "Fig-leaf" raiment was not sufficient. It would not protect them from the **penalty of sin**, for it was man made, and man cannot be saved by his own works, so it was necessary for God to, provide a suitable raiment, a raiment that would typify the putting away of sin. So we read "Unto Adam and his wife did the Lord God make '**COATS OF SKINS**, ' and clothed them." [Gen. 3:21](#).

Why did not the Lord God provide a more refined and beautiful dress? When Adam sinned did he become so "animalized" that skins were the only suitable dress for him to wear? No. The skins were typical. They could only be secured by the killing of some innocent animals, probably lambs, and were a type of the "**Lamb of God**, " and proclaimed the great truth that sin can only be put away by the shedding of **BLOOD**. [Heb. 9:22](#). They proclaim man's reclothing. They speak of the garments of glory of the resurrection body.

But the night of that awful day was not starless. One single, "star of promise" lighted up the gloom. It was the promise that "**The Seed of the Woman Should Bruise the Serpent's Head**, " and eventually destroy the last trace of his slimy trail over the fields of this fair earth. It is a significant fact that the giver of this "Promise" was **Himself** the promised

"Seed of the Woman";

and that **He** who clothed Adam and Eve in skins was the "**LORD GOD**, " the second person of the Trinity, who was to become the

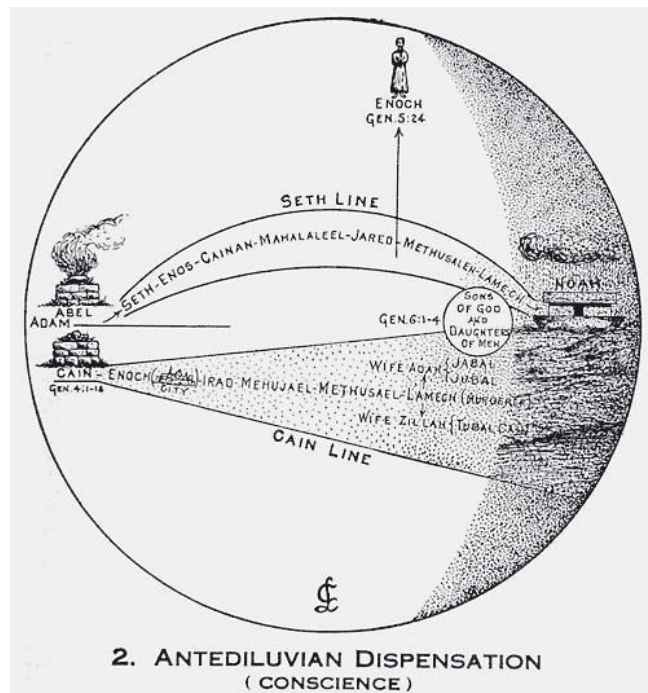
"Lamb of God, "

whose death on Calvary was foreshadowed by the slaying of the lambs whose skins were needed to cover the nakedness of Adam and Eve While the "World Systems" of this world are under the dominion of Satan, and God for some good reason permits them to be, He is not to be charged with inability to prevent Satan's work, or as being cruelly indifferent to man's lost condition, or blamed for not having stopped at once the reign of evil powers in the Universe, for immediately upon the "Fall of Man" God provided a redemptive remedy in the promise-"The 'Seed of the Woman' (Christ) should bruise the :Serpent head, " and men are lost, not because there is no way of escape from the toils of Satan, but because they will not accept God's way of escape through Christ.

The world would not be deluded by Satan's "**devices**" ([2Cor. 2:11](#)) if it would give heed to the more "sure word of prophecy" ([2Pet. 1:19](#)) which reveals his origin, purpose and doom. But the study of prophecy is not only neglected, but discouraged because of the way in which the scriptures are "**WRESTED**" ([2Pet. 3:16](#)) by those who use prophecy to further their own doctrinal ends, so that many condemn the study of prophecy and read the scriptures as if they said-"We have a very '**UNCERTAIN**' word of prophecy, to which you do well to pay no attention whatever."

The Edenic Dispensation was perfectly unique. It was characterized by the "**absence of sin,**" and the "**presence of God.**" There will be nothing like it again until "The Tabernacle of God is with men," and He will dwell with them on the New Earth. [Rev. 21:3](#). In the Edenic Dispensation God dealt with Adam on the basis of "**INNOCENCE,**" and He can never treat with man again on the same basis until the curse of sin shall be removed from the earth. Man is no longer under probation, but under condemnation. [John 3:18](#). Ever since the Fall God has had to deal with man as a guilty, lost, helpless and ruined **sinner**. And not only a ruined **sinner**, a ruined **CREATURE**. There is no good thing in him, he is at "**enmity with God,**" and is not "**subject to the law of God, neither indeed can be.**" [Rom. 8:6-7](#). Man is a failure.

In mercy God drove the guilty, but forgiven pair, from the Garden lest -they eat of the "Tree of Life"- and be doomed to live "**forever**", in their sinful mortal bodies. Thus the First Dispensation ended in failure, the human race under condemnation. and the whole earth cursed. Men claim that innocence, and a perfect environment are safeguards against wrong-doing, but the catastrophe of Eden proves that this is not true.



2. The Antediluvian Dispensation.

This Dispensation extends from the "Fall" to the "Flood." it lasted for 1656 years, and was the Dispensation of "Conscience." it shows what man will do when guided only by his conscience. Adam and Eve had no conscience before the "Fall." Conscience is a knowledge of good and evil, and this Adam and Eve did not have until they ate of the fruit of the forbidden tree. Conscience may produce fear and remorse, but it will not keep men from doing wrong, for conscience imparts no "power."

It is probable that the Lord God explained to Adam and Eve the significance of a "Bloody Sacrifice" for sin, but it is a remarkable fact that Adam is not mentioned in the Scriptures as offering such a sacrifice, neither is he mentioned in the list of Old Testament worthies recorded in the eleventh chapter of Hebrews. The list begins with Abel, who is the first one mentioned as offering up a "bloody" sacrifice. Is this a silent hint that Adam and Eve were still unrepentant after their exclusion from the Garden?

Adam and Eve had no children before the "Fall." That they were created for that purpose is clear from the words God spoke to them after their creation, when He blessed them and said-

"Be fruitful and multiply and **replenish the earth.**" [Gen. 1:28](#).

In the words "replenish the earth" we have unmistakable evidence that the earth had been peopled before it was thrown into a chaotic condition, and that its inhabitants in some way had been destroyed. It does not follow, however, that

those inhabitants were human beings like ourselves. No human remains have been found antedating the creation of man.

How soon after the expulsion from the Garden the first child was born to Adam and Eve we are not told. Probably it was not very long. The first child was a son, Cain. The name means "gotten" or "acquired," and implies that Eve took him for the "Promised Seed." She seems to have been disappointed, and when Abel was born she called him "vapor." It does not follow that Abel was the second child. There may have been a number of children, both sons and daughters, born between Cain and Abel. Cain and Abel are "Representative" men -one of the wicked line, and the other of the righteous line from Adam.

There is an intimation in the curse imposed on Eve-"I will greatly **multiply thy conception,**" [Gen. 3:16](#), that births were not only frequent, but that several children were born at a time. In no other way could the human race multiply as it did in those early days, and for some time after the Flood. Intermarriages among the children of the same family were not forbidden until after the Flood. Cain and Abel were not children when Cain killed Abel. They were probably over 100 years of age. Abel was a "keeper of sheep," not his father's, but his own. He was a grown man and a cattle owner. Cain was an agriculturist and the possessor of large estates. We read that Adam was 130 years old when he begat Seth. [Gen. 5:3](#). Seth was probably born soon after the death of Abel. [Gen. 4:25](#). This would make Abel over 100 years of age at his death.

The death of Abel was probably due to a religious dispute between Cain and Abel on the merits of religious offerings. Abel claimed that a "Bloody Sacrifice" was necessary. Cain claimed that an offering of "works" taken from the soil which God had cursed was sufficient. They put the matter to a test. God accepted Abel's offering and rejected Cain's, probably answering as on Mt. Carmel by fire.

This angered Cain. He did not kill Abel that day. The Lord remonstrated with Cain and reminded him that there was still time to bring a "sin offering." The expression "sin lieth at the door" [Gen. 4:7](#) may be translated a "sin offering lieth at the door". But Cain would not listen and nursed his anger, possibly for a long time. One day, while alone in the field, Cain brought the subject up again, for we read that Cain talked with Abel about the matter ([Gen. 4:8](#)), and Cain's anger became uncontrollable and he arose from the ground where they were sitting and killed his brother. The whole thing was a scheme of Satan's to destroy Abel, through whom the "Promised Seed" was to come. That Abel was childless, at least did not have a son to succeed him, is clear from the fact that Seth took his place.

Satan was not only the instigator of Abel's murder, he was the author of Cain's "Religion," spoken of by Jude as-

"The Way of Cain."

Here we see the origin of all human religions.

When Cain fled he took his wife with him. He did not get his wife in the land of Nod, he "**knew her**" there. That is, she there conceived and bore a son, Enoch. This was not the Enoch of the line of Seth who was translated.

After the birth of Enoch, Cain began to build a city. Here we have the beginning of the city with all its attendant evils. Among the descendants of Cain were Jubal, the inventor of musical instruments, and Tubal-Cain, an instructor of workers in brass and iron. Men in those days used their brains to improve and upbuild a "godless civilization," and when we recall that in that age men were not cut off at threescore and ten, but lived on for nearly 1000 years, their immense accumulation of knowledge, experience and skill must have advanced the arts and sciences and resulted in the invention and manufacture of all the appliances of a luxurious civilization, with a rapidity to us almost inconceivable. The building of such a ship as that constructed by Noah is an illustration. We have the echo of that skilled civilization in the construction, after the Flood, of the Tower of Babel, and later of the Great Pyramid, which involved in its construction such a knowledge of mathematics and astronomy as the world has never as yet surpassed.

The outcome of that brilliant but godless civilization was to promote the rapid increase of population. "Then men began to 'multiply' on the face of the earth." [Gen. 6:1](#). As a result the godly descendants of Seth were, by intermarriage, swallowed up by the godless descendants of Cain, and as the sequel shows, only eight persons were fit to be saved from that foaming sea of sin in the Ark that Noah built.

In the midst of this godless civilization a startling event occurred.

"The '**Sons of God**' saw the '**Daughters of Men**' that they were fair; and they took them wives of all which they chose." [Gen. 6:2](#).

This polygamous relation was not between the "Sons of Seth" and the "Daughters of Cain," an amalgamation of the godly and wicked people of that day, as some suppose, but it has a far deeper meaning. The expression "daughters of **MEN**" includes the daughters of Seth as well as the daughters of Cain, hence the expression "**Sons of God**" must mean beings **different from the human race**.

The title "**Sons of God**" has not the same meaning in the Old Testament that it has in the New. In the New Testament it applies to those who have become the "Sons of God" by the New Birth. [John 1:12](#); [Rom. 8:14-16](#); [Gal. 4:6](#); [1John 3:1-2](#). In the Old Testament it applies to the **angels**, and is so used five times. Twice in Genesis ([Gen. 6:2-4](#)) and three times in Job. [Job 1:6](#), [Job 2:1](#), [Job 38:7](#). A "Son of God" denotes a being brought into existence by a **creative act** of God. Such were the angels, and such was Adam, and he is so called in [Luke 3:38](#). But Adam's natural descendants are not the special creation of God. Adam was

created in the "**likeness of God**" ([Gen. 5:1](#)), but his descendants were born in **his likeness**, for we read in [Gen. 5:3](#), that Adam "**BEGAT** a son in **his own likeness, after his image.**" Therefore all men born of Adam and his descendants by **natural generation** are the "**SONS OF MEN,** " and it is only by being "**BORN AGAIN**" ([John 3:35](#)), which is a "**NEW CREATION,** " that they can become the "**SONS OF GOD**" in the New Testament sense.

Now the "Sons of God" of [Gen. 6:2](#), [Gen. 6:4](#), could not be the "Sons of Seth, " as some claim, because the "Sons of Seth" were only **MEN**, and could only be called "**Sons of MEN,** " not "**Sons of GOD.**" This proves beyond question that the "**Sons of God**" of [Gen. 6:2](#), [Gen. 6:4](#), were **ANGELS**, and not godly descendants of Seth.

The objection is raised on the statement of Jesus that the righteous dead, when raised, "neither marry or are given in marriage. . . . for they are **equal to the angels.**" ([Luke 20:27-29](#)), that the angels are "sexless" and therefore cannot cohabit either with themselves or human beings. While the passage implies that the angels "do not marry, " it does not say that they are "sexless, " for that would convey the idea that the righteous at the resurrection would also be sexless, a doctrine abhorrent to the belief that husbands and wives and brothers and sisters shall know each other "as such" in the other world.

What the passage does teach is that angels do not multiply by procreation. Angels were created as far as we know "en masse, " and as they never die there is no necessity for marriage among them. Marriage is a human institution to prevent the extinction of the race by death. What Christ sought to teach the Sadducees was, that as the resurrection would make men and women immortal there would be no occasion for the marriage relation in heaven.

However much we may question the possibility of intercourse between angels and human beings, this account in Genesis seems to teach it. We have only to turn to the Epistles of Peter and Jude for confirmation.

"God spared not the 'angels' that sinned, but cast them down to hell (Tartarus), and delivered them into chains of darkness, to be reserved unto judgment." [2Pet. 2:4-6](#).

"The 'angels' which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains in darkness unto the judgment of the great day." Jude 6-7.

The angels here mentioned cannot be Satan's angels, for his angels are "free." They are not "reserved in everlasting chains in darkness, " but are to be cast into the "Lake of Fire" (Gehenna), prepared for the Devil and his angels, when he is cast in. [Matt. 25:41](#). These angels then must be a **special class of angels**, condemned for some particular sin, and when we read the context to these two passages the character of that sin is evident.

It was the sin of "**Fornication** and **Going After 'Strange Flesh.'**" Jude 7. The "time" of the sin is given as just **before the flood.** [2Pet. 2:5](#). It is the same

sin that caused the destruction of Sodom and Gomorrah, whose inhabitants demanded of Lot, the surrender of the two Angels that he had received into his home, that they might "know them, " that is have carnal intercourse with them. [2Pet. 2:6-8](#). Jude 7. [Gen. 19:5](#).

The Scriptures clearly teach that angels can assume fleshly bodies and eat and drink with men. [Gen. 18:1-3](#). So the difficulty vanishes when we see that the "**Sons of God**" assumed human bodies and **AS MEN** married the "Daughters of Men."

What the "First Estate" was that they lost we do not know. They may have been some of the angels who had already left their "first estate" of holiness and subjection to God to follow the lead of Satan. But we must not forget that as far as we know, the Garden of Eden was not destroyed until the Flood, and of the descendants of Adam doubtless lived in the vicinity, the "Heavenly Watchers, " or keepers of the Garden, the "Sons of God" (Cherubim), [Gen. 3:24](#), would, from time to time, see the "Daughters of Men, " and that they left their own "Habitation" (the Garden) and mingled with the "Daughters of Men, " thus going after

"STRANGE FLESH, "

and thus losing their "First Estate" as angelic beings and guardians of the Garden.

Another argument for the support of this view is the fact that the progeny of this union was a race of **GIANTS, "MIGHTY MEN "MEN OF RENOWN."** [Gen. 6:4](#). Now the "godly descendants" of men have married "ungodly women, " but their offspring have never been such "**monstrosities**" as the offspring of the "**Sons of God**" and the "**Daughters of Men**" of Noah's day. The word translated "giant" means the "Fallen Ones, " the "Nephilim." It is clear that those "Mighty Men" and "Men of Renown, " were not the ordinary offspring of the daughters of men, else why did they not appear before? The "sons of Seth" and the "daughters of Cain" had doubtless often intermarried before this, but there were no such children born to them. In this irruption of angelic beings into the world of men we have the source or origin whence the classic writers of antiquity obtained their notions concerning the loves of the gods and demi-gods, and the legends of beings half human and half divine.

These angels who lost their "First Estate" are the "Spirits in Prison" of whom Peter speaks in [1Pet. 3:18-20](#), and to whom Christ preached, not in person, but by the Holy Spirit, through Noah, in the days before the Flood.

. The outcome of this invasion of the earth by the denizens of the air was the Flood, by which the contour and elevation of the Antediluvian Earth was changed, thus wiping out the Garden of Eden. This brought to an end the "Antediluvian Age."

In the Antediluvian Dispensation mankind was treated as a **whole**. There were no nations. That Dispensation is called in [Acts 17:30](#), the

"TIMES OF IGNORANCE," and is contrasted with the "Times that are **NOW,**" and we are told that in that Dispensation God **"WINKED AT"** what He **could not "OVERLOOK"** in the Legal Dispensation. Conscience was then the standard of human conduct it was the standard by which men **accused** or **excused** themselves' [Rom. 2:15](#). The Sinaitic Law was not given until after the Exodus, being without Law there was no legal standard for sin, for "by the Law is the **KNOWLEDGE OF SIN.**" [Rom. 3:20](#). But they were without **"excuse,"** for God was very near to mankind in those days, and His voice was heard in rebuke, as to Cain ([Gen. 4:14](#)), in communion with Enoch ([Gen. 5:22-24](#)), or in counsel as with Noah. [Gen. 6:3](#). They were therefore not without a knowledge of God, but they glorified Him not, and God **"gave them over to VILE AFFECTIONS."** Their daughters to cohabit with "Fallen Angels." The character of that Dispensation is vividly disclosed in [Rom. 1:20-22](#). In it man proved rather to be **"UNGODLY"** than **a sinner.** , The principles which governed God's administration of those **TIMES OF IGNORANCE"** would not be appropriate then in the days of Moses, when God revealed His will in "The Law." We must then distinguish these two Dispensations as being one **"WITHOUT LAW,"** and the other **"UNDER LAW."** This therefore would affect the "Basis of judgment" in these Dispensations. This distinction is brought out clearly in [Rom. 2:12](#).

"For as many as have sinned '**WITHOUT LAW**' shall also **PERISH WITHOUT LAW,** and as many as have sinned '**IN THE LAW**' shall be **JUDGED BY THE LAW.**"

This clearly shows us that **"ignorance of the Law"** is no excuse and will not save us from punishment. This "Principle of Judgement" will prevail at the "Great White Throne judgment," when the inhabitants of both the Antediluvian and Legal Dispensations will be judged, and doubtless will be the "Principle of judgment" for those living in this present Gospel Dispensation, for there are two classes of persons on the earth today-(1) Those who sin without knowing of God through the Gospel, and (2) Those who know of the Gospel but who have not obeyed it. [2Thes. 1:7-9](#).

While there was no **"WRITTEN LAW"** in the Dispensation before the Flood, there was an **"UNWRITTEN LAW,"** and when the Gentiles who have not the Law, do **"BY NATURE"** the things contained in the Law, they show that they have the Law **WRITTEN IN THEIR HEART,** for not the **hearers** of the Law are just (justified) before God, but the **"DOERS,"** or those who keep it. [Rom. 2:11-13](#). This answers the question as to the salvation of the Heathen without the written or spoken Gospel. If they by nature seek after God, and show by their faith and conduct, according to their light, like Cornelius ([Acts 10:1-3](#)) that in their heart they have received Him, who dare say they will not be saved? But this does not excuse us from taking the Gospel to them.

The characteristics of the "Antediluvian Dispensation," as outlined by the late Dr. A. T. Pierson, were,

"First, an advance in fulness and clearness of revelation; then gradual spirit declension; then conformity to the world, ending with amalgamation with the

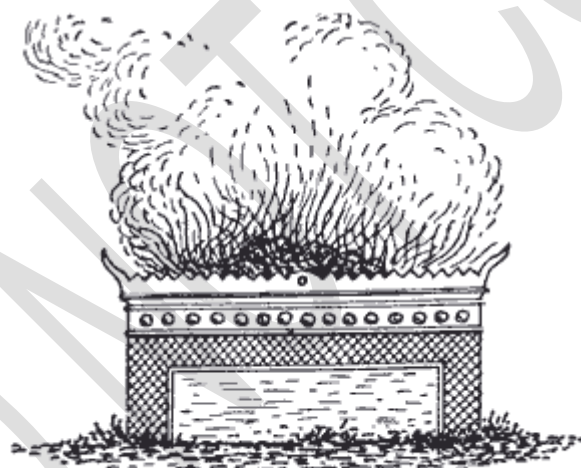
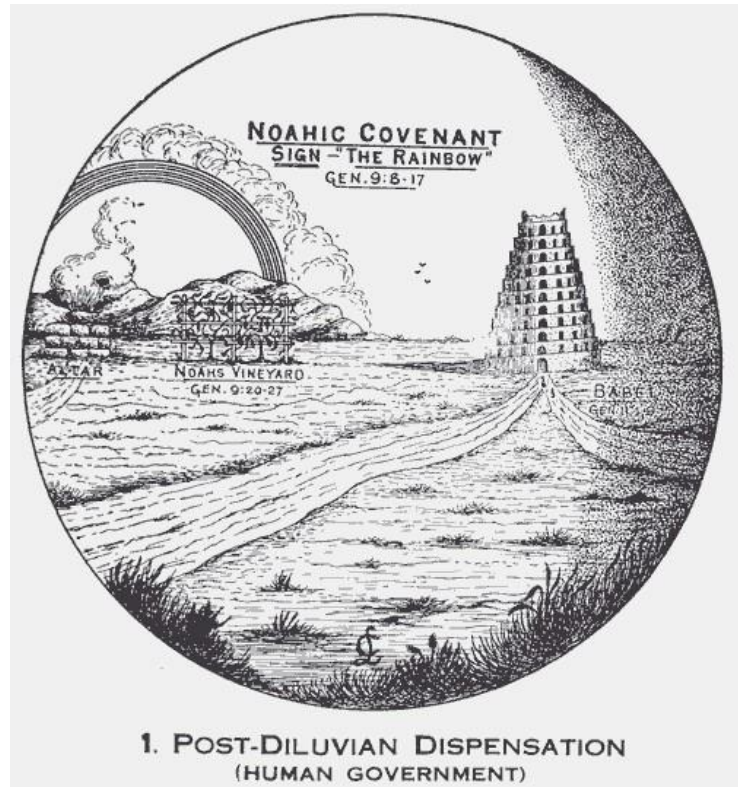
world; then a gigantic civilization, brilliant but godless; then parallel development of evil and good; then an '**Apostasy**, ' and finally a **CATASTROPHE.**"

This we shall find is the characteristic of every dispensation that follows, except the last.

III. THE PRESENT AGE

This "Age" extends from the Flood to the second stage of Christ's Second Coming, called the "Revelation." It covers four Dispensations.

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THE SACRIFICIAL ALTAR

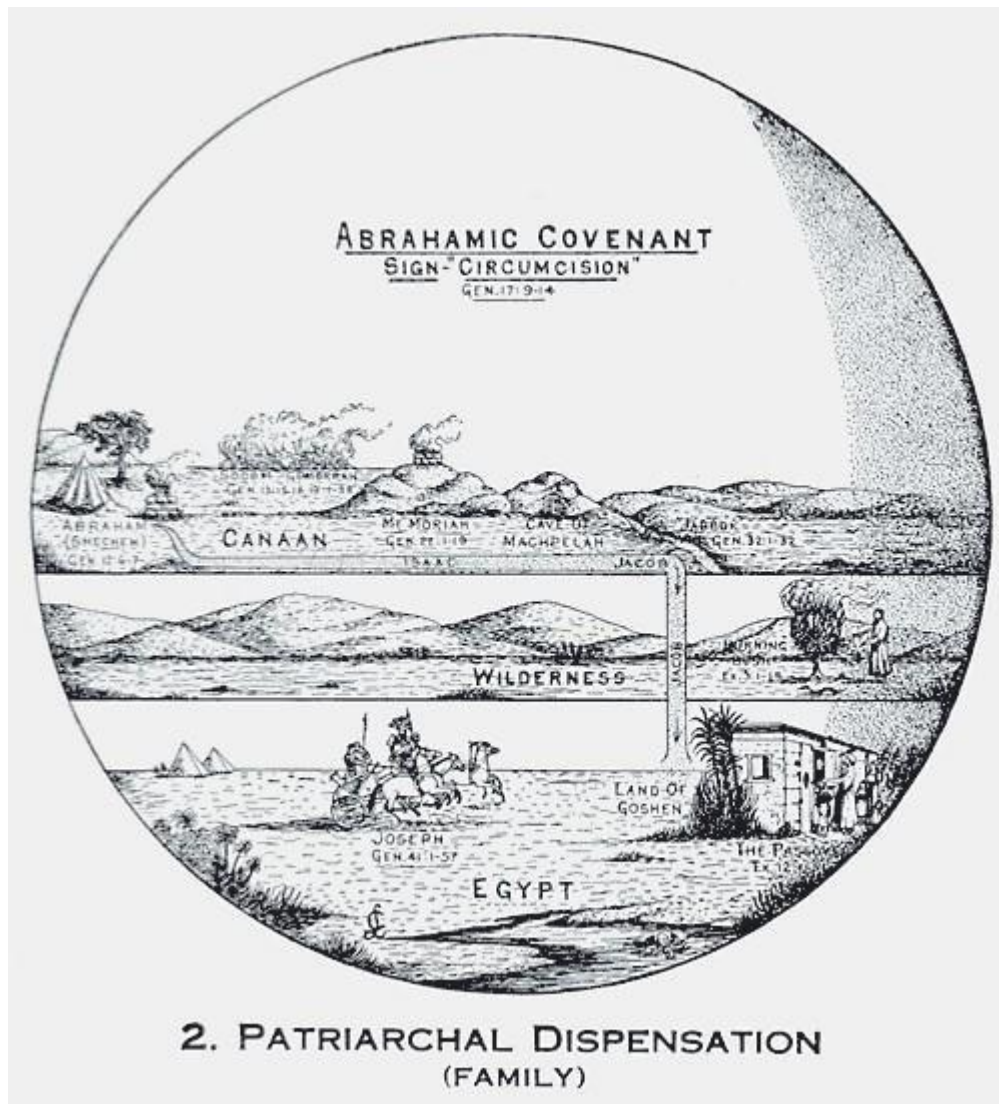
1. The Post-Diluvian Dispensation.

This was the Dispensation of "Human Government."

If ever the human race had an opportunity to work out the theory of "Human Government" it was right after the Flood. Noah was an old man over 600 years of age, full of wisdom and experience, and his family, all of whom had reached manhood and womanhood, for the youngest, Shem, was 98 years old, were qualified for self-government. Behind them was the Flood with all its warnings, and in addition the accumulated knowledge from Adam down to their day. They had also the advantage of a New Covenant, called the "Noachic Covenant." [Gen. 8:20-22](#). Noah also re-established the true mode of worship by erecting an altar and sacrificing thereon, but the Dispensation was a failure like its predecessors.

God commanded Noah and his sons to be fruitful and multiply and replenish the earth, but instead of scattering, their posterity kept together, and sought to build a capital city and "make themselves a name" by building a "Tower" to heaven. This was disobedience, and God came down and confused their speech, and scattered them abroad over the face of the earth. [Gen. 11:1-3](#). Even the names of the builders, except Nimrod ([Gen. 10:8-10](#)) are unknown. Here we have the origin of the different languages of the earth. The miracle was reversed at Pentecost. [Acts 2:4](#).

The Dispersion of the Babelites happened about 325 years after the Flood, for we read in [Gen. 10:25](#) that in the days of Peleg, one of the descendants of Shem, that the "earth was **divided**," that is, a portioned among the nations, and Peleg did not die until 340 years after the Flood ([Gen. 11:10-12](#)). That Dispensation lasted 102 years longer, or 427 years in all, and ended in failure like those that preceded it.

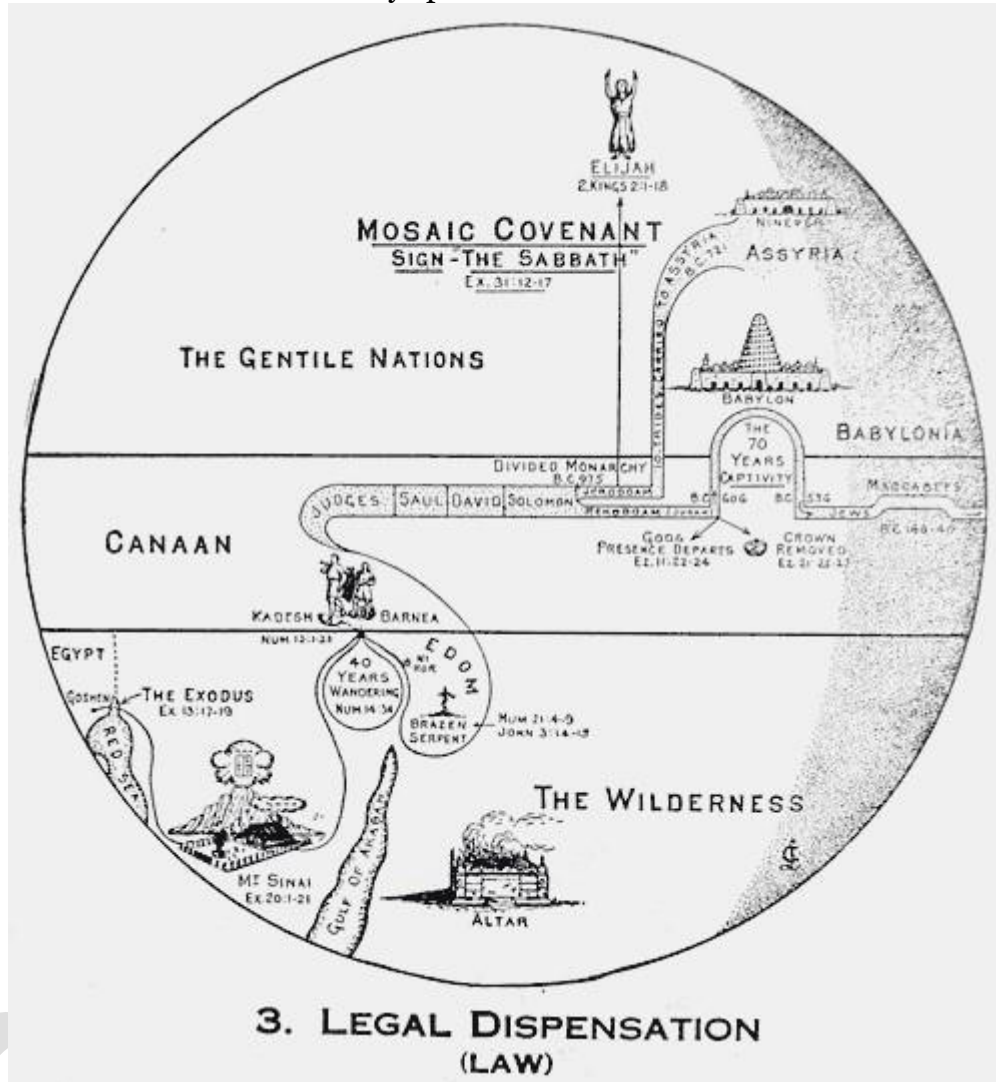


2. The Patriarchal Dispensation.

This Dispensation extended from the "Call of Abraham" to the "Exodus," a period of 430 years, and is known as the Dispensation of "The Family."

After the Dispersion from Babel, the descendants of Noah and his sons became idolaters. No doubt God had His witnesses, but there is no record of any. 'Even Abraham's father was an idolater. So God decided to single out one family and start afresh. Abraham was chosen and he proved a mighty man of faith, but his righteousness waned in his descendants. Isaac was a good man, but not so good as his father, and Jacob, Isaac's son, who succeeded to the birthright, was still less so, and the twelve sons of Jacob, with the exception of Joseph, greatly degenerated from the parent stock, and that short Dispensation of only 430 years ended with all of Abraham's descendants working as abject slaves in the brickyards of Egypt.

The last words of the Book of Genesis, "a coffin in Egypt, " are very suggestive. Was Egypt to be the "Graveyard" of all God's plan and purpose in the creation of the human race? Four times in the Book of Genesis God's plans for the human race were frustrated by Satan. First by the Fall in Eden, second by the Flood, third by the Dispersion at Babel, and fourth by the Captivity in Egypt. Is Satan mightier than God? Will he always prevail? We shall see.



3. The Legal Dispensation.

This Dispensation extended from the "Exodus" to the "Birth Of Christ, " a period of 1491(?) years, and is known as the Dispensation of the "Law."

At the close of the preceding Dispensation the Children of Israel cried unto God in their bondage and He sent them a "Deliverer" in Moses- Heretofore God had allowed man to govern himself, now He purposed to organize a Commonwealth with laws and regulations and a "visible" system of worship with a local habitation or place of worship,

This government was to be "Theocratic." That is, it was God's intention to Himself rule on earth through a representative that He Himself would appoint. The person chosen was Moses. When Moses died he was succeeded by Joshua. After his death the Children of Israel had no ruler, except as by reason of bondage they cried unto the Lord, and He, as circumstances required, raised up "judges" who governed them for about 450 years. [Acts 13:20](#). Then they provoked God to give them a King, and Saul was selected, who reigned for 40 years. He was followed by David, who was succeeded by his son, Solomon, each of whom reigned 40 years.

At the death of Solomon, B.C. 975, the Kingdom was divided, Solomon's son Rehoboam getting two Tribes, spoken of as Judah, and Jeroboam, a usurper, ten Tribes, called Israel. Israel lasted for 254 years longer, and was carried captive to Assyria in B.C. 721, and 115 years later Judah went into exile to Babylon.

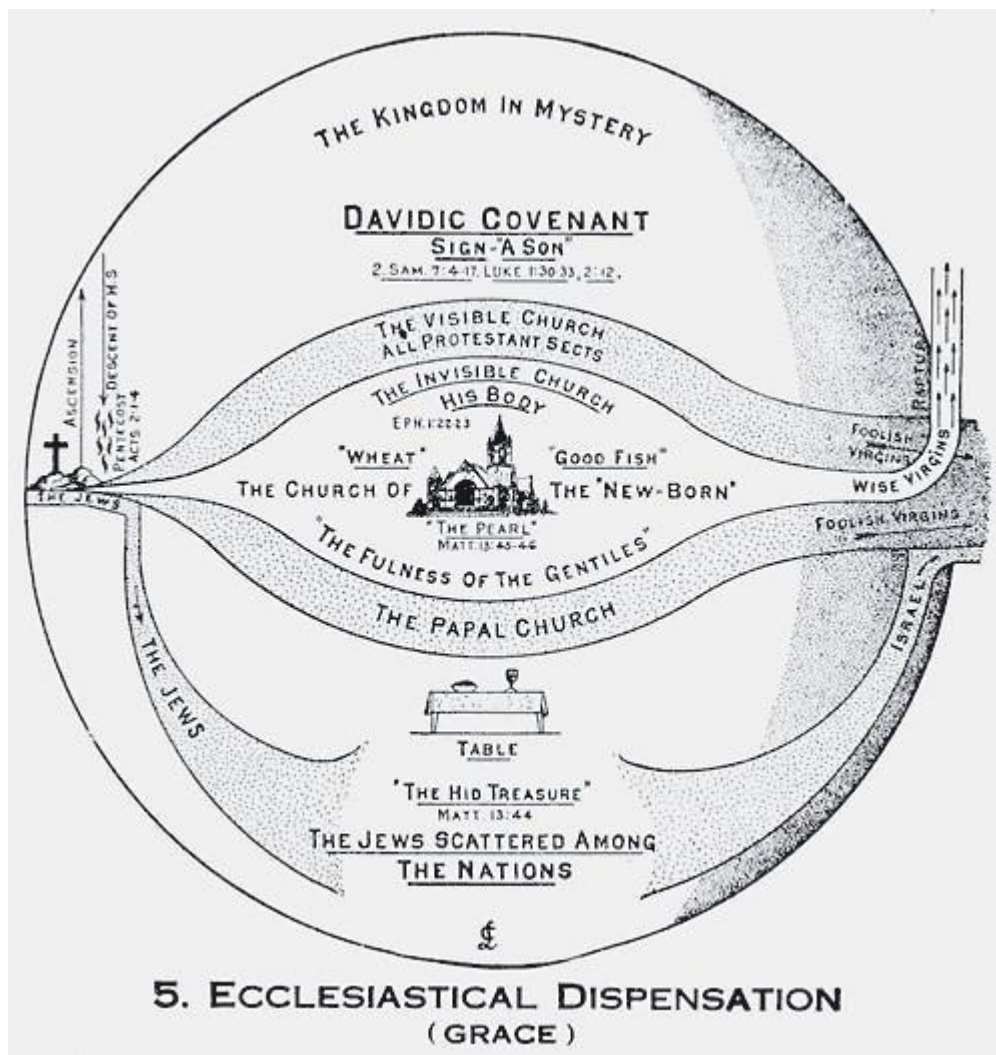
In B.C. 536, after 70 years' captivity, the Jews returned from Babylon, and from B.C. 166-40 strove under the Asmoneans to regain supremacy over Palestine, but in B.C. 40, Herod the Great, an Idumean, was made king by the Romans, and in A. D. 70 Jerusalem was sacked and burned by Titus, and the Jews driven out of Palestine.

In the "Legal Dispensation" God dealt with a chosen nation, Israel. His dealings with them was based on a "**WRITTEN LAW**" given at Mt. Sinai. This "Ceremonial Law" was given to Israel only, and not to an other nation. Israel then is to be judged according to their observance of it. The "Ceremonial Law," as far as its outward observance, ceased at the destruction of Jerusalem in A. D. 70

The Law is based on the **JUSTICE** of God, and so knows no **MERCY**. It accounts for the destruction of the enemies of God, and of their cities and nations, and why God fought for His chosen people Israel. It also accounts for the "Imprecatory Psalms."

The Legal Dispensation was a wonderful period in that it was full of the "Miraculous Interposition" of God in behalf of His people. He delivered them from Egypt after visiting that land with plagues and destroying the first-born, and opening the Red Sea. He spoke to them in an awe-inspiring manner from Mt. Sinai. He took up His abode with them in the "Pillar of Cloud and of Fire." He fed them in the Wilderness in a miraculous manner for 40 years, and then walled back the waters of the Jordan and conducted them safely into the Promised Land, and helped them conquer it.

For centuries He watched over and protected them from their enemies, but when they forsook Him and became idolaters, His "Glory" left the Temple and He gave them over to their enemies, and when He sent the "Promised Seed" they were so filled with unbelief and hatred that they said this is the "Heir," let us kill Him, and they took and crucified the "Lord of Glory," and that Dispensation ended, as did all its predecessors, in the revelation that man is not only a failure, but blind and ungrateful.



4. The Ecclesiastical Dispensation.

This is the Dispensation of "Grace" and extends from the "Cross" to the "Crown" for Christ, and from the "Descent of the Holy Spirit" to the "Rapture of the Church" at the Second Coming of Christ for the Believer. This Dispensation is a

(PARENTHETICAL DISPENSATION)

thrown in between the "Dispersion" of Israel, and their "Restoration" to their own land. The purpose of this Dispensation is to gather out a "People for His Name," called

THE CHURCH,

composed of both Jew and Gentile.

This purpose of God was not revealed in the Old Testament Scriptures, and was unknown to the Patriarchs and Prophets. Christ was the first one to hint at it, when He said of Peter's confession,

"On this rock I **will build MY CHURCH.**" [Matt. 16:18](#).

Paul calls it "The Mystery, which in other Ages (O. T. Ages), was not made known unto the sons of men" ([Eph. 3:3-5](#)), and adds that it was "hid in God" from the "beginning of the World." [Eph. 3:9](#).

That the Gentiles were to be "saved" was no Mystery. [Rom. 9:24-26](#). The "Mystery" was the fact of the purpose of God to "unite the Jew and the Gentile" in a wholly "new thing"-- The Church which is His (Christ's) **BODY**. **I Cor. 12-12-13**. This will be brought out fully in the chapter on "The Church." In this Dispensation we are under the "Davidic Covenant," the sign of which is "**A SON**"-JESUS, and neither Jews nor Gentiles are dealt with **as such**. God is not dealing with the nations today but with **INDIVIDUALS**. The characteristic of this Dispensation is that "Blindness **IN PART** is happened to **ISRAEL**, until the '**Fullness of the Gentiles**' be come in." [Rom. 11:25](#). God is calling out through the agency of the Holy Spirit individuals from both Jews and Gentiles to form a **NEW BODY**, the **CHURCH**, separate and distinct from both Jews and Gentiles. This "New Body" is not under **LAW** but **GRACE**. [Rom. 6:14](#). The "Basis of judgment" is our acceptance of the Lord Jesus Christ as our personal Saviour. When Christ took His seat upon the Father's Throne, He changed it from a "Throne of **JUSTICE**" to a "Throne of **GRACE**," and God's attitude in this Dispensation is one of favor and longsuffering toward wicked men and nations. [2Pet. 3:9](#).

So much for the "purpose" of this Dispensation. But how is it to end? We have seen that all the five preceding Dispensations have ended in failure--the Edenic in the "Fall," the Ante Diluvian in the "Flood," the Post Diluvian in the "Confusion of Tongues," the Patriarchal in "Egyptian Bondage," and the Legal in the "Crucifixion of Christ." Is this Dispensation to be an "exception" to all the preceding ones? What we know of the past Dispensations is History; how this Dispensation is to end is subject of Prophecy.

The common view is that the world is to be converted by the preaching of the Gospel, which will usher in the Millennium, and that this Dispensation is to be a glorious success. But that is not the teaching of the Scriptures. The Scriptures teach that the "Wheat" and "Tares" are to continue growing side by side "until the Harvest," which is the end of this Dispensation; that the "Good" and "Bad Fish" are to be found in the "same Dragnet;" that the "Sheep and the "Goats" will continue to "browse together;" and that the "Wise and Foolish Virgins" shall keep on slumbering and sleeping it until the Bridegroom comes."

Christ Himself said that when He came back He would not find "Faith" (the Faith) on the earth. [Luke 18:8](#).

And Paul warns us that in the last days of this Dispensation "Perilous Times Shall Come." [2Tim. 3:4-5](#).

Jesus told us that the closing days of this Dispensation would be like **the days just before the flood**.

"As the days of Noah were, **so shall also the coming of the Son of Man be.** For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage (this may refer to the marriage of the "Sons of God" and the "Daughters of Men"), until the day that Noah entered into the Ark, and knew not until the Flood came and took them all away; **so shall also the coming of the Son of Man be.**" [Matt. 24:37-39](#).

Let us glance back for a moment at the characteristics of those "Noah Days" and we shall have an idea of the character of the closing days of this Dispensation. We mention but seven features.

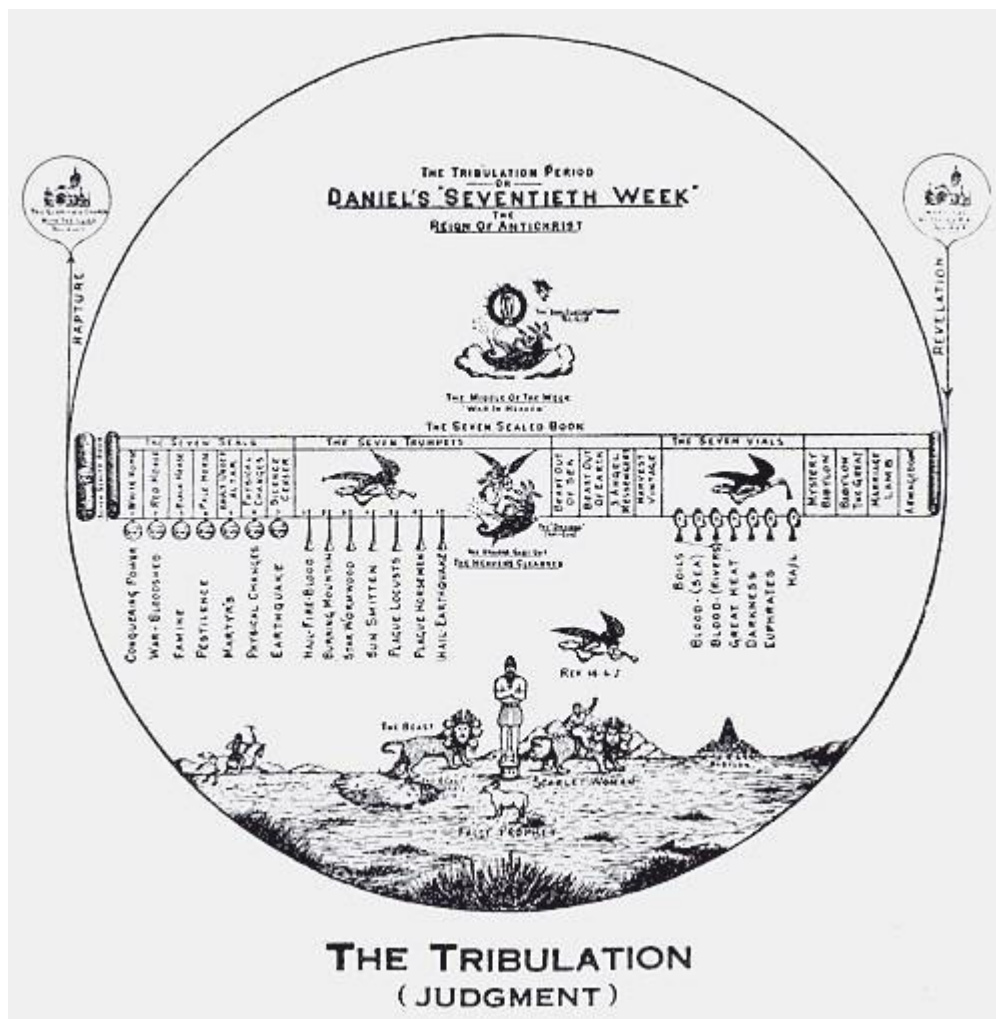
- 1. A Tendency to Worship God Simply as Creator, and Not as Jehovah Requiring Atonement for Sin.**
- 2. There was a Rapid Advance in Civilization and in the Arts and Sciences.**
- 3. There was a Union of the Holy Line of Seth and the Wicked Line of Cain.**
- 4. A Vast Increase of Population and Congestion of Population in the Great Cities.**
- 5. Undue Prominence of the Female Sex and Disregard of the Primal Law of Marriage.**
- 6. Unlawful Intercourse of "Denizens of the Air" With the Daughters of Men.**
- 7. The Rejection of the Preaching of Enoch and Noah.**

A careful observer of the "Signs of the Times" will note that all these features are characteristic of these days, and warn us that we are rapidly approaching the close of this Dispensation. We are living in the days of the revival of "Spiritism." The air is full of "Seducing Spirits," and there is a revival of the "Doctrine of Devils." [1Tim. 4:1](#). It is no longer called Spiritualism but "Psychical Research" and now they have a new name-"Immortalism."

The preaching of today as to the "Coming of the Lord" is also largely rejected, thus fulfilling the words of Peter:

"Knowing this first, that there shall come in the last days **Scoffers** walking after their own lusts and saying-**Where is His the Promise of His Coming?**" [2Pet. 3:3-4](#).

Soon the Holy Spirit will no longer strive with men, as He ceased to do before the Flood, though God gave them 120 years' warning ([Gen. 6:3](#)), and will go back with the Church when it is called out of the world, and the world will be left for judgment. From this we see that this Dispensation, like all that have preceded it, will end in **Apostasy**.



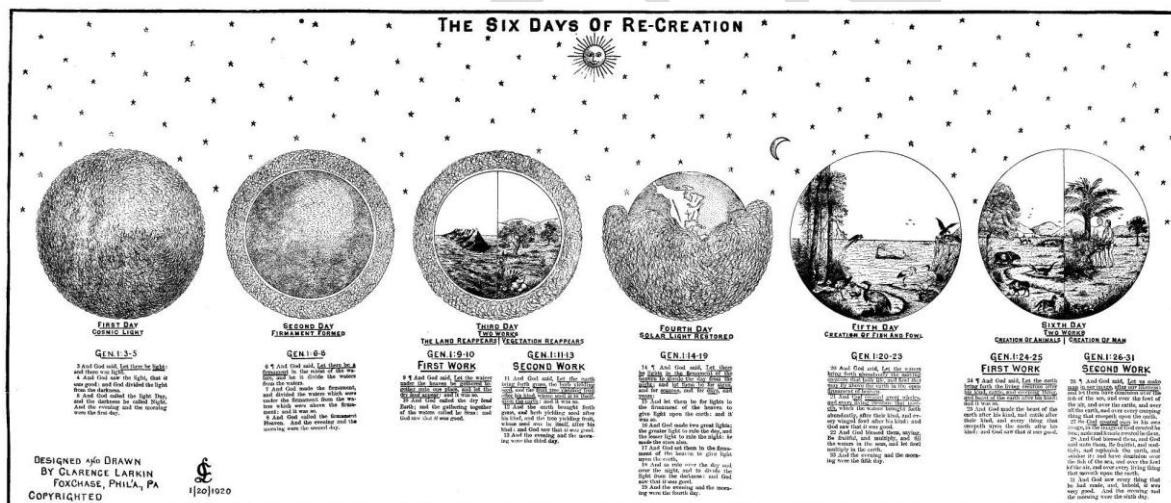
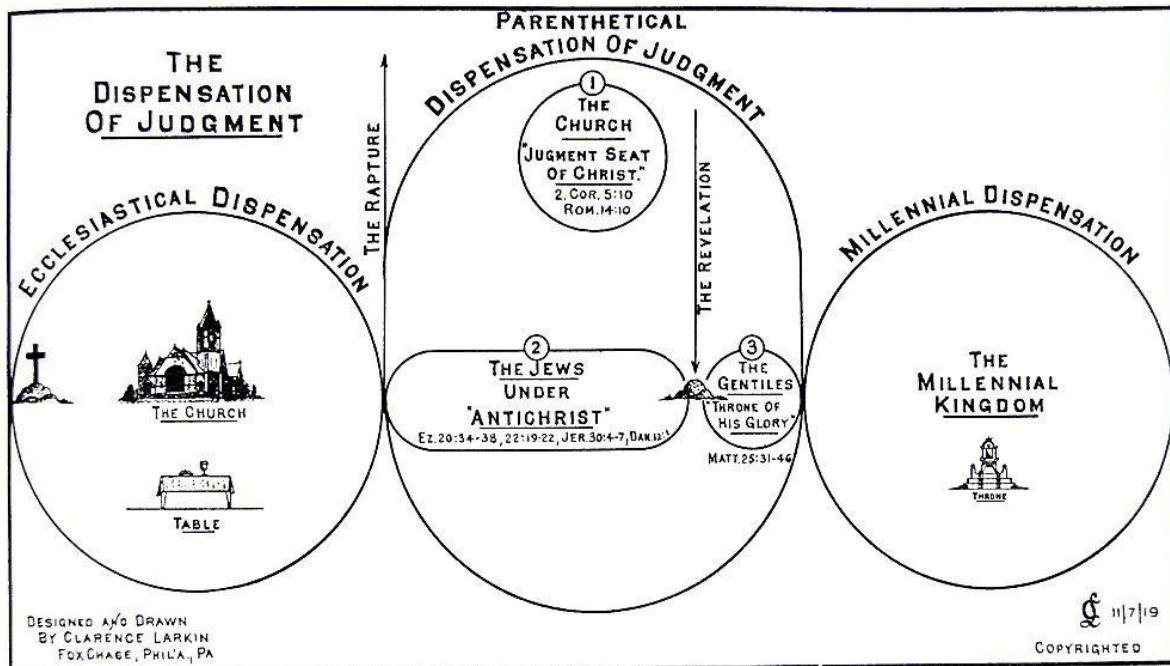
DISPENSATION OF JUDGMENT

Between the "Ecclesiastical Dispensation" and the "Millennial Dispensation" there is another

PARENTHETICAL DISPENSATION, the DISPENSATION OF JUDGMENT,

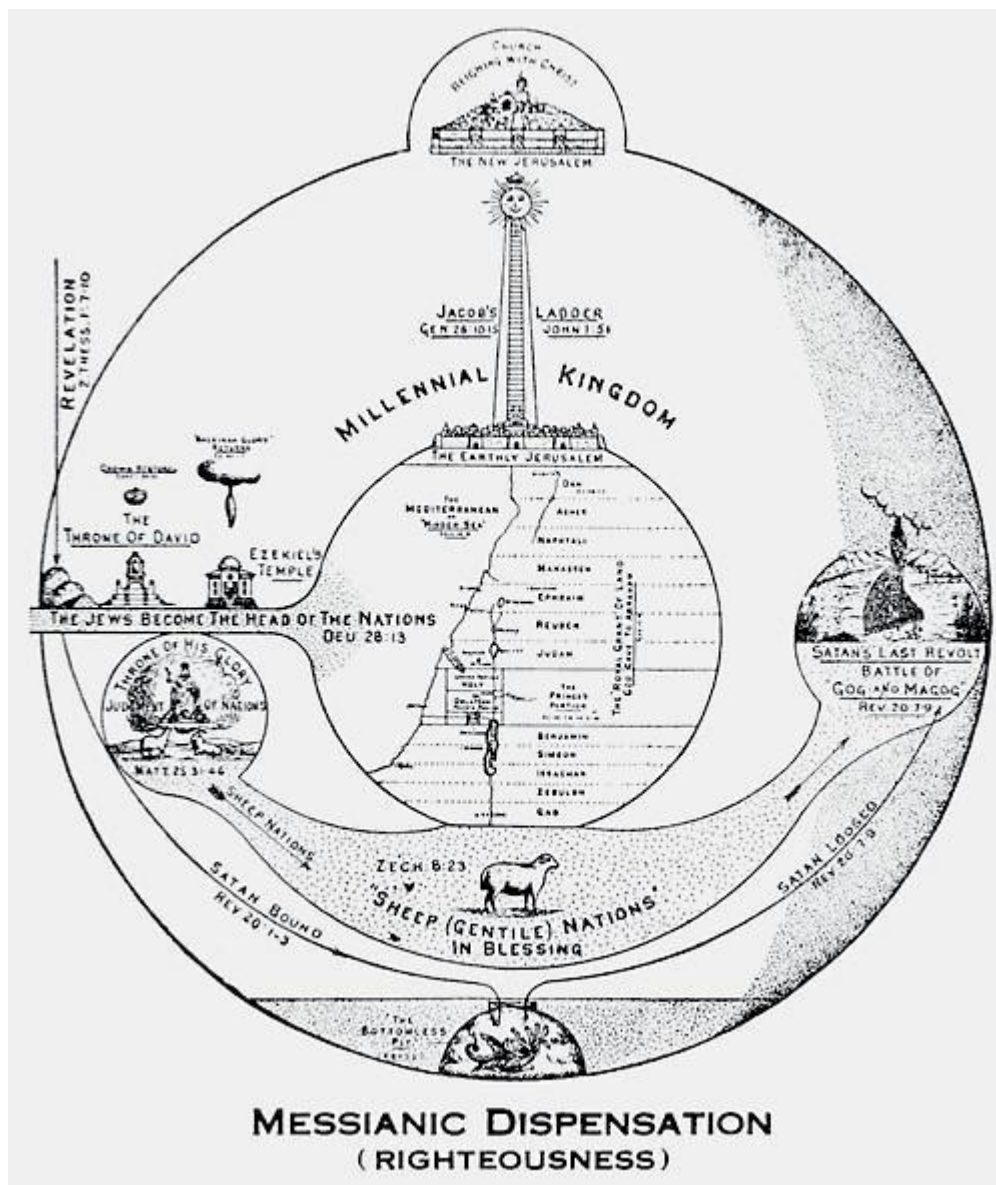
during which the "Jews," the "Gentiles," and the "Church" are to be judged, not as individuals, but nationally or as bodies. The "Church" is to be caught out at the **beginning** of this Dispensation and judged at the "Judgment Seat of Christ." [2Cor. 5:10](#). The Jews are to be judged **during** the Dispensation under Antichrist on the earth. Their judgment is known as the "Time of Jacob's Trouble." [Jer. 30:4-6](#). [Dan. 12:1](#). The Gentiles (the Nations) are to be judged at the **close** of the Tribulation, when the Lord Jesus Christ shall descend from Heaven and sit on the "Throne of His Glory" at Jerusalem, and all nations shall be gathered in their representatives before Him. and the "Sheep

Nations" shall be rewarded by entrance into the Millennial Kingdom, and the "Goat Nations, " as **NATIONS** shall be destroyed. [Matt. 25:31-33](#).



IV. THE AGE OF AGES

This is a "Dual Age" and includes the "Millennial Age" and the "Perfect Age," between which the earth is to be "Renovated by Fire." The Present Age is to end by the "Rapture" of the Church, followed by the "Great Tribulation, " and the "Age of Ages" is to be ushered in by the "Revelation" of Christ, when He shall return to the earth, and after judging the "Nations, " shall set up His Millennial Kingdom.



1. The Millennial Age.

Writers and poets have written and sung of a "Golden Age, " an Age of universal righteousness and peace; and the Jews believe that the Seventh Thousand of years from the Creation is to be a "Sabbath of Rest, " and that a description of that Age is given to us in the Old Testament Prophets. That there is to be a period of 1000 years during which Satan shall be bound and Christ shall reign on this earth is clearly revealed in the New Testament. This period is mentioned six times in the Book of Revelation. [Rev. 20:1-3](#).

The Scriptures mention seven great "Dispensational Tests" of man from his creation until the New Heaven and the New Earth appear. He was tested in "Innocence" in the Garden of Eden; under "Conscience" before the Flood; under "Human Government" at Babel; under the

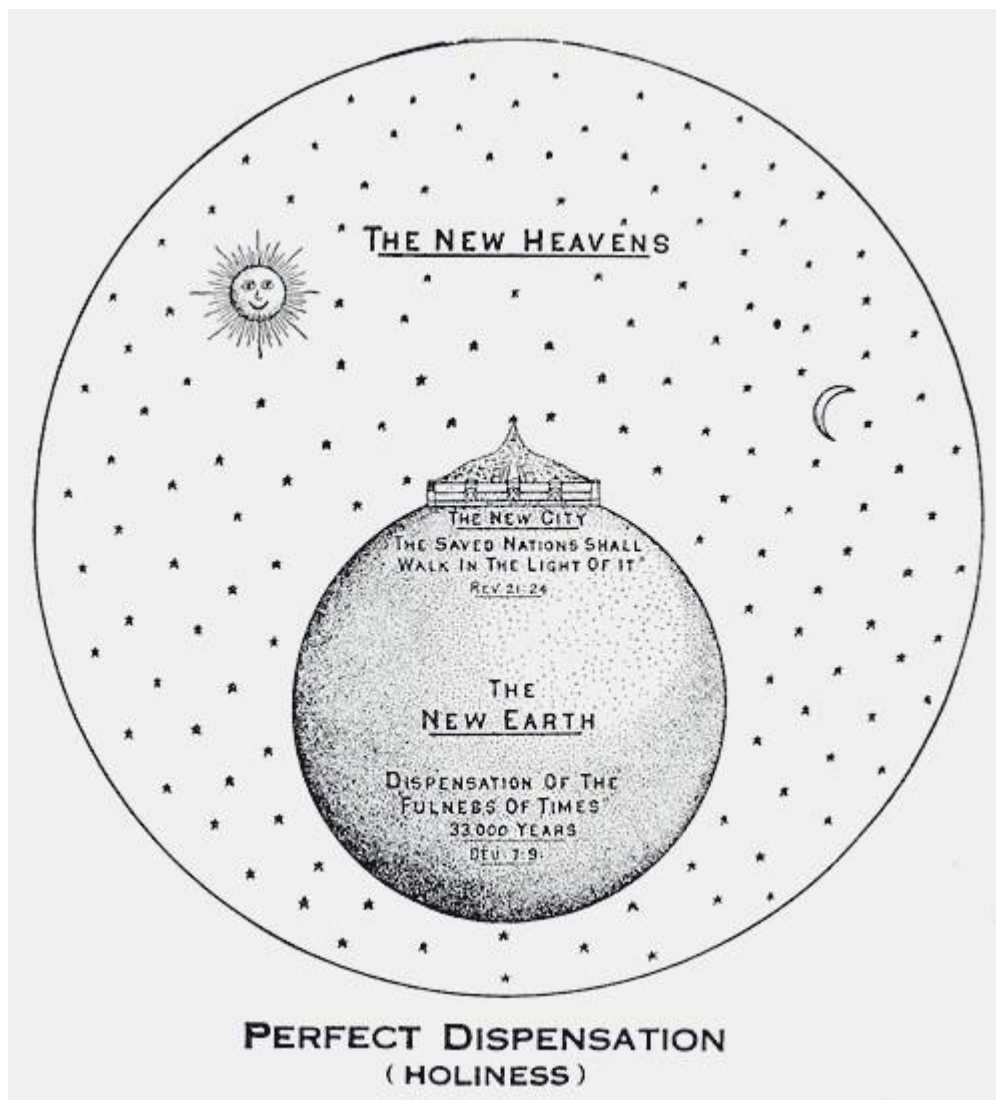
"Headship of the Family" under the Patriarchs; under "Law" before Christ; he is now being tested under "Grace; " and he is to have one more test before God will give him up as hopelessly, incurably, incorrigibly God-hating and disobedient, and that test will be final and deprive him of his last shadow of excuse.

What is that excuse? Man charges his fall and his continuance in sin to Satan. "Take him away, " he cries, "paralyze his power; cripple his malignant activity; bind him and deliver us from his dominating influence, and then you will see that man is radically good and virtuous, and is simply the victim of an unfavorable environment."

God answers it shall be done. Satan shall be bound so that he can no longer deceive men; and lest man shall say that sinful habits are too deeply rooted to be soon eradicated, the test shall last for a **thousand years**, and man shall have during that period of probation all the blessed influences of the Holy Spirit.

But we shall see as we study the outcome of the "Millennial Age" that when Satan is loosed, man will reveal the fact that he is still a rebellious creature, for that Dispensation, like all that preceded it, will end in **Apostasy**. [Rev. 20:7-9](#).

In the Millennial Dispensation God will deal with mankind as a **whole**, but as made up of nations. The Church will not be on the earth, only represented by those who will assist Christ, as it is **THE KING**, in His Administration of the Millennial Kingdom. The Jews, as a **nation**, will then be the **HEAD OF THE NATIONS**. [Deut. 28:13](#). While they will in part observe the "Ceremonial Law, " they will be under a "**NEW COVENANT**." [Jer. 31:31-33](#). [Heb. 8:7-9](#). The principle under which God will deal with men in those days will not be Law, Grace or judgment, but **RIGHTEOUSNESS**. The Government will be based on "Righteousness." It will be an. "Autocratic Government, " for Christ will rule with a "**ROD OF IRON**" ([Isa. 11:1](#), [Isa. 11:4](#); [Rev. 2:27](#), [Rev. 19:15](#); [Psa. 2:9](#)), but that rule will be based on **LOVE**. As Satan will be bound at that time, the character of the Millennial Dispensation will be entirely different from all preceding Dispensations, and cannot be classed with them.



2. The Perfect Age.

At the close of the "Millennial Age," the present earth is to be "Renovated by Fire," the outcome of which will be a "New Heaven" and a "New Earth"

Wherein Dwelleth Righteousness. [2Pet. 3:13](#).

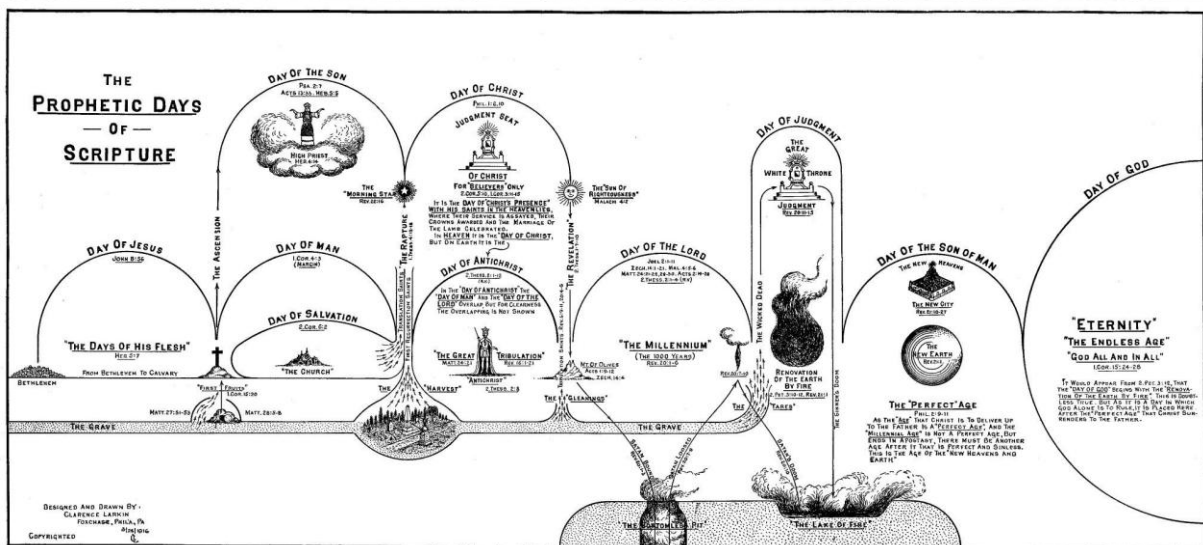
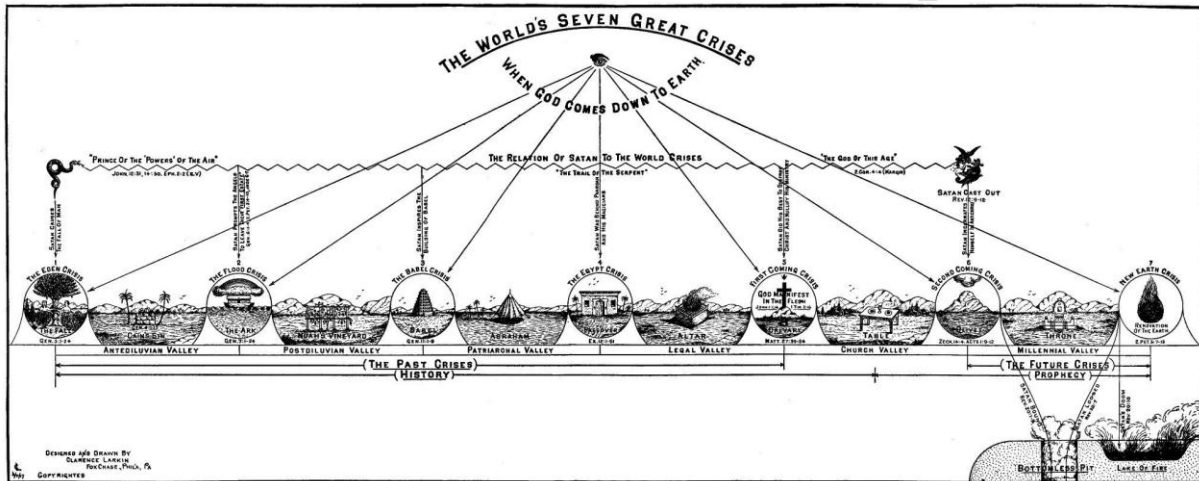
It is this "Perfect Kingdom that Christ surrenders to the Father," ([1Cor. 15:28](#)), for the "Millennial Kingdom" is not perfect, there is sin in it, and it ends in "Apostasy." This "Perfect Kingdom" is also a Dispensation, the "Dispensation of the Fulness of Times." [Eph. 1:10](#). The "Millennial Kingdom" and the "Perfect Kingdom" make up the **"Kingdom of the SON OF MAN."**

V. THE AGES OF THE AGES

As the "Creative Ages" were the "Alpha" Ages, these will be the "Omega" Ages. With the surrender of the "Perfect Kingdom" to the Father, what we speak of as "Time" ceases, and the "Eternal Ages," called the "Ages of the Ages," begin. They

correspond to what the Apostle Paul in his Letter to the Ephesians calls the "Ages to Come." [Eph. 2:7](#). And John in the Book of Revelation says that the "Devil" and the "Beast" and the "False Prophet" shall be tormented day and night **forever and ever**, or for the "Aions" of the "Aions," the "Ages of the Ages," ([Rev. 20:10](#)), and that the "Servants of God" shall reign for the same period. Rev. 22:S.

What those "Ages of Ages" shall reveal of the Plan and Purpose of God we do not know, but if we are His we shall live to know, and possibly take part in their development. What we do know is that we are but in the **beginning of things**, and as concerning the "Ages," Eternity is still **young**.



VI The Present Evil World

While this is the "Dispensation of Grace, " and God's purpose during it is to gather out a "**People for His Name**"-the **CHURCH**, the world out of which the Church is being gathered is called-

"THE PRESENT EVIL AGE"

[Gal. 1:4](#). (R.V.).

That this "Age" is **EVIL** is seen in the character of its civilization. After nearly 1900 years of Gospel preaching the world is in a worse state, in proportion to its light, than it was in the days of Christ, and seems headed toward some great crisis. The spirit of lawlessness is in the air, and despite all efforts to quench it, it is strangely becoming unmanageable and perverse and determined to break away from all authority and law. How are we to account for this? Has God lost His control over the world, or is He permitting some other agency to have its way? The answer is that there are

"TWO OPPOSING SPIRITS"

at work in the world in this Dispensation. The "**HOLY SPIRIT**" who is engaged in gathering out the elect body of the Church, and the "**SPIRIT OF EVIL**." These are called in [1Cor. 2:12](#), the "**SPIRIT WHICH IS OF GOD**," and the "**SPIRIT OF THE WORLD**," and in [1John 4:5-6](#), the "**SPIRIT OF TRUTH**" and the "**SPIRIT OF ERROR**." The Spirit of Error is the source of all the "**STRONG DELUSIONS**" (2 Thess. 2:11) that are in the world today, and as the "End of the Age" draws near they are being rapidly multiplied, and it requires the utmost vigilance not to be caught in their net. just as the Church is indwelt and guided by the "**HOLY SPIRIT**," it so the World outside the Church -is indwelt and guided by the "**SPIRIT OF THE WORLD**" ([1Cor. 2:12](#)), or "**UNHOLY SPIRIT**." And as the "**HOLY SPIRIT**" is a **PERSON**, so the "**SPIRIT OF THE WORLD**" is a **PERSON**.

"And you hath He quickened, (by His Holy Spirit), who were dead in trespasses and sins; wherein in time past ye walked according to the '**COURSE (AGE) OF THIS WORLD**,' according to the Prince of the 'Power of the Air,' (Satan) the '**SPIRIT**' (Evil Spirit) that now worketh (energizes) in the-

'CHILDREN OF DISOBEDIENCE' "

[Eph. 2:1-2.](#)

From this we see that the "SPIRIT OF THE WORLD" is SATAN.

The world refused to accept the **rule of God** when it crucified His Son, and chose Barabbas instead of Christ, thus exalting Satan to the position of the **"GOD OF THIS AGE,"** for Satan is not spoken of as the God of any other Age than this. It was Satan's ambition to be like God that caused his fall ([Isa. 14:13-14](#)), and he has not as yet given up that ambition, and it is his purpose and plan to exalt himself in the person of Antichrist, whom he will indwell, and sit in the "Temple of God," (the rebuilt Jewish Temple in Jerusalem), **AS GOD**, and have the people worship him as such. [2Thes. 2:3-4.](#) [Rev. 13:4,](#) [Rev. 13:11-12.](#)

MAN' S DAY

This Dispensation is spoken of in the Scriptures as **"MAN'S DAY."** Writing to the Corinthians Paul says, "But with me it is a very small thing that I should be judged of you, or of 'man's judgement.'" The margin reads of-"MAN'S DAY." [1Cor. 4:3.](#) This then is the day of the **GLORIFICATION OF MAN.** The day in which the works of man are exalted and praised. We cannot explain the great advance in knowledge and the mechanic arts of the past hundred years, apart from God, only on the supposition that there is some superhuman being who imparts this knowledge and who controls the affairs of the mechanical and commercial world. And worthy of note that it was not the descendants of Seth, the people of the Antediluvian Dispensation, but the descendants of the ungodly people of that period, who invented metal working devised musical instruments (doubtless for pleasure), and built cities for commercial and other purposes. Now we know that Satan' s gospel is the-

"GOSPEL OF PROGRESS."

He preached it in the Garden of Eden when he promised that if she would eat of the fruit of the Tree of the "Knowledge of Good and Evil," her eyes would be opened, and she and Adam would be as "Gods," knowing good and evil. [Gen. 3:5.](#)

It was the promise of KNOWLEDGE that caused the downfall of the human race, and when Adam and Eve followed Satan's advice they committed the race to the acceptance of his **LEADERSHIP AND PROGRAM.**

It is not likely that the Holy God imparted to the ungodly race of Cain the knowledge to invent things that would lead to the down fall of the race and help to bring on the Flood. Neither is it supposed that a God of Love would impart to men the knowledge that would enable them to invent such hellish instruments of warfare as were used in the great European War. It is clear then that is some **"SUPERNATURAL BEING"** who is at the head of the **"WORLD SYSTEM,"** and that that **"Being" is-"SATAN."** His program is to build up a magnificent

Civilization without God. The phrase "Christian Civilization" is an invention of the "God of this Age." There can be no such thing, for Christianity and Civilization have nothing in common. There can be no Christian civilization without Christ, and when He comes back He will bring to an end the boasted civilization of this Age, and set up a **NEW CIVILIZATION** over which Satan shall have no control, for he will then be a prisoner, 'in the Pit. It is clear that if this world could be made a fit place for men to live in **without God**, it could not have had a more masterly leader than Satan, and that if he has failed it is not his fault, but is due to the wilfulness of man.

There are but two classes of people spoken of in the New Testament. The **"CHILDREN OF GOD,"** and the **"CHILDREN OF THE DEVIL."** "In this the '**CHILDREN OF GOD**' are manifest, and the '**CHILDREN OF THE DEVIL:**' whosoever **doeth not righteousness** is not of God." [1John 3:10](#). Here all who **"doeth not righteousness"** are classed as **"CHILDREN OF THE DEVIL,"** and in [Eph. 2:2](#) are called the **"CHILDREN OF DISOBEDIENCE"**. There is no possibility of union between them, therefore there cannot be any such thing as the **"BROTHERHOOD OF MAN,"** which popularly understood is the union of all religious bodies and sects, such as Christians, Jews, Atheists, Unitarians, Mohammedans, Buddhists, Confucianists, etc., in a Federation of Religions.

The word "disobedience" means obstinate rebellion. How futile then is the effort of the "Children of Disobedience" to make the earth a more comfortable habitation for man, and bring in a Millennium by a Federation of all Religious Bodies when the bulk of mankind is in **OBSTINATE REBELLION** against God, and will not have His Son to reign over them, but are spending every energy to produce a **"Godless Civilization"** and make way for Satan's **"MASTERPIECE"** the **"MAN OF SIN."**

Satan is the **"DECEIVER OF THE WORLD."** [Rev. 12:9](#). He raises **"false hopes,"** and deludes by the-**"DECEITFULNESS OF RICHES"** (Mat-t. 13:22), the **"DECEITFULNESS OF SIN"** (Heb. 1, 3:13) and the **"DECEITFULNESS OF UNRIGHTEOUSNESS."** [2Thes. 2:9-11](#). He causes the **"exercise of the imagination,"** and by **"strong delusions,"** and **"seducing spirits,"** he tries to make men believe that his plans for the world's betterment are right. His advocates point to the great increase in scientific knowledge and invention, the great advance in methods of world-wide communication by land, sea, and air, and the various inventions that lighten labor and add to domestic comfort, and claim that the world is growing better, not only because of these, but because of the great philanthropies of men that have founded colleges, libraries, hospitals and great charitable institutions, forgetting that these things only tend to the physical helpfulness of man and have little to do with his moral character, and overlooking the fact that, in spite of all this advancement of civilization, the world today sits on the mouth of a volcano, whose interior is a "foaming cauldron" of social unrest and commercial rottenness.

When the "God of this Age" discovered that he could not stamp out the Church by **PERSECUTION**, he changed his tactics and now seeks to neutralize her efforts by **SEDUCTION**. His method is to divert her efforts for the evangelization of the world, to methods of "Social Betterment, " and thus make the world a better place to live in, forgetting that, as the natural man cannot be spiritually saved by **CULTURE**, neither can the world, therefore all efforts to save the world by "Social Betterment" are futile. And when the Church lends her aid to such methods she confesses that Christ's method of saving the world **IS INSUFFICIENT**, and thus discounts the power of the Gospel. Christian men give vast sums of money for the "Social, Intellectual, and Physical Betterment of the world, " rather than for the evangelization of the world. They even go farther and form societies for the investigation of "adverse social conditions, " such as poverty, vice, ignorance, etc., and appoint specialists at high salaries to investigate and see if they can discover the cause of all the sin, misery and wretchedness there is in the world, forgetting that in so doing they are wasting their money, for the Bible told us centuries ago that the **cause was SIN**. If the proper thing to do is to remedy a thing at its source, let the Church apply the remedy of the Gospel and save the individual, and by thus doing save society.

The common opinion is, that all the "ills of society" are in men's surroundings, or environment, whereas they are in **MAN HIMSELF**.

Hence all human schemes for the "Betterment of Society" must begin in the man himself. That is, man must first be **REGENERATED** by the Holy Spirit. All the schemes of men to make this world a better place to "live in, " seem to be to make the world a better place to **"SIN IN, "** because they increase the facilities for sin. her

The "God of this Age" knows that if the Church was to give self exclusively to the work of "World Evangelization" he would lose her service in building his great "Civilization Structure, " so he is just as anxious to keep her in his power, and postpone the time of her "Exodus, " ([1Thes. 4:15-17](#)), as Pharaoh was to keep Israel in Egypt at work on his stone cities Rameses and Pithom. To this end he keeps her busy "making bricks without straw, " and thus blinds her eyes to the light of the "Glorious Gospel of Christ, " (the doctrine of the Pre-Millennial Coming of the Lord), knowing that once she gets a vision of that she will refuse to any longer work for his "World Betterment" schemes.

The unification of the nations of the earth is a scheme to reverse the judgment of God on Babel, and resume the building of **"THE TOWER"** that is to exalt the name of man. [Gen. 11:1-3](#).

There are two "Distinct Bodies" in this "Present Evil **Age**" in the process of formation.

1. The **"BODY OF CHRIST"-THE CHURCH.**
2. The **"BODY OF ANTICHRIST."**

The first is being gathered by the **"SPIRIT OF GOD"** (Holy Spirit, 1 Cor. 12:3, Cor. 12:13, and the second by the **"SPIRIT OF EVIL,"** that now worketh (energizes) in the **"Children of Disobedience."** [Eph. 2:1-2](#). The difference between the **"Body"** the Holy Spirit is forming, and the **"Body"** the "Spirit of Evil" is forming, is, that the former is united to a **"LIVING HEAD,"** (Christ-[Eph. 1:20-22](#)), while the latter has no living head, for it is simply an **"Organization,"** while the "Body of Christ" is an **"ORGANISM."** Since the "Fall" and death of Adam the human race has been **headless**, but when the "Body," or "Organization," that the "Spirit of Evil" (Satan) is forming is complete, he (Satan) will produce its **"HEAD,"** who will be the **ANTICHRIST**, thus reversing the Divine order of first the **"HEAD"** (Christ) and then the **"BODY"**-the Church.

We are told that the Lord at His "Second Coming" will depose and punish two distinct governing bodies. [Isa. 24:21](#).

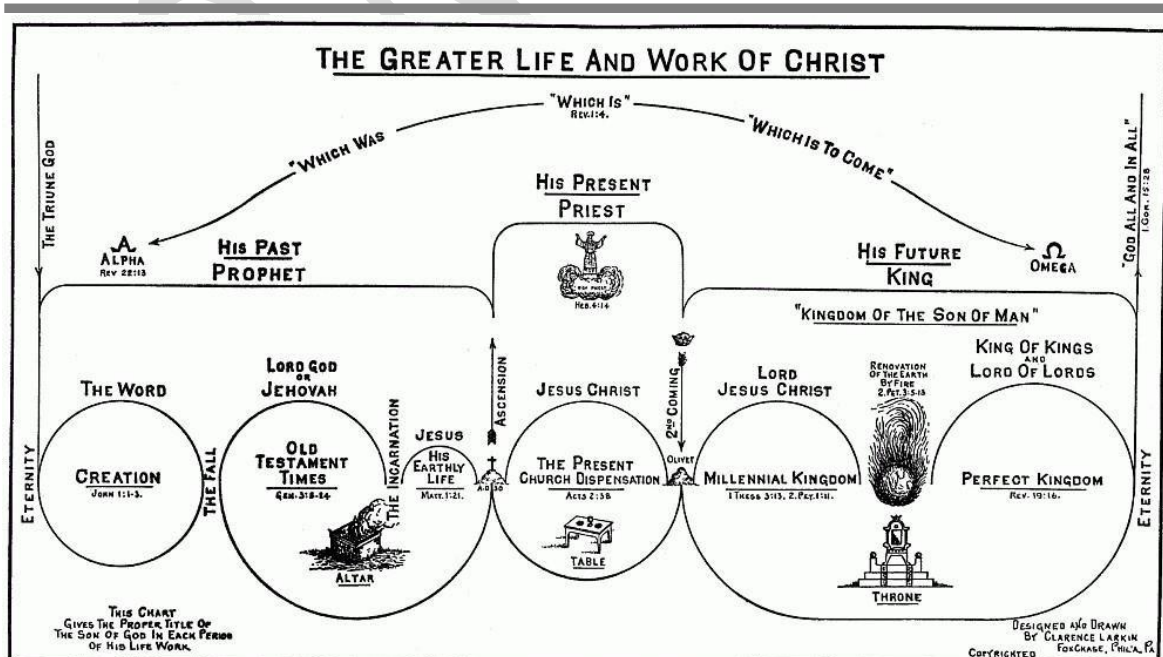
1. "The **'HIGH ONES'** that are on high."

That is the Anti-Christian World Powers represented by the "Ten Federated Kings" under the control of Antichrist. [Rev. 19:17-19](#).

The heavens will then be cleansed of all the "Powers of Evil," and their place will be taken and occupied by Christ and the Saints who constitute the Church, and they will reign during the Millennium from the heavens over the earth, as Satan and his hosts do now. [Rev. 20:4](#).

Truth

VII



The study of the "Life and Work of Christ" is confined by most students to His "Earthly Life, " that is to the **"DAYS OF HIS FLESH."** But we must not forget that Jesus was-

"THE ETERNAL CHRIST."

The reason therefore why so many have a defective view of Christ's "Life and Work" is because they have but a **partial** view of Him. His work of Atonement on the Cross was but one phase of His work, which began in the Creation of the Universe, and will continue as long as God exists. The "Greater Life and Work of Christ" is a circle of which the circumference is "Eternity, " and the centre is **CALVARY.**

In tracing the lineage of Jesus Matthew traces Him back to Abraham, ([Matt. 1:1-3](#)), Luke to Adam, ([Luke 3:23-25](#)), and John to God. ([John 1:1-2](#).) Jesus said of Himself "I am '**Alpha**' and '**Omega.**' the '**BEGINNING**' and the '**ENDING**, ' the '**FIRST**' and the '**LAST**, ' which **IS**, and which **WAS**, and which is **TO COME**, the **ALMIGHTY.**" [Rev. 1:8](#), [Rev. 1:11](#). Jesus thus identifies Himself with God, and confirms His earthly statement-"I and my Father are **ONE.**" [John 10:30](#). John tells us ([John 1:14](#)) that-"**THE WORD** was made **flesh**, and dwelt among us, and we beheld His **GLORY** (on the Mount of Transfiguration), the **GLORY** as of the **ONLY BEGOTTEN OF THE FATHER.**" And in His prayer in the "upper room" before going out to Gethsemane Jesus prayed, "And now, o Father, glorify thou me with **Thine own self** with the **GLORY** which I had **with Thee BEFORE THE WORLD WAS.**" [John 17:5](#). Thus we see that Jesus existed **before the World was** and is the **ETERNAL CHRIST.**

In studying the Dispensational or Greater Life and Work of the Lord Jesus Christ we shall for simplicity divide it into three parts, His Past, Present and Future Life and Work.

I. Christ's Past Life And Work

The "Office Work" of Christ is "**Threefold**, " that of "**PROPHET**, " "**PRIEST**" and "**KING.**" But He does not hold these offices conjointly but successively. His "Prophetic Work" extended from Creation to His Ascension; His "Priestly Work" extends from His Ascension to the Rapture of the Church; and His "Kingly Work" from His Revelation at the close of the Tribulation Period, until He surrenders the Kingdom to the Father, that "God may be All and in All. 19 [1Cor. 15:28](#). His Past Life and Work we may divide into Three Periods.

1. CHRIST'S WORK IN CREATION.

The Scriptures begin with the sublime statement, "**In the beginning GOD.**" [Gen. 1:1](#). The finite mind cannot grasp the thought that there was a time when there was absolutely nothing but God. Whether the Father existed at first alone, and the Son, and the Holy Spirit proceeded from Him, thus making the Divine Three, is not clear. If the expression "The Only Begotten of the Father" ([John 1:14](#)) as applied to Jesus, refers to His **Eternal** origin, then He was not coexistent with the Father, if it refers to His **Earthly** origin, to His birth of the

Virgin Mary, then He was the "Only Begotten of the Father" in the sense of being begotten by the Father through the agency of the Holy Spirit. [Luke 1:30-32](#). But there is another passage that is confusing. In writing to the Colossians in regard to Christ Paul says-

"In whom we have redemption through His blood, even the forgiveness of sins; who is the '**Image of the Invisible God,**' the **FIRSTBORN OF EVERY CREATURE.**" [Col. 1:14-15](#).

What are we to understand by this? Is Jesus only a "**Creature**" and therefore not a part of God from the beginning? It can hardly mean that, for in the next verse He is described as the Creator of all things. The probable explanation is that as Jesus became by His human birth-"God **manifest in the FLESH,**" ([1Tim. 3:16](#)), thus becoming to men the "**IMAGE of the Invisible God,**" that He thus became the

"**Firstborn**" of the "**NEW CREATION**" of God, of which race the "Second" or "Last Adam" (Christ) is the **HEAD**. [1 Cor. 15:45](#), [2Cor. 5:17](#). However this may be it is the clear teaching of Scripture that the "Divine Three" existed in a co-ordinate relation to each other before anything else existed.

In His "Creative Work" **Jesus** is spoken of in the Scripture as

"THE WORD."

"In the Beginning was the '**WORD**' and the '**WORD**' was with God, and the '**WORD**' **WAS GOD**. The same was in the Beginning with God. **ALL THINGS WERE MADE BY HIM;** and **without Him was not anything made that was made.**" [John 1:1-3](#). This is corroborated by Paul in [Col. 1:16-17](#):

"For **BY HIM** were **all things created**, that are in **Heaven**, and that are in **earth**, visible and invisible, whether they be **thrones**, or **dominions**, or **principalities**, or **powers**; **ALL THINGS were created BY HIM**, and **FOR HIM**; and He is **BEFORE ALL THINGS**, and **BY HIM** all things **consist**."

While all things were **made** by Christ, He was aided by the Father and the Holy Spirit. This is clearly revealed in [Gen. 1:26](#), where it says "And God (the Divine Three) said, Let **US** make man in **OUR IMAGE, after OUR likeness**." The work of the Father was the creation of matter, that of the Son, the formation of matter into all its various forms, and that of the Holy Spirit to give **LIFE** to such forms as have life. Christ's work in Creation is beautifully described in [Isa. 40:12](#): "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Job, the oldest book in the Bible, is particularly rich in its account Of the Creative Work of Christ. See the 38th and 39th chapters of job.

We have a beautiful illustration of Christ's Creative Power in the miracle of making wine out of water. [John 2:1-3](#). In that miracle He produced from water

without the natural process of the vine, **WINE**, and thus manifested His Creative Glory.

2. CHRIST'S WORK FROM CREATION TO HIS INCARNATION.

With the Creation of Man the "Creative Work" of Christ ceased, for we read in [Gen. 2:2](#), that-"On the Seventh Day God ended His Work which He had made; and, He rested on the Seventh Day." From that time His work has been that of "Supervision" and "Redemption." In [Gen. 2:4](#) we find the word God changed to "**LORD** God." Why is this? The Hebrew name for God as "**Creator**" is **ELOHIM**, as "**Revealer**" it is **JEHOVAH**, translated "**LORD**." The name "God" is used over 6000 times in the Old Testament, and when in the Authorized Version we find the word "God" or "Lord" printed in small capitals, the original is JEHOVAH.

In the first part of the Book of Genesis four names are given, each of which reveals some distinct attribute of God. They are God (Elohim), LORD (Jehovah), God Almighty (El Shaddai), and Most High (El Elyon). They are all used in [Psa. 91:1-2](#). "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God in whom I trust." JEHOVAH has seven compound names that reveal Him as meeting every need of man.

1. **JEHOVAH-JIREH**-"The Lord will provide." [Gen. 22:13-14](#). That is, provide a sacrifice.
2. **JEHOVAH-RAPHA**-"The Lord that healeth." [Ex. 15:26](#).
3. **JEHOVAH-NISSI**-"The Lord our Banner." [Ex. 17:8-10](#).
4. **JEHOVAH-SHALOM**-"The Lord our peace." [Judg. 6:23-24](#).
5. **JEHOVAH-RA-AH**-"The Lord my Shepherd." [Psa. 23](#).
6. **JEHOVAH-TSIDKENU**-"The Lord our righteousness." [Jer. 23: 6](#).
7. **JEHOVAH-SHAMMAH**-"The Lord is present." [Ez. 48:35](#).

It is therefore only as we know the meaning of the different titles of God that we can understand their significance. The word for Christ as "Creator" is "**ELOHIM**," for Christ as "Revealer and Redeemer" is Jehovah (translated **LORD**). As "Creator" (Elohim) Christ is revealed in His Covenant Relationship to man, as "Revealer and Redeemer" (Jehovah). He is revealed not only as a God of Love, but righteous and just, and who will punish evil. The use of the words separately or together will reveal their significance. In the Old Testament Dispensations Christ is called either "Elohim," or "Jehovah," or "Jehovah-Elohim" (**LORD** God), according to whether He is referred to as "Creator" or "Preserver," that is Revealer or Redeemer. With this in mind let us now trace Christ's work from Creation to His Incarnation. It was the "**LORD** God" or Christ that planted the Garden eastward in Eden, and placed Adam and Eve in it, and instructed them what, and what not to do. It was Christ who came to them in the cool of the evening charging them with disobedience, and gave them the promise that the Seed of Woman should bruise the Serpent's head, and it was Christ who drove them from the Garden.

[Gen. 3:8-10](#). It was Christ who charged Cain with killing his brother Abel. [Gen. 4:9](#). It was Christ who warned Noah of the Flood, and told him to build the ark. [Gen. 6:1-3](#). It was Christ who called Abraham from Ur of the Chaldees and directed him to Canaan. [Gen. 12:1-3](#). It was Christ who appeared with two angels at Abraham's tent door and foretold the birth of Isaac, and the destruction of the Cities of the Plain, Sodom and Gomorrah [Gen. 18:1-3](#). It was Christ who wrestled with Jacob at the ford Jabbok. [Gen. 32:24-26](#). It was Christ who appeared to Moses at the Burning Bush in the Wilderness. When Moses asked the "Angel of the LORD" His name, he replied-"**I AM THAT I AM**" and added-"Say unto the Children of Israel 'I AM' hath sent me to you. 11 [Ex. 3:13-14](#). The "**I AM**" of the Burning Bush is the "**I AM**" of the New Testament, who said-"I am the **Way**, and the **Truth**, and the **Life**." It was Christ who sent the Plagues on the Egyptians, who commanded the slaying of the Passover Lamb, a type of Himself, [Ex. 12:1-3](#), and who opened the Red Sea for the Children of Israel to cross over. It was Christ who fed Israel in the Wilderness with manna and quails. [Ex. 16:1-3](#). It was Christ who gave the "Ten Commandments" from Mt. Sinai, ([Ex. 20:1-3](#)), and who appeared in the Shekinah glory of the Tabernacle and Temple of Solomon, and who in the "Pillar of Cloud and Fire," led the Children of Israel throughout their Wilderness Wandering. [Ex. 13:21-22](#).

It was Christ, who as "Captain of the Lord's Host" ([Josh. 5:13-15](#)), opened the River Jordan that Israel might cross over, and helped them in the siege of Jericho and the conquest of the land. It was Christ who called for the judges in the Days following Joshua, and commissioned them to fight for Israel. He was with Gideon, Samson and Samuel. It was Christ who chose Saul the first king of Israel, ([1Sam. 9:15-17](#)), and blessed him until his disobedience compelled Christ to choose David in his place. [1Sam. 16:1-3](#). It was Christ who called the prophets and fitted them for their work. It was a vision of Christ that Isaiah saw in the Temple in the year that King Uzziah died, and before whose glory Isaiah saw himself to be a man of unclean lips. [Isa. 6:1-3](#). It was Christ who, in answer to Daniel's prayer as to the expiration of the "Seventy Years of Captivity," sent the Angel Gabriel, and revealed to Daniel the exact date of His (Christ's) death on the Cross, in the Vision of the "**SEVENTY WEEKS**." [Dan. 9:1-3](#). From all these references we see how active Christ was from Creation until His Incarnation in supervising the affairs of men, particularly those of His own chosen people Israel.

While Moses asked the **LORD** to show him "**HIS GLORY**," and the **LORD** said-"Thou canst not see my **face**, for there shall no man see **ME**, and **LIVE**, ([Ex. 33:17-19](#)), we are told in Verse 11, "And the LORD spake unto Moses face to face, as a man speaketh unto his friend." The only way we can reconcile these two statements is on the supposition that the "**LORD** God" when He personally appeared to men, as to Abraham at his tent door, did so in disguise, or, as some have supposed, in a "form" that He provided Himself with before the Creation of man, in anticipation of the need of personally appearing to men, and that "form" was the form of a man, for we know that in the creation of man, God said-"Let **US** make man **IN OUR IMAGE**, after **OUR** likeness." But that "Image" does not necessarily imply "**flesh and blood**." As these appearances were but occasional, and comparatively few, there was no need for Christ to incarnate

Himself in the Flesh in Old Testament times, but when that became necessary for the purpose of Redemption, then He "took upon Him the **form of a servant**, and was made in the **LIKENESS OF MEN**." [Phil. 2:5-7](#) This was a physical likeness that required a human bodily form of, flesh.

3. CHRIST'S WORK FROM HIS INCARNATION TO HIS ASCENSION.

While Christ as a Prophet foretold many things before His Incarnation, it was not until after His Incarnation that He entered fully on His Prophetic Office. He was the Prophet foretold by Moses, "The **LORD** thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shalt hearken." [Deut. 18:15](#). And Peter in his sermon in the Temple declared that Christ was that Prophet. [Acts 3:19-21](#). As a Prophet Christ foretold His Death and Resurrection. His Parabolic Teaching was full of prophetic statements, and in His "Olivet Discourse ([Matt. 24:1](#), [Matt. 25:46](#)) He outlined events that should come to pass from the time of His Ascension until His Return. But the main purpose of His Incarnation was to make an Atonement for the sin of the human race. This He only could do by becoming a **MAN**, only as the "**SINLESS MAN**" could He atone for the sin of **sinful men**. This He did by His death on the Cross. To understand the need of the Atonement we must understand what sin is. Sin is

"THE WORLD'S BLOOD POISON."

It takes no Bible, or standard of morals, to make a man realize that when he would do good, evil is present with him. And we recognize that there is a conflict between our conscience and our conduct, between our better judgment and our carnal appetites. Men may call this "**Moral Inharmony**" or what they will, the Bible calls **SIN**. And the sins we commit only reveal the "**PRINCIPLE OF SIN**" that is within us, as the boils, carbuncles, etc., reveal the bad state of the blood in a human body. This "Principle of Sin" we inherit. King David said-"Behold, I was shapen in iniquity and in sin did my mother conceive me." [Psa. 51:5](#). He did not mean by that, that he was born out of wedlock, or was the son of an adulteress he meant that he was born with a **sinful nature**. By "Original Sin" or "Natural Depravity" is not meant that there is nothing good in man but that the natural tendency of the human heart is toward evil. Sin is not the result of environment or temptation, but is the outcome of a **SINFUL INCLINATION**. [James 1:13-14](#). Christ pictures the human heart as the source of all kinds of specific sins. [Mark 7:20-22](#) We must distinguish between "**SIN**" and "**SINS**." "**SIN**" is the natural disposition that we inherit from Adam, "**SINS**" are the specific, acts of sin that we commit because of the disposition to sin in us. Sin is to the natural man what the tendency to rot is to the apple. Adam was born innocent, there was but a step between his innocence **and righteousness**, and but a step between his innocence and **sin**. He chose to take the latter step and became a **sinner**. If he had taken the former step he would have become **righteous** and would have been permitted to eat of the "Tree of Life" and live forever in a state of holiness. Adam and Eve had no children before the Fall. If they had had they would have been born **innocent**. The children Adam begat after the Fall were born **sinner**s, so the human race became sinners by inheritance. "Wherefore, as by one man (**ADAM**) sin entered into the world, and death by sin; and so death passed upon all men, for that **all have sinned**." [Rom. 5:12](#). The fact that all

men die is therefore proof that all men are sinners. Now the penalty of Adam's sin was both spiritual and physical death, and the only way the human race can be saved from spiritual and physical death is by some one paying that penalty for them. This Christ came into the world to do. To this end it was necessary that He should become a **MAN**. This required that he should be born of a **woman**. But He must be a **SINLESS MAN**, that is He must have no inherited taint of **SIN** in His nature, therefore He could not have a **human** father. Wherefore the "**HOLY THING**" that was born of Mary ([Luke 1:35](#)) was generated in her womb by the Holy Ghost, and was sinless because Mary only imparted to it its physical body. Being **sinless** Jesus was qualified to make an atonement for sin.

Now it is a "Principle of Law" **THAT THE PENALTY OF A BROKEN LAW MUST FALL ON THE BREAKER OF THE LAW OR ON A SUBSTITUTE, OTHERWISE THE LAW IS OF NO EFFECT.**

An "**ATONEMENT**" then is any "Provision" that may be introduced into the Administration of a Government, whereby that Government may on **JUST, SAFE, and HONORABLE GROUNDS** grant a **PARDON** to the Offender.

Now Adam broke the Law, the penalty for breaking the Law was **DEATH**. Spiritual and physical death. God could have set aside the Law, but that would have defrauded the Law of its rights, and been unjust, more, it would have been an impeachment of the integrity of God's word. The Penalty therefore must be paid by Adam or by a substitute. But as Adam was unable to provide a substitute, God, in his love and justice, at once took steps to provide one, and at once notified Adam and Eve to that effect. The substitute was to be Himself in the person of His Son Jesus. [Gen. 3:15](#). This substitute however was not provided at once. It was not until 4000 years later that Jesus bore the penalty of Adam's sin, and the sin of the race, on the Cross. But during those 4000 years, by the shedding of the blood of bullocks, goats, and innocent lambs, whose bodies were laid smoking and quivering on Hebrew altars, God, in one great "Object Lesson, " kept before the people the fact that without the **SHEDDING OF BLOOD** there could be no remission for sin. The sprinkling of the blood of every Passover Lamb was a reminder of Him who was to be the "Lamb of God" who should take away the sin of the world. [John 1:29](#). And when the hour had come for the offering up of **THE SACRIFICE**, we see justice and Mercy standing on the Hill Calvary, and hear Justice say to Mercy-"Where is He who, over 4000 years ago, in the Garden of Eden, offered Himself a **SUBSTITUTE** for the sin of the world? " "Behold Him, " said Mercy, "coming up the Hill bearing His Cross." When He reached the top of the Hill justice presented the "Bond, " executed centuries before, and demanded its payment. The Son of God replied-"I will this day cancel it., " Soon all the preparations for the sacrifice were complete, and the "Lamb of God" was laid on the **ALTAR OF THE CROSS**. As Jesus laid His hand upon the crossbar of the Cross, He held in it, invisible to human eyes, the "Bond" to be canceled, and when the Roman soldier drove the nail through that hand, there was fulfilled the words of the Apostle-

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; **BLOTTING**

OUT THE HANDWRITING OF ORDINANCES that was against us, which was contrary to us, and took IT out of the way, NAILING IT TO HIS CROSS." [Col. 2:13-14](#).

By the cancellation of the "Bond" the Law and justice of God were satisfied, and it was possible for God to-"Be **JUST** and the **JUSTIFIER** of them who **BELIEVE IN JESUS."** [Rom. 3:26](#). The penalty of "**Spiritual Death**" was paid when Jesus cried-"My God, My God why hast Thou forsaken Me? " and the penalty of "**Physical Death**" when He cried "It is Finished, " and yielded up the Ghost.

The efficacy and "Substitutionary" character of the Atonement of Christ on the Cross is beautifully illustrated in the story of Barabbas. Barabbas was a robber, who had been arrested, tried, found guilty of insurrection and murder, and had been condemned to die. [John 18:39-40](#). [Matt. 27:15-17](#). [Mark 15:6-8](#). It was the "Feast of Passover, " at which time it was customary to liberate some notable criminal, and when the multitude demanded the death of Jesus, Pilate gave them the choice between Jesus or Barabbas. They chose Barabbas, and Jesus was turned over to the Officers of the Law for death by crucifixion; and by His death, as a **SUBSTITUTE** for Barabbas, Jesus, who was innocent, satisfied the "Law" and Barabbas was freed. The "Barabbas" or "Substitutionary View" of the Atonement is the Scriptural view of the Atonement. If Barabbas, after his liberation, had gone out to Calvary to witness the Crucifixion, and had informed himself as to who it was that had taken his place on the central cross, he would have known five things.

1. That he was a **JUSTLY CONDEMNED SINNER**.
2. That Jesus was an **INNOCENT SUFFERER**.
3. That that "**Innocent Sufferer**" had taken **HIS PLACE**.
4. That he **HAD DONE NOTHING TO MERIT THAT SUBSTITUTION**.
5. That Christ's substitution in his place **SATISFIED THE LAW**.

If Barabbas had thus gone out to Calvary to witness the Crucifixion and had been recognized and some one had threatened to point him out to the Centurion as an escaped convict, Barabbas could have said-"Oh, the Centurion cannot arrest me. It was he who set me free this morning and told me that Jesus of Nazareth was to take **MY** place on the Cross, and his death **SATISFIES THE LAW FOR ME**, and I am free." Barabbas was the first man to have a practical experience of the Atonement. If Jesus had not hung on that central cross Barabbas would have had to. There was at least one man in Jerusalem that day who understood the meaning of Jesus' death, and experienced its saving power, and that man was Barabbas. As believers our position is that of Barabbas, free from the Law.

As sinners we were under the "**Curse of the Law**, " but as believers "Christ hath redeemed us from the **CURSE OF THE LAW**, being **MADE A CURSE FOR US**; for it is written **CURSED IS EVERY ONE THAT HANGETH ON A TREE."** [Gal. 3:13](#). The "**Tree**" that

Christ hung on was the "**CROSS.**" As we inherited our sinful state from Adam, we now by faith in Christ, the second Adam, inherit all that He did for us on the Cross, and our position now is that of having been crucified, dead, buried, risen and ascended with Christ, so we can say with the Apostle Paul-

"I am **crucified** with Christ; nevertheless I live; yet not I, but **CHRIST LIVETH IN ME**; and the Life which I now live in the flesh I live by the **faith of the Son of God**, who loved me, and gave Himself for me." [Gal. 2:20](#).

In the preceding verse ([Gal. 2:19](#)) Paul says-"For I through the Law am **DEAD TO THE LAW**, that I might live unto God." Now Paul does not mean that he was **physically** dead, but that he was **JUDICIALLY** dead. That is, that the penalty of the Law, which was death, was paid for us by Christ when He died on the Cross, and cannot be required of us, for "He was wounded for **OUR** transgressions, He was bruised for **OUR** iniquities; the chastisement of **OUR** peace was **UPON HIM**; and with **HIS STRIPES WE ARE HEALED.**" [Isa. 53:5](#). It follows therefore that if our iniquities are **UPON HIM**, they are not **UPON US**.

But some one may say, how could an innocent person assume the guilt of another? This can only be done by the innocent person entering into "**Corporate Oneness**" with the guilty person, and thus becoming **IDENTIFIED WITH HIM**. For illustration the debts of a poor widow could not be justly charged up to a millionaire neighbor, but if he entered into "Corporate Oneness" with her by marrying her, and thus assuming all her obligations, then he could justly and legally be held responsible for her debts. Now this is just what the Apostle says-

"Wherefore, my brethren, ye also are become **DEAD TO THE LAW** (our first husband) by the body of Christ (that is by Christ's death); that ye should be **MARRIED TO ANOTHER**, even to Him (Christ) who is **RAISED FROM THE DEAD.**" [Rom. 7:4](#).

This union with Christ results in a "**LEGAL ANSWERABLENESS**" by Him for all our debts to the Law, and Jesus recognized the justice of all His sufferings on the Cross, when He said to the two disciples on the Road to Emmaus-"O fools, and slow of heart to believe all that the prophets have spoken: **OUGHT NOT CHRIST TO HAVE SUFFERED THESE THINGS**, and to enter into His Glory?" [Luke 24:25-26](#).

We see then that the Atonement of Christ means more than mere "**Substitution**," it means a "**CORPORATE ONENESS**," a union in which it was perfectly just for God to exact from His Son the penalty of "Spiritual" and - "Physical" death in satisfaction of the broken Law. We are therefore as believers to "**RECKON OURSELVES DEAD TO THE LAW.**" [Rom. 6:1](#) I. That is, we are to believe and act as those who have been freed from the Law, for "there is therefore **now NO CONDEMNATION** to them who are in Christ Jesus," ([Rom. 8:1](#)), for we were judged for sin in Christ on the Cross, and our judgment for "**Sin**" **IS PAST**.

We see then that Christ's work from the Incarnation to His Ascension was to make an Atonement for Sin.

II. CHRIST'S PRESENT LIFE AND WORK

Christ's present work is that of a High Priest. He is now **"TARRYING WITHIN THE VAIL."** As the High Priest entered through the "veil" into the "Most Holy Place" once a year, on the "Day of Atonement," to present the blood of the sacrifice and make an intercession for the **SINS** of the people, so Jesus entered into the "Holy of Holies" of the Heavenly Tabernacle when He ascended and passed through the "Veil of the Cloud" and disappeared from earthly view. [Acts 1:9](#). [Heb. 4:14](#). "For Christ is not entered into the Holy Places made with hands (such as the Tabernacle or Temple), which are the figures of the true; but **INTO HEAVEN ITSELF now to appear in the presence of God for us.**" [Heb. 9:24](#). Heaven, not earth, is the sphere of Christ's **PRIESTLY** Ministry. He never appeared as a Priest in the Temple at Jerusalem. He went there to teach, but never to offer sacrifices or burn incense.

The sacrifices and ceremonies of the Tabernacle and Temple services did not make the offerers perfect, or they would not have ceased to be offered. They were but **SHADOWS** or Types of things to come. [Heb. 10:1-3](#). Among them was the "Day of Atonement." On that day the High Priest entered alone into the Holy Place, and having divested himself of his garments of "Glory and Beauty," he washed himself, and arrayed himself in linen clothes with a linen Mitre upon his head. He then filled a Censer with burning coals from off the Incense Altar and entered through the "Veil" into the "Most Holy Place," and putting incense upon the coals of the Censer, so that the smoke would cover the "Mercy Seat" on the "Ark of the Covenant" and hide it from view lest he die, he withdrew from the "Most Holy Place" and passed out into the Court of the Tabernacle, where he slew a bullock for a "Sin Offering" for himself and his house, and taking of its blood he re-entered the Tabernacle and passing through the "Veil" he sprinkled with his finger of the blood seven times eastward before the "Mercy Seat," thus making

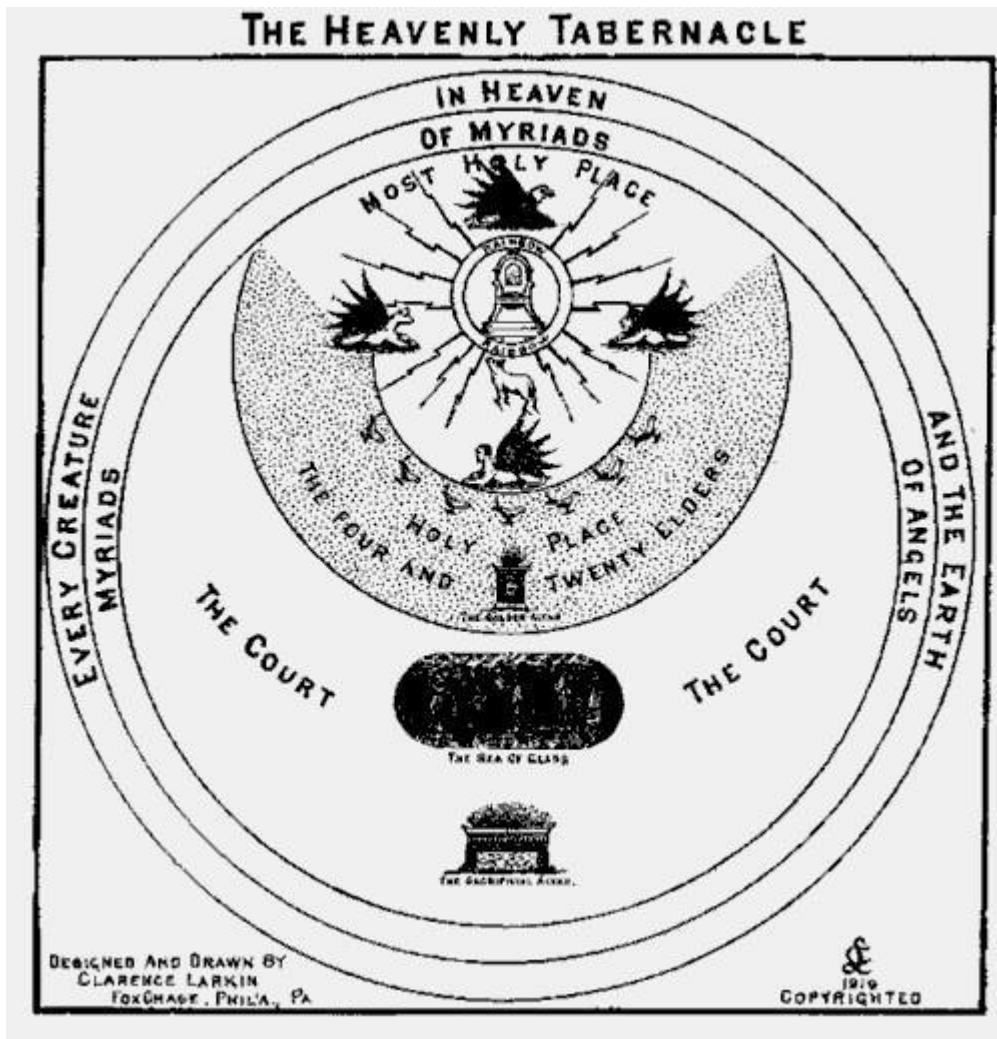
Atonement for himself and his household. He then returned to the Court of the Tabernacle and slew the goat that had been selected by lot for the "Sin Offering," and took of its blood and re-entered for the third time the "Most Holy Place," and did with its blood as he had done with the blood of his bullock, thus making Atonement for the sins of the Congregation. He then returned to the Court, and going to the "Brazen Altar" he made Atonement for it by sprinkling of the mixed blood of the bullock and goat upon it with his finger seven times, after he had first anointed the Horns of the Altar with the blood. He then took the live goat, called the "Scapegoat," and laying both of his hands upon its head, he confessed the sins of the Children of Israel, thus placing them upon the head of the "Scapegoat," and then he sent it by a "fit man" into the wilderness, into a land uninhabited, where it was left, thus carrying away the iniquities of the people.

Aaron then returned to the Holy Place of the Tabernacle and took off his linen garments, washed himself, and robed himself again in his garments of "Glory

and Beauty, " and then returned to the Court of the Tabernacle. Until he thus appeared the people were in doubt as to whether God had accepted the "Sin Offering" or not. If his stay was unduly prolonged they would fear that the offering had been rejected and the High Priest smitten with death. They listened then for the tinkling of the bells upon the bottom of the High Priest's robe, and when they heard them they were assured that the sacrifice had been accepted.

When the High Priest came out in his garments of "Glory and Beauty" he went to the "Brazen Altar" and offered a "Burnt Offering" for himself, and one for the people, as a token of their revived consecration to God.

Let us take the work of the High Priest on the "Day of Atonement" and apply it to our High Priest, Jesus Christ. When Jesus "emptied Himself" of His Heavenly Glory ([Phil. 2:5-7](#)), He laid aside His garments of "Glory and Beauty, " and put on the "Linen Garment" of humanity in which to minister. He had no occasion to offer incense in the "Most Holy Place, " or to offer a bullock as a "Sin Offering" for Himself, for He was sinless, but He had to offer a Sin Offering for the world. It is here that we see that no single offering could typify the work of Christ, for Christ's work is twofold. First He died as a "Sin Offering" for **SIN**, and then rose from the dead and ascended through the "Veil of the Cloud" into the "Holy of Holies" of the "Heavenly Tabernacle" and offered **HIS OWN BLOOD** as an Atonement for the sin of the world. This could only be foreshadowed by the use of two goats. The first was made a 'Sin Offering" and as such had to die, the second was called the 'Scapegoat" and bore away the sins of the people into the wilderness. [Lev. 16:8-10](#), [Lev. 16:20-22](#). So in connection with the cleansing of the leper, two birds were necessary. One was killed in an earthen vessel over running water, and the living bird was to be dipped in the blood of the slain bird, and let fly in the open field, after the blood of the slain bird had been sprinkled seven times upon him who was to be cleansed of his leprosy. [Lev. 14:1-3](#)



The High Priest entered into the "Most Holy Place" once a year with the blood of others, but Jesus Christ our High Priest entered **once for all** with His **OWN BLOOD** into the "Holy of Holies" of the "Heavenly Tabernacle," otherwise He must have suffered yearly since the foundation of the world (Ages), "but now once in the **END OF THE AGE** (the Old Testament Age) hath He appeared to Put away in by the sacrifice of Himself." [Heb. 9:24-26](#).

Having, as our High Priest, taken His own blood within the "Veil," Jesus still tarries engaged in His High Priestly work, and will continue to tarry throughout this

"GREAT DAY OF ATONEMENT."

and at its close he will lay aside His High Priestly robes and come forth in His Kingly dress of "Glory and Beauty" to rule and reign in Kingly splendor.

There was no provision made for sitting down in the Tabernacle or Temple, for there was no time for sitting down, as sacrifices were continuously being offered; but Jesus our High Priest offered the sacrifice of Himself "**ONCE FOR ALL**", and then "**SAT DOWN**" at the right hand of God, on God's Throne ([Heb. 12:2](#)),

which is in this Dispensation the "Throne of Grace." [Heb. 4:16](#). In [Acts 7:55-56](#), we read that Stephen saw Jesus **STANDING** at the right hand of God. This may mean either of two things. Either Jesus rose to receive Stephen or that He had not yet sat down, for we must not forget that Jesus really did not begin His Priestly work until after His final rejection by the Jews, that culminated in the stoning of Stephen, who charged them with being "stiffnecked" and resisting the Holy Ghost. [Acts 7:51](#). It is worthy of note that the "Divine Three" were rejected in succession by the Jewish nation. They rejected "God the Father" in the days of Samuel ([1Sam. 8:6-7](#)) ; "God the Son" in the "Days of His Flesh, " saying-"We will not have this man to rule over us" ([Matt. 21:37-39](#)) ; and God the Holy Ghost when they resisted the Holy Ghost who spoke through Stephen. [Acts 7:51](#).

1. MEDIATOR.

Paul writing to Timothy said that the will of God was that all men might be saved, and that he had appointed to that end a "**MEDIATOR**" between God and man, the **MAN CHRIST JESUS**. [1Tim. 2:3-5](#). He is a "Mediator" for both believers and unbelievers, but He had to become a MAN to "**Mediate**" between God and man. A man can mediate between two **men**,

but he cannot mediate between a man and a horse, because he has not the nature of both a man and a horse. So the Son of God could not mediate between God and man until He became the "Divine **MAN**, " that is, had the nature of both God and man. It was necessary then for the Son of God to become a **MAN** that He might mediate between God and man, and when He ascended He took up His **MANHOOD** with Him, and He is now in Heaven the **MAN CHRIST JESUS**. [1Tim. 2:5](#).

2. ADVOCATE.

In [1John 2:1](#) we read-"My little children, these things write I unto you, that ye **sin not**. And if any man sin, we have an **ADVOCATE** with the Father, Jesus Christ the righteous." From this we see that Jesus is the Advocate of the righteous only, for the Epistle is addressed to "**My Little Children**, " and to those who were entitled to call God **FATHER**. The sinner does not need an Advocate; he needs a **SAVIOUR**. What is the use of an Advocate when the trial is over, the jury has rendered its decision, the judge pronounced sentence and the day of execution set? What a condemned man needs then is not an Advocate, but a **PARDON**. The Bible distinctly states that, "he that **believeth not IS CONDEMNED ALREADY**, " and, "**that the WRATH OF GOD ABIDETH ON HIM**." [John 3:18](#), [John 3:36](#). What the sinner needs to do is not to ask Jesus to intercede for him, but to **accept** the, **FINISHED WORK** of Christ on the Cross in his behalf.

There are some who claim that Jesus is the Advocate for everyone, because the next verse says-"And He is the '**Propitiation**' for our sins: and not for our's **only**, but also for the sins of the **WHOLE WORLD**." The word "Propitiation" does not mean that the Atonement of Christ **saves the whole world**, but that

it makes **possible** the salvation of the whole world. There are three views of the Atonement.

1. Some hold that the Atonement was in the nature of a **COMMERCIAL TRANSACTION**. In a commercial transaction there must be a "buyer" and a "seller, " a "thing to be sold, " and a "price to be paid, " and if the thing sold was 100 horses, the "buyer would want to be sure that he not only got the right number, but the right **ONES**. On this view of the Atonement Jesus paid with His blood only for a certain number, and they the ones He had chosen, the **ELECT**. The advocates of this view hold to the theory of a **LIMITED ATONEMENT**.

2. Others claim that as the Bible represents the Atonement as made for **ALL** men, therefore all men will be saved. These persons are consistently **UNIVERSALISTS**.

3. The third class holds the view that the nature of Christ's Atonement was not the mere payment of the debt of a few, the elect; neither does it save **all** men, but it was such an assumption of the penalty of the Law, that God can now honorably and justly forgive any man his sin who repents and accepts Christ as his Saviour. This latter view must be the correct view, for it is the only view that corresponds with the facts. For the Scriptures distinctly teach in such passages as-"**WHOSOEVER** cometh unto Me I will in no wise cast out" ([John 6:37](#)), that salvation is **not limited** to any special class; and the demand for repentance and faith shows that if men are to be saved, they are to be saved on **certain conditions**, and not merely because Jesus died on the Cross. Jesus then is the "**Advocate**" of only those who are saved.

If Jesus is our Advocate then, what is He our Advocate for? Not for **SIN**, for that was Atoned for on the Cross. He is our Advocate for the "**sins**" we commit since we became a Christian. "My Little Children, these things write I unto you, that ye **SIN NOT**. And if any man **SIN**, we have an Advocate." [1John 2:1](#). Our Advocate then is to intercede for us because we **SIN**, that is His business, that is why He remains constantly beside the Father. If a man break the law, or is accused of breaking it, the first thing he needs is a lawyer, or advocate, one who will plead his cause and see that he gets justice. So the believer when he sins needs an Advocate.

Many Christians are disheartened and discouraged because they sin and feel that it is a sign that they were never converted. But the Scriptures teach that they **will sin**.- The Apostle says-"If we say that we have **NO SIN**, we **deceive ourselves**, and the truth is not in US." [1John 1:8](#). We must learn to distinguish between our

STANDING AND STATE.

Our "**Standing**" is that of a **SON**. [John 1:12-13](#). [1John 3:1-2](#). And we are a "**Son**" **NOW**. [1John 3:2](#). And this "**Sonship**" makes us "**HEIRS**." [Rom. 8:17](#). And this "**Heirship**" guarantees our **PRESERVATION**. [1Pet. 1:4-5](#). [John 3:16](#).

[John 6:39](#). And no man shall be able to pluck us out of our Father's hand ([John 10:27-29](#)), for we are "**Sealed**" unto the Day of Redemption. [Eph. 4:30](#), and our "life" is **HID WITH CHRIST IN GOD**. [Col. 3:3](#).

But while our "**Standing**" is **SETTLED** and **SURE**, our "**State**" is **VARIABLE**. This is owing to the fact that after our "New Birth" we have "**TWO NATURES**," where before we had but one. We do not lose the "Old Adam," or "Flesh Nature," when we receive the "New Adam" or "Spiritual Nature." For that which was born of the "**Flesh**" is **STILL FLESH**, and only that which is born of the "**Holy Spirit**" is

SPIRIT. [John 3:6](#). This explains the "**SPIRITUAL WARFARE**" so vividly portrayed by the Apostle Paul in [Rom. 7:14-16](#). This was the Apostle's own experience after his conversion, and reveals the fact that the believer has a **DUAL NATURE**, and he is **sinful** or **sinless** according to which nature is uppermost, for that which is "**born of God**" in him, his "Spiritual Nature," **cannot sin**. [1John 3:9](#). As to "**Experience**," the believer may be in any one of three places. (1) He may be in **EGYPT**, the "Type of the World." The Children of Israel were **SAFE** in Egypt the moment they sprinkled the "**Blood**" of the "Passover Lamb" on their doorposts. So the believer is **SAFE**, or **SAVED**, the moment he applies the Blood of Christ by faith to his soul, though he may in experience be still

living in Egypt a type of the world. (2) He may be in the **WILDERNESS**, the "Type of the Flesh." But as to experience living on the Egyptian side of the Wilderness, longing for the leeks, onions and garlic of his old Egyptian life, and murmuring, restless and unfruitful, fearing to return to Egypt, and yet not happy in his Christian life. (3) He may be in **CANAAN**, a "Type of the Rest of Faith," but fighting for the possession of the land against the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites of his soul. [Josh. 3:10](#).

The Scriptures mention three ways in which the believer may overcome the Flesh. (1) By **AMPUTATION**. [Matt. 18:8-9](#). (2) By **MORTIFICATION**. [Rom. 8:13](#). [Col. 3:5-7](#). (3) by **LIMITATION**. [Heb. 12:1](#). From what has been said we see that our "**Fellowship**" with the Father may be broken, but our **RELATIONS** never. [1John 1:3](#), [1John 1:7](#).

There is a vast difference between a "**SINNER'S SINS**" and a "**BELIEVER'S SINS**." Not that God does not hate both alike the Believers it may be the most because he sins with greater light, but the difference is not in **the sin**, but in the **WAY GOD TREATS IT**. Here is a father who sends his son and his hired servant to do a piece of work. They are lazy and inefficient, and do not do the work. He bears with them, and tries them again, but it is no use. His son and, his servant are good for nothing, his son perhaps the worse of the two Now what does he do? He discharges the servant. He puts him out of the house. He will have nothing more to do with him. But does he discharge his son? Does he send him away from the house? Does he disinherit him? Nothing of the kind. He may rebuke him cut off his allowance, punish him worse than he punished the servant but he will not send him away because he is his son. We see the that "**Sonship**"

is a **REAL THING**. Is "Sonship" then a shield from the punishment of sin? Does my "Sonship" make it **safer** for me I sin? Oh, no! It simply gives me the blessed privilege of having a Advocate, and since it is inevitable that I will sin, it is better to sin as a **SON** than as an unbeliever.

III. CHRIST'S FUTURE LIFE AND WORK

Christ's future work is that of **KING**. When Christ has finished His High Priestly work He will leave His Father's Throne and descend into the atmosphere of this earth to meet His espoused Bride- **THE CHURCH**. [1Thes. 4:15-17](#). He will then accompany His Bride back to Heaven, and taking His place upon the "Judgment Seat of Christ" ([Rom. 14:10](#)) will judge the saints and reward them according to their works, after which He will present the Church to Himself, "a glorious Church, not having spot, or wrinkle, or any such thing." [Eph. 5:27](#). Then follows the Marriage of the Lamb. [Rev. 19:6-8](#). Then, having received the Kingdom from the Father, Christ, accompanied by the armies of Heaven, will descend to the earth, and the Battle of Armageddon will be fought ([Rev. 19:11-13](#)), following which He will sit upon the "Throne of His Glory" and judge the nations ([Matt. 25:31-33](#)), after which the Millennial Kingdom will be set up. At its close Satan will be loosed from the Bottomless Pit, there will be a great Apostasy, and fire will descend from heaven and destroy the wicked. The heaven and the earth will then be renovated by Fire, and the New Heaven and Earth will appear, upon which shall be placed righteous nations taken from the old earth, over which Christ shall reign as King of Kings and Lord of Lords, until such a time as He shall see fit to surrender the Kingdom to the Father, that **GOD MAY BE ALL IN ALL**. [1Cor. 15:28](#).

VIII

The Dispensational Work of the Holy Spirit

As the Holy Spirit, the **THIRD PERSON** in the Godhead, has existed from all eternity ([Heb. 9:14](#)), it stands to reason that if we would pursue the same course of speaking and writing about Him, as we do about the person and work of Christ, much of the mystery and misunderstanding as to His person and work would disappear.

Let us therefore take up His work in each Dispensation.

1. THE WORK OF THE HOLY SPIRIT IN CREATION

We read in job 26:13, "By His **SPIRIT** He hath **garnished** the heavens." That is, made them beautiful with stars and suns. The work of the Trinity in Creation has been described thus: God the **FATHER created the matter**, God the **SON moulded it into shape**, as seen in the heavens, and earth, and every visible object, and God the **HOLY SPIRIT** breathed into all animate creation **life**. This seems confirmed by the account of the creation of man in [Gen. 2:7](#), "And the

LORD GOD (the Triune God) formed man of the **dust of the ground**, and **breathed into his nostrils the BREATH OF LIFE**: and man became a **LIVING SOUL**." Here we see the threefold work of God. The Father made the "dust of the ground," the Son, like a sculptor molds the clay into a statue, formed the dust into the shape of a man, and the Holy Spirit breathed into its nostrils the "**BREATH OF LIFE**."

In [Gen. 1:2](#), we read that-"The Earth was without form, and void; and darkness was upon the face of the deep. And the **SPIRIT OF GOD** (Holy Spirit) **moved upon the face of the waters**." Here we have the work of the **HOLY SPIRIT** in the restoration of the Earth to its Primeval State. This reveals to us that the work of the Holy Spirit in Creation was to impart and restore life.

2. THE WORK OF THE HOLY SPIRIT IN THE DISPENSATION FROM THE FALL TO THE FLOOD.

This was the "Dispensation of **CONSCIENCE**," and the work of the Holy Spirit during that Dispensation seems to have been to "**strive**" with men through their conscience to live better lives, for we read in [Gen. 6:3](#), "And the Lord said, My Spirit shall not always **STRIVE** with man, for that he also is flesh: yet his days shall be a hundred and twenty years." That is He would bear with them for 120 years longer, and if they did not repent and turn to Him, He would send the Flood.

3. THE WORK OF THE HOLY SPIRIT IN THE DISPENSATION FROM THE FLOOD TO THE BIRTH OF JESUS.

This Period included Three Dispensations, the "Post-Diluvian," the "Patriarchal" and the "Legal." The work of the Holy Spirit in these Dispensations seems to have been about the same, and was neither constant nor specific. He came upon individual men and women and filled them for some special service or specific work without reference to their character, such as Balaam ([Num. 24:2-4](#)), Samson ([Judg. 13:24-25](#)), and King Saul. [1Sam. 10:6-8](#). The Holy Spirit came upon these men not because they were good men, but on account of their official position, and was given for a special service. With few exceptions, such as Joseph ([Gen. 41:38-39](#)), Joshua ([Num. 27:18](#)), and Daniel ([Dan. 4:8](#), [Dan. 4:9](#), [Dan. 4:18](#); [Dan. 5:11-13](#)), the Holy Spirit did not abide on men for any length of time during this Dispensation, but came and went, as, in the case of Samson, His presence was necessary. When the time came to construct the Tabernacle and its furnishings, God specially endowed Bezaleel for the work by filling him with the Holy Spirit. [Ex. 31:1-3](#). Thus the whole of the work of the Tabernacle in its exquisite perfection and glorious beauty, was the work of the **HOLY SPIRIT** through Bezaleel. So the people could not praise Bezaleel, and say-"Bezaleel, what a wonderful and skillful workman you are", but were compelled to say-"See how wondrously the **SPIRIT OF GOD** has wrought through Bezaleel." So it was with the Old Testament prophets-"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**." [2Pet. 1:21](#). The work of the Holy Spirit in this Dispensation was mainly to fit men for some special work.

4. THE WORK OF THE HOLY SPIRIT IN THE "PARENTHETICAL DISPENSATION" BETWEEN THE OLD AND NEW TESTAMENT DISPENSATIONS.

The work of the Holy Spirit during this "Parenthetical Dispensation" has to do mainly with the earthly life of Jesus, and throws additional light on the relation of the three persons of the Godhead to each other, and shows that even God the **SON**, could not take on our human nature and do the work He did for the redemption of the race without the aid and co-operation of the "**HOLY SPIRIT**." The work of the Holy Spirit in Jesus is very clearly outlined in the New Testament.

1. He was **CONCEIVED** by the Holy Spirit. [Luke 1:30-31](#), [Luke 1:34-35](#). [Matt. 1:18-20](#).
2. He was **BAPTIZED** by the Holy Spirit. [Matt. 3:16](#). [Luke 4:1](#).
3. He was led by the Holy Spirit into the Wilderness to be **TEMPTED** (Tested). [Matt. 4:1](#). [Luke 4:1-2](#).
4. He performed all His **MIGHTY WORKS** by the power of the Holy Spirit. [Acts 10:38](#).
5. He was **ANOINTED TO PREACH** by the Holy Spirit. [Luke 4:18](#).
6. He **DIED ON THE CROSS** through the Holy Spirit. [Heb. 9:14](#).
7. He was **RAISED FROM THE DEAD** by the Holy Spirit. [1Pet. 3:18](#).
8. He gave His **POST RESURRECTION DIRECTIONS** to the Apostles through the Holy Spirit. [Acts 1:1-2](#).

5. THE WORK OF THE HOLY SPIRIT IN THE DISPENSATION FROM PENTECOST TO THE SECOND COMING OF CHRIST.

This is preeminently the "**DISPENSATION OF THE HOLY SPIRIT**." The Old Testament Dispensation was that of the **FATHER**, the Millennial Dispensation will be that of the **SON**, and this is that of the **HOLY SPIRIT**. Jesus said to His Disciples "It is **expedient** for you that I go away: for if I go not away the **COMFORTER** (Holy Spirit) **WILL NOT COME UNTO YOU**; but if I depart, I will send him unto you." [John 16:7](#). This clearly teaches that the Holy Spirit is a **PERSON**, and that He and Jesus cannot both reside at the same time on the earth. The Holy Spirit has a specific work in this Dispensation. It is the formation of the "**BODY OF CHRIST**"-**THE CHURCH**, into which we are baptized by the Holy Spirit. [1Cor. 12:13](#), [1Cor. 12:27](#). The Holy Spirit took up His residence on the earth at Pentecost ([Acts 2:1-3](#)), and will remain on the earth until the Church is complete and then He will escort it to meet the Lord in the air at the Rapture.

But you ask-"If the Holy Spirit is now residing on the earth, where may He be seen? Is He in the Holy Land or in some other part of the world?" The Holy Spirit at Pentecost did not assume a bodily form, but took up His residence in the Church. The Apostle Paul, writing to the saints at Corinth, said-"What! Know ye not that your **BODY** is the **TEMPLE OF THE HOLY GHOST**?" [1Cor. 6:19](#). And in [1Cor. 3:16](#), he speaks of them as being **collectively** the "**TEMPLE OF**

GOD, " and that the "**SPIRIT OF GOD**" (Holy Spirit) **dwelt in them**, that is, had his residence among them. And in [Eph. 2:21-22](#) he speaks of the Church as a **Building**, "fitly framed together" for a "**HOLY TEMPLE**, " into which the saints are being built, as building stone is built into a building, and that the purpose of the building was to make a "**HABITATION FOR GOD**" in which He could dwell on the earth in the Person of the Holy Spirit. In [John 14:22-23](#), in anticipation of His going away, and in answer to Judas Iscariot's question as to how He would manifest Himself to His disciples after His departure, and not to the world, Jesus said-"If a man love me he will keep my words: and my Father will love him and **WE** (the Triune God) will come unto him, and make our **ABODE** with him." And in the "appendix" to the "Great Commission" ([Matt. 28:20](#)) Jesus said-"Lo, **I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE AGE.**" that is, the end of this Church Dispensation. Now the idea is, not that Jesus Himself **IN PERSON** will be with us in this Dispensation, for He cannot leave His High Priestly duties at the Right Hand of God, but that He will be with us in the Person of the Holy Spirit, for the Holy Spirit is now the **REPRESENTATIVE** of the Godhead on the earth, for when Jesus said "**I** will be with you, " He meant by "**I**" the Godhead, and the Godhead is represented on the earth whenever one of its members is resident on the earth, as it was represented in Jesus when He was on the earth ([John 1:14](#), [1Tim. 3:16](#)), and is now represented by the Holy Spirit.

It follows therefore, as every true believer is a "Temple of the Holy Spirit, " if we would see the Holy Spirit during His residence on the earth we must see Him in the glowing face and Christlike behavior of the sanctified child of God.

THE WORK OF THE HOLY SPIRIT IN THE CHURCH

The Holy Spirit, by virtue of His residence in the Church, is the

PRESIDING OFFICER OF THE CHURCH.

Says Dr. A. J. Gordon, in his work on the "Ministry of the Spirit"-"The Holy Spirit has rightly been called the '**VICAR OF JESUS CHRIST.**' To him has been committed the administration of the affairs of the Church. There is but one 'Holy See' upon earth, ' and that is the '**Seat of the Holy Spirit** in the Church. There is but one '**Infallible POPE,** ' and He is the Holy Spirit. He alone can speak 'Ex Cathedra'."

This is clearly brought out in [Acts 15:13-15](#) in the account of the First Church Council, where the record states (Vs. 28), "For it seemed good to the **HOLY GHOST** and to us, " implying that the Holy Ghost was present in the Council, and acted in an official capacity.

When Ananias and Sapphira were arraigned for conspiracy and falsehood in the sale of a certain piece of property, Peter said to

Ananias-"Why hath Satan filled thine heart to lie to the **HOLY GHOST?** " ([Acts 5:3](#)), thus implying that the invisible presiding officer at that trial was the Holy Spirit Himself.

As Jesus chose and sent forth His Apostles, so the Holy Spirit chooses and sends forth His Apostles; for we read in [Acts 13:2-4](#)-

"As they ministered to the Lord, and fasted, the Holy Ghost said, (He must have been personally present)-'Separate me Barnabas and Saul for the work whereunto I **have called them.** And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, **BEING SENT FORTH BY THE HOLY GHOST,** departed to Seleucia; and from thence they sailed to Cyprus."

Paul's last words to the Ephesian Elders were-'Take heed therefore unto yourselves, and to all the flock over which the **HOLY GHOST HATH MADE YOU OVERSEERS,** to feed the 'Church of God, ' which He hath purchased with His own blood." [Acts 20:28](#). Clearly the pastors or bishops of the Apostolic Church were chosen by the Holy Spirit, and not by the suffrage of the people.

As an illustration of the mistake that may be made in filling an official position in the Church without consulting the Holy Spirit, we have the case of Matthias. A vacancy had occurred in the "Apostolate" by the suicide of Judas. Standing in the upper-room, surrounded by the 120, Peter boldly affirmed that the vacancy must be filled, and of the men who had companied with them during the Lord's earthly ministry-"One must be ordained to be a **witness with us** of **HIS RESURRECTION.**" [Acts 1:22](#). But the Apostles had hitherto had no voice in choosing Apostles. The Lord had done this of His own sovereign will-"Have I not chosen you twelve." [John 6:70](#), [John 13:18](#). Now the Lord had gone back to heaven having commanded His disciples to do **NOTHING** until His 4th Vicar" the "Holy Spirit" should come ([Luke 24:49](#)), and as he had **not yet arrived** no business that they might transact would be **LEGAL**. But in spite of the Lord's command a nomination was made, and an election held but there is no indication that their choice was ratified by the Holy Spirit when He came. On the contrary, Matthias, who was chosen from that time, passed into obscurity, and his name is never again mentioned. A few years later, on the road to Damascus, the Lord Himself chose Saul of Tarsus to be an Apostle in Judas' place, certifying to the choice by filling him with the Holy Spirit ([Acts 9:15-17](#)), so that the Apostle could say of himself-"Paul, an **APOSTLE, NOT OF MEN, NEITHER BY MAN, BUT BY JESUS CHRIST, AND GOD THE FATHER.**" [Gal. 1:1](#).

While the Apostolic Office ceased with the death of the Apostle John, for its qualification was that the holder should be a witness of the Lord's resurrection, and Paul was a witness of that ([1Cor. 15:3-5](#)), it is still the Divine plan that the office of the successors of the Apostles, the pastors, elders, bishops, and teachers of the flock should be filled by Holy Spirit chosen men. [Acts 20:28](#). There is no certainty when an Archbishop, or Bishop, or some other church Functionary, appoints a pastor over a flock, whether the appointment is of the holy Spirit or not.

We see therefore that while it is easier to get-**"the sense of the meeting by a show of hands"** in the choice of a pastor, that it is not the Apostolic way, and accounts for the mistakes and misfits that occur in filling the pastoral office. It also accounts for the decline and death of many church organizations. It is far better by prayer and fasting to wait upon God until the **"MIND OF THE SPIRIT"** is made manifest, and the right man sent.

And not only should a church consult the Holy Spirit in the choice of a pastor, but the pastor should consult the Holy Ghost as to a field of service. Of Paul and Timotheus we read--"Now when they had gone throughout Phrygia, and the region of Galatia, and were **FORBIDDEN OF THE HOLY GHOST** to preach the word in Asia, after they were come to Mysia, they assayed (attempted) to go unto Bithynia; **'BUT THE SPIRIT SUFFERED THEM NOT'.**" [Acts 16:6-7](#). We naturally ask-"Why not? " And we do not have far to go for an answer, for in the next three verses we read-"And they passing by Mysia came down to Troas, and-a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, **COME OVER INTO MACEDONIA AND HELP US.** And after he had seen the vision, **IMMEDIATELY WE ENDEAVORED TO GO INTO MACEDONIA ' ASSUREDLY GATHERING THAT THE LORD HAD CALLED US FOR TO PREACH THE GOSPEL UNTO THEM.**" [Acts 16:8-10](#). And into Macedonia they went and were blessed in their work. We see then that the pastor, and missionary, and every Christian worker, should follow the Holy Spirit's guidance in the choice of a sphere of work. The Holy Spirit makes no **"Misfits."** This is beautifully illustrated in the experiences of Adoniram Judson, William Carey, and David Livingstone. Judson purposed going to India, the Holy Spirit sent him to Burmah Carey purposed going to Tahiti, the Holy Spirit landed him in India. Livingstone purposed going to China, but the Holy Spirit led him to Africa.

When Jesus was on the earth the Father spoke and said-"This is my beloved Son **HEAR YE HIM.**" The night before His Crucifixion Jesus said to His Disciples-"I have yet many things to say unto you, but ye cannot bear them **now.** Howbeit when He, the 'Spirit of Truth' (H. S.), is come, He will guide you into **ALL TRUTH:** He will show you things **TO COME.**" [John 16:12-13](#). The reason was that the teachings of Jesus required to be illumined by the light of the Cross and of the Resurrection, and the further light that He would be able to furnish after His Ascension. There were certain limitations to Christ's knowledge while on the earth. When asked as to the time of His Second Advent, He replied-"Of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither (not yet) the Son, but the Father." [Mark 13:32](#). But as soon as Jesus was "Glorified" He knew all about it, and 66 years after His Ascension He revealed it to the Apostle John on the Isle of Patmos. The Book of Revelation is the Revelation of Jesus Christ, which **GOD GAVE UNTO HIM,** to show unto His servants **THINGS WHICH MUST SHORTLY COME TO PASS"** [Rev. 1:1](#)), and in the Messages to the Seven Churches of Asia, which are typical churches ([Rev. 2:1](#), [Rev. 3:22](#)), we find, **SEVEN TIMES REPEATED,** the command "He that hath

an ear, let him **HEAR** what **'THE SPIRIT' SAITH UNTO THE CHURCHES.**"

The Holy Spirit's Teachings and communications are **not His own**, but **CHRIST'S**. "Howbeit when He, the 'Spirit of Truth, ' is come, He will guide you into all truth: for **He shall not speak of Himself; but WHATSOEVER HE SHALL HEAR**, that shall He speak; and He will show you things to come. He shall **GLORIFY ME**: for He **shall RECEIVE OF MINE AND SHALL SHOW IT UNTO YOU**". [John](#)

[16:13-14](#). The office-work then of the Holy Spirit in this Dispensation is to reveal the things of the Glorified Christ to the Church.

To this end the preacher and teacher of the "Word" should be a Holy Spirit filled person. Peter said-"We have preached the Gospel unto you **WITH THE HOLY GHOST SENT DOWN FROM HEAVEN.**" [1Pet. 1:12](#). And Paul said-"And my speech and my preaching was not with **enticing words of man's wisdom**, but in **DEMONSTRATION OF THE SPIRIT AND OF POWER.**" [1Cor. 2:4](#). Education is not enough. The Disciples were in training with Jesus for three years, but He forbade them to preach until they were **ENDUED WITH POWER FROM ON HIGH.** [Luke 24:49](#). [Acts 1:8](#), [Acts 2:1-3](#). Peter, the fisherman, could never have preached the sermon he did on the Day of Pentecost without the help of the Holy Spirit. The preacher is to "Rightly Divide the Word" ([2Tim. 2:15](#)), and Peter could not have done so in his apt quotations from the Scriptures if the Holy Spirit had not aided him. The "Instrument" that the Holy Spirit uses to convict and convert men is the **"WORD OF GOD."** "The 'Seed' is the **WORD OF GOD.**" [Luke 8:11](#). But -as in the Natural World the seed must be **alive to germinate**, and there can be no life without-"**PRE-EXISTING LIFE**," for there is no such thing as "**SPONTANEOUS GENERATION OF LIFE**," so in the Spiritual World the "**Seed**" (the Word of God) must be vitalized by the Holy Spirit, otherwise it is **BARREN**. This explains why sceptics and scientists and philosophers and others may know the Scriptures and be able to quote them glibly and yet not be converted by them. To use another figure the Scriptures are "**Burglar Proof**" to those who have not the "**Spiritual Combination**," for "the **NATURAL** man receiveth not (cannot understand) the things of the 'Spirit of God': for they are foolishness unto him; neither -can he **know them**, because they are **SPIRITUALLY DISCERNED.**" [1Cor. 2:14](#). A **spiritual revelation** cannot be comprehended by the **natural understanding**. Says Dr. R. A. Torrey, "I would as soon think of setting a man to teach art merely because he understood paints, as to set him to teach the Bible merely because he understood Greek or Hebrew."

In the Natural World there can be no offspring without the union of the two sexes. There must be a father and a mother. How was the "Son of God" born? The Holy Spirit was his Father, and the Virgin Mary his mother. [Luke 1:30-32](#). As the **womb** of the Virgin was the place of conception of the Son of God, so the **HUMAN HEART** is the place of conception of the "Children of God." Similarly "**Sin**" is generated in the human heart by Satan the "Father of Lies." Peter said-"Ananias, why hath Satan **filled thine heart** to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own?"

and after it was sold, was it not in thine own power? Why hast thou **CONCEIVED** this thing in thine heart? Thou hast not lied unto men, but unto God." [Acts 5:3-4](#).

The "**New Birth**" then is the **COMMUNICATION** of a "**New Life**", the **IMPLANTATION** of a "**New Nature**" by the **SPIRIT OF GOD**. When as he sat under a Numidian Fig-Tree there fell into the heart of Augustine, who was living a profligate life, the "**Seed**" of [Rom. 13:13-14](#), "Let us walk honestly, as in the day; not in **rioting** and **drunkenness**, not in **chambering** and **wantonness**, not in **strife** and **envying**, but **PUT YE ON THE LORD JESUS CHRIST, AND MAKE NOT PROVISION FOR THE FLESH, TO FULFIL THE LUSTS THEREOF**, " and Augustine's heart received the words **by faith**, they being **vitalized by the Holy Spirit**, caused Augustine to become a "**NEW CREATURE**, ' and he arose to his feet no longer a child of the Devil, but a **SON OF GOD**.

What every minister of the Gospel and Bible Teacher should do, is to so familiarize himself with the Scriptures, and saturate his mind with them, that he shall be able skillfully to use the instrument that the Holy Spirit has provided, for the "Sword of the Spirit" is the "**WORD OF GOD**." And it is only by the proper use of it that men are convicted of sin and regenerated.

But it is just as important that we have the Holy Spirit's help in our **PRAYING** as in our preaching. Ought we to prepare and write out our prayers and memorize them, or read them from a book? For an answer we turn to the Scriptures. In [Eph. 6:18](#), we read, "Praying always with all prayer and supplication **IN THE SPIRIT**." Paul says :: "Likewise '**THE SPIRIT**' (H. S.) also helpeth our infirmities: for we know not what we should pray for as we ought: but '**THE SPIRIT**' **HIMSELF** (R. V.) **MAKETH INTERCESSION FOR US** with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the '**MIND OF THE SPIRIT**, ' because He maketh intercession for the saints **ACCORDING TO THE WILL OF GOD**." [Rom. 8:26-27](#). There is a promise which Christians love to quote-"If **two** of you shall **AGREE ON EARTH** as touching anything that they shall ask, **it shall be done for them of my Father which is in Heaven**." [Matt. 18:19](#). This is generally taken to mean that if two persons mutually agree to pray for a certain thing they have God's promise that they shall have it.

The word here translated "**AGREE**" is the Greek word from which our word "**SYMPHONY**" comes. In tuning an organ all the notes must be keyed to the standard pitch or harmony is impossible. So in prayer the suppliants must not only agree, they must **SYMPHONIZE**, and this must be done by the "**DIVINE TUNER**, " the **HOLY SPIRIT**, else they will not be in agreement with the "**MIND OF THE SPIRIT**, " and cannot ask according to the "**WILL OF GOD**." If two persons find themselves, without previous arrangement, praying for the same individual, they have doubtless been prompted so to do by the Holy Spirit, and their prayer will be answered.

There may be an agreement which is **SINFUL**. "How is it that ye have **AGREED TOGETHER** to tempt the '**Spirit of the Lord**' (H. S.) ? " ([Acts 5:9](#)), asked Peter of Sapphira. Here there was "**mutual accord**," but guilty "**discord**" with the Holy Spirit. It is not enough that two persons **agree with each other**; they must be in **accord** with a "**THIRD**"-the **HOLY SPIRIT**.

Having thus dwelt at length on the Holy Spirit's work in this Dispensation **in the Church**, let us now briefly note

HIS WORK IN THE WORLD

His work in the world is outlined in [John 16:8-10](#). "And He, when He is come, will **CONVICT THE WORLD IN RESPECT OF SIN**, and **OF RIGHTEOUSNESS**, and **OF JUDGMENT**: of Sin, because they **BELIEVE NOT ON ME**; of Righteousness, because I **GO TO THE FATHER**, and ye behold Me no more; of judgment, because the '**Prince of this World**' **HATH BEEN JUDGED**." (R. V.) The Holy Spirit's work then as to the World is threefold-

1. TO CONVICT THE WORLD OF "SIN."

Some hold that "Conscience" is all-sufficient to convict men of sin, and they quote [Rom. 2:15](#), where, speaking of the Gentiles, Paul says "Which show the work of the Law written in their hearts, their **conscience also bearing witness**, and their **thoughts** the meanwhile **ACCUSING** or else **EXCUSING**, one another." But there is a vast difference between "**LEGAL**" conviction, and '**SPIRITUAL**' conviction.

Conscience only begets "Legal" conviction- while the Holy Spirit begets **SPIRITUAL** conviction. Conscience may produce **fear** and remorse, but it will not keep men from doing wrong, for Conscience imparts no "power," but the Holy Spirit imparts "power" and begets **HOPE**. Conscience only "**Accuses**" or "**Excuses**," while the Holy Spirit **CONDEMNS**. Conscience convicts men of sin against the "Law," for the "Law" says-Thou shalt not **steal, or covet, or commit adultery, or kill**, and so when men steal, or covet, or commit adultery, or kill, conscience convicts them of those sins. But the "**SIN**" that the Holy Spirit convicts the world of is none of these, but of the special sin of **UNBELIEF**. "He will convince the World-, of sin, because they **BELIEVE NOT ON ME**." The entrance of Jesus into the world rendered possible a sin hitherto unknown, the sin of **REJECTING HIM AS THE WORLD'S SAVIOUR**. What was the sin that Peter charged his audience with on the Day of Pentecost? Listen! "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him, in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, **YE HAVE TAKEN AND BY WICKED HANDS HAVE CRUCIFIED AND SLAIN**."

[Acts 2:22-23](#). Their sin then was the **REJECTION AND CRUCIFIXION OF JESUS BECAUSE OF UNBELIEF**. And we read ([Acts 2:37](#)) that they were **PRICKED** (Convicted) **IN THEIR HEART**, and cried out- "Men and brethren,

what shall we do? " Now what produced that conviction for sin? The presence of the Holy Spirit, who, **using**", Peter as a mouthpiece, charged His hearers of the awful sin of **"UNBELIEF"** in rejecting the claims of Jesus.

The sin then that it is the work of the Holy Spirit to convict men of in this Dispensation is the sin of **REJECTING JESUS**. Conscience may convict men of "legal sins, " such as murder, theft, covetousness, adultery, etc., but only the Holy Spirit can convict of the **SIN OF UNBELIEF**, the most awful and damning sin of the World today. So it is no longer the **"SINS QUESTION"**, but the **"SON QUESTION"** "What shall we do with **JESUS?** "

It is only then as we present and press home the "Sin of **UNBELIEF IN JESUS**." that we may expect the co-operation of the Holy Spirit, and the conviction of sin in the unbeliever.

2. TO CONVICT THE WORLD OF "RIGHTEOUS

What is "Righteousness? " It is to be conformed to the standard of right and justice, to be upright and blameless. I not the "World's Righteousness" that is here meant, for it has none, it is the **"Righteousness" of Jesus**. When Jesus was on the earth he claimed to be the "Son of God." He claimed to forgive sins, and to be Himself holy and sinless, and that whosoever believed on Him should have "Eternal Life." But He died an ignominious death. He went to the Cross under charges of sedition and blasphemy, even amid His dying agonies the challenge was hurled at Him-"If Thou **BE THE SON OF GOD**, come down from the Cross." [Matt. 27:40-42](#). He failed to justify His claim by coming down from the Cross. He died as an ordinary mortal dies. The shades of night found Him locked in the Tomb of Joseph of Arimathaea, and a Roman guard keeping watch. Where now are all His claims to Deity? Was that to be the end of all His pretensions? Suppose He had remained in the Tomb and had not risen, what evidence would we have had that He was not an imposter, a false Messiah, like many before Him? None. "If Christ **BE NOT RISEN**, then is our preaching vain, and your faith is also vain." [1Cor. 15:14](#).

If Jesus had not risen from the grave that would have been the end of His Righteousness, for three times He had declared that he would, and it was for fear that He would that a guard was placed at the Tomb. [Matt. 27:63-64](#). The fact then that Jesus rose from the dead is proof that His claims were true, and thus His **RIGHTEOUSNESS** was established, and He was **"DECLARED TO BE THE SON OF GOD** with power, according to the Spirit of Holiness, (Holy Spirit), by the **RESURRECTION FROM THE DEAD**." [Rom. 1:4](#).

The standard miracle of the Old Testament is the opening of the Red Sea, and the standard miracle of the New Testament is the Resurrection and Exaltation of Jesus to the Right Hand of God. [Eph. 1:19-20](#). We read in [Phil. 2:8-10](#), that, because He was **"obedient unto death, even the death of the cross, "** that God hath **HIGHLY EXALTED HIM**.

The "Resurrection" and "Exaltation" of Jesus then is indisputable proof of His **RIGHTEOUSNESS**. But how is the world to know and be convinced of this? That is the work of the Holy Spirit. That is what He is to convince the world of in this Dispensation. How is He to do it? How did He do it at Pentecost? In John 14:16, Jesus said "I will pray the Father, and He shall give you another Comforter." That the Father had acceded to Jesus request is clear from [Luke 24:49](#), where, after His Resurrection and just previous to His Ascension, He said to His Disciples-"Behold, I send the '**PROMISE OF MY FATHER**' upon you: but tarry ye in the city of Jerusalem, until ye be **endued with power FROM ON HIGH.**" "And when the Day of Pentecost was fully come, they were with one accord in one place. And suddenly there came a **sound from heaven as of a rushing mighty wind**, and it **FILLED ALL THE HOUSE WHERE THEY WERE SITTING.**

(That is, the **sound** filled the house). And there appeared unto them '**CLOVEN TONGUES**' like as of fire, and it (a cloven tongue) sat upon each of them. And they were all **FILLED WITH THE HOLY GHOST**, (that is, the Holy Ghost took up His residence in them, and they became 'Temples of the Holy Ghost'-1 Cor. 6:19), and began to speak with other tongues, as the **SPIRIT** (H. S.) **gave them utterance.**" When this was "voiced abroad" a crowd collected and wanted to know the meaning of the strange proceeding, and Peter stood up, and having charged them with having crucified Jesus, he declared that God has raised Him from the dead, and exalted Him, thus justifying His claims, and-"Therefore, being by the Right Hand of God **EXALTED**, and **having received of the Father THE PROMISE OF THE HOLY GHOST**, He (Jesus) hath shed forth **this** which ye **NOW SEE and HEAR.**" [Acts 2:33](#).

While the disciples of Jesus knew that He had been raised from the dead, they did not know whether He had been "**Exalted**" and could not unless a "**WITNESS**" was sent from Heaven, and the "**Witness**" sent was the "Holy Ghost." If a friend should tell you that He was going to take a trip to the Holy Land, and that when he reached there he would send you a "box of figs, " though you did not hear from him by cable or letter, the receipt of the "box of figs" would be evidence sufficient that he had reached his destination. So the receipt of the "**promised gift**" of the Holy Spirit on the Day of Pentecost was visible and sufficient evidence to the Disciples that Jesus had reached Heaven, that the Father had approved of His work on earth, and accepted the sacrifice of the Cross, and as an acknowledgment of His **RIGHTEOUSNESS** had **EXALTED** Him to a seat beside Himself on His Throne.

In Peter's defense before the Council he said-

"The God of our fathers **raised up Jesus**, whom ye slew and hanged on a tree. Him hath God **EXALTED** with His Right Hand (that is, drew Him up with His right hand, to a seat at His right hand on His Throne) to be a '**PRINCE**' (He is not yet a King) and a **SAVIOUR** for to give repentance to Israel and forgiveness of sins. And we (the Disciples) are His **WITNESSES** of these things; and so is also the **HOLY GHOST.**" [Acts 5:30-32](#).

The Law required two witnesses. [Deut. 17:6](#). While the Disciples could bear witness to the Crucifixion, Resurrection, and Ascension of Jesus, they could not

testify to His **"EXALTATION"** as that was beyond their human vision, but the Holy Ghost could, for He had witnessed in the presence of Angels, Archangels, and all the Principalities of Heaven the **EXALTATION OF JESUS**, and had been sent to the earth to bear witness to the fact.

If Jesus had not been what He claimed to be, the Father would never have received Him back and "Exalted" Him, and the Holy Spirit would never have been sent to testify to His **EXALTATION**. The Holy Spirit then is the only one who can convince the world of Jesus'

RIGHTEOUSNESS.

3. TO CONVICT THE WORLD OF "JUDGMENT."

Many in quoting this passage say-"Of a judgment **to come**." But the words, **"to come,"** are not there. It was Paul before Felix who "reasoned of Righteousness, Temperance, and judgment **to come**," and the result was that Felix trembled. But it was only the conviction of conscience, not Holy Spirit conviction, for though Felix trembled he did not change his course of life, but dismissed Paul with the words – "Go thy way for this time; when I have a convenient season, I will call for thee." [Acts 24:25](#).

The judgment that the Holy Spirit is to convict the world of in this Dispensation is not a **future** judgment, but a judgment that is **PAST**. Neither is it a judgment of the Righteous or the Wicked; it is a judgment of **SATAN**, the "Prince of this World." [John 16:11](#). And it does not refer to a future judgment of him, but declares-**"IS JUDGED."** When was Satan judged? In the first place he was judged in the Garden when God passed the sentence on him-"I will put enmity between thee and the woman, and between thy seed and her seed (Christ) ; it (He) shall bruise thy head and thou shall bruise His heel." [Gen. 3:15](#). In the second place Satan was judged on the Cross. Satan is the author of **"Death."** To overcome the work of Satan it was necessary for Jesus to die on the Cross, and by rising from the dead to **"ABOLISH DEATH."** [2Tim. 1:10](#). The purpose of Christ's death then was "That **THROUGH DEATH** He might **DESTROY HIM THAT HATH THE 'POWER OF DEATH.'** That is, **THE DEVIL**; and **DELIVER THEM** who through '**fear of Death!**' were all their lifetime subject to bondage." [Heb. 2:14-15](#).

While the "Prince of this World" (Satan) has been judged, and condemned to the Bottomless Pit for a **thousand** years, ([Rev. 20:1-3](#)), and finally is to be cast forever into the "Lake of Fire," ([Rev. 20:10](#)), his sentence has not yet gone into effect. But he does not want the world to know this lest he lose his influence, and it is the work of the Holy Spirit in this Dispensation to convince the world that Satan has been judged and that his power is on the wane, and that "Death" will soon be swallowed up in the victory that the Resurrection shall have over the grave. For if the "Tomb" could not hold Jesus, neither shall the "Grave" hold us.

But there is one more work the Holy Spirit is engaged in in this Dispensation, and that is to hinder Satan in his efforts to produce His Masterpiece, the **"MAN OF SIN."** Writing to the Thessalonians Paul said--

"And now ye know what **WITHHOLDETH** that he (the "Man of Sin"-**THE ANTICHRIST**, [2Thes. 2:3-4](#)) might be revealed in his time. For the 'Mystery of Iniquity doth already work; only he who now letteth (restraineth, R. V.) will let, until he be taken out of the way. And then shall that **WICKED** Antichrist be revealed, whom the Lord shall consume with the 'Spirit of His Mouth, ' and shall destroy with the Brightness of His Coming: even him, whose coming is after the workings of Satan with all power and signs and lying wonders." [2Thes. 2:6-8](#).

There has been a great deal of controversy about who or what is meant by the "Restrainer" or "Withholder" in this passage, but the Apostle John clears it up -

"Hereby know ye the '**SPIRIT OF GOD**': every spirit that **confesseth that Jesus Christ is come in the flesh** is **OF GOD**: and every spirit that **confesseth not that Jesus Christ is come in the flesh** is **NOT OF GOD**: and this is that '**SPIRIT OF ANTICHRIST**, ' whereof we have heard that it should come: and even now already is it in the World. [1John 4:2-3](#).

Here we have two **opposing** Spirits, one the "**SPIRIT OF GOD**" and the other the "**SPIRIT OF ANTICHRIST**." The "**SPIRIT OF GOD**, " or the "**HOLY SPIRIT**, " must therefore be the "**RESTRAINER**" who keeps Satan from producing his "Man of Sin, " the Antichrist.

A part of the Holy Spirit's work in this Dispensation then is to hold in check the full development of evil until the Church is complete. Then He will be "**Taken away**" and there will be nothing to prevent the manifestation of the "Mystery of Iniquity."

6. THE WORK OF THE HOLY SPIRIT IN THE PARENTHETICAL DISPENSATION BETWEEN THE RAPTURE AND REVELATION.

As we have seen, the Holy Spirit who came at Pentecost to form the "Body of Christ, " the Church, will, when the Church is complete and caught out, return with the Church to Heaven. This will leave the world without the presence of the Holy Spirit, and as no man can be "Born again" ([John 3:3](#), [John 3:5-7](#)), or call Jesus **LORD** but by the Holy Ghost ([1Cor. 12:3](#)), the world will be in a bad plight. And as the "**SALT**" of "Pure Christianity" will have been removed from the earth, the earth's "Moral Rottenness" will rapidly develop into such a state of "Putrefaction" that only the return of the Lord can stop. But we read that during this period between the "Rapture" and the "Revelation" a "great multitude" shall be saved, out of all nations, and kindreds, and people, and tongues. [Rev. 7:9-11](#). Now how is this "great multitude" to be saved if the Holy Spirit is no longer resident on the earth? They will be saved as the Old Testament Saints were saved, by the Holy Spirit coming to individuals and regenerating them. The work of the Holy Spirit then in the "Parenthetical Dispensation" between the "Rapture" and the "Revelation" will be individualistic only.

7. THE WORK OF THE HOLY SPIRIT IN THE DISPENSATION FROM THE REVELATION OF CHRIST TO THE RENOVATION OF THE EARTH BY FIRE.

This is the Dispensation commonly spoken of as "The Millennium." The work of the Holy Spirit in this Dispensation is foretold in [Joel 2:28-30](#).

"And it shall come to pass **afterward** (after Israel shall have returned to their own land, which will be before the Millennium, [Joel 2:21-23](#)), that I will pour out **MY SPIRIT** (H. S.) upon **ALL FLESH**; and **your (Israel's) sons and your daughters shall PROPHECY, your old men shall DREAM DREAMS, your young men shall see VISIONS:** and also upon your **servants** and upon the **handmaids** in those days will I **pour out MY SPIRIT**. And I will show **wonders in the heavens and in the earth, BLOOD and FIRE, and PILLARS OF SMOKE**. The **sun shall be turned into darkness**, and the **moon into blood**, before the great and the terrible 'Day of the Lord' come. And it shall come to pass, that whosoever, shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

But you say this was fulfilled at Pentecost. Yes, in part only. That was the "First Fruits" of a future and greater outpouring of the Holy Spirit, for while Peter quoted all but the last few lines of Joel's prophecy, the physical phenomenon that is to attend this outpouring of the Holy Spirit did not take place at Pentecost. There were no **wonders in the heavens and in the earth**, such as **blood and fire**, and **pillars of smoke**. The sun was not **darkened**, nor the moon turned into **blood**, and as these things are to occur during the Tribulation Period and just previous to the Millennium, it is clear that the prophecy has reference to the Millennial Dispensation.

Whether this "Baptism of the Holy Spirit" shall be on the Jews only is not clear, but it will overflow on the Gentiles, for in those days a King (the Lord Jesus Christ) shall reign in **righteousness** ([Isa. 32:1](#)), and the work of righteousness shall be **peace** ([Isa. 32:17-18](#)) and upon the bells of the horses shall be inscribed **"HOLINESS TO THE LORD."** [Zech. 14:20-21](#). All this will be largely possible because Satan will be bound, but the Holy Spirit will doubtless have much to do with the righteousness of those days.

The Jews



THE PASSOVER

For upwards of 4000 years, amid all civilizations and countries, conditions of government, there has existed a distinct people with laws, , habits and customs distinctively their own. The history of the Jewish race reads like a story from the Arabian Nights, and is without a parallel in human history. Though oppressed, downtrodden carried to other lands, scattered among the nations, like they have risen from the ashes of their dispersions, and appear now and again upon the page of history.

They are remarkable in the first place for their "Antiquity." No nation can trace back its lineage by the clear light of reliable history so far as they. In comparison with the Jews the nations which are making the history of the world today are young.

The "Golden Age" of Israel's glory was long before the palmy days of Greece and - Rome. Long before Socrates and Plato taught philosophy, or Herodotus wrote history; in the dim ages of which Homer's Iliad preserves traditions and memorials; before all other authentic and circumstantial records, the nation of Israel was an organized, civilized, and well-established people.

. They had a literature before most nations had letters, .a literature that today, in the Scriptures, is more widely diffused than the literature of any other people.

Assyria has perished, Babylon is in heaps, Rome has tottered and fallen, Egypt has become a "base" kingdom, but the Jew has outlived all his conquerors and walks unscathed amid the general wreck. Dispersed for centuries among all nations, without a national centre, capital, government, flag, or rallying point, secular or religious, he has never been absorbed by the nations, nor lost his identity or national peculiarities and characteristics, and we have the unique spectacle of a nation without a king, government, or land, retaining its national

existence, and a land that seems to be under a curse, awaiting the return of its legal owners.

No nation has ever had such manifest and visible tokens of the "Divine Presence." For them the Red Sea was driven back and the Jordan parted. They were miraculously fed in the Wilderness, and divinely sheltered and guided by the Pillar of Cloud and Fire. At the blowing of rams' horns the walls of a besieged city fell, and the Sun and Moon stayed in their courses that they might have time to slay their enemies. The Angel of the Lord encamped about them, and one angel slew 185, 000 of the army of Assyria for their deliverance.

No nation has given to the world such a number of great men. Such a man of faith as Abraham; such a great leader and lawgiver as Moses; such statesmen as Joseph in Egypt and Daniel in Babylon; such a king as David, and wise man as Solomon.

No nation has produced such seers as the Hebrew prophets, Isaiah, Jeremiah, Ezekiel and Daniel and no such man as that man above all men, the

"MAN OF GALILEE."

In the first century there is no name that shines more resplendent than that of the Apostle Paul. And in modern days the men who have been and are, making history are Jews.

The preservation of the Jewish people is the

"MIRACLE OF HISTORY."

When Frederick the Great asked the court preacher for an unanswerable proof, in one word, of the inspiration of the Bible, he replied 'The Jew, your Majesty.' The emblem of the Jewish Race is a

Bush Burning and Unconsumed.

How are we to account for the wonderful preservation of the Jewish Race? We can only account for it on the supposition that God had, and still has, some great work for them to do. We believe that God raises up individuals for special ministries. Why not a nation?

In the first place the Jewish Race was raised up to reaffirm and teach that there is but one God. In the days of Abraham the nations of the earth were given over to universal idolatry, pantheism and polytheism. For 2000 years (B. C. 1921 to A. D. 30) no other people but the Jews believed the "Unity" of God, or taught it. The Jews have been the teachers of "Monotheism" to the nations. No Gentile nation, untouched by Jewish influence, ever became Monotheistic.

In the second place the Jewish Race was raised up to be the **Writers, Preservers, and Transmitters of the Holy Scriptures.** To them were committed the "**Oracles of God.**" [Rom. 3:1](#), [Rom. 3:2](#).

Every page and book in the Bible were written by Jews. The Jews took especial care to preserve the Scriptures and keep them from being tampered with, and if it had not been for them they would have been lost long ago.

In the third place the Jewish Race was raised up that God through them might give the world **a-Saviour**. Who was Jesus? A **Jew**. How carefully His genealogy has been preserved in the Scriptures from Adam to His Birth at Bethlehem.

In the fourth place the Jewish Race was raised up that

they might **save the world from moral putrefaction**.

When Jesus said-

"Salvation Is of the Jews, "

[John 4:22](#), did He simply mean that from them should come the Saviour of the **world-Jesus**? Or did He mean when He said **"YE Are the Salt of the Earth,** " that the Jewish Race were to be the means of preventing the

Moral Putrefaction

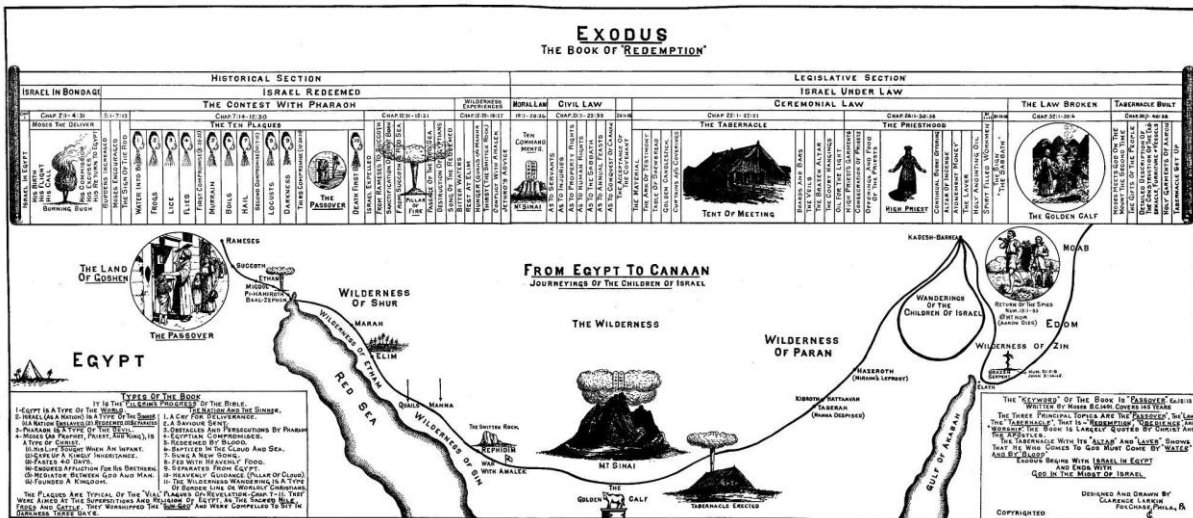
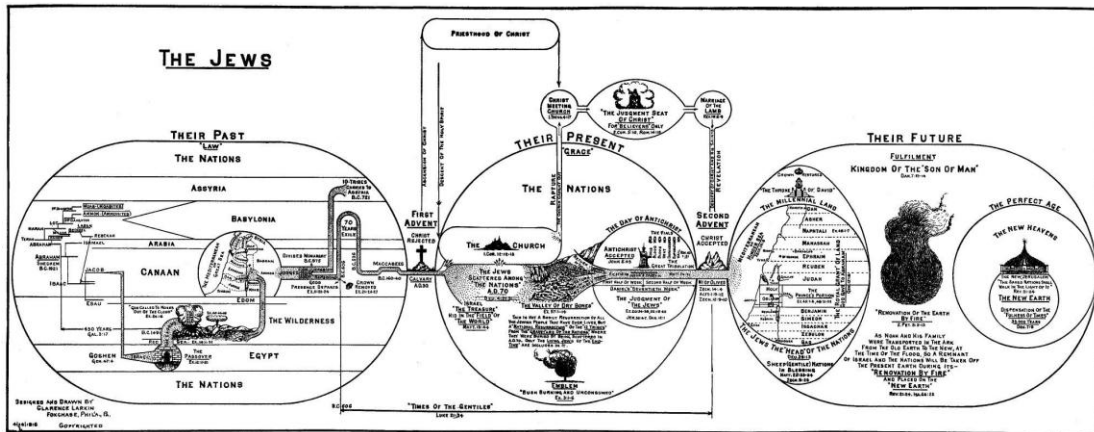
of the world, and that if they **became extinct as a nation**, that God would destroy all mankind from off the earth, as He destroyed the Antediluvians when Noah and his family were safely shut in the Ark, or as He destroyed the "Cities of the Plain, " Sodom and Gomorrah, when Lot had escaped from them?

A careful study of Peter's speech, as quoted by James, at the First Church Council ([Acts 15:13-15](#)), and the words of Paul in his letter to the Romans ([Rom. 11:1-3](#), [Rom. 11:11](#), [Rom. 11:12](#), [Rom. 11:15](#), [Rom. 11:17](#), [Rom. 11:23-25](#)) clearly show that Christ meant the latter.

That is, the Salvation of the Nations, morally and physically, and the preservation of the human race on the earth depends on the **Preservation and Continuance of the Jews as a RACE**.

The present degenerate condition of the world is owing to the fact that the Jews have lost their savor, as the salt its saltiness, and until the Jews recover their savor degeneration will continue to **develop** until the time comes that the smell of decomposition of the decaying nationalities of the earth shall call for Divine interposition and the salt be resavored by the conversion of the Jews, and the Jewish nation again take its place among the nations of the earth.

Let us as briefly as possible trace the history of this people.



1. THEIR PAST

In the morning time of history, in B.C. 1936, 412 years after the Flood, God called Abraham, a Shemite, from Ur of the Caldees, to be the father of a new nation.

"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy fathers's house unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." [Gen. 12:1-3](#).

Notice that this is not a conditional promise, and there is not a passage in the Bible anywhere that revokes it.

Abraham was 60 years old when he was called, but tarried at Haran for 15 years until his father, who was **an idolater**, died, when he started for the "Land of Promise." God appeared to him 10 times. These appearances were called "Theophanies"

God's promises to Abraham were progressive. At Ur the promises were the "Land," and that his seed should "become a great nation." [Gen. 12:1](#), [Gen. 12:2](#). At Shechem the promise of the "ownership of the land to his descendants." [Gen.](#)

[12:7](#). At Bethel, all the land "thou seest, " and that his seed should be as the "dust of the Earth for number." [Gen. 13:15](#), [Gen. 13:16](#). At Mamre, that his seed should be for numbers as the "stars of the heavens, " and that the "Land" should extend from the "River of Egypt" to the "River Euphrates." [Gen. 15:5](#), [Gen. 15:18](#). And at Moriah the promise as to the number of his seed was repeated. [Gen. 22:16](#), [Gen. 22:17](#).

These promises were unconditionally confirmed to his son, Isaac ([Gen. 26:1-3](#)), and to his grandson, Jacob. [Gen. 28:10-12](#).

When the descendants of Abraham had increased to about 70, in fulfillment of a prophecy made by God to Abraham that his seed should be as strangers in another land, where they would be afflicted for 400 years ([Gen. 15:13](#), [Gen. 15:14](#)) ; and to prevent contamination by intermarriages, and to give them time to grow into a nation, God paved the way for their leaving Canaan, by sending Joseph down into Egypt to make provision for them when the famine He was going to send would fall on the land. There they were segregated in the land of Goshen.

The next great event in their history was the Exodus. When the time for their deliverance from Egypt came, God weaned them by increasing the hardness of their lot, and when they cried to God He sent Moses to deliver them. Within a year after their escape from Egypt the Law was given, the Tabernacle built, a sacrificial system of worship inaugurated and the "Jewish Commonwealth" set - up. But when at the end of the year they reached Kadesh Barnea and refused to go up and take possession of the Land, God punished them by compelling them to wander for 40 years in the Wilderness, where they were miraculously clothed and fed, and were divinely guided by the "Pillar of Cloud and Fire."

At the end of the 40 years, under the leadership of Joshua, they crossed the Jordan and entered the Promised Land and took possession of it.

Then began the third period of their history, the "Times of the judges, " which lasted about 450 years. The government was a Theocracy, administered at first through elders, and then by judges. The people, however, were not satisfied with being ruled by an invisible King, they wanted a king like the other nations around them had, so they went to Samuel the Prophet and asked him for a king. Samuel was displeased and felt it was aimed at his administration, but when he took the matter to God, God said-

"Hearken unto the voice of the people..... for they have not rejected thee, but they have rejected **ME**." 1 Sam. 8:7.

Samuel then warned the people of what the king they would chose would do to them, but the warning did not avail and Saul was chosen. This was the fourth period of their history.

Saul reigned for 40 years and was succeeded by David, a man of God's choice, who also reigned 40 years, and was succeeded by his son Solomon, who in turn reigned 40 years. During the reign of Solomon the First Temple was built. His

reign was most glorious, but its weak feature was that he married so many heathen wives, and permitted them to introduce at Jerusalem-idolatrous worship. This was a the beginning of the downfall of the Jewish nation.

After the death of Solomon, B.C. 975, the Kingdom was divided, his son Rehoboam retaining possession of two Tribes, Judah and Benjamin, and with them Jerusalem and the Temple; and Jeroboam, a usurper, as ruler over the remaining ten Tribes, set up his capital at Samaria. This division of the Kingdom, known as "Israel, " rapidly declined, and in B.C. 721 the Ten Tribes were carried captive to Assyria. The Two Tribes, known as "Judah, " survived over 100 years longer, but in B.C. 606 they were carried in Captivity to Babylon, and Jerusalem was destroyed by Nebuchadnezzar in B.C. 587. Thus ended a period of deadly tribal wars which was made illustrious by the ministry of a noble succession of great prophets.

With the Captivity of Judah and the destruction of Jerusalem, began that long period which still continues, known in the Scriptures as

"The Times of the Gentiles, "

and which is so fully outlined and described in the Book of Daniel. The fifth period of Jewish History began in B.C. 536, when the 70 years of the Captivity ended, as prophesied ([Jer. 25:11](#)); and some 40, 000 of those of the Captivity returned to Jerusalem to rebuild the City and the Temple. The Temple was not finished and dedicated until 20 years later, and the walls of the city were not rebuilt until 70 more years had passed by, B.C. 445.

But while the Jews were permitted to return to their own land, they never again secured supremacy. They remained subject to the different conquerors of their land, though for the most part governed by rulers of their own race, in fulfillment of the prophecy that the Sceptre should not depart from Judah until Shiloh came.

In B.C. 168 Antiochus Epiphanes, King of Syria, wrested Palestine from Egypt, twice took and sacked Jerusalem, desecrated and closed the Temple, and cruelly persecuted the Jews, until they became so incensed as to rise in rebellion under the leadership of the "Maccabees." This rebellion lasted from B.C. 166 to B.C. 40.

In B.C. 63 Judea became subject to Rome, and during the next 60 years the Roman Empire tightened its grip on the Holy Land. About this time, B.C. 5, many of the students of prophecy, knowing that the time set for the coming of "Messiah the Prince" by Daniel the Prophet ([Dan. 9:25](#)) was not far distant, frequented the Temple waiting for the "Consolation of Israel." [Luke 2:25-26](#).

In December of that year Jesus was born at Bethlehem, was visited by the Shepherds, acknowledged a few weeks later in the Temple by Simeon and Anna, the Wise men from the East did Him homage, He was taken to Egypt, and returned to Nazareth where He spent His youth and young manhood, and at 30 years of age appeared at the Jordan, was baptized of John and entered upon His public ministry.

But His claim of being the Messiah was rejected by His own people. They joined hands with the Gentiles in crucifying the "Lord of Glory, " and in A. D. 70 the Roman armies came, Jerusalem and the Temple were destroyed by Titus and the Jews were scattered among the nations of the earth.

II. THEIR PRESENT.

With the Crucifixion of Christ the sorrows of the Jewish race began. Their cry- His Blood Be on Us and on Our Children ([Matt. 27:25](#)) has been literally fulfilled.

In A.D. 50, 30, 000 were killed in Jerusalem in a tumult with the Romans, but their worst sufferings commenced in A. D. 66 under Gessius Florus, the Roman Governor of Judea. His oppressions led to a widespread revolt. Nero sent Vespasian, accompanied by his son Titus, with an army of 60, 000. He was met in upper Galilee by Josephus, a famous general of the Asmonean race, and a noted historian, who entrenched himself at Jotapata, but was finally overpowered, after a siege of 47 days, with a loss of over 40, 000 men. The subjugation of Galilee followed. Thousands perished in the war. Judea and Jerusalem were spared because Vespasian was called back to Rome by the death of Nero. When Vespasian was made King he sent his son Titus to complete the subjugation of the Holy Land and capture Jerusalem.

It was in April, A. D. 70, that the Roman army, numbering 100, 000 men, marched against Jerusalem. The city was poorly prepared to stand a siege. Rival factions disputed among themselves for control. The city was surrounded by a triple wall, defended by 90 towers. The siege lasted 4 months. Great engines of elastic timbers, aided by the twisting of great cables, hurled huge stones against the massive walls. Within the city famine reigned, wives snatched food from their husbands, children from their parents, mothers from their babes, and some mothers, lost to all sense of motherhood, killed, cooked and ate their own children. Many fled from the city to meet a worse fate, for being captured by Titus, they were crucified as a warning outside the city walls. So horrible became the condition of the besieged that Titus called God to witness that he was not responsible.

At last, on August 5, A. D. 70, the Tower Antonia was taken, the Romans swarmed into the Temple enclosure, and though Titus had commanded his soldiers to spare the beautiful Temple building, for it was looked upon, even by Rome, as one of the wonders of the world, yet a soldier threw a blazing torch through a doorway and in the conflagration that followed the Temple of Herod was destroyed, leaving nothing but the rock upon which it stood.

Josephus says that over 1, 000, 000 perished in the siege, while 97, 000 survived as captives, of whom the handsomest young men were taken to Rome to grace the triumph of the Conqueror, and thus was fulfilled the prophecy of Daniel, that "the 'People' of the Prince that shall come (Antichrist) shall destroy the City and the Sanctuary." [Dan. 9:26](#).

While the destruction of Jerusalem by Titus scattered the Jews far and wide, the end was not yet. Sixty-five years later, A. D. 130, the Jews had sufficiently

recovered from that crushing blow to rise afresh in revolt against the Roman power. Hadrian then completed the work of Dispersion. In a war lasting three and a half years he devastated Palestine, destroyed 580, 000 persons, ran a ploughshare over Zion, thus fulfilling the prophecy of [Micah 3:12](#), uttered 885 years before, and forbade the Jews, on pain of death, even to approach Aelia Capitolina, the new Roman city which he erected on the site of Jerusalem. The Jews since that time have been few in Palestine.

In A. D. 362 the Emperor Julian the Apostate made an attempt to rebuild the walls of Jerusalem, thus to falsify the prediction of the Lord, but his workmen were driven off by fire that burst from the ruins.

The interval from Hadrian, A. D. 140, to Constantine saw the Jewish people in a measure prosperous and flourishing in the lands of their exile throughout the Roman World. They even took part in pagan persecutions of the early Church. But the conversion of Constantine to Christianity in A. D. 312, changed all this. The Jews then became a condemned and persecuted sect. They lost the imperial favor and privileges they had enjoyed, and were excluded from one sphere after another. though they were still free to observe their own religion and retained their rights as citizens.

The gloom deepened until A. D. 1096, the time of the First Crusade, known in history as the "Holy War; " when the pall of midnight blackness fell upon them, and did not lift until long after the Reformation.

The Frown of England.

In A. D. 1020 Canute banished all Jews from England. In A. D. 1068 the only burial place in all England allowed the Jews was Cripplegate, London. In A. D. 1096 the "Holy War" began by attempting to murder all the Jews in Europe who would not submit to baptism. Henry II ordered the Jews to pay 60, 000 pounds toward defraying his expenses during one of the Crusades. At the accession of Richard I (Coeur de Leon), A. D. 1189, murderous riots were instigated against the Jews and not a Jewish household in London escaped robbery and murder.

The following year occurred the "Tragedy of York Castle, " in which the chief Rabbi of York, with 500 followers were besieged in York Castle, and when escape became hopeless they slew one another and the chief Rabbi, the last to die, started a conflagration, then took his own life, and when the besiegers broke in they found the besieged in one great pile like the sacrifice upon the altar.

Up to the time of Edward I, A. D. 1272, the Crown claimed to own the Jew and all he possessed, and from time to time would allow him to gather riches that he might squeeze them from him, like water from a sponge. Edward I drove all the Jews, 16, 500 in number, from England, and for nearly four centuries there is no evidence that British soil was pressed by a Jewish foot.

The Curse of France.

In A. D. 1306, on the morning of the fast commemorating the Destruction of Jerusalem all the Jews of France, men, women and children to the number of 100, 000, were stripped of their possessions for the benefit of the royal treasury, and cast out of the land. In 10 years they were allowed to return, but soon the "Pastoureaux, " bands of fanatical shepherds and malefactors, swept them away by thousands. In A. D. 1683 the Jews were ordered to quit all the French Colonies, and it was not until A. D. 1723, when Louis XV gave the Jews permission to hold real estate in France, that the tide began to turn.

The Bloody Hand of Germany.

The Plague of the "Black Death, " which swept over Europe in A. D. 1348-1350, and which carried off one-fourth of the population, afflicted the Jews but lightly, owing to their simple life and observance of the hygienic requirements of the Levitical Law. Their comparative exemption caused them to be suspected as the source of the Plague, and they were charged with poisoning the wells and springs. In Germany the composition of the poison, the color of the packages in which it was transported, and the persons who conveyed them, were all declared to be known. The result was that they suffered the torture, the caldron and the devouring flame at the hands of the "Flagellants, " an order of fanatics who swarmed through Germany preaching extermination to all unbelievers. The entire community at Strasburg, 2000 souls, was dragged upon an immense scaffold, and it set on fire. They were also charged with stealing the children of Christians and crucifying them for Passover Lambs, and also with stealing the consecrated "Host" and piercing it with knives. In A. D. 1560 they were banished from Prague and later in Constantinople 3000 houses in the Jews' quarters were burned and property to the value of 50, 000, 000 crowns confiscated.

THE HOLOCAUSTS OF SPAIN

In Spain the machinery of

"The Inquisition"

held full sway. It was established to terrify into faithfulness apostate Jews. Men and women disappeared by hundreds, as if the ground had opened and swallowed them up. Some never returned, others reappeared in after years human wrecks, pale and emaciated and semi-insane through long incarceration in dark and chilly subterranean dungeons. Now and then processions wound through the streets to the place of burning, the victims being tortured with the hope that they would recant before being thrown into the flames.

Many found themselves led from the Hall of judgment along subterraneous passage ways to the chamber of the

"Iron Maiden, "

the rude hollow figure of a woman, made of iron, which at the touch of a spring flew open and disclosed its inner surface studded with iron nails rusted by the blood of its numerous victims. No sooner did the condemned step inside than the figure began to close, hugging in its iron grasp the victim, until the nails, entering the body amid the shrieks of the victim, pierced some vital part, and when all was over the "Iron Figure" again opened and allowed the body to fall into the yawning pit below.

But this was not all. Ferdinand and Isabella in A. D. 1492 issued an edict of banishment against all the Jews in Spain. A Jew offered 600, 000 crowns for a revocation of the edict. The King and Queen hesitated and were inclined to accept when the Spanish Inquisitor, Torquemada, stalked into the presence of the abashed rulers and holding up a "Crucifix" before them cried-

"Behold Him Whom Judas Iscariot Sold for 30 Pieces of Silver. Sell Ye Him Now for a Higher Price and Render an Account of Your Bargain Before God."

The sovereigns trembled before the stern Dominican and the Jews had to go. They were given four months in which to prepare. Whither to go they knew not, for there was no hospitable shore to which to fly. Some embarked for Africa and were sold into slavery. A number reached Italy. Their sufferings were indescribable. Two hundred years later, A. D. 1680, the spirit of Spain toward the Jews was unchanged.

And so, like a horrible nightmare, for centuries history records the terrible punishments and persecutions that befell the seed of Abraham. But the long night of persecution came to a close. The tide began to turn when England passed the

"Naturalization Bill" in A. D. 1753,

and received its greatest impulse when

our own **"Declaration of**

Independence" Was Signed in A. D.

1776,

and, with the exception of Russia the Jews today, in all lands enjoy comparative freedom.

The miracle of the preservation of the Jews during the long night of their persecutions cannot be accounted for, only on the supposition that they have been preserved for a purpose.

The secret of their endurance is twofold.

1. Their National Law.

It preserved them from disease, controlled and regulated their passions, checked the baser impulses of their nature, and secured the vigor of their offspring.

2. Their National Hope.

Amid all the vicissitudes of their history the Jewish people have been upheld by their

"National Hope." a **"Hope"** so rediant and a **"Faith"** so beautiful, that the world has never seen its like. The **"Hope"** of a

Coming Messiah

The **"Hope"** of the coming of this **"Messiah"** has flamed like a **"Morning Star"** through the darkness of Israel's long night, and has turned their thoughts toward the dawning of that day when the

"Sun of Righteousness"

shall arise and dispel the gloom and usher in that bright **"Millennial, Day"** when Righteousness and Peace shall cover the earth as the waters cover the deep.

For the Jews today there is no **"Pillar of Cloud"** by day, nor **"Shechinah Flame"** by night. They have no altars, no sacrifices, no priesthood as in former days. They observe the **"Passover,"** but no paschal lamb is slain. They keep the **"Great Day of Atonement,"** but no blood is shed to make reconciliation for sin. All sacrifices and oblations have ceased. They have no King, no Judges, no Prophets, no inspired writers. The **"Urim"** and **"Thummin"** give no Divine token. The word of God is precious, but there is no **"open vision."** Their last Great Prophet was the **"Man of Galilee,"** but Him they rejected. Like their forefathers, who took Joseph, after they had rejected him, and sold him for 20 pieces of silver, and he was hidden from their view in Egypt on the Throne of Pharaoh, so the Jews took Jesus, their Joseph, and having rejected Him, sold Him for 30 pieces' of silver and He is now hidden from them on His Father's Throne.

Why Is This? Have they been supplanted as a **"Nation"** by the Gentiles, and as **"God's People"** by the Church? Are they never again to have a land of their own, and a King, and a Capital City, and a National Existence?

Is not their condition today the fulfillment of the prophecy of [Hosea 3:4](#).

"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 Teraphirn? "**

Is it not that Jerusalem must be-

"Trodden down of the Gentiles **until the 'Times of the Gentiles' be fulfilled? "** [Luke 21:24](#).

What does Paul say-

"Blindness **in part** is happened to Israel **until the 'Fulness of the Gentiles' be come** in. And so **All Israel Shall Be Saved**. [Rom. 11:25](#)) [Rom. 11:26](#).

We see then that the Jews (Israel) have not been supplanted by the Church, or by the Gentile nations. They are again to take the lead among the nations of the earth. For this they have been preserved.

The eleventh chapter of Romans begins with the question-

"Hath God Cast Away His People? "

Paul answers his own question by replying **"God Hath Not Cast Away His People Which He Foreknew."** Vs. 2.

In the eleventh verse Paul asks a second question. "Have they stumbled **That They Should Fall? "** That is, have they fallen down so that they shall **Never Rise Again?** He replies,

"God forbid; but rather through their fall **salvation is**

come unto the Gentiles for to provoke them to

jealousy." Now two things are revealed here, first, the Jews

have fallen that the Gentiles may have a

chance to be saved, and second, that the sight of seeing the Gentiles saved may make the Jews "jealous." Why should God want to provoke the Jews to **jealousy** if He has **cast them off?** The Apostle then adds-

"If the **Fall** of them be the **riches of the world** and the **Diminishing** of them the **riches of the Gentiles** (that is, if the giving of the Gospel to the Gentiles is such a blessing to them), how much more will be their **Fulness?** " Vs. 12.

That is, how much greater blessing there will be for the **world** when the Jews rise up again and take their place among the nations. For Paul goes on to say-

"If the **casting away** of them be the **reconciling of the world**, what shall the **receiving** of them be, but

LIFE FROM THE DEAD? "

That is, when the Jews come back to God it will be like a **resurrection**, not of individuals, but a

"National Resurrection."

Then the Apostle changes the figure and speaks of

Two Olive Trees.

One he calls the "Good" Olive Tree, the other a "Wild" Olive Tree. Of the "Good" Olive Tree he speaks of "Some" (not all) of the branches being broken off, for there is a "Remnant of Grace," vs. 5, as there were 7000 men in Elijah's day who had not bowed the knee to Baal. And we must not forget that the **"Root"** and **"Trunk"** of the Tree were **still alive**, and where some of the "Good" branches were broken off, the

"Wild" Olive branches were grafted in "among" them, not "instead of," and thus became "partaker" of the **"Root"** and **"Fatness"** of the **"Good"** Olive Tree.

We see from this that the "Good Olive Tree" is not **rooted up and destroyed** and a "Wild Olive Tree" **planted in its place**, but it still remains **alive** and gives life to both the **"Good"** and **"Wild"** olive branches.

The Apostle then goes on to reprove the Gentile members of the Church at Rome, who were boasting of their independence of the **Jews**, and that Christianity had supplanted Judaism, just as so many in the Church today claim that the Church has supplanted Judaism and fallen heir to all its promises. saying to them-

"Boast not against the branches..... for Thou bearest not the root, but the **"Root"** **thee**.

And he reminded them that the branches were broken off, not that they might be grafted in, but because of "Unbelief," and thus the "unbelief" of the Jews redounded to their benefit, and he goes on to tell them that if the "Good" Olive branches that had been cut off should repent, they would be **grafted back again**, for **GOD is able to graft them in again**. [Rom. 11:17-19](#).

Here we see that if the Jews repent and turn from their unbelief, God will restore them to their old time place among the nations.

III. THEIR FUTURE.

If it were suggested that we discuss the future of any other nation than the Jewish nation, I, for one, would not attempt it, for the task would be simply a speculative one, based on probabilities that would be likely to be upset by unforeseen circumstances. But the Jewish nation has the unique distinction of having for its historian the "Holy Spirit," who has not simply recorded the past history of that nation, but has outlined its future. We indulge then in no idle and profitless speculations when we attempt to forecast the future of the Jewish

People. All we have to do is to gather together and place in their logical order what the Holy Spirit through the Prophets, has foretold of their future. The method is as simple as the result is sure.

THE RESTORATION OF THE JEWS.

1. As to the Fact.

"Therefore fear not, O my servant **Jacob**, saith the Lord; neither be dismayed, O **Israel**; For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will **I not make a full end of thee.**" [Jer. 30:10](#), [Jer. 30:11](#).

"And I will bring again the captivity of my people 'Israel' and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall **no more be pulled up out of their land.**" [Amos 9:14](#), [Amos 9:15](#).

But you say this prophecy was fulfilled in the restoration from the "Babylonian Captivity." Not so, for they were driven out of the land after that, and this promise is, that they shall **no more be pulled up out of their land**, . and must refer to some **future** restoration. The return from the "Babylonian Captivity" was the **First** restoration, and the Scriptures speak of a **Second**.

"And it shall come to pass in '**That Day**' (Millennial Day) that the Lord shall set his hand again the '**Second Time**' to recover the remnant of His People, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the Sea." [Isa. 11:11](#).

The Jews have never been **restored** but **ONCE**, and that was from Babylon. The march from Egypt to Canaan was not a restoration. You cannot have anything restored to you unless it **has been in your possession before**, and Palestine was never in possession of the Children of Israel until **after** its conquest by Joshua.

Again the Jews are to come this time, not from the "**East**," as when they returned from the "Babylonish Captivity," but from the "**North**," and from "**All Countries**."

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the Children of Israel out of the Land of Egypt; but the Lord liveth that brought up the Children of Israel **from the land of the NORTH and from ALL THE LANDS whither He had driven them**; and I will bring them again into their land that I gave unto their fathers." [Jer. 16:14](#), [Jer. 16:15](#). Also [Isa. 43:5-7](#). And they shall never again be dispersed.

"For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and **not pull them down**; and I will plant them, and **not pluck them up**." [Jer. 24:6](#).

The certainty of it is seen in [Jer. 31:35](#), [Jer. 31:36](#).

"Thus saith the Lord, which giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of Hosts is His name: if those ordinances depart from me, said the Lord, **then the seed of Israel also shall cease from being a nation before Me forever.**"

When the Children of Israel shall be restored to their own land the **whole "Twelve Tribes" will return**. In [Rom. 11:26](#), Paul says– "All Israel shall be saved, " and Ezekiel in his vision of the

"Valley of Dry Bones"

was told that the bones represented the **"Whole House of Israel."** Ez. 37:11.

There are some who teach that what is here meant is, that, previous to the Millennium God will resurrect all the descendants of Israel and put them back in the Land of Palestine, and they base it on the statement in Ez. 37:12–

"Behold, o my people, I will open your **graves**, and cause you to **come up out of your graves**, and **bring you into the Land of Israel.**" Now such an interpretation cannot be true for several reasons. First, the Land of Palestine is not large enough to hold and sustain such a great multitude, and secondly this is not a description of a **physical** resurrection of **dead bodies**, but of a **"National Resurrection"** of a people. The **cry** of the "bones" in verse 11, where they say–

"Our bones are dried, and our hope is lost: we are cut off for our parts, "

is not the cry of **individual dead** Israelites, but the cry of a **dead nation** that has been "cut off" from its own land. It is the cry of a **Spiritually** and **nationally** dead people.

By the word "graves" we are not to understand "literal graves, " for the bones were **not in graves but scattered over the valley**. What the passage means is, that God is going to bring back His People Israel, who are **buried in captivity** in the **"Graveyard of the Nations, "** and place them again in their own land. This is clear from what follows–

"I will open your **graves**, (among the nations), and cause you to come up out of your graves (that is back from among the nations), and bring you **into the Land of Israel.**"

Notice that nothing is said here of the opening of any graves **in the Land of Israel**. This therefore could not be a **general resurrection of the Dead of Israel**, but only of Israelites who lived in other countries.

But the next two verses settle the question, for the Lord say--

"When I have opened your graves, O my people, and brought you up out of your graves" (that is, back into their own land), and **THERE shall put my spirit** (Holy Spirit) **in you**, and ye **shall live** (nationally) and I shall **place you in your own land**: (according to your Tribes, as described in Ez. 48:1-3), **then** shall ye know that I the Lord have spoken it, and performed it, said the Lord." Ez. 37:13, Ez. 37:14.

This is in exact accord with other scriptures that teach that Israel is to be gathered back to their own land, where they are to be first **judged**, (**Ez. 20:34-36; Ez. 22:19-21**), and **then converted**. **Ez. 36:24-26**.

If we are to take the resurrection spoken of by Daniel ([Dan. 12:2](#)), as referring to his "People" **only**, then we are still more certain that there is not to be a "General Physical Resurrection" of Daniel's "People," the Jews, before the Millennium, for he distinctly says that only **some** shall rise at that time.

That what is meant is a

National Restoration

of the **Whole Twelve Tribes**, is clear from what follows **the Vision of the "Valley of Dry Bones."** Ez. 37:15-17.

The Prophet is told to take a stick and write on it,

"For Judah and for the **Children of Israel** his companions," which means the Two Tribes, Judah and Benjamin, known as **"Judah."** Then he was told to take another stick, and write on it,

"For Joseph, the stick of Ephraim, "

the son of Joseph who represented him among the Twelve Tribes, and by whose name (Ephraim) the Ten Tribes, after Jeroboam's insurrection were sometimes called. [Isa. 7:17](#).

When Ezekiel had done so, he was told to join the two sticks together, **end to end**, so as to make **one stick**, which when he had done, the Lord said-

"When the children of thy people shall speak unto thee saying, Wilt thou not shew us what thou meanest by these? Thou shalt say, Behold, I will take the Children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them **ONE NATION in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.**" Ez. 37:18-20. From this we see that the

"WHOLE HOUSE OF ISRAEL, "

that is, the **Whole Twelve Tribes**, are to be gathered back to their own land, and redistributed upon it according to the manner described in Ez. 48.

"In those days the '**House of Judah**' shall walk with the '**House of Israel**, ' and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." [Jer. 3:18](#).

The Lost Ten Tribes.

If the whole Twelve Tribes are to be restored to the Holy Land, naturally the question arises, "**Where Are They Now?** " The Jews are the descendants of the Tribes of Judah and Benjamin, but where are the remaining "**Ten Tribes?** " How are they to be identified?

Much has been written to try to prove that the "Anglo Saxons, " the English speaking race, are the descendants of the lost Ten Tribes. But they cannot be, for it is said of Israel, that "they shall **dwelt alone**, and **not be reckoned among the nations**" ([Num. 23:9](#)), but the "AngloSaxons **are numbered among the nations**, Israel is to remain many days **without a King, a Prince or a Temple** ([Hosea 3:4](#)), but the "Anglo-Saxons" have **kings, presidents and princes**, and centres of religious worship. Again, Israel, out of the Holy Land, were to be few in number, and under national curse, ([Deut. 4:26](#), [Deut. 4:27](#); [Deut. 28:62-64](#)), but neither of these are true of the "Anglo-Saxons." Once more, the penalty of "**Uncircumcision**" is "**Excision**, " ([Gen. 17:10-12](#)), the "Anglo-Saxons" are "**Uncircumcised**" and therefore not entitled to Jewish privileges.

The Jews Today Are Representative of the Whole Twelve Tribes.

1. A portion of Israel, **out of all the tribes**, fell away to Judah at the time of the division of Solomon's Kingdom, B.C. 975. [2Chron. 11:5](#), [2Chron. 11:13-15](#).
2. A number **deserted from Israel to Judah** in the days of Asa, grandson of Rehoboam. [2Chron. 15:8](#), [2Chron. 15:9](#).
3. Ninety-six years **after the Ten Tribes were carried captive**, in B.C. 625, Josiah, **great grandson** of Hezekiah, observed the "Passover" at Jerusalem, and many were present of the "**Remnant of Israel.**" [2Chron. 35:17](#), 18
4. In B.C. 605-587, **Judah** was carried captive to Babylon, **many Israelites** were carried away with them.
5. In B.C. 5316, when the Jews returned from the Babylon Captivity, Babylon and Assyria had become **identical**, and **Israel** was as free to return as **Judah**. Ezra tells us that he took up **some Israelites** ([Ezra 7:28](#)), and when the

Temple was **dedicated** they offered sacrifices for the **Whole Twelve Tribes**. [Ezra 6:16](#), [Ezra 6:17](#).

The conclusion therefore is, that those who returned from the **captivity** were **fairly representative of the whole Twelve Tribes**. Now as the descendants of those who returned from Babylon were scattered in A.D. 70 and A.D. 135, we may well ask, "the 'Ten Tribes **Where Are They Not?** "

But the above explanation will not completely satisfy the careful **Bible** student, for [Eze. 37:15-17](#) clearly teaches that the "Ten Tribes, " as **tribes** are to be gathered back in the **future**. They must therefore be **somewhere**.

Says Sir John Wilkinson in his book "Israel My Glory, " **search for a thing where. it was lost.**" When God called Abraham from Ur of the Chaldeans it was from an idolatrous country, and he was called a Hebrew, (one who has crossed over), and when Israel relapsed into idolatry God sent them back to the other side of the Euphrates. History says the Ten Tribes were taken to Assyria, and prophecy says **they** are to be **brought out of Assyria** ([Isa. 11:11](#), [Isa. 11:16](#)), the plain inference is **they are still there**.

Josephus says they were there in A. D. 70; so does Jerome in his notes on Hosea, written in the Fifth Century. We have never heard of their leaving, and so they have been identified with certain peoples living in the fastnesses of the mountains of Kurdistan, by Lake Oroomiah, in Persia. These people have many modified observances of the Mosaic Ritual, as Peace Offerings, Vows, First-Fruits, Tithes, etc. (Wilkinson.)

2. As To The TIME.

a. When the "TIMES OF THE GENTILES" Have Been Fulfilled.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, **until the "Times of the Gentiles" be fulfilled.**" [Luke 21:24](#).

b. When Christ Returns.

"For I say unto you, Ye shall not see me henceforth, till ye shall say **blessed is He that cometh in the Name of the Lord.**" [Matt. 23:39](#).

3. As To The Manner.

a. Gathered Back UNCONVERTED.

"I will take you from among the heathen, and gather you out of all countries, and will

bring you into your own land. **THEN will I sprinkle clean water upon you,** and ye shall be clean: from all your filthiness, and from all your idols will I

cleanse you. A **New Heart** also will I give you, and a **New Spirit** will I put within you: and I will give you an **Heart of Flesh**. And I will put **My Spirit within you**, and cause you to walk in my statutes; and ye shall keep my judgments, and do **them**." Ezek. 36:24-26.

b. Before Conversion They Are To Be JUDGED.

"I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with **fury poured out**. And I will bring you into the wilderness of the people, and there will I plead with you face to face. And I will cause you to

'Pass Under The Rod, '

and I will bring you into the bond of the Covenant; and I will **purge out from among you the rebels**, and them that **transgress against Me**: I will bring them forth out of the country where they sojourn, and they shall **not enter into the Land of Israel**." [Eze. 20:34-36](#).

Then God will cast them into His

"Melting Pot."

"Therefore thus saith the Lord God; Because ye are all become **dross**, behold, therefore I will gather you into the **midst of Jerusalem**. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so **will I gather you in mine anger and in My fury and I will leave you there, and MELT YOU**. Yea I will gather you, and blow upon you in the fire of my wrath, and ye shall be **I melted in the midst thereof**. As silver is melted in- the midst of the furnace, **so shall ye be melted in the midst thereof**; and ye shall know that I the Lord have poured out my fury upon you." [Eze. 22:19-21](#).

"Behold, I will send my messenger (Elijah-[Mal. 4:5](#), [Mal. 4:6](#)), and he shall prepare the way before me, and the **Lord**, whom ye seek, shall **suddenly come to His Temple**, even the Messenger of the Covenant whom ye delight in. Behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a **Refiner's Fire**, and like **Fuller's 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. [Mal. 3:1-3](#).

And I will bring the **third part through the fire**, and will **refine them as silver is refined**, and will try them as **gold is tried**: they shall call on my name and I will hear them: I will say it is my people; and they shall say, the Lord is my God." Zech. 13:9. The Jews have never as yet had such an experience as this. It is spoken of in [Jer. 30:4-6](#), and [Dan. 12:1](#), as the

"Time Of Jacob's Trouble, "

and Christ called it

"THE GREAT TRIBULATION."

and He and Zechariah the Prophet associate it with the **Return of the Lord.**
[Matt. 24:21-23.](#) [Zech. 14:1-3.](#)

The result of these terrible judgments will be that the Jews will call in their misery upon the Lord.

"And I will pour upon the 'House of David.' and upon the inhabitants of Jerusalem **The Spirit of Grace and of Supplications.**" [Zech. 12:10.](#)

Then Christ will come back to Jerusalem-

"And **His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east.**" [Zech. 14:4.](#)

"And they shall look upon **ME Whom They Have Pierced.**" [Zech. 12:10.](#)

And a nation, the **Jewish Nation**, shall be **born** (converted) **IN A DAY.**

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a **Nation Be Born At Once?** for as soon as **Zion Travailed, She Brought Forth Her Children.**" [Isa. 66:8.](#)

Speaking of the appearance of Christ after His Resurrection, Paul says,

"And last of all He was seen of me also, as of one **born out of due time.**" I Cor. 15:8

What Paul means is, that he was born **before the time**, that his was a **premature birth**, and that his "**New Birth**" is a type of the **Birth of the Jewish Nation** when the Lord returns, and not of the "New Birth" of a Christian. As Paul **saw the glory** of the Lord, and **heard his voice**, so shall it be with the **Jewish Nation** assembled at Jerusalem when Christ shall reveal Himself on the Mount of Olives at **His** return.

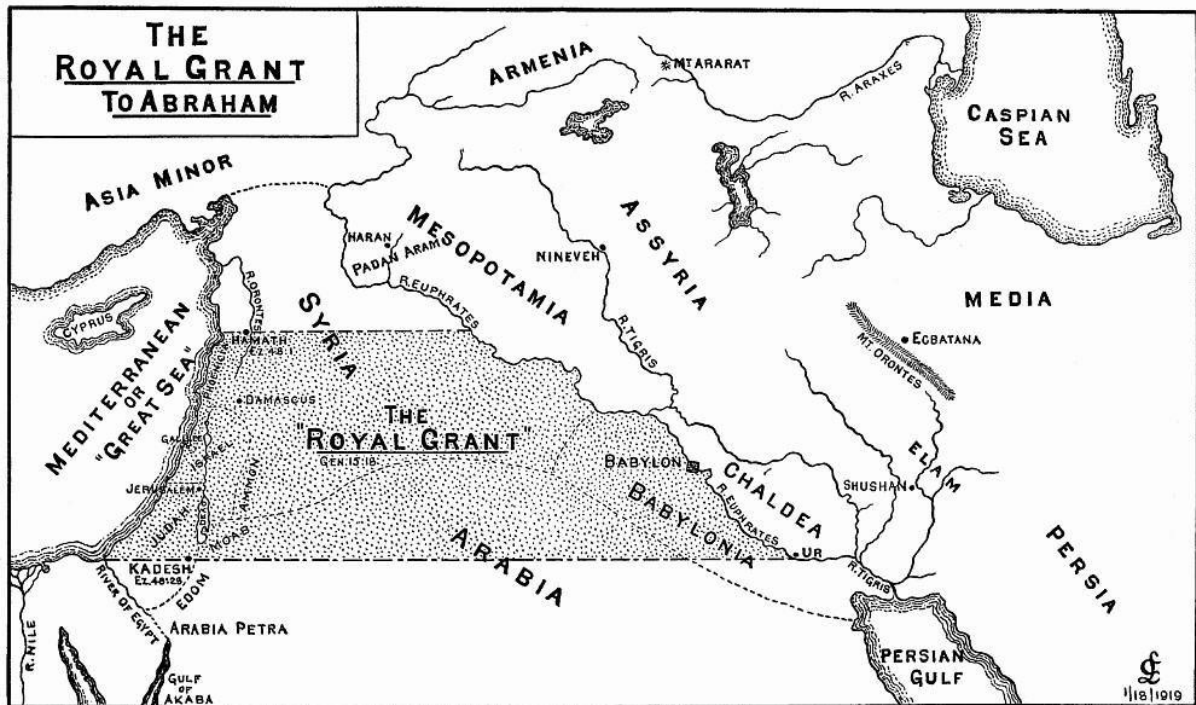
As to the Children of Israel, when they came out of Egypt they took with them of the "**Riches of the Egyptians**," [Ex. 12:35](#), [Ex. 12:36](#), so when they return to their own land they will take with them the "**Riches of the Gentiles.**" [Isa. 60:9](#); [Isa. 61:6.](#)

When the Children of Israel return to their own land it will be to possess and occupy all that was promised to Abraham.

"The Royal Grant"

given by the Almighty to Abraham, extended from the "River of Egypt unto the "Great River, the River Euphrates ([Gen. 15:18](#)); and according to Ezekiel ([Eze. 48:1-3](#)), from Hamath, northeast of Damascus, to Kadesh on the south. The Temple will be rebuilt. The Glory of the Lord will return. Sacrifices will again be offered. The Government shall be reestablished, and the nations of the earth will be blessed through Israel. [Zech. 8:20-22](#).

For a continued account of the future of the Jews, see the chapters on "The Great Tribulation, " and "The Kingdom." Also carefully study the chart on "The Jews, " and "The Millennial Land."



"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

The Gentiles

The Scriptures speak of three classes of people on the earth, the Jews, the Gentile, and the Church. The Church is made up of both Jew and Gentile. Outside of the Church all who are not Jews are Gentiles. Up to the call of Abraham all the people of the earth were Gentiles. Abraham was the first Hebrew. His grandson Jacob, whose name was changed to Israel ([Gen. 32:24-26](#)), had twelve sons. They became the heads of twelve tribes, known as the "Twelve Tribes of Israel." After the death of King Solomon these "Tribes" were divided. Ten of them became known as Israel, and two (Judah and Benjamin) as Judah. In B.C. 721 Israel was carried captive to Assyria, and in B. C. 606 Judah was carried captive to Babylon. When Judah, after seventy years, returned from captivity, a fair representation of the whole Twelve Tribes returned with them. From that time they have been known as the Jews.

The Jews were God's chosen people, but when they fell into idolatry and were carried into captivity, they were supplanted by the Gentiles. The nations of Egypt, Assyria, and Babylon were anxious to conquer and supplant Israel (The Jews), but God held them in an unseen leash until the iniquity of Israel was full, and then He permitted the world power to pass into the hands of Nebuchadnezzar, King of Babylon. [Jer. 27:5-7](#). This happened in B.C. 606 and marked the beginning of the

"Times Of The Gentiles."

spoken of by Christ in [Luke 21:24](#), and which is a period that in the mind of God has certain chronological limits. It is not to be confounded with the "Fulness of the Gentiles" spoken of by Paul in [Rom. 11:25](#). The "Fulness of the Gentiles" refers to the Gentiles that are "gathered out" to make up the Church, and "blindness in part" will continue among the Jews until the "Fulness" (the whole number of the elect) of the Gentiles be come in, then the Church is "caught out," and the Jews restored to their own land. The "Fulness of the Gentiles" began at Pentecost, and ends at least seven years before the "Times of the Gentiles" end.

The "Times of the Gentiles" are fully outlined in the Book of Daniel.

The Book of Daniel (see chart) contains one "Dream" by Nebuchadnezzar, and four "Visions" by Daniel all relating to the "Times of the Gentiles."

1. Nebuchadnezzar's Dream.

In the second year of Nebuchadnezzar's reign he had a dream, but when he awoke it had gone from him. He demanded of his magicians and astrologers that they should not only reproduce the dream, but that they should interpret it. This they were unable to do and their destruction was ordered, but was stayed by Daniel's petition for a little time. Then Daniel and his companions betook themselves to prayer, and in a night vision the "Dream" and its meaning was made known to Daniel. The interpretation is certainly one that human ingenuity could not have hit upon. The wise men and flatterers of the Chaldean court would never have dared to announce the **End of Gentile Supremacy**.

The "Colossus" (Image) symbolized the **"World Kingdoms"** in their **Unity** and **Historical Succession**. Gentile dominion is represented by a huge **"Metallic"** Man. The degeneration of the "World Kingdoms" is seen in the diminishing **value** of the metals used. Silver is worth less than gold, brass than silver, iron than brass, and clay than iron. The **weight** of the image also declines, the specific gravity of gold is 19. 5, of silver 10. 47, of brass 8, of cast-iron 5, and of clay 1. 93. The "Colossus" is **Top-Heavy**.

The four metals of which the "Colossus" was composed represent

Four Worldwide Empires.

which were to arise in succession. [Dan. 2:37-39](#). Four great Empires, and only four, are to succeed each other in the government of the world, from Nebuchadnezzar to the "Second Coming" of Christ-the Babylonian, Medo-Persian, Grecian, and Roman. These Kingdoms are not only made known as to **number**, but their **names**, in the **order of their succession**, are given. The First Kingdom "Babylon" is indicated by Daniel while interpreting the vision to Nebuchadnezzar. **"THOU art this Head of Gold."** [Dan. 2:38](#). The Second-the "MedoPersian," he points out in his account of Belshazzar's Feast, by the emphatic words-"In that night was Belshazzar the king of the Chaldeans slain, and Darius the **Median** took the Kingdom." [Dan. 5:30](#), [Dan. 5:31](#). The Third-the "Grecian," is mentioned in [Dan. 8:20-21](#), "the ram which thou sawest having two horns are The kings of Media and Persia. And the rough goat is the **King of Grecia.**" The Fourth-the "Roman" is referred to in [Dan. 9:26](#), as-"the **People** of the Prince that should destroy the city (Jerusalem) and the Sanctuary"; and we know that it was the **Romans** under Titus, that destroyed Jerusalem in A. D. 70.

We have seen that the deterioration of the "Colossus" is shown in the character of the metals composing it. This was prophetic of the character of the governments as they were to succeed one another. The power of Nebuchadnezzar was **Absolute**, of him Daniel said-

"All people, nations, and languages, trembled and feared him; **whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.**" [Dan. 5:19](#).

The second Kingdom was inferior to the first. It was a Monarchy dependent upon the support of an **Hereditary Aristocracy**. The king could by no means do as he willed. This is seen in the case of Darius, who desired to save Daniel from the "Lions' Den," and could not, [Dan. 6:12-14](#); and in the case of Ahasuerus who could only save the Jews from slaughter by a counter-decree. [Est. 8:3-5](#). The metal of the third Kingdom was **brass**, and the government of Alexander the Great was a Monarchy supported by a **Military Aristocracy**, that was as weak as the ambitions of its leaders.

The iron power of the fourth Kingdom shows a still further depreciation. The Caesars were nominally elected by the people; they were merely called First Magistrates of the State or Generals; and for a long time they wore no diadem, but only the laurel crown of a successful commander. They had also a Senate which was supposed to counsel and control them. The people were neither allowed to legislate for them, nor to interfere with them, and if a Senator became too independent he was banished. Thus the Empire remained metallic and coherent. Iron is more perishable, more easily corroded or rusted than brass, or silver, or gold; but in the form of **STEEL** it is harder than any of them, and cuts through every other metal. Such has been Rome with her iron rule.

But the "Colossus" grows weaker and weaker until the feet and toes become a **mixture of Iron and Clay**. In other words the government degenerates from an **Absolute Monarchy** to an

Autocratic Democracy,

a form of government in which the people largely have the say.

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The "Colossus" comes to an end by being smitten on the **Feet** by a "**Stone Cut Out of a Mountain.**" The "**Stone**" does not fill the earth **by degrees**, and thus **crowd** the "Colossus" out, it at **One Blow DEMOLISHES IT.** The action of the "**Stone**" is **JUDGMENT**, not grace. It therefore cannot mean Christianity, for it is a "process" whereas the action of the "**Stone**" is **SUDDEN** and **CALAMITOUS.**

The "**Stone**" which smites the "Colossus" must be interpreted as Christ who is called a "**Stone**" in Scripture. "Whosoever shall fall on this stone (Christ) shall be broken (softened by repentance), but on whomsoever it shall fall, **it will grind him to powder.**" [Matt. 21:44](#). This is exactly what the prophet foretells of the smiting of the "Colossus."

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As the four Kingdoms typified by the "Colossus" are **literal** Kingdoms, it follows that the **"Stone Kingdom"** must be a **literal** Kingdom, for it takes the place of the Kingdoms that are destroyed, and **conquers the whole earth**. The **"Stone Kingdom"** then is the **"Millennial Kingdom of Christ"** and the "Colossus," or the

"Times of the Gentiles"

typified by it, cannot come to an end until the **"revelation of Christ"** at His Second Coming.

2. The Vision of the "FOUR BEASTS."

This was a vision of Daniel's 48 years after Nebuchadnezzar had his dream, and occurred in the first year of Belshazzar, B.C. 555. In vision Daniel stood on the shore of the "Great Sea" (the Mediterranean), from which region the four Kingdoms arose. Out of the sea four "Great Beasts" came up in succession. We have no difficulty in identifying these "Four Beasts" with the "Four Kingdoms" represented by the "Colossus." "The first was like a **Lion** and had **Eagle's Wings**," and as the Prophet watched it, he saw it "lifted up from the earth, and made stand upon its feet as a Man, and a **Man's Heart** was given to it. [Dan. 7:4](#). We have only to visit the British Museum, London, and examine the colossal stone lions with the "wings of an eagle" and the "head of a man," disinterred from the ruins of Babylon and Assyria by Sir Henry Layard between the years 1840 and 1850 A. D., to see that the "First Beast" of Daniel's vision represented the First World Kingdom-Babylon, and its King Nebuchadnezzar.

The peculiarity of the "First Beast" was that it had **"Eagle's Wings."** This combination of the lion, the "King of Beasts," and the eagle, the "King of Birds," corresponded to the Royalty of the "Head of Gold" of the Colossus, and typified the "Eagle-like" swiftness of the armies of Nebuchadnezzar. The "Plucking of the Wings" doubtless referred to the "Beastly Insanity" of Nebuchadnezzar ([Dan. 4:20-22](#)), and the "lifting up," and causing to stand upon its feet "as a man" to his restoration to sanity.

The Second Beast was "like to a **Bear**, and it raised up itself on one side, and it had **Three Ribs** in the mouth of it, between the teeth of it; and they said thus unto it, **Arise, Devour Much Flesh.**" [Dan. 7:5](#). The bear is the strongest beast after the lion and is distinguished for its voracity, but it has none of the agility and majesty of the lion, is awkward in its movements, and effects its purpose with comparative slowness, and by brute force and sheer strength. These were the characteristics of the Medo-Persian Empire. It was ponderous in its movements. It did not gain its victories by bravery or skill, but overwhelmed its enemies by hurling vast masses of troops upon them. Xerxes' expedition against Greece was undertaken with 2, 500, 000 fighting men, who with the camp followers made up an army of 5, 000, 000. Other Persian generals had armies running up into the 100, 000's of men. It is easy to be seen that the movements of such enormous bodies of men would "devour much flesh," not only in the

destruction of their enemies, but thousands would die of disease and exposure and the countries through which they passed would become famine stricken by the loss of food seized to feed such armies. The side of the Bear which raised up to attack typified Persia, in which lay the greatest military strength, and corresponded to the right shoulder and arm of the "Colossus." The "Three-Ribs" stood for the three Kingdoms of Lydia, Babylon and Egypt, which formed a "Triple Alliance" to check the Medo-Persian power, but were all destroyed by it.

The Third Beast was "like a **Leopard**, which had upon the back of it **four wings of a fowl**; the Beast had also **four heads**; and dominion was given to it." [Dan. 7:6](#). The leopard is the most agile and graceful of creatures; but its speed is here still further assisted by "wings." Slight in its frame, but strong, swift and fierce, its characteristics render it a fitting symbol of the rapid conquests of the Greeks under Alexander the Great, who, followed by small but well-equipped and splendidly brave armies, moved with great celerity and in about 10 years overthrew the unwieldy forces of Persia, and subdued the whole civilized world. The "four wings of a Fowl" indicate, that, as a "fowl" does not fly high, the armies of Alexander were fitted mainly for lowland fighting. There is an incongruity between the number of "wings" and the number of "heads" of the Leopard. "Four heads" call for "four pair of wings." Why only "four" wings we do not know, unless they denote the four quarters of the earth into which Alexander sought to extend his Kingdom.

The "Four Heads" of the Leopard represent the "Four Kingdoms" into which the Empire of Alexander was divided by his generals, namely Egypt, Syria, Thrace and Macedonia. From B.C. 323 to B.C. 30 there was no world-wide Kingdom, there being this break or parenthesis between the Medo-Persian and Roman Empires, showing that while there was to be "four" and "only four" world-wide Empires it did not necessarily follow that there should be no break between them. The Third Beast, the Leopard, corresponds to the abdomen and hips of the Colossus.

The Fourth Beast was unlike any beast that Daniel had ever seen or heard about, it was "**dreadful** and **terrible**, and **strong exceedingly**, and it had great **IRON TEETH**. It devoured and brake in pieces, and tamped the residue (the other Beasts) with the feet of it; and it was diverse from all the Beasts that were before it and it had "**Ten Horns**."

The fact that the Fourth Beast had "**Iron Teeth**," and that there ere "Ten Horns" on its head, the "iron" corresponding to the "Iron Limbs" and the "ten horns" to the "Ten Toes" of the Colossus, would cause Daniel to see that the Fourth Beast represented the Fourth World Kingdom.

But as Daniel "considered" the "Ten Horns," he was amazed to see another **Horn**, a "**LITTLE**" one, come up among them, and before whom there were "three" of the "First Horns" **plucked up by the roots**, that is destroyed; and as he examined the "Little Horn" more closely he noticed that it had **Eyes** like the eyes of a **Man**, and the **Mouth of a Man** speaking great things. [Dan. 7:7](#), [Dan. 7:8](#). This mystified and troubled Daniel. He had seen nothing corresponding to it on the "Ten Toes" of the Colossus. It must mean some new and additional

revelation that God did not see fit to impart to the Gentile King Nebuchadnezzar, and that was reserved for Daniel and his people (the Jews), for we must not forget that Daniel's own visions, in the last six chapters of the Book, have to do with God's dealings with the Jewish People in the "Latter Days." [Dan. 10:14](#).

Before Daniel could ask for an explanation of the meaning of the "Little Horn, " he had another vision, a vision of a Judgment. Dan. 7: 9-11.

Daniel's vision of the destruction of the Beast (vs. 11) locates this judgment as just before the Millennium. Daniel at the same time saw the "Son of Man" (Christ) receive His Kingdom (the Stone Kingdom). Vs. 13, 14. These visions added to Daniel's perplexity, and he was "grieved in his spirit, " and the visions of his head "troubled him" (vs. 15), so he approached one of the "Heavenly Messengers" that stood by and asked him the meaning. He was told that the "Four Beasts" stood for Four Kings, or Kingdoms (vs. 23), that should arise out of the earth. Then Daniel wanted to know the "truth" about the "Fourth Beast, " which was so diverse from the other three. The "Little Horn" of the Fourth Beast was what troubled him the most because it was to make war against the

"Saints of the Most High, "

and they were Daniel's own people, the God-fearing Jews of the "End Time, " who were to pass through the "Great Tribulation" and to be prevailed against, until the time came that the people (the Jews) of the "Saints of the Most High" should possess the Kingdom.

In explanation Daniel was told that the "Ten Horns" on the Fourth Beast represented **"Ten Kings"** that shall arise, and that the **"Little Horn"** was a king that should rise among them and subdue three of them, and that he would be a "person" of remarkable intelligence and great oratorical powers, having a mouth speaking great things (vs. 8, 20). That he would be audacious, arrogant, imperious and persecuting and change "times and laws, " and that the "Saints of the Most High" would be given into his hands for a "Time, and Times, and the Dividing of Time, " or 33 ½ years. For a further description of the "Little Horn" see the Chapter on **"The Antichrist."**

In this vision of the Four Beasts we see "Degeneration" just as we saw it in the metals of the Colossus. The descent is from the Lion, the "King of Beasts, " to a nondescript monster that defies description. The reason why these Four Kingdoms are represented first as a "Golden Headed Metallic Image, " and then as a succession of "Wild Beasts, " is to show the difference between man's view and God's view of the World Kingdoms. Man sees in them the concentration of wealth, majesty and power; God sees them as a succession of rapacious wild beasts devouring one another.

3. The Vision of the "RAM" and the "HE-GOAT."

The explanation as to the meaning of the "Little Horn" perplexed Daniel, and he voiced it "My 'cogitations' much troubled me, and my countenance the matter in 'my heart.'" [Dan. 7:28](#). To

comfort His servant God, two years later, transported Daniel in vision to Shushan the capital of Persia, and as he stood on the bank of Ulai, he saw a Ram which had "Two Horns, " one higher than the other, and the higher came. He saw the Ram push "Westward" and "Northward" and "Southward" and nothing could stand before it, and it did according to its will. [Dan. 8:4](#). While Daniel was "considering" what the vision of the Ram meant, he saw a He-Goat come from the West unmolested, and he noticed it had a "Notable Horn" between its eyes, and when it reached the Ram it was moved with "choler" or anger against it, and smote it with "fury, " and broke its "Two Horns, " and knocked it down and stamped upon it.

Then the He-Goat waxed great, but when it became strong its "Great Horn" was broken off, and "Four Notable Horns" came up in its place, and out of one of them sprang a "Little Horn" which waxed exceeding great toward the "South" and toward the "East, " and toward the "Pleasant Land" (Palestine). [Dan. 8:5-7](#).

When Daniel sought for the meaning of the vision he heard a voice say "Gabriel, make this man to understand the vision." Then Gabriel said to Daniel: The vision belongs to the "Time of the End, ' and is to make thee know what shall come to pass in the "Last End of the Indignation." [Dan. 8:15-17](#). Gabriel then informed Daniel that the "Ram" stood for the Medo-Persian Kingdom, with its two Kings, Darius and his nephew Cyrus; that the He-Goat stood for the Grecian Kingdom, the "Great Horn" between its eyes for its first King (Alexander the Great), and that the "Four Horns" that took the place of the "Great Horn" stood for Four Kingdoms into which the Grecian Kingdom should be divided.

This explanation cleared up things considerably for Daniel. It revealed to him that the "Two Horns" of the Ram, one higher than the other, and the "Two Shoulders" of the Bear, one higher than the other, of his vision of the "Four Wild Beasts; " and the "Two Arms" of the Colossus of Nebuchadnezzar's dream, must stand for the same thing, and that the double Kingdom of Medo-Persia. He also saw that the "Four Horns" that came up in the place of the "Great Horn" corresponded to the "Four Heads" of the Third Wild Beast (the Leopard) and that therefore the He-Goat and the Third Wild Beast and the "Abdomen and Hips" of the Colossus stood for the Grecian Kingdom, and its fourfold division among the generals of Alexander the Great.

We have already anticipated this in our explanation of the "Colossus" and of the "Four Wild Beasts, " but we must not forget that Daniel's information was progressive, and that each new vision threw light on his previous visions. For instance the Ram's pushing "Westward" and "Northward" and "Southward, " identifies it with the Bear crunching "Three Ribs" in its mouth which we saw was prophetic of the subjugation of Lydia to the "West, " Babylon to the "North, " and Egypt to the "South."

If the He-Goat had not been pointed out as the "King of Grecia" it would not be difficult for us to identify him, for the "Goat" was the national emblem of Macedonia, and is found on the coins of that country, the ancient capital of which was called "Aegae" or the "Goat City."

The same may be said as to the identification of the Ram with the Medo-Persian Kingdom.

Persian coins have been found which display a "Ram's Head" on one side, and a "Ram" incumbent on the other. We also read of a Persian king riding in front of his army wearing a golden figure of a "Ram's Head" set with gems, instead of a diadem. In the Zoroastrian religion, Ized Behram, the guardian spirit of Persia, appears as a "Ram," with clean feet and sharp-pointed horns.

The fury and violence of the He-Goat well depicts the vigor of Alexander the Great's attacks which carried everything before them. Rushing from the West, Alexander, in three great battles, made himself master of the world. But the "Great Horn" was suddenly broken off, for Alexander, with plans inconceivably vast, succumbed to marsh fever and intemperance at Babylon, in the thirty-third year of his life, and, in fulfillment of the prophecy "Four Horns" sprang up in the place of the "Great Horn."

These "Four Horns" stood for the four Generals of Alexander's army who divided his Kingdom among themselves. Cassander took possession of Macedonia. Lysimachus seized upon Thrace, Western Bithynia, Lower Phrygia, Mysia and Lydia. Seleucus took the remainder of Asia Minor and the East, including Syria and Assyria. Ptolemy took possession of Egypt. These Four Kingdoms were in time all absorbed into the Fourth World Kingdom, the Roman Empire. The last to lose its identity being Egypt, which succumbed in B.C. 30.

Soon after the appearance of these "Four Horns" on the head of the He-Goat Daniel saw a "Little Horn" come up on one of them. Gabriel explained the significance of this "Little Horn" to Daniel.

He told him that it stood for a King of "Fierce Countenance" who should stand up in the "Latter Time" of the Kingdom, and who should stand up against the "Prince of Princes" (Christ). [Dan. 8:23-25](#). The description of this "Little Horn" so clearly corresponds with the description of the "Little Horn" that rose among the "Ten Horns" on the head of the Fourth Wild Beast that it was not difficult for Daniel to see that they described and stood for the same **Person-THE ANTICHRIST**. The revelation so overcame Daniel that he "fainted" and was sick certain days. [Dan. 8:27](#).

4. The Vision of the "KINGS OF THE NORTH AND SOUTH."

While Daniel foresaw that the Kingdom of Alexander the Great would be divided into Four Kingdoms and that out of one of them would come the "Antichrist," he was not told at that time which one it would be, but 20 years later, in B.C. 533, he had another vision in which he saw two kings warring against each other. One was called the "King of the North," the other the "King of the South." This chapter ([Dan. 11:1-3](#)) is one of the most wonderfully minute as to prophetic details of any chapter in the Bible. It corresponds exactly with the profane history of the kings of Egypt and Syria for over 350 years. From verse 5 to verse 31 we have an account of what is called the "wars" of the "Kings of the North" (Syria) and of the "Kings of the South" (Egypt). These end with the close of the

reign of Antiochus Epiphanes, B.C. 164. Verses 32-34 cover the whole period from, B.C. 164 down to the "Time of the End." At verse 36 "The Wilful King" (Antichrist) appears, and from that verse down to the end of the Book, we have an account of what is to befall Daniel's People in the "Latter Days." This vision of the "King of the North" (Syria), and of the "King of the South" (Egypt), in which the "King of the North" prevailed, revealed to Daniel that Antichrist would arise in the "Syrian" division of Alexander's Kingdom, for the description of the "King of the North" corresponded with the description of the "Little Horn" that came up on one of the "Four Horns" of the He-Goat, and also with the "Little Horn" that came up among the "Ten Horns" on the head of the Fourth Beast.

Thus to Daniel was revealed the whole course of the "Times of the Gentiles."

5. The Vision of the "SEVENTY WEEKS."

In chapter nine Daniel had a Vision of "Seventy Weeks" that were determined on his "People" (the Jews) and the Holy City (Jerusalem) to finish "their transgressions, " and make an "end of their sins, " and bring in "everlasting righteousness." [Dan. 9:24](#). This Vision of the "**Seventy Weeks**" is the most important revelation in many respects made in the Scriptures. It set the date of the First Coming of Christ, and gives the length of the reign of Antichrist. The date of the "Vision" is important. The first verse of the chapter locates it in the "First Year" of Darius the Median, or the same year as the "Fall of Babylon, " B.C. 538. Daniel had been studying the Prophecy of Jeremiah, and learned from it that the 70 years of "Captivity" of his people were drawing to a close, for the "Captivity" began in B.C. 606, and 68 years had elapsed since then. [Jer. 25:11](#). This discovery thrilled Daniel and he set his face toward God and poured out his soul in one of the most wonderful prayers recorded in the Scriptures. Verses 3-5. It is a model of confession, supplication and intercession. His prayer was interrupted by the appearance of the angel Gabriel, who had been sent at its commencement to give him "understanding in the matter." Vs. 20-22. Daniel was concerned about the end of the "seventy years" of the "Captivity, " and doubtless Gabriel relieved his mind as to that, but Gabriel had something more important to reveal to Daniel and that was the period of "**Seventy Weeks.**"

The purpose of Gabriel's visit was to show Daniel that while his people would be restored to their own land at the end of the "Seventy Years, " that did not mean the restoration of their **National Life**, but was only the commencement of a **longer period**, which the angel called the "**Seventy Weeks**, " that must elapse before they should again be in control of their own land. This period was "determined" **upon** Daniel's **people**, and upon the **Holy City**. This is very important. It discloses the fact that the "Seventy Weeks" have nothing to do with the Gentiles or the Church. It also discloses another fact that the "Seventy Weeks, " or 490 years, only cover the period when the Jews are, by God's permission, dwelling as a people in **their own land**. It does not cover the present period of their Dispersion.

THE SEVENTY WEEKS

The expression "Seventy Weeks" should read "**Seventy Sevens.**" Whether those "sevens" are days, weeks or years is to be determined by the context. The "Period" of the "Seventy Weeks" is divided into three periods of "**Seven Weeks,**" "**Threescore and Two Weeks**" and "One Week," and it was to be 7+62--69 **weeks** from the going forth of the "commandment" to **Restore and Build Jerusalem Unto**

"MESSIAH THE PRINCE."

The date of the "commandment" is given in [Neh. 2:1](#) as the month "Nisan" in the twentieth year of Artaxerxes the king, which was the 14th day of March, B.C. 445. The day when Jesus rode in Triumphal Entry into Jerusalem as "**Messiah the Prince,**" was Palm Sunday, April 2, A. D. 30. [Luke 19:37-39](#). But the time between March 14, B.C. 445, and April 2, A. D. 30, is more than 69 literal "weeks." It is . 445+30=475 years. What explanation can we give for this? It is clear to every careful student of the Word of God that there is a "Time Element" in the Scriptures. We come across such divisions of time as "**hours;**" "**days;**" "**weeks;**" "**months;**" "**years;**" "**times;**" "**time and the dividing of time.**" To be intelligible and avoid confusion they must all be interpreted on the same scale. What is that scale? It is given in [Num. 14:34](#). "After the number of the **days** in which ye searched the land, even **forty days-Each Day FOR A YEAR,** shall ye bear your iniquities, even **forty years**" See also [Eze. 4:6](#)

The "**Lord's Scale**" then is-

"A Day Stands for a Year."

Let us apply this scale to the "Seventy Weeks." We found that the time between the "commandment" to restore and build Jerusalem, and "Messiah the Prince," was to be 69 weeks, or $69 \times 7 = 483$ days, or if a "day" stands for a year, 483 years. But we found that from B.C. 445 to A. D. 30 was 475 years, a difference of 8 years. How can we account for the difference?

We must not forget that there are years of different lengths. The **Lunar** year has 354 days. The **Calendar** year has 360 days. The **Solar** year has 365 days.- The **Julian**, or Astronomical year, has $365 \frac{1}{4}$ days, and it is necessary to add **one** day every **4 years** to the calendar.

Now which of these years shall we use in our calculation? We find the "**Key**" in the Word of God. In [Gen. 7:11-13](#); [Gen. 8:3](#), [Gen. 8:4](#), in the account of the Flood, we find that the 5 months from the 17th day of the 2nd month, until the 17th day of the 7th month, are reckoned as **150 days, or 30 days to a month, or 360 days** to a **year**. So we see that we are to **use** in "Prophetical Chronology" a "**Calendar**" year of **360 days**.

According to ordinary chronology, the 475 years from B.C. 445 to A. D. 30 are 64 "**Solar**" years of 365 days each. Now counting the years from B.C. 445 to A..D. 30, **inclusively**, we have 476 **solar** years. Multiplying these 476 years by 365

(the number of days in a Solar year), we have 173, 740 days, to which add 119 days for leap years, and we have 173, 859 days. Add to these 20 days inclusive from March 14 to April 2, and we have 173, 879 days. Divide 173, 879 by 360 (the number of days in a "Prophetical Year"), and we have 483 years all to **one day**, the exact number of days (483) in 69 weeks, each day standing for a year. Could there be anything more conclusive to prove that Daniel's **69 weeks** ran out on **April 2, A. D. 30**, the day that Jesus rode **in** triumph into the City of Jerusalem.

We must carefully notice that nothing is mentioned as occurring between the "Seven Weeks" and the "Threescore and Two Weeks," is and that Daniel was to understand that the latter followed the former **without a break**. The words that follow, "the street shall be built, and the wall, even in troublous times," doubtless refers to the "first period" or 49 years, occupied by Ezra and Nehemiah in the work of restoring and rebuilding the City of Jerusalem.

We see from this that if the "students of Prophecy" of Christ's day had been on the alert, and had understood Daniel's prophecy of the "Seventy Weeks," they would have been looking for Him, and would have known to a certainty whether He was the Messiah or not.

While there was no break between the "Seven Weeks" and the "Threescore and Two Weeks," there is a **break** between the "**Sixty-ninth**" and "**Seventieth Week**," in which several things were to happen.

First we read that "**Messiah Was to Be Cut Off, But Not for Himself**." This refers to Christ's rejection and crucifixion. He died for others. Then we read that the **people** of the "**Prince That Shall Come**" shall destroy the City and the Sanctuary. Note that it does not say that the "**Prince**" will destroy the City and Sanctuary, but the **People of the Prince**. The **people** who destroyed the City of Jerusalem and the Temple in A. D. 70 were the **Romans**, therefore the "**Prince**" (Antichrist) must be a **Roman Citizen**. This does not mean that he cannot be a Syrian Jew, for Syria will then be a part of the revived Roman Empire, and Saul of Tarsus was a Roman citizen as well as Jew.

We are then told that the **desolation** of the land of Palestine shall continue until the "**End of the War**" (**probably Armageddon**). As this "desolation" still continues we see that the "**GAP**" between the "**Sixty ninth**" and "**Seventieth Week**" takes in the whole of this **PRESENT DISPENSATION**.

The next verse (vs. 27) introduces the "**Seventieth Week**."

"And **He** (the "Prince"-Antichrist) shall confirm the Covenant with **many** for **ONE WEEK** (the Seventieth Week); and in the **MIDST** (middle) **of the Week** **He** (the Antichrist), shall cause the sacrifice and oblation to cease," etc. For a description of the "Seventieth Week" see the chapter on "The Tribulation."

THE TIMES OF THE GENTILES

In [Luke 21:24](#) Jesus says that Jerusalem shall be **trodden down of the Gentiles** until the "**Times of the Gentiles**" be fulfilled.

We have seen that the "Times of the Gentiles" began in B. C 606; is there any way of telling when they will end?

There are those who claim that Jesus meant by the word "**Times**," "Prophetical Times," and that a Prophetical "**Time**" is a year of 360 days, each day standing for a year, thus making a "**Time**" equal to **360 years**. They also claim that Moses in the Book of Leviticus ([Lev. 26:18-20](#), [Lev. 26:24-26](#)), foretold, and four times repeated it, that if the Children of Israel disobeyed God, He would punish them "**Seven**

Times" for their sins and that Jesus referred to these "**Seven Times**" when He spoke of the "**TIMES**" of the Gentiles. Therefore if a "**Time**" is **360 years**, "**Seven Times**" would be $7 \times 360 = 2520$ years; and as the "**Times of the Gentiles**" began in B.C. 606, they should end in **A. D. 1914**.

Can this claim be substantiated? In the Book of Revelation the last "half" of the "Seventieth Week" of Daniel is described by three statements of time. First by **42 months** ([Rev. 11:2](#); [Rev. 13:5](#)); second by **1260 days** ([Rev. 11:3](#); [Rev. 12:6](#)); third by "**Time, and Times, and Half a time**" ([Rev. 12:14](#)); this last corresponding with Daniel's "**Time and times and the dividing of time**." [Dan. 7:25](#); [Dan. 12:7](#). Now as all these statements of time apply to the **same period** it is clear that the things that are equal to the **same thing** are **equal to each other**; and as a "**thousand, two hundred and threescore days**" equal **1260 days**, and **1260 days** equal **42 months of 30 days each**, and **42 months** equal **3 1/2 years**, then "**Time, Times and Half a Time**" (or the dividing of time), must equal **3 1/2 years**. That is, a "**Time**" must equal **one year**; and "**Times**," **two years**; and a "**Half a Time**," **half a year**. So we see that in "Prophetical Chronology" a "**Time**" is equal to **a year of 360 days**, and not a year of **360 years**. There is therefore no scriptural authority for calling a "**Time**" 360 ordinary years.

If a "Time" was 360 ordinary years, then the "times, and times, and half a time" of [Rev. 12:14](#) would be equal to $360 + 720 + 180$ or **1260 years**, making the "Last Week" of Daniel's "Seventy Weeks" **2520 years** long; the absurdity of which is seen when we remember that the **last** week of the "Seventy Weeks" must be on the **same scale** as the "**Weeks**" of the **69 Week Period**, which we proved from history were only **7 years** long.

If the claim that the "Times of the Gentiles" is 2520 years long is correct, then we must not forget that those years are years of 360 days each. Now 2520 years of 360 days each, make 907, 200 days. But exactly 2523 Julian or "Astronomical Years" of 365 1/4 days each, or 921, 516 days, have elapsed since B.C. 606 up to the present time (A.D. 1917), a difference of 14, 316 days. If we reduce these 2523 years of 365 1/4 days to years of 360 days, then we must divide 921, 516 by 360, which gives us 2559, 3/4 years, which is 39 3/4 years **more** than 2520 years, so

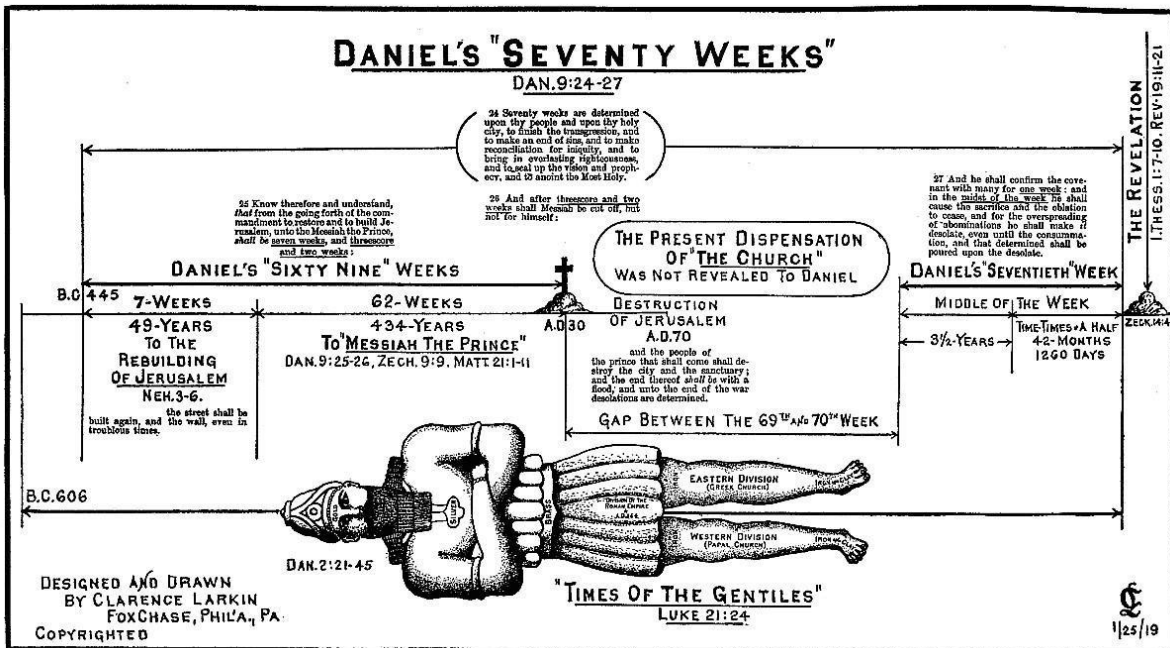
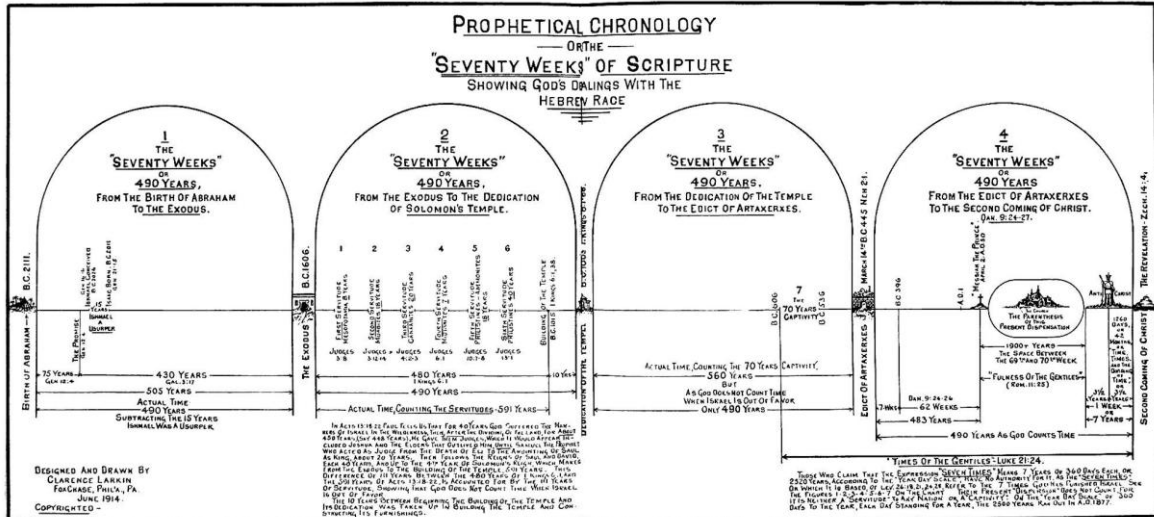
that the 2520 years of the "Times of the Gentiles" **ran out** 393/4 years ago, or in A. D. 1877.

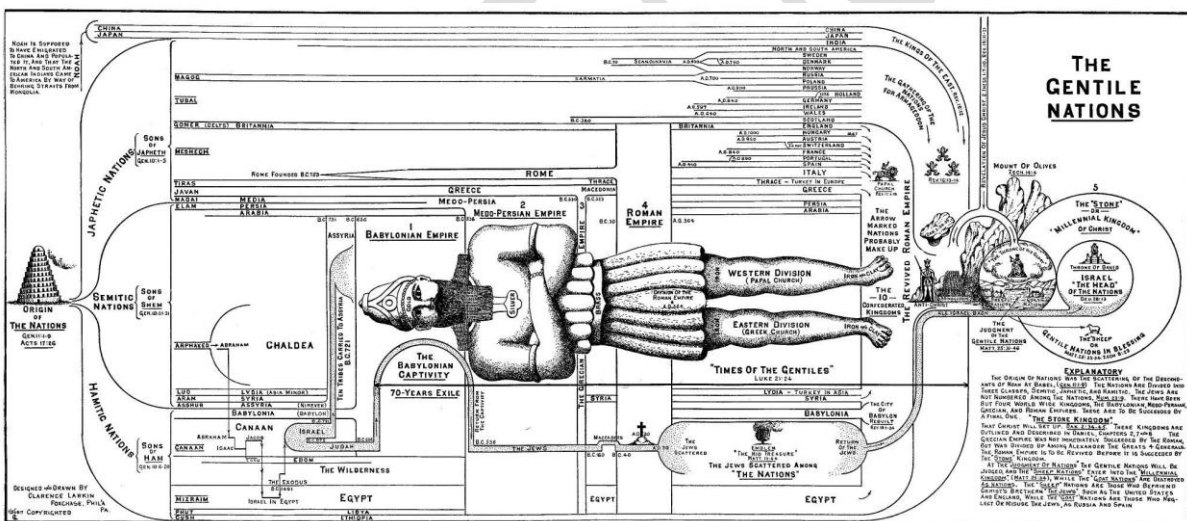
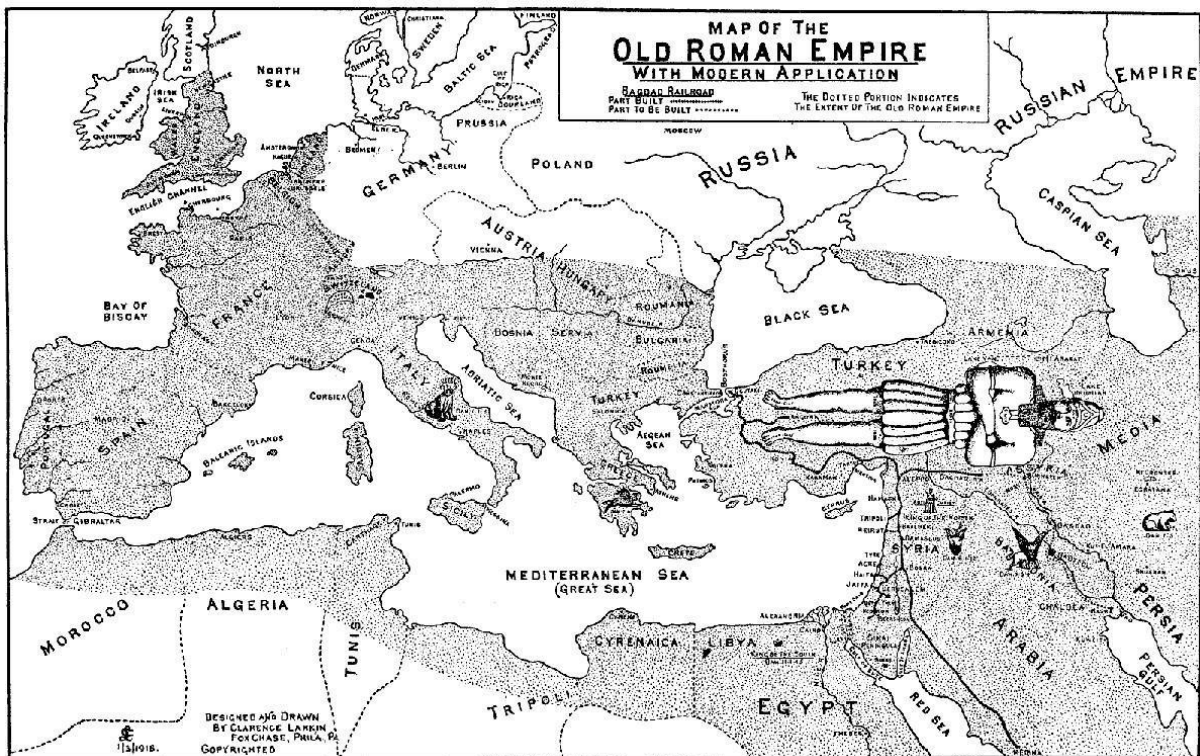
As further proof that the "Seven Times" of Leviticus are not Prophetic "Times," we have the fact (shown on the chart on "Prophetical Chronology"), that the Children of Israel have been punished, or given over to "Servitude" and "Captivity" **exactly SEVEN times**. Their present "Dispersion" is neither a "servitude" or "Captivity," and does not count.

If the "Seven Times" of Leviticus are Prophetic "Times" and a "Time" is one year, then "Seven Times" would be seven years, the length of the "Last Week" of Daniel's "Seventy Weeks," and would make the statement of Leviticus a Prophetic reference to the length of the **"Tribulation Period"** through which the Jews must go as a **punishment** for their sins. The 1000 years of [Rev. 20:2-4](#) are ordinary years, just as the 70 years of the Babylonian Captivity were. The context will show whether ordinary or prophetical years are meant. It is this confusion in interpreting "Prophetical Chronology" that has led to the "time setting" that has brought discredit upon the whole system of Preinillennial Truth.

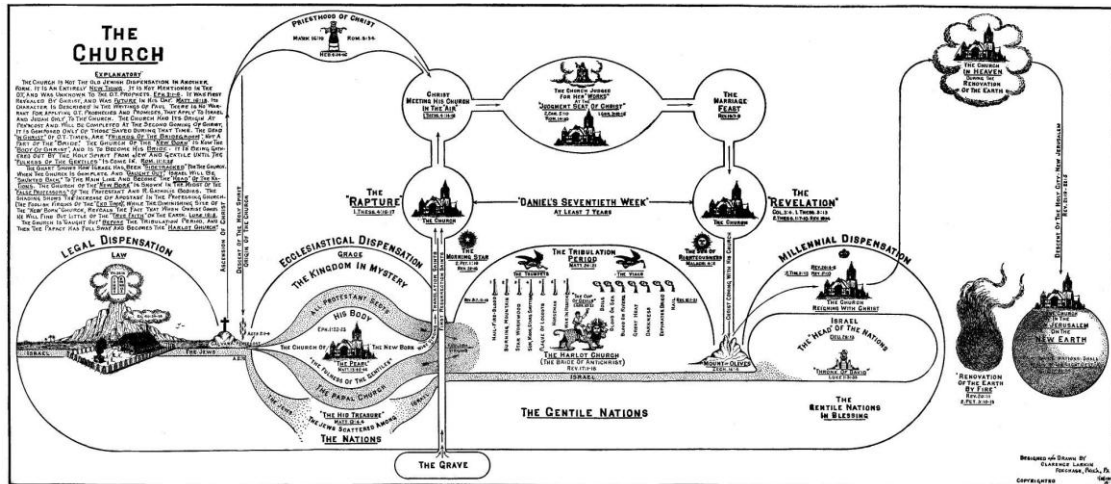
The "Times of the Gentiles" will end with the end of Daniel's "Seventieth Week." When that will begin and end no one knows, for the Scriptures teach that it is not for us to know the

"Times and Seasons."





The Church



For the sake of clearness we will consider the Church under seven heads.

I. What the Church Is NOT.

1. It is not a continuation of the "Jewish Dispensation" under another name.

As we have seen in the chapter on the Jews, the Jews have been **shunted to a sidetrack** that the "Main Line" may be clear for the passage of the Church. Jesus said-"The Law and the Prophets are until John." If the Scriptures put **Moses** and **Law** in one Dispensation and **Christ** and **Grace** in another let us respect the Divine order and not join together what God has put asunder.

It is because some religious bodies believe that the Christian Church is but another phase of what they call the "Jewish Church," that they insist on a "ceremonial ritual" and retain the Priesthood with its altar, vestments, etc., and Temple-like buildings; and call the ordinances of the Christian Church "Sacrifices" and "Sacraments." They also go further and advocate a "State Church," with the Church as the head, and claim that all the Old Testament promises of riches and glory have been transferred from the Jew to the Church. This we shall see is unscriptural.

2. It is not "The Kingdom."

John the Baptist came preaching that the "Kingdom of Heaven" was "at hand" and Jesus sent out the Twelve and the Seventy to do the same, but the Jewish people rejected their King, and the setting up of the Kingdom was postponed. There cannot be any Kingdom until the "Nobleman Farmer" who has gone into a "far country" to receive the Kingdom returns. [Luke 19:11-13](#).

The Church is never confounded with the Kingdom in the Scriptures. The Church is compared to a **"House"** ([1Tim. 3:15](#)), to a **"Temple"** ([1Cor. 3:16](#), [1Cor. 3:17](#)), to a **"Body"** ([1Cor. 12:27-3](#) [1Cor. 12:1](#)), but never to a **Kingdom** Christ is the **"HEAD"** of His Church ([Eph. 1:22](#); [Eph. 4:15](#); [Col. 1:18](#)), but He is never spoken of as its King. The Church's relation to Christ is to be that of a **"Bride."** [Eph. 5:23-25](#); [Rev. 21:2](#), 92 10.

II. What the Church IS.

1. It is a "Mystery."

The Kingdom was no **mystery**. The Old Testament prophets describe it in glowing terms. But there was something that was a Mystery" to them, and that was what was to come in between the **"Sufferings and Glory"** of Christ. [1Pet. 1:9-11](#).

That is, between the **Cross** and the **Crown**. Jesus intimated that there was to be something that He called the "Church, " but He did not say when it should appear, or what it would be like. [Matt. 16:13-15](#).

The "Mystery of the Church" was first revealed to Paul.

"For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of **'The Dispensation of the Grace of God'** which is given me to you-ward; how that by **revelation** He made known unto me

'THE MYSTERY'

which in **other ages** was not made known unto the sons of men, as it is **now revealed unto His holy apostles and prophets by the Spirit**; that

THE GENTILES

should be fellow heirs and of

THE SAME BODY,

and partakers of His promise in Christ by the **Gospel**..... according to the

'Eternal Purpose'

which He purposes in Christ Jesus our Lord." [Eph. 3:1-3](#). (See the Chart on "God's Eternal Purpose as to the Earth.")

From this we see that the Church was **unknown** to the Old Testament patriarchs and prophets.

That the Gentiles were to be **saved** was no mystery. [Rom. 9:24-26](#). The "Mystery" was, that God was going to form an entirely "NEW THING," composed of **Both Jew and Gentile**, to be called

"THE CHURCH."

2. It is a "Called Out" Body.

The word Church comes from the Greek word "ecclesia" which means "Assembly" or a congregation of "called out ones."

But the word is not used exclusively as to the Church. Israel was an "ecclesia" or an Assembly of people "called out" from other peoples and nations, and is called in [Acts 7:38](#), "The Church in the Wilderness."

Any Assembly of worshipers banded together as a church or congregation is an "ecclesia." [Matt. 18:17](#); [1Cor. 14:19](#), [1Cor. 14:35](#).

The Guild of Ephesian Craftsmen and a Town Meeting is an "ecclesia," because distinct or called out from the body of citizens, [Acts 19:32](#), [Acts 19:39](#). The context will show what is meant.

The purpose of this Dispensation is seen in the "Divine Program," outlined by the Apostle James in his address to the First Church Council ([Acts 15:13-15](#)), where he declares that God has visited the Gentiles to

"Take Out of Them A 'PEOPLE' for His Name."

The purpose of this Dispensation then is not the **Conversion of the World**, but the **"Gathering Out" of the Church.**

While Israel is a "called out body" it is a "National Body," composed exclusively of the descendants of Abraham, but the Church is not a "National Body" for it is not composed of the people of any one nation, , but of individuals from **every kindred, people, tribe and nation.**

That Israel and the Church are distinct and separate and cannot be blended, is clear from the fact that their "election" was made at different dates, and that the "election" of the Church **antedates** the "election" of Israel, for Israel was chosen in Abraham from the **foundation of the world** ([Matt. 25:34](#)), while the Church was chosen in **HIM** (Jesus) **BEFORE the Foundation of the World.** [Eph. 1:4-6](#). **3. It is the "Body of Christ.'**

In [Eph. 1:22](#), 23 we read-

"And hath put all things under His feet, and gave **HIM** (Jesus), to be the **HEAD** over all things to the Church which is **His BODY.**"

The context shows (vs. 20), that this "Headship" was not possible until Jesus had been **raised from the dead, and seated at the right hand of the Father**. The Church, therefore, could not have been in existence before there was a **Head**, for God does not make **headless things**. The Church then is the **Body** of which Christ is the **Head** In [1Cor. 12:12](#), 13 we are told how this "Body" is formed.

"For as the body is one, and hath many members; and all the members of that one body, being many, are one body; **so also is Christ**. For by one **Spirit** are we all **baptized into One Body**, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into **ONE SPIRIT**."

From this we see that it is the

"Baptism of the Spirit"

that incorporates us into the

"BODY OF CHRIST."

Therefore there could be no Church until the **"Day of Pentcost."** [Acts 1:4-5](#); [Acts 2:1-3](#).

Paul in his Letter to the Ephesians, that deals mainly with th Church, emphasizes this **baptism**.

"There is **One Body** (the Church) and **One Spirit** (the Holy Spirit), even as ye are called in one hope of your calling; **One Lord** (Jesus), **One Faith**, **ONE BAPTISM** (of the Holy Spirit), **One God and Father** of all, who is above all, and through all, and in you all." [Eph. 4:4-6](#).

That there should be no mistake as to what Paul meant by the "one body" of [1Cor. 12:13](#) he says, verse 27, "Now ye **are the Body of Christ**." And in [Rom. 12:5](#) he reaffirms it-

"So we, being many, are '**One Body in Christ**, ' and every one members one of another."

The fact that the Church is a "Body" made up of "living members" shows that it is not an "Organization, " but an **"ORGANISM**. An **"Organization"** is made up of distinct units like the doors, window roof, floors, etc., of a building, that may be removed and replaced by new parts without destroying the integrity of the building; but a human body is an **organism**. You cannot remove an eye, or ear, or arm, or foot, or even a finger nail or tooth, without destroying the integrity of the body and causing a mutilation. So we see from this for Christ to lose **One Member of His Body** (the Church) is to **MUTILATE** it. Neither can the Church, as the "Body of Christ" die, for who ever saw a **dead** body attached to a **living** head. Christ the **Head** is **ALIVE** and can **NEVER DIE AGAIN**, for He tells us in [Rev. 1:18](#), "I am He that **liveth** and was dead (on the Cross), and

behold, I am **ALIVE FOR EVERMORE.**" It follows therefore that "when Christ, who is our **LIFE**, shall appear, then **Shall We Also Appear With Him in Glory.**" [Col. 3:4](#). Jesus Christ not only gave His life for the Church, but to the Church. But why call the Church the "Body of Christ?" What is a body for? It is for the

Manifestation of a Personality.

A person can exist without a physical body, as the Soul exists without a physical body between death and the resurrection of the body, but that existence cannot be made manifest. So the only way Christ, who is now in glory, can manifest Himself to the world is through **His Body- THE CHURCH.**

The only way the world can see Christ today is in Christian believers. This is probably what Paul meant when he wrote to the Philippians,

"For to me to live **Is Christ.**"

([Phil. 1:21](#)). That is, for **Christ** to live again in Paul, so that the world might see Christ **manifested** in **Paul.**

The Perfect Man.

If Christ is the **Head**, and the Church is the **Body**, then the two should make a **Perfect Man**, for we cannot conceive of a perfect Head like Christ, joined to an imperfect body. This is just what Paul tells us should be.

"And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the

Perfecting of the Saints,

for the work of the ministry, for the edifying of **the**

'Body of Christ; '

till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a

PERFECT MAN,

unto the measure of the stature of the fulness of Christ. [Eph. 4:11-13.](#)

In [1Cor. 3:9-11](#), Paul speaks of the Church, under the figure of a **Building** or **Temple**, of which Christ is the **Chief Corner Stone**, "in whom all the building **fitly framed together** groweth unto an **Holy Temple** in the Lord; in whom ye also are **builded together** for an **HABITATION OF GOD** through the Spirit." [Eph. 2:19-21.](#)

Here we see that as God's presence was manifested in the Tabernacle in the "Shekinah Glory, " so now in this Dispensation, when Israel, nationally, is out of fellowship with God, and there is no Temple at Jerusalem, the Church, since Pentecost is the visible "**Habitation of God**" on earth, where He manifests Himself through the Holy Spirit.

John tells us ([John 1:14](#)), that the "**WORD**" (Jesus) **Tabernacled** among **us**, and spoke of His **Body** as a **Temple**, [John 2:19-21](#), so between God's manifesting Himself in the "Shekinah Glory" of the Temple, and now through His Spirit in the Church, He manifested Himself in the "person" of Jesus, and John tells us that he and Peter and James saw the "Glory of God" in the person of Jesus on the Mt. of Transfiguration. [John 1:14](#).

4. It is to be the "Bride of Christ."

"I am jealous over you with godly jealousy; for I have **espoused you to one husband**, that I may present you as **a chaste VIRGIN to Christ.**" [2Cor. 11:2](#).

In Christ's day an espousal was as sacred as a marriage.

The First Adam had his Bride, and the Second or Last Adam must have His Bride. In [Gen. 2:18](#), [Gen. 2:21-23](#), we are told how the First Adam got his Bride.

"The Lord God caused a deep sleep to fall upon Adam and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made (builded) He a woman, and brought her unto the man. And Adam said, This is now **bone of my bones and flesh of my flesh**; she shall be called **woman** because she was **taken out of man.**"

Now Jesus during His life on the earth as a man, abode alone, but a deep sleep-the **sleep of death-fell** on Him, and out of His wounded side, as the result of the Atonement He made on the Cross, there came that from which the Church was formed, and to which the Holy Spirit gave life on the Day of Pentecost; so that, as Adam said of Eve-"This is now bone of my bones, and flesh of my flesh, " so we can say of the Church-"We are **members of His Body, of his Flesh, and of his Bones.**" [Eph. 5:29-31](#).

The Woman was brought to Adam and presented to him, but Christ will present the Church to Himself, [Eph. 5:27](#). That Eve was married to Adam is indicated in [Gen. 2:24](#) and referred to in [Matt. 19:4](#), [Matt. 19:5](#), and [Eph. 5:3](#) [Eph. 5:1](#).

We have a beautiful illustration of how Christ is gathering out

His Bride, the Church, in the story of how Isaac got his bride. In

the Scriptures-

Abraham is a type of **God**.

Sarah is a type of **Israel**.

Isaac is a type of **Jesus**.

Eliezer is a type of the **Holy Spirit**.
Rebekah is a type of the **Church**.
Keturah a type of **Israel Restored**.

When the time came for Isaac to have a wife his father Abraham did not want him to marry a Canaanitish woman, and so he sent his servant Eliezer over to Padan Aram to get one for him from among Abraham's kindred. When Eliezer reached Padan Aram he was divinely directed to the home of Laban, a grandnephew of Abraham, whose sister Rebekah God had chosen to be the wife of Isaac. [Gen. 24:12-14](#). Rebekah consented to become the wife of a man she had never seen solely on the representations of Eliezer, and she departed with him, leaving her kinsfolk behind. As the caravan neared the home of Abraham we read that "Isaac went out to meditate in the field at the Eventide" and saw the camels of his father returning, and Rebekah alighted from off her camel and was introduced by Eliezer to Isaac and she became his wife.

So God has sent the Holy Spirit into this world in this Dispensation to get a wife for His Son Jesus, and when the full number of the Church is complete, the Holy Spirit will take her back with him to the Father's home, and Jesus, whose Bride she is to be, will come out into the midair at the "**Eventide**" of this Dispensation to meet her. [1Thes. 4:15-17](#).

Some hold that because Isaac's bride was taken from his own kin, that, therefore, to complete the type, Jesus' Bride must be Israel, His own kin, and not the Church composed mainly of Gentiles. But we must not forget that while Abraham was the first Hebrew his kin were Gentiles.

Abraham was not, strictly speaking, a Jew, for the Jews are the descendants of Judah, the fourth son of Jacob or Israel. So we see that Rebekah was not an Israelite, but a Gentile, so the type holds good.

We must not forget that there are "Two Brides" mentioned in the Scriptures. One in the Old Testament, and the other in the New Testament. The one in the Old Testament is Israel, the Bride of Jehovah; the one in the New Testament is the Church, the Bride of Christ. Of Israel it is said-"Thy Maker is thine husband." [Isa. 54:5-7](#). Because of her Whoredoms, Israel is a **cast off wife**, but God, her husband, promises to take her back when she ceases from her adulteries. [Jer. 3:1-3](#); [Ez. 16:1-3](#); [Hosea 2:1-3](#), [Hosea 3:1-3](#). Sarah is a type of Israel before her fall, and Keturah of Israel when God shall take her back again. She will not be taken back as a **Virgin**, but as a **Wife**. But it is a **VIRGIN** that the Lamb (Christ) is to marry. So the **Wife** (Israel) of the Old Testament cannot be the Bride (Virgin) of the New Testament.

Again the "Wife" (Israel) is to reside in the earthly Jerusalem during the Millennium, while the "Bride" (the Church) will reside in the New Jerusalem. These distinctions make it clear that Israel cannot be the "Bride" of Christ.

As to the Church being both the "Body" and "Bride" of Christ, we have the type of Eve who was of the "body" of Adam before she was his "**bride**."

III. The ORIGIN of the Church.

While, as we have seen, the Church had its origin in the mind of God

"Before the Foundation of the World, " yet it did not exist until-after Christ's Ascension.

In the summer of the third year of Christ's ministry, when Israel had practically rejected Him and He was entering the "Shadow of the Cross, " knowing that the offer of the Kingdom would soon be withdrawn, and the Church be set up, and wishing to prepare His Disciples for what was coming, He took them over into Caesarea Philippi, and there asked the question-"Whom do men say that I, the Son of Man, am? " [Matt. 16:13-15](#). After they had told Him what others said of Him, He said to them-"But whom say **Ye** that I am? " And Simon Peter answered and said-"**Thou Art the Christ, the Son of the Living God.**" And Jesus answered and said unto Peter-"Thou art Peter, and upon **this Rock I will build my Church;** and the 'Gates of Hell' (Hades) shall not prevail against it." Notice that there is here a little play upon words. It is from the Greek word "**petros**" that the word Peter is taken. "**Petros**" in the Greek means a stone, the small fragment of a **rock**, while the Greek word "**Petra**" means a **rock**, or large mass of stone. It is significant that in the Greek the word "**Petrog**" is **masculine**, while the word "**Petra**" is **feminine**. The change of gender then is not without significance, as if it would distinguish Peter the man, from his confession that

"Christ Was the Son of God, "

and that upon that confession, or upon Christ-**THE ROCK**, Christ would build His Church. That the "**Rock**" means Christ Himself is in harmony with other scriptures that speak of Him as a "Rock." That Peter understood that **Christ** meant that He Himself was the "**Rock**" is evident from Peter's address in [Acts 4:5-7](#), where he says of Christ

"This Is the STONE

which was set at nought of you builders, which is become the **head of the corner**"-that is the **Corner Stone of the Building**.

Peter reaffirms this in his First Epistle ([1Pet. 2:3-5](#)), and thus disclaims that he was the "rock" Christ meant.

The Apostle Paul also declares that by the "Rock" Christ is meant. Writing to the Corinthians he says-

"Other **foundation** can no man lay than that which is laid which **is-Jesus Christ.**" [1Cor. 3:11](#).

In [Eph. 2:20-22](#), Paul declares of the Church that it is being built upon the foundation of the Apostles and Prophets, **Jesus Christ Himself Being the CHIEF Corner Stone, "**

in whom all the building fitly framed together groweth into a

HOLY TEMPLE

in the Lord; in whom we also are builded together for an

Habitation of God

through the Spirit.

There could be no foundation for the Church until Christ's death, resurrection and ascension. Then Christ became the **Rock** and upon **Him** the **Foundation of the Apostles and Prophets** (New Testament Prophets) was laid, and the first layer of the superstructure of **3000 "Living Stones"** was laid on the Day of Pentecost ([Acts 2:41](#)), and a few days later the second layer of 5000 was added ([Acts 4:4](#)), and so on, down the centuries, the Church has been growing as a "Holy Temple" for the "Habitation of God," through the Spirit. The Church then had its origin at Pentecost. If Peter was the "rock" upon which the Church was to be built, it seems reasonable that the "Mystery of the Church" should have been revealed to him instead of to Paul.

By the "Gates of Hell" is meant the "Gates of Hades" or the "Underworld." The "Underworld" is composed of two sections with an "Impassible Gulf" between. See the chapter and chart on the "Spirit World." One of the sections was called "Paradise," the other "Hell." [Luke 16:19-21](#). To the "Paradise" section Jesus went to meet the penitent thief after His death on the Cross, and when He came back from Paradise He took all the "captives" that Death had locked up there, with Him, and locked up that compartment of the Underworld, and **HE** now has the **Keys of "Death and Hades,"** and so the "Gates of Hell" shall not prevail against the Church. The Roman Catholic Church claims that Peter was the "Rock" on which the Church was to be built, and as Christ promised to Peter the "Keys of the Kingdom of Heaven" that therefore the Pope and his successors can unlock the "Gates of Purgatory." But Peter never did have, and never **will** have the "Keys of **Hades,**" for the Keys of the "Kingdom of Heaven" are not the "Keys of **Hades.**" The "Keys of **Hades**" are in the hand of Peter's **MASTER**, who said to the beloved John on the Isle of Patmos-

"Fear not; I **am** the First and the Last; I am He that **liveth and was**

dead; and, behold, I am alive forever more, Amen, and have

the '**Keys**' of **HELL** (Hades), and of **DEATH.**" [Rev. 1:17](#), [Rev. 1:18](#).

This at one stroke destroys the claim of Rome.

As we have seen that the Church is not the Kingdom, the Keys of the "Kingdom of Heaven" therefore cannot be the Keys of the Church. The "Kingdom of Heaven" is the "Mystery Form" of the Kingdom during the absence of the King, and is broader than the Church, and takes in the World, particularly

that part known as Christendom. This is seen in the "Kingdom of Heaven Parables" of Matt. 13. The Keys of the "Kingdom of Heaven" that were given to Peter were the "Keys" by which he opened the way into the "Kingdom of Heaven" to the Jews at Pentecost, [Acts 2:14-16](#), and later to the Gentiles in the house of Cornelius at Caesarea. [Acts 10:34-36](#).

Who Belong to the Church?

If the Church had its origin at Pentecost, and ends at the Second Coming of Christ for His saints at the "Rapture," who belong to the Church, and therefore constitute the "Bride?" Necessarily only those who are saved between those two events. The Old Testament saints could not belong to the Church for it did not then exist. At every wedding that is a public function there are others present beside the Bridegroom and the Bride. There is the groomsman, the bridesmaids, the ushers, flower girls, relatives and invited guests.

In [Rev. 19:9](#) we read-

"Blessed are they which are **called** unto the 'Marriage Supper' of the Lamb."

Now the "Bride" would not be "called" (invited), she has a place there of her own right. The "called" are the "Guests." And in the Parable of the "Marriage of the King's Son" ([Matt. 22:1-3](#)), those who were "bidden to the Wedding" were "Guests" not the Bride. John the Baptist, who stands for the Old Jewish Dispensation, claimed to be only the "Friend of the Bridegroom." [John 3:29](#).

At the Rapture all the "Dead in Christ" will rise, and that includes all the Old Testament Saints, and there will be present at the

Marriage of the Lamb

the "Blood Washed Multitude" that come out of the "Tribulation," after the Church is caught out. These will all be "Blessed" but they will not be a part of the Bride. Angels will be spectators of the scene, but they cannot be "Guests," that honor is reserved for those who have been redeemed by the Blood of the Lamb.

As we have seen the Church is not an "Organization" but an **"Organism."** Therefore it is not a "Social Club," organized and supported solely for the benefit of its members. It is not a "Place of Amusement" to pander to the carnal nature of man. It is not a "House of Merchandise" for the sale of "Indulgences," or other commodities, whereby the money of the ungodly can be secured to save the penurious church member a little self sacrifice. Neither is it a "Reform Bureau" to save the "bodies" of men. The reformation of men is very commendable, as are all forms of "Social Service," but that is not the work or mission of the Church. The world was just as full, if not fuller, of the evils that afflict society today, in the days of Christ, but He never, nor did the Apostles, organize any reform agencies. He knew that the source of all the evils in the world is **SIN**, and the only way to eradicate sin is to **Regenerate the Human Heart, and so** He **gave** to the world **The Gospel**, and the **Mission of the Church** is to carry that **Gospel** to the **Whole World**. [Mark 16:15](#). The Gospel is not a system of "Ethics," or a "Code of Morals," it is a

**THE POWER OF GOD UNTO
SALVATION
To Every One That Believeth
To The Jew FIRST**

The great mistake the Church has made is in appropriating to herself, in this Dispensation, the promises of earthly conquest and glory which belong

exclusively to Israel in the Millennial, or "Kingdom Age." As soon as the Church enters into an "Alliance With the World, " and seeks the help of Parliaments, Congresses, Legislatures, Federations and Reform Societies, largely made up of ungodly men and women, she loses her spiritual power and becomes helpless as a redeeming force.

V. The "DESTINY" Of The Church.

The Church is to be "caught out." The "event" will be twofold.

1. Of the Dead in Christ.

2. Of the Living Saints.

They are to be caught up simultaneously to meet the Lord in the air

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel (Michael), and with **the** Trump of God: and the

'Dead In Christ' shall

rise first: then we which

'Are Alive And Remain'

shall be caught up together

with them in the clouds,

To Meet the Lord IN THE

AIR: and so shall we ever be

with the Lord." [1Thes. 4:16](#),

[1Thes. 4:17](#).

The "taking up" of Enoch in the days before the Flood (Gen. **5**: 24), and of Elijah in the days of the kings of Israel ([2Kings 2:11](#)), are types of the "Translation" of the Saints.

The appearance of Moses and Elijah on the Mt. of Transfiguration with Christ ([Luke 9:28-30](#)), is a type of the

"Rapture of the Church."

It pictures the meeting of Christ and the Church in the air. Moses is a type of the "Resurrected Saints, " and Elijah of the "Translated Saints."

Jesus revealed to Martha, before He raised Lazarus, what should happen at the First Resurrection. He said to her-

"I am the 'Resurrection and Life,' he that believeth in Me, though he were dead yet shall he live: (First Resurrection Saints); and whosoever LIVETH, (is alive when I come back) and believeth in Me shall NEVER DIE." [John 11:25](#), 26.

Note how exactly this harmonizes with Paul's statement in [1Thes. 4:16](#), [1Thes. 4:17](#). When Jesus comes back He will be the **"Resurrection"** to the **"Dead in Christ,"** and the **"Life"** to those who are **"Living"** and **Believe In Him**.

In his immortal chapter on the Resurrection, [1Cor. 15:1-3](#), after describing the "order" of the Resurrection (verses 22-24), Paul proceeds to describe what shall happen to the "living saints."

"Behold, I show you a **Mystery**, we shall not all **Sleep**, but we shall **All Be Changed** in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the **dead** shall be **raised**, and **we** shall be **changed**. For this **Corruptible** (the dead in Christ) must put on **incorruption**, and this **mortal** (the living saints) must put on **immortality**. So when this **corruptible** shall have put on **incorruption**, and this **mortal** shall have put on **immortality**, **then** shall be brought to pass the saying that is written, **DEATH IS SWALLOWED UP IN VICTORY**.

**O DEATH, WHERE IS THY STING?
O GRAVE, WHERE IS THY
VICTORY? "**
[1Cor. 15:51-53](#).

The last two lines refer only to those who are "changed without dying," for it is only those who will not die who can shout-

**"O Death, Where Is Thy Sting?
"O Grave, Where Is Thy Victory? "**

This passage also corresponds with [1Thes. 4:16](#), [1Thes. 4:17](#), and declares that the "Resurrection" and "Translation" of the Saints shall be at the **same time**, and in a **moment**, in the **twinkling of an eye**, and agrees with Christ's statement as to its "suddenness." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the **coming of the Son of Man Be**." [Matt. 24:27](#).

In [2Cor. 5:1-3](#), Paul expresses his longing, and the longing of the Saints, to be among those who should not be "unclothed" by Death, but who should be "clothed upon" by Immortality "without dying."

"For we know that if our earthly house of this tabernacle, (the body), were dissolved, (that is die), we have a building of God, an house not made with hands

eternal in the heavens. For in this (body) we groan, earnestly desiring to be 'clothed upon' with our house which is from heaven: if so be that being 'clothed' we shall not be found naked. For we that are in this tabernacle (the body) do groan, being burdened; not for that we would be 'unclothed' (by death), but 'clothed upon' (by immortality), that 'mortality' might be "swallowed up of life." In his letter to the Philippians, while Paul hopes that-

"If by any means he may attain unto **The** (out from among the dead) **Resurrection**, yet he pressed toward the mark for the '**prize**' of the **High** (out and up) **Calling** of God in Christ Jesus." [Phil. 3:11-13](#).

That is, while Paul would esteem it a great thing to "rise from the dead" at the First Resurrection, and be "caught up" with those who should be "changed," yet he would esteem it a "prize" if he could be caught up "without dying," that is, live until Jesus came back.

The Time of Rapture.

Some claim that "all" the Church are to pass through the Tribulation; others that "all" the Church are to be caught out before the Tribulation, while some claim that only the "Waiting" and "Watching" Saints shall be caught out before the Tribulation, and that the rest must pass through it. The latter base their claim on [Heb. 9:28](#), where it says-"Unto them that **look for** Him shall He appear the second time without sin unto salvation." While this might apply to the **living** when He appears, it certainly cannot apply to the dead. There are tens and hundreds of thousands who "fell asleep in Jesus" who never heard of the Premillennial Coming of the Lord, or at least never grasped its meaning, and who therefore never "watched" and "waited" and "looked" for His Appearing. They surely are "In Christ"; and the "Dead in Christ" are to rise at the Rapture. Paul does not say in [1Thes. 4:16](#), [1Thes. 4:17](#), that it will be the "dead" who "watched" and "waited" and "looked," and those who are "alive" and "watch" and "wait" and "look" for His Appearing that shall be "caught out," but the dead "In Christ," and we who "Are **Alive And Remain.**"

The order of the Resurrections is-"Christ the 'First Fruits,' afterward they that 'are Christ's at His Coming.'" Paul says-"Behold, I show you a Mystery: we shall not all 'sleep,' but we shall **ALL Be Changed.**" [1Cor. 15:51](#).

Then there is another fact that we must not forget, and that is, the **Unity** of the Church.

"For as the **Body Is One**, and hath many members, and **ALL the Members Of That One Body, Being Many ARE ONE BODY**; so also is Christ. For by **One Spirit** are we **ALL Baptized Into One Body.**" [1Cor. 12:12](#), [1Cor. 12:13](#).

All then who have been "born again" ([John 3:3-5](#)) are part of Christ's "Body," and we cannot conceive of Christ's "Body" being divided; part of it remaining "asleep" in the grave, and part of it "raised in glory"; part of it left to pass through the Tribulation, and part of it "changed" and caught up to meet Him in the air.

If "all" the Church are to pass through the Tribulation, then instead of waiting and watching "for the Lord, " we should be waiting and watching "for the Tribulation " which is contrary to the teaching of Christ Himself. [Matt. 24:42-4](#).

The Tribulation is not for the perfecting "of the Saints." It has nothing to do with the Church. It is the time of "Jacob's Trouble" ([Jer. 30:7](#)), and is the "Judgment of Israel, " and it is God's purpose to keep the Church **Out Of It**. [Rev. 2:10](#). The Book of Revelation is written in chronological order. After the fourth chapter the Church is seen no more upon the earth until she appears in the nineteenth chapter coming with the Bridegroom "from" Heaven. The entire time between these two chapters is filled with appalling judgments that fall upon those that "dwell on the earth, " and as the Church is not of the earth, but is supposed to "sit together in, "Heavenly Places" in Christ Jesus, " ([Eph. 2:6](#)), she will not be among those who "dwell on the earth" in those days.

Rapture And Revelation.

The confusion is largely due to the fact that students of Prophetic Truth do not distinguish between Christ's coming "for" His Saints, and "with" His Saints. The former is called the "Rapture" the latter the "Revelation." Between the two there is an interval of at least seven years, during which the Church is "judged, " and the "Marriage of the Lamb" takes place in the heavenlies, and on the earth Antichrist manifests himself and the Tribulation runs its course.

Numerous passages in scripture speak of Christ coming "with" His Saints ([Zech. 14:5](#), [Col. 3:4](#), [1Thes. 3:13](#), [1Thes. 4:14](#), Jude 14), but it is evident that they cannot come "with" Him, if they had not been previously caught out "to" Him. All such passages refer therefore to the "Revelation" and not the "Rapture."

The typical teaching of the Scriptures demand that the Church be caught out "before" the Tribulation. Joseph was a type of Christ and he was espoused to, and married Asenath, a Gentile bride, during the time of his "rejection by his brethren, " and "before the famine, " which typified the Tribulation, because it was the time of "Judgment of his Brethren." This is the time of Christ's rejection by "His Brethren"-the Jews, and to complete the type He must get His Bride the church, "before" the Tribulation. Moses, who is also a type of Christ, got his bride, and she a Gentile, "after" his rejection by his brethren, and "before" they passed through the Tribulation under Pharoah. [Ex. 2:23-25](#).

Enoch, a type of the "Translation Saints, " was caught out "before" the Flood, and the Flood is a type of the Tribulation, and Noah and his family of the "Jewish Remnant" or 144, 000 sealed ones of [Rev. 7:1-3](#), who will be preserved through the Tribulation.

The Rapture.

The "Rapture" will be the most startling "event" of this Age and Dispensation. As it is to occur in the "**twinkling of an eye**" and **all over the earth at the same time**, that part of the world that is not asleep will witness the event. As to

the **"Shout of the Lord, " the "Voice of the Archangel, " and the "Trump of God"** we do not know whether their sound will be heard and distinguished by others than the "dead in Christ" and the "living saints." We know that one day the Father spoke to Christ in a voice that He understood, but the people who stood by mistook it for "thunder." [John 12:28](#), [John 12:29](#). When the Lord appeared to Saul of Tarsus on the road to Damascus and spoke to him, the men that journeyed with him stood speechless, "hearing a voice, " but seeing no man, and not understanding what was said. [Acts 9:3-5](#). We know, however, that the "dead in Christ" will hear the sound, for it will be "intensely penetrating." There will be no graves so deep, no catacombs so rock covered, no pyramids or mausoleums so thick, but what the sound shall reach their depths and the "dead in Christ" shall hear the cry **"awake ye sleeping saints and arise from the dead, it is MORNING, the morning of the FIRST RESURRECTION."**

The Voice Of The Archangel.

The statement in [Dan. 12:11](#) 2 that Michael (the Great Prince) will be busy helping Daniel's People (the Jews), at the time of the Second Coming of Christ, and that there will be an "out from among the dead resurrection" at that time; and the fact that Michael the Archangel contended with the Devil about the dead body of Moses when it was raised from the dead, as we are told in Jude 9, makes it clear that Michael the Archangel will have a part to play in the resurrection of the dead at the Rapture. The "voice" of the Archangel then will be the "voice" of Michael, for he is the only Archangel mentioned in the Scriptures.

As Satan tried to prevent the resurrection of the body of Moses, and as he will not be cast out of the Heavenlies until "after" the First Resurrection, the inference is that he will try to prevent the resurrection of the "dead in Christ, " and that he will be opposed by Michael at the head of "Armies of Heaven, " and that the "voice of the Archangel" refers to his commands to the Heavenly Army.

The Trump Of God.

What is meant by the "Trump of God" is not so clear. That there is a Trumpet to sound at the "first" Resurrection is certain, for Paul mentions it in his discourse on the Resurrection in 1 Cor. 15: 52, and calls it the "Last Trump." Some hold that Paul refers to the last of the "Seven Trumpets" mentioned in the Book of Revelation ([Rev. 8:1](#), [Rev. 8:2](#), [Rev. 8:6](#); [Rev. 10:7](#)), and as that does not sound until the "Middle of the Week, " that therefore the Church is not caught out until the "Middle of the Week."

But as the Church is to **be** caught out at the "beginning" of the Week this can not be true. What then is meant by the "Last Trump? "

The Trumpet is a military instrument. It was used in the Camp of Israel to call the Assembly together. The First Trumpet called them to arise and be ready to depart, the Second (last) Trumpet was the signal to march. When God descended upon Mt. Sinai the people were assembled at the sound of the "Trumpet of God." [Ex. 19:9-11](#), [Ex. 19:16-18](#). And when God was ready to speak to the people it

sounded the second time (verse 19). It has been suggested that the descent of God to Mt. Sinai is a type of the "Descent of the Lord" into the Air to meet His Church, and that at the sounding of the First Trumpet, the "dead in Christ" will be raised, and at the sounding of the Second (last) Trumpet, the "living Saints" will be changed and together with the risen dead ascend to meet the Lord. The probability of this is seen in the fact that the "Last Trump" is connected with the "changing" of the living Saints, rather than with the resurrection of the dead. [1Cor. 15:51-52](#).

We know that the "Elect of Israel" are to be gathered back to their own land with a "great sound of a trumpet." [Matt. 24:30](#), [Matt. 24:31](#). This will occur at the

"Feast of Trumpets"

(the Jewish New Year) at the close of the Tribulation Period. The "Feast of Trumpets" was associated with the "Feast of Tabernacles" and occurred in the fall of the year, and as Jesus was crucified at the time of the "Passover Feast," and the Holy Spirit was given at the time of the "Feast of Pentecost," it has been suggested, that as Jesus will reveal Himself to His brethren, the Jews, at the "Feast of Tabernacles," a type of Israel's rest in the Millennial Land, that He will call out His Church with the "sound of a Trumpet" at the "Feast of Trumpets" **seven years before** the "Elect of Israel" are called out. This however is mere speculation.

If the sainted dead shall slip out of their sepulchres without disturbing them, as Christ arose and left the tomb without breaking the seal, the angel rolling away the stone simply to show that the tomb was empty, the First Resurrection will be secret and probably unknown to the world, but it will not be so with the "Living Saints" who are translated.

If it is **night** on our side of the earth when the Rapture occurs, the community will wake up in the morning to find all the real Christians gone, disappeared in the night. The world will awake to the fact that the Bible is true, and the much despised doctrine of the Premillennial Coming of the Lord to gather out His Saints is no fanciful interpretation of Scripture.

"I tell you, in **that night** there shall be two men (omit men) in one bed: the one shall be **taken**, and the other shall be **left**. Two women (omit women) shall be grinding together; the one shall be **taken** and the other **left**. Two men (omit men) shall be in the field; the one shall be **taken**, and the other **left**." [Luke 17:34-36](#).

Here we have the "rotundity" of the Earth taught by Christ before it was demonstrated by Columbus. Two in one bed, that means night; two grinding grain for the morning or evening meal, that means sunrise or sunset; two in the field, that means midday, and this is another proof that when the Rapture occurs it will be instantaneous, in the "twinkling of an eye," and shall girdle the earth like **lightning**.

If it be **day** with us when the Rapture occurs the event will be "startling." As it was in the days of Noah ([Matt. 24:36-38](#)), the people will be eating and drinking, marrying and giving in marriage, buying and selling, planting and building. If it be at a pleasant time of the year, the boats, and cars, and parks, will be filled with pleasure seekers. If it be in the midst of the week and during the business hours of the day, the shops and stores and mills will be filled with toilers and shoppers, and the streets of the cities lined with men-and women and children on pleasure and business bent. Suddenly a noise from heaven will be heard. To the vast majority it will be but a startling "sound, " but to many it will be the

"Voice Of The Lord."

When the people shall recover from their affrighted condition they will discover that a great many people are missing, and that the missing ones were the best people in the community.

Confusion for a time will reign. The working force in the stores, banking institutions, manufacturing plants, and other places of business will find their force depleted by the loss of faithful employees. Street car lines and other means of transportation will be blocked owing to a shortage of men. At first, the whole thing will be a **Mystery**, until some one who has heard of the Doctrine of the "Rapture" explains the situation. The surprise will be that so many professing Christians are left behind, among them many ministers of the Gospel, while many who were not known to be Christian will be missing.

For a few days the excitement will be intense. Then the people will settle down to the inevitable. With the exception of a few who will repent and turn to God, the mass of the people will become more hardened and wicked. As the Holy Spirit will have gone back with the "Raptured Ones, " and the Saints, the "salt" of the earth, been taken out, there will be nothing to prevent the rapid degeneration and "Moral Putrefaction" of those who are "left, " and sin and iniquity and all manner of crime and worldliness will increase and pave the way for the manifestation of Antichrist, under whose administration the world will rapidly ripen for judgment.

VI. The "Judgment" of the Church.

After the Church has been taken out of the World it is to be "judged." Not for sin, but for works, at the "Judgment Seat of Christ." See judgment No. 2, in the Chapter on "The judgments, " and on the Chart of "The Resurrections and judgments."

VII. The "MARRIAGE" Of The Church.

The "Marriage" of the Church is prophetically- referred to **by** Jesus in the Parable of the "Marriage of the King's Son" ([Matt. 22:1-3](#)), and is consummated in [Rev. 19:7-9](#).

"Let us be glad and rejoice and give honor to Him; for the

'Marriage of the Lamb'

is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. for the fine linen is the righteousness of Saints. And he saith unto me, write, **Blessed are they which are called unto the MARRIAGE SUPPER OF THE LAMB.**"

Notice that it does not say the "Marriage of the Bride, " but the "Marriage of the **LAMB.**" That grand event will be not so much the consummation of the hopes of the Bride, as it will be the consummation of the plan **of God for His Son**, arranged for **before the foundation of the World.** [Eph. 1:4](#). The "Marriage of the Lamb" is the consummation of the joy of Christ as a **MAN**. It would not have been possible if Christ had not been born **in the flesh**. Otherwise it would have been the union of "dissimilar natures" for the "Bride" is of "human origin." This is why Jesus took His "human nature" back with Him to Heaven, and today we have in Heaven the **MAN** Christ Jesus. [1Tim. 2:5](#).

While the "Bride" was chosen for Christ "before the foundation of the world, " the "espousal" could not take place until Christ assumed humanity and ascended to Heaven as the Man Christ Jesus. There have been many long betrothals but Christ's has been the longest on record. He has been waiting for His Bride nearly 1900 years, but He will not have to wait much longer. Soon Heaven shall resound with the cry-

"Let us be glad and rejoice, and give honour to Him, **for the Marriage of the Lamb is Come.**" [Rev. 19:7](#).

There have been many royal weddings of international interest, where the invited guests and spectators witnessed a spectacle magnificent in its appointments, and rejoiced in a union that bound together different nations. But the wedding of the Lamb and His Bride the Church will surpass them all, for it shall unite Heaven and Earth in a bond that shall never be broken, for what God (the Father) shall join together, no man shall ever put asunder, and that union no divorce shall ever break.

The Bride shall be "arrayed in fine linen, clean and white; for the fine linen is the righteousness of Saints." [Rev. 19:7](#), [Rev. 19:8](#). The word "righteousness" is plural, and should read "righteousnesses." Not the imputed righteousness of Christ, but the "righteous acts and works" of the saints themselves, that shall remain after they have passed through the "fiery test" of the "Judgment for Works" at the "Judgment Seat of Christ." [1Cor. 3:11-13](#). What a contrast there will be between the purple and scarlet colored dress, and jewel bedecked person, of the "Harlot Wife" of Antichrist ([Rev. 17:3](#), [Rev. 17:4](#)), and the **spotless white robe of fine linen** of the Bride of the Lamb.

After the Marriage, the Heavenly Bridegroom, having received His Kingdom, will return to this earth where He bled and died, and from whence He got His Bride, and the Lord God will give unto Him the "Throne of David, " and He shall reign

on the earth for a **Thousand Years.**" What a sweet and delightful "**Honey-Moon**" that will be. But it will end, not for the Bridegroom and the Bride, but for the earth, by their return to the Father's House. Then after the earth has had its "Baptism of Fire, " they will return with the descent of the "Holy City" to abide on the New Earth forever. See the chart on "**The Church.**"



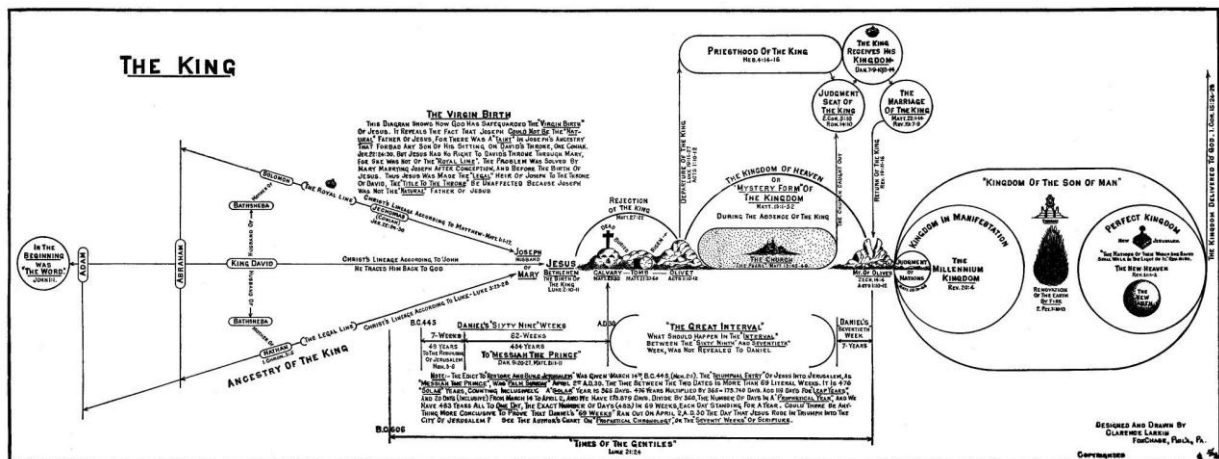
HE IS COMING

He is coming, coming for us;
Soon we'll see His light afar,
On the dark horizon rising,
As the Bright and Morning- Star,
Cheering many a waking watcher,
As the star whose kindly ray
Oh! what joy, as night hangs round us,
'Tis to think of morning's ray;
He is coming, coming for us;
Soon we'll hear His voice on high;
Dead and living, rising, changing,

In the twinkling of an eye
Shall be caught up altogether,
For the meeting in the air;

Oh! what joy that great foregathering,

And the Bride, to her is granted
In His beauty now to shine,
As in rapture she exclaimeth,
"I am His and He is mines'
Oh! what joy that marriage union,
Mystery of love divine;



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an outline, and then gradually fill in its details until we have the complete picture.

The first outline of the "Prophetic Portrait" of the King we find in the book of Genesis. The Lord God said unto the Serpent "I will put enmity between **thee** and the **woman**, and between **thy seed** and **her seed**; it shall bruise thy **head**, and thou shalt bruise his **heel**." [Gen. 3:15](#).

Here we have a reference to some future "descendant" of the woman who should be victorious over the Serpent. How luminous this becomes in the light of the New Testament's statements as to Christ's final victory over Satan.

We have to wait for 1700 years, until after the Flood, for our second outline of the "Prophetic Portrait," when God tells us in [Gen. 9:26-27](#), that the promised seed of the woman shall come through the line of Shem.

The third outline is given 400 years later, when God singles out Abraham to be the father of the race from whom the King shall come. [Gen. 12:1-3](#). At that time Abraham had no heir, and humanly speaking there was no likelihood of his having one, so Abraham besought the Lord that his steward Eliezer, who had been born in his house, should be his heir, but God said "he shall not be thine heir, but he that shall come forth out of 'thine own bowels' shall be thine heir." Gen. 15, 1-3. Now Sarah, Abraham's wife was "past age," and the only solution of the problem to her was that Abraham should take her handmaid, Hagar, an Egyptian, as his wife, to which Abraham consented, and in due time Ishmael was born to Abraham of Hagar. [Gen. 16:1-3](#). This pleased Abraham and he said unto God: "O that Ishmael might live before Thee! " And God said-

"Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name **Isaac**; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for **Ishmael**, I have heard thee. Behold I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my **Covenant** will I establish with **Isaac**, which Sarah shall bear unto thee at this set time in the next year." Gen. 17 - 18-20.

Here again we see the principle of selection, or limitation. If in the days of Christ an Ishmaelite had claimed to be the Messiah because he was a "lineal descendant of Abraham," his claim would have been rejected because the Messiah was to come from Abraham through Isaac.

In course of time Isaac was married and unto him and Rebekah twin sons were born, Esau and Jacob. Then another choice had to be made, and at Bethel God revealed to Jacob that he was the one chosen. [Gen. 28:10-12](#). Here we see that the Abrahamic Covenant passes over Esau, the "first-born," and falls on **Jacob**. No descendant of Esau **therefore may** claim the Messianic title.

To Jacob twelve sons were born, to which one shall the promise descend? To Reuben, the first-born, or to Joseph, the favorite? To our surprise God chooses neither, but selects Judah, the fourth son of Leah.

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; **thy father's children shall bow down before thee. . . .** The **sceptre** shall not depart from **Judah**, nor a lawgiver from between his feet

UNTIL SHILOH COME;

and unto **Him** shall the gathering of the people be." [Gen. 49:8-10](#).

Here the promise gains in definiteness. The Messiah must come through **Judah**, not through Levi, the progenitor of the Priestly order. The word "sceptre" indicates Kingly power, and the word "Shiloh" is a name for the Messiah.

The promise now skips 475 years to the time of David, who was of the tribe of Judah. God said to David, through Nathan the prophet "Thine **House** and thy **Kingdom** shall be established **forever** before thee; thy **throne** shall be established **forever**." 2Sam. 7:-16.

This promise God afterward confirmed with an oath, saying-

"I have made a Covenant with my chosen, I have **sworn** unto David my servant, thy **seed** will I establish **forever**, and build up thy **throne to all generations**. . . . Once have I **sworn by My Holiness** that I will not lie unto David. His **seed** shall endure **forever**, and his **throne as the sun before ME**. It shall be established **forever as the moon**, and as a **faithful witness in heaven**." Psa. 89 :3, 4, 3537.

This Covenant was unconditional and was reaffirmed to Israel through Jeremiah the prophet, many years after David's death when Israel had lapsed into idolatry ([Jer. 33:17-19](#)), in which God promised that David should never want a **man** (son) to sit upon **his throne forever**.

That these promises did not mean, as we now see, that there should be an "unbroken" line of successors on David's throne, is clear from the fact that, after Solomon, the kingdom was divided. and in B.C. 587 the last king of Judah was carried captive to Babylon. Jeremiah refers to a "future" king that God would raise up to sit on the "Throne of David."

"Behold, the days come, saith the Lord, that I will raise unto David a righteous **Branch**, and a **King** shall reign and prosper, and shall execute judgment and justice in the earth. In **His days** Judah shall be **saved**, and Israel shall **dwell safely**, and this is his name whereby he shall be called-**THE LORD OUR RIGHTEOUSNESS**." er. 23:5, er. 23:6.

When we compare this prophecy with [Isa. 11:1](#), 2-

"There shall come forth a rod out of the stem of Jesse, and a **Branch** shall grow out of his **roots**; and the **Spirit of the Lord** shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, "and note the word "**Branch**" that is common to both, and then note the last words of Isaiah's prophecy-"The **Spirit of the Lord** shall rest upon him, etc, " and recall Luke's description of the Child Jesus" And the Child grew, and waxed strong in Spirit, filled with wisdom; and the Grace of God was upon Him"-[Luke 2:40](#), we have no difficulty in identifying who the Prophet meant.

But the Messiah was not only to come from the line so clearly marked out in the Old Testament Scriptures. He was also to be of

Divine Parentage.

How this could be was a riddle until the Prophet Isaiah solved it by saying-

"Behold a **virgin** shall conceive and bear a son, and shall **call** his name **Immanuel**" [Isa. 7:14](#).

An obscure passage in [Jer. 31:22](#) may refer to the same event "A **woman** shall encompass a man." That is, a woman shall enclose in her womb a "man-child" without human parentage.

Later Isaiah says-

" For unto us a **Child is born**, unto us a **Son** is given; and the government shall be upon his shoulder; and his name shall be called **Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace**. Of the increase of his government and peace there shall be no end, upon the **Throne of David**, and upon his **Kingdom**, to order it, and to establish it with judgment and with justice from henceforth, even **forever**." [Isa. 9:6](#), [Isa. 9:7](#).

Where is the key that will unlock this passage? Listen.

"In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a **virgin** espoused to a man whose name was Joseph, of the

House of David;

and the virgin's name was Mary. . . . And the angel said unto her-Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a **son**, and shalt call His name **Jesus**. He shall be great and shall be called the **Son of the Highest** and the Lord God shall give unto Him

The Throne of His Father David;

and He shall **reign** over the **House of Jacob** (Israel) **FOREVER**; and of His Kingdom **There Shall Be NO END.**" [Luke 1:26-28](#).

That this was not to be a natural birth after marriage with Joseph, is clear from the fact that when Joseph learned of Mary's condition he was minded to put her away privately, but was told not to do so by the angel Gabriel, for that which was conceived in her was of the Holy Ghost. [Matt. 1:18-20](#). This is confirmed by the words of Gabriel to Mary herself.

"The **Holy Ghost** shall come upon thee, and the power of **THE HIGHEST** shall overshadow thee; therefore also that **Holy** Thing which shall be born of thee shall be called the **SON OF GOD.**" [Luke 1:35](#).

Some have maintained that the Prophet Isaiah in his prophecy, "Behold a 'virgin' shall conceive and bear a son and shall call his name Immanuel;" referred to some maiden of his own time, but this is refuted by Matthew, who says "Now all this was done that it might be **fulfilled** which was spoken **of the Lord** by the prophet, saying-

"Behold, a **virgin** shall be with child and shall bring forth a **son**, and they shall call his name Emmanuel, which being interpreted is **God With Us.**" [Matt. 1:23](#).

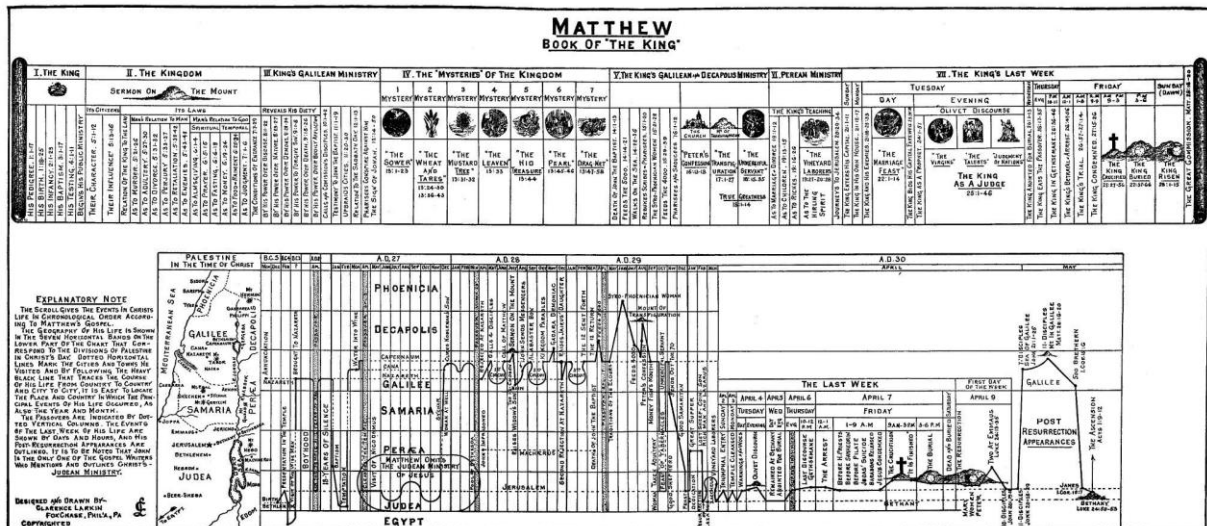
The "Virgin Birth" of Jesus is still further confirmed by the statement of Matthew that Joseph "knew her not" until she had brought forth her firstborn son. [Matt. 1:24](#), [Matt. 1:25](#).

The promise in [Gen. 3:15](#) was to be fulfilled through the "**seed of the woman.**" The word "seed" is always in the Scriptures, with this exception, applied to the "male" of man and beast, and the promise could only be fulfilled, as Luke tells us it was fulfilled, by Mary being with child by the **Holy Ghost**.

That we may have no difficulty in tracing the ancestry of Jesus, two genealogical tables are given us. The first, in Matthew, is of Joseph, and traces Jesus' ancestry back to Abraham. The second, in Luke, is of Mary, and traces Jesus' ancestry back to Adam. See the Chart on "The King." A careful examination of these genealogies shows what a safeguard God threw about the birth of Jesus and how careful He was to see that the Scriptures were literally fulfilled in Him. Matthew traces the genealogy of Jesus back to David, through Solomon; Luke traces it back to David through Nathan. That there are similar names in the two tables presents no difficulty as such a thing is common in tracing any long line of descent. Again the statement in Matthew that "Jacob begat Joseph, the husband of Mary," and the statement in Luke that Joseph was (as supposed) the son of Heli is easily reconciled, for Joseph could not be the son of **both Jacob and Heli**. The fact that the translators of the King James version use the word "supposed" and that the word "son" is in italics (which indicates that it is not in the original but is placed there to make sense), shows that some other word

"Heroes Theological College" "Knowledge Is Power"

could be inserted that would make sense, and that word is "son-in-law, " and so it should read, "Joseph which was the 'son-in-law' of Heli." This makes the genealogy of Luke that of Mary, for two genealogies so clearly unlike could not both be the genealogy of Joseph.



But why two lines of descent, one through Nathan and the other through Solomon? Why was not Mary's genealogy sufficient? During King David's residence at Hebron, while he was as yet only the king of Judah, six sons were born to him. Of these, three appear to have died in infancy. Of the other three, Amnon was murdered, Absalom perished while in rebellion against his father, and Adonijah, having attempted to usurp the throne, was subsequently put to death by Solomon. The right of succession to the crown was thus secured to the sons of David born "after" he was enthroned king over all Israel.

The children that were born to David after he was crowned king over all Israel are also enumerated. [1Chron. 3:1-3](#). Of these two only need be mentioned, Nathan and Solomon. Solomon, as we know, succeeded his father as king, but Nathan was older than Solomon, and on that ground might have contested Solomon's right of succession, though we are not told that he did. Nevertheless Solomon's title had the shadow of Nathan's claim upon it, and that there should be no cloud upon Jesus' title to the "Throne of David," God ordained that Mary, the mother of Jesus, should be a direct descendant of David through Nathan, the "legal heir" to the throne. But Jesus had no right to David's **Throne** through Mary, for she was not in the "**Kingly Line**" of descent through Solomon. How then was Jesus' right to David's Throne to be brought about? Only by **marriage**.

Here we see the wonderful way in which God safeguarded the "**Virgin Birth**" of Jesus. He saw to it that Mary married (after conception) a man who could not be the **natural** father of Jesus, because of a **taint** or defect in his ancestry.

Joseph was a lineal descendant of David through the "Kingly Line" of Solomon, but in that line there was one Jechonias ([Matt. 1:11](#), [Matt. 1:12](#)), called in [Jer. 22:24-26](#), Coniah, of whom God had said,

"No man of his seed **shall prosper**, sitting upon the 'Throne of David' and ruling any more in Judah."

So we see that Joseph could not be the "natural" father of Jesus, for no descendant of his could sit on the Throne of David and "prosper." This forever sets at rest the claim that Joseph was the "natural" father of Jesus, and establishes the fact of His **"Virgin Birth."**

The marriage of Joseph and Mary made Jesus the adopted son and "legal heir" of Joseph. The title, unaffected by the curse pronounced upon Coniah, was thus conveyed to Jesus, in whom there centres, through both Nathan and Solomon, exclusive right to the "Throne of David."

That there might be no question as to Joseph's and Mary's ancestors, God, when the time came for Jesus to be born, put it into the heart of the Roman Emperor, Caesar Augustus, to call for an enrollment, and this required that every Jewish citizen should be enrolled in the city where his family had lived, and as Joseph was of the "House and Lineage of David" ([Luke 2:1-3](#)), this required him to go to Bethlehem to be enrolled. And as Mary was of the same family, Joseph took her with him. They could not have been enrolled unless their names were **on the Register**,

and that they were enrolled proves that they could **at that time** trace their ancestry back to King David. It was doubtless from this register that Matthew and Luke got their genealogy.

If the claim of Jesus to the "Throne of David" had not been known in Jerusalem to be absolutely without a flaw, the Jews would have denounced Him as an imposter and pretender on the day He entered Jerusalem and was received with royal acclamation as the Son of David. [Matt. 21:9-11](#). Up to the time of Jesus' rejection as King, all genealogical records were preserved in the Temple, and easily accessible to all the people, but when Titus in A. D. 70 destroyed the city and the Temple those records were all destroyed, and since that day the genealogical tables of Matthew and Luke alone remain to give us the lineal descent of Jesus from King David.

Therefore the **only living man** who today can establish an **unbroken genealogy** directly and incontrovertibly from King David, is the **MAN** Christ Jesus, ([1Tim. 2:5](#)), born "**King of the Jews**," ([Matt. 2:2](#)), crucified "**King of the Jews**," ([John 19:19](#)), and to come again "**King of the Jews.**"

It has been said that Jesus never claimed to be the "Messiah," but this is not true. He made the claim to the "Woman at the Well" ([John 4:26](#)), and to Pilate ([John 18:33-35](#)).

But the Old Testament Scriptures not only give the Messiah's ancestry, but the **time** and **place** of His birth. If we can locate the "time" of His birth, we shall have strong evidence of His identification. If, according to the Scriptures, He was to appear at the time Jesus "did appear," and Jesus fulfilled the other scriptures

relating to Him, then our identification of Jesus as the Messiah is beyond question.

In [Dan. 9:24](#), [Dan. 9:25](#), we read that it was to be 69 Weeks from the going forth of the commandment to restore and to build Jerusalem unto the **"Messiah the Prince."** Now here is a definite period of time mentioned-"69 Weeks," and these weeks were to date from a certain edict-"The commandment to **Restore and Rebuild Jerusalem.**" The date of this "commandment" is given in [Neh. 2:1](#), as the month Nisan, in the twentieth year of Artaxerxes the king, which was the 14th day of March, B.C. 445. Now we found in the Chapter on "The Gentiles," under the head of "Prophetical Chronology," using the "Year Day Scale," that those "69 Weeks" expired within **one day** of April 2nd, A. D. 30, the day on which Jesus rode in triumph into Jerusalem as "Messiah the Prince."

If the students of prophecy of Jesus' day had been on the watch they would have known for a certainty whether Jesus was the Messiah or not; for in all probability they had among their archives a copy of the famous edict of Artaxerxes Longimanus, dated March 14, 'B. C. 445, and they could have computed from the prophecy of Daniel the year, if not the day, when "Messiah the Prince" would come. What a rebuke is this to the teachers and preachers of today who make light of the prophetic statements of God's word. The Second Coming of Jesus will find them just as much unprepared to receive Him, as the Jews were to receive Him at His First Coming.

But not only was the time of the Messiah's appearing given, but the place of His birth.

"But thou, **Bethlehem Ephratah**, though thou be little among the thousands of Judah, yet out of **thee** shall he come forth unto me that is to be 'Ruler in Israel' whose goings forth have been from of old, from everlasting." [Micah 5:2](#).

This prophecy we know was literally fulfilled. There are **four** prophecies in reference to the origin of the Messiah that seemed irreconcilable previous to their fulfilment. They were, that he was to be born at Bethlehem, born of a Virgin, was to come out of Egypt, and that he should be called a Nazarene, and yet, as we know, every one of them was literally fulfilled in Jesus.

But the very passage from Daniel which gives us the "time" of **the** coming of "Messiah the Prince," also tells us that almost immediately **"He Shall Be Cut Off But Not for Himself."** [Dan. 9:26](#). How then could be fulfilled the prophecy that declared that He was to be given the "Throne of David," and that He should reign over the "House of Jacob **forever**," and of His Kingdom there shall be **NO END?** There is but one answer. His coming was to be in **Two Stages**. He was to come first as a **"Suffering Saviour,"** and then as a **"King."** Here is where the Jews of Jesus' day misread the Scriptures, They did not distinguish between the **Sufferings of the Messiah** and His **Glory.** [1Pet. 1:11](#). They could not understand how the Messiah was to be a mighty King and also be "cut off" for the sins and iniquities of His people. There was but one possible answer and that was by **Resurrection.** They accepted Psa. 16, as

Messianic, and yet did not see that it prophesied the **"Resurrection of Jesus"** in the words-

"Thou wilt not leave **my soul** in hell (Hades); neither wilt thou suffer thine **'Holy One'** to see **corruption.**" [Psa. 16:10](#).

This passage Peter in his sermon on the Day of Pentecost, quoted saying that David, being a prophet, here speaks of the **Resurrection Of Christ,** " and added--"This **JESUS** hath God raised up, whereof we all are witnesses." [Acts 2:25-27](#)

There can be no question but what "Jesus of Nazareth" was the promised "Son of David, " who is to reign upon the "Throne of David." But being rejected and crucified, and risen from the dead, He now sits on His Father's Throne until the time comes for Him to take the Kingdom.

The "Throne of David" was **on the earth,** and can never be anywhere else. To say that Christ now reigns on the "Throne of David, " and that His Kingdom is "spiritual, " is to subvert the meaning of the Old Testament prophecies. The "Throne of David" is **now vacant,** and has been for **2500 years,** but when the "Times of the Gentiles" have run their course, and the time has come to set up again the "Tabernacle (House) of David" which has fallen down ([Acts 15:13-15](#)), the "Throne of David" will be reestablished and given to Christ.

XIII The Kingdom

In the "Call" of Abraham God took the first step toward the setting up of a "visible" Kingdom on this earth, which assumed an outward form in, the "Jewish Commonwealth," under Moses, and during the administration of Moses, Joshua, the Elders that outlived Joshua, the Judges, David, Solomon, the kings of Israel and Judah down to the Babylonish Captivity, God reigned through these men under the form of a "Theocracy."

Under the Judgeship of Samuel there was a revolt against the "Theocracy, " and Saul was chosen by the people as King. [1Sam. 8:6](#), [1Sam. 8:7](#). This was followed by God's selection of David. But the misrule of his successors, and the idolatry of the people, caused the cessation of the Theocratic reign in B.C. 606, and the "Times of the Gentiles" began.

But when 600 years of the "Times of the Gentiles" had run their course, God again made the attempt to set up His Kingdom on the earth, and the angel Gabriel announced to Mary the birth of the King. [Luke 1:26-28](#).

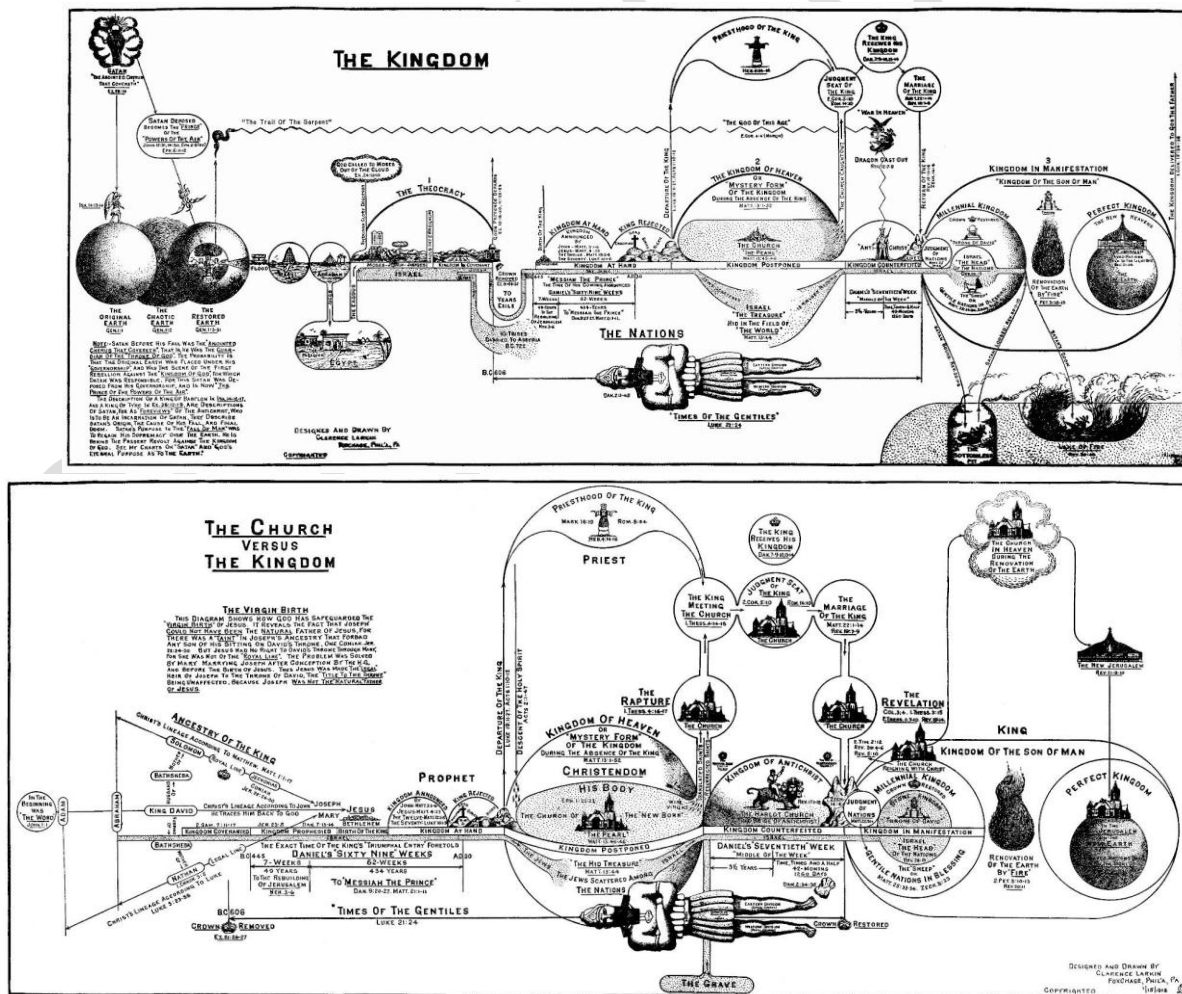
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"Heroes Theological College" "Knowledge Is Power"

But the King was rejected and crucified, and the setting up of the Kingdom postponed, and the Kingdom took on its "Mystery Form" under the name of the "Kingdom of Heaven."

Here we must distinguish between the "Kingdom of God" and the "Kingdom of Heaven." The "Kingdom of God" is the "Reign of God" in the Universe over all His created creatures, and includes time and eternity, heaven and earth. It is **spiritual** and **"cometh not with observation."** Luke 17:20, 17:21. It is entered by the "New Birth," ([John 3:5](#)) ; and is **not "meat" and "drink,"** but **"Righteousness and Peace, and joy in the Holy Ghost."** [Rom. 14:17](#).

The "Kingdom of Heaven" is a New Testament term, and is found, in Matthew's Gospel only, where it is mentioned **32** times. Its character is described in the **12** "Kingdom of Heaven Parables" given in [Matt. 13:1-3](#); [Matt. 18:23-25](#); [Matt. 20:1-3](#); [Matt. 22:1-3](#); [Matt. 25:1-3](#). From these Parables we see that the "Kingdom of Heaven" is limited as to its Time and its Sphere. Its Time is from the First to the Second Coming of Christ, and its Sphere is over that part of the world that we call Christendom. In the "Kingdom of Heaven" there is a mixture of good and evil, of "Wheat" and "Tares," of "Good Fish" and "Bad Fish," of "Wise Virgins" and "Foolish Virgins."



THE POSTPONEMENT THEORY

There are some who object to what they call the "Postponement Theory," and claim that the Kingdom which was **"At Hand"** was not an outward visible Kingdom, but a **spiritual** Kingdom, and that it was not withdrawn but is seen today in "New Born" believers. They base their claim on the fact that the earthly visible Kingdom of Christ could not be set up until after He had suffered and died on the Cross as the Saviour of men, and had risen from the dead, and ascended to the Father and received the Kingdom, and that therefore the offer of an **outward visible and earthly** Kingdom at that time was not a "bona fide" offer, and that John the Baptist and Jesus must have meant by the "Kingdom of Heaven" something else than an outward visible and earthly Kingdom. What are the facts? First that the Old Testament scriptures teach that there is to be an earthly and visible Kingdom over which the Son of Man is to rule ([Dan. 7:13-14](#), [Dan. 2:34-35](#), [Dan. 2:44-45](#); [Jer. 23:5](#); [Zech. 14:9](#)), and we know that at the time of Jesus' birth there was a widespread expectation of the coming of the Messiah, and that Simeon and Anna waited in the Temple for the "Consolation of Israel." [Luke 2:25-27](#). We are also told that "Wise Men" came from the East to Jerusalem inquiring "Where is He that is born **KING OF THE JEWS?**" and when they had found Jesus they worshipped Him as **KING**. [Matt. 2:1-3](#). There can be no question but what Jesus was born to be a **KING**. It was not until Jesus was 30 years old that John the Baptist appeared at the Jordan preaching-"Repent ye: for the Kingdom of Heaven is **AT HAND**." [Matt. 3:2](#). And we are told that his mission was to **"Prepare the Way of the Lord."** [Matt. 3:3](#). [Isa. 40:3](#). Prepare the way of the Lord for what? Not for the "Cross" but the "Kingdom." John's message had no meaning to those who heard him and were looking for the setting up of the "Messianic Kingdom," if he did not mean by the "Kingdom of Heaven" an outward and visible earthly Kingdom. That John himself so believed is evident from the question he sent his disciples while in prison to ask Jesus-"Art Thou He that should come or do we look for another?" [Matt. 11:3](#). The fact that Jesus answered John's question by a number of miracles of healing, which are the "Signs" of the Messianic Kingdom ([Isa. 35:1-3](#)), and were proofs of Christ's Messiahship, and told John's disciples to so report, is proof that both John and Jesus had in mind the earthly Messianic Kingdom when they proclaimed that the "Kingdom of heaven was **AT HAND**." It was the "Kingdom of Heaven," not because it was a Heavenly or Spiritual Kingdom, but because it was not received from men, but was given from Heaven by God the Father.

While it is true that John the Baptist pointed out to two of his own disciples Jesus as the "Lamb of God" (John 1:29), this was after Jesus' return from the "Wilderness Temptation, and had been revealed to John at the Baptism of Jesus, and does not nullify or alter the character of his previous proclamation that the Kingdom of Heaven was at hand. We must not forget that as soon as Jesus was baptized He was **"immediately"** driven into the Wilderness to be tempted of the Devil ([Matt. 4:1-3](#), [Mark 1:11-13](#)), and it was not until 40 days after His Baptism that John pointed out to his disciples Jesus as "the Lamb of God, which taketh away the sin of the world." The words "next day" ([John 1:29](#)) refer not to the day after Jesus' Baptism, but the next day after the Priests and Levites had inquired of John whether he was the Christ or Elias.

[John 1:19-21](#). In [John 1:32-34](#), John the Baptist testifies that he knew not Jesus as the "Lamb of God" until His Baptism. Then he knew by the descent of the Holy Spirit in the form of a dove upon Christ that He was the **"SON OF GOD."** Therefore John the Baptist knew nothing about Christ's sacrificial work at the beginning of his ministry, and his proclamation that the Kingdom of Heaven was at hand could have had no reference to a Spiritual Kingdom.

When Nathanael exclaimed-"Rabbi, Thou art the Son of God; Thou art the **KING OF ISRAEL**" ([John 1:49](#)), Jesus did not disclaim the title.

When Jesus entered on His own ministry His message was the same as John the Baptist's-"Repent, for the Kingdom of Heaven is **AT HAND**." [Matt. 4:17](#). The repentance called for was a **"NATIONAL REPENTANCE."** The Old Testament scriptures clearly teach that the Messianic Kingdom cannot be set up until Israel as **a nation REPENTS**. In [Matt. 4:23](#) we read-"And Jesus went about all Galilee, teaching in their synagogues and preaching the '**Gospel of The Kingdom**'." While this was attended with "signs of **bodily healing**" we are nowhere told that the "Gospel of the Kingdom" had anything to do with the salvation of the soul, and as it is to be preached again after the Rapture of the Church, for a "witness" unto all nations, that the time has come for the setting up of the Kingdom ([Matt. 24:14](#)), the inference is that the "Gospel of the Kingdom" has nothing to do with "salvation," but is simply an announcement that the "Messianic Kingdom" is **AT HAND**.

When Jesus sent forth the Twelve Disciples He commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the '**lost sheep**' of the **HOUSE OF ISRAEL**, and as ye go, preach, saying-'**The kingdom of Heaven is AT HAND**.' Heal the sick, cleanse the lepers, raise the dead, cast out devils (demons)." [Matt. 10:5-7](#). Note again that the works they were to perform were "Kingdom **SIGNS**," and had **no** reference to the salvation of the soul. They did not preach the "Gospel of Salvation," but the "Gospel of the Kingdom." And further the "Gospel of Salvation" is for the whole world, but the Disciples were forbidden to go to any but the "**House of Israel**," thus showing that what they preached was exclusively for Israel. That the Disciples were expecting the setting up of a visible earthly Kingdom is evidenced by the request of James and John that they might sit, one on the right hand, and the other on the left hand of Jesus in His Kingdom. [Mark 10:35-37](#). If there was to be no earthly Kingdom Jesus would have disabused their minds of that idea, but He confirmed it by saying that the place of honor was not for Him to give, but would be bestowed by His Father. [Matt. 20:23](#).

The fact that after the miracle of the "Loaves and Fishes" the multitude was desirous to take Jesus by force and make Him a **KING** ([John 6:15](#)), reveals what they understood by the preaching of the Kingdom of Heaven being **AT HAND**. That Jesus prevented their doing so by escaping to a mountain is no evidence that He repudiated the idea of Kingship over a visible earthly Kingdom, but that to have received the Kingdom from them would have been wrong, for He is to receive the Kingdom from the **FATHER**, and not from men. [Dan. 7:13-14](#). That

Jesus did not deny His Kingship of an outward and visible earthly Kingdom is clear from the fact that He accepted the "Hosannahs" of the multitude when He rode into Jerusalem on Palm Sunday in fulfilment of the Messianic prophecy of [Zech. 9:9](#). [John 12:12-14](#). And it was as "**KING OF THE JEWS**" He was crucified. [Matt. 27:37](#). When Pilate asked Jesus-"Art Thou the king of the **JEWS?**" He evaded the question, but admitted that He was a **KING**, and to that end had been born, but that His Kingdom was "**not of this world,**" that is, it would be given to Him by God the Father, and therefore would be from Heaven. [John 18:33-35](#).

But some one may ask, "What would have happened if the Jews, as a nation, had **repented**, and accepted Jesus as King, would the earthly Messianic Kingdom have been set up?" Certainly, but not necessarily immediately, for certain Old Testament prophecies as to Jesus' death and resurrection had to be fulfilled, for He had to die for the redemption of the race, before He could assume His office as King. But this could and would have been fulfilled by the Roman Government seizing Jesus and crucifying Him as a usurper, and with Jesus' Resurrection and Ascension, Daniel's 69th week would have terminated, and the 70th week begun without a break, and at its close Jesus would have descended and set up His earthly Kingdom.

But you ask, "What about the Church? If it was God's Eternal Purpose to form the Church ([Eph. 1:4](#)), how could it have been formed if there was no break or gap between Daniel's 69th and 70th week, and how therefore could there have been a 'bona fide' offer of an earthly Kingdom to Israel?" The question is hypothetical and based on the supposition that something might have happened that God foresaw would not happen. God's foreknowledge that the Jewish nation would not at that time heed the announcement that the Kingdom of Heaven was at hand and repent, does not militate against the sincerity of the announcement any more than the offer of spiritual salvation by a preacher of the Gospel to an audience of sinners who he has every reason to believe will refuse his offer, is not a sincere and "bona fide" offer.

God's Plan and Purpose in the Ages is based upon His **FOREKNOWLEDGE**. If God had not foreseen that the Jews would reject the King and therefore the Kingdom. He would have planned for the formation of the Church at some other time than this present Dispensation. As the Church was to be purchased by the precious blood of Christ ([Acts 20:28](#), [1Pet. 1:18-20](#)), it was necessary that Jesus should be rejected and crucified, and that by His own nation, for the Prophet Zechariah ([Zech. 12:10](#)) foretold that the Jews should look upon Him whom they had **PIERCED**. But God's foreknowledge did not require or compel the Jewish nation to reject Jesus, any more than Jesus' foreknowledge that Judas would betray Him compelled Judas to so do. The possibility of the Church being crowded out by the repentance of the Jewish nation did not enter into the "Plan of God," who foresaw the refusal of Israel to accept Jesus as King, and that Israel would not nationally repent until after the Church had been formed and taken out of the world.

In expounding the Scriptures we are not to take something that belongs to a "**PAST**" and a "**FUTURE**" Dispensation and put it in the

"PRESENT" Dispensation. For instance, **"THE KINGDOM."** The **"PAST"** and **"COMING"** Dispensations have to do with **"THE KINGDOM."** but the "Present" has to do with the **CHURCH.** The **"Kingdom"** is an outward, visible and earthly **"POLITICAL ORGANIZATION,"** and is to be **"set up"** on the earth ([Dan. 2:44](#)) ; while the **"Church"** is an invisible and heavenly **"SPIRITUAL ORGANISM"** that is to be **"caught out."** [1Thes. 4:16-17.](#) The "Kingdom" **was** prepared **FROM** the "Foundation of the World." [Matt. 25:34.](#) The "Church" was chosen in Him **"BEFORE** the Foundation of the World." [Eph. 1:4.](#) The "Church" then is not the "Kingdom."

THE SERMON ON THE MOUNT

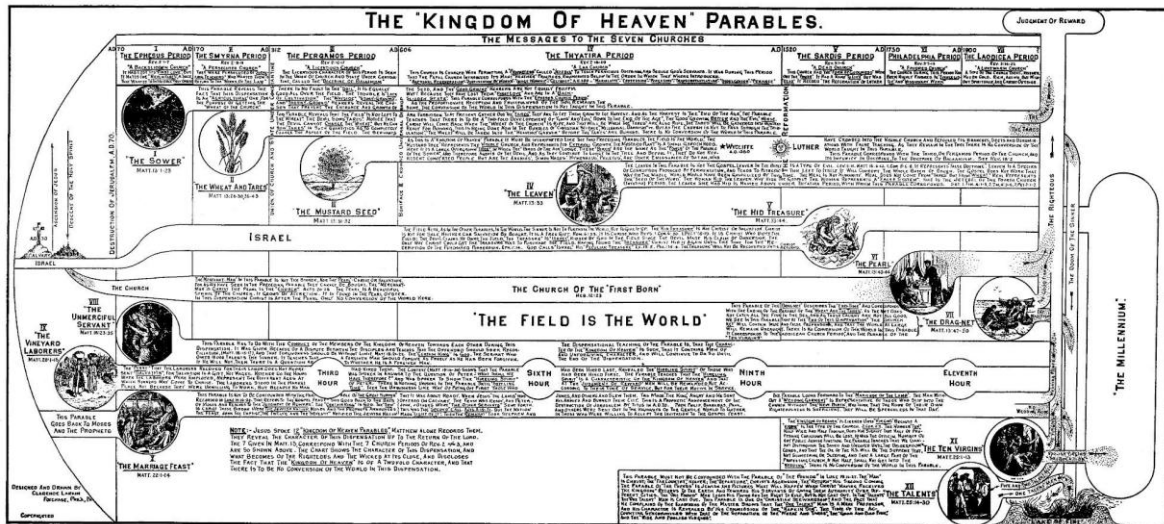
A good illustration of the confusion that results when we take things that belong to a **FUTURE** Dispensation and put them in this **PRESENT** Dispensation is seen in the "Sermon on the Mount." It is found in [Matt. 5:1-3:29.](#) Matthew's Gospel is Jewish and must so be **interpreted,** though there are teachings in it that have eternal application and may be applied to any Dispensation, as "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](#)) ; or "Where your treasure is, there will your heart be also." [Matt. 6:21.](#) But the instructions as to "fasting" (6:16-18) ; the "danger of the Council" (5:22) ; the "Judge, " the "Officer, " and the "Altar" (5:24-25), and the profession "I never knew you, " and such like, have no application to the Christian, but only to those who are under the Law, and therefore must apply to another Dispensation than this.

The absurdity of the application is seen when we note that many professing Christians instead of "loving their enemies, " do not even "love their brethren." Instead of agreeing with their "adversary quickly, " they are unwilling to agree with their "brethren slowly." Instead of not judging others it is the one thing to which they are most addicted. If any sue them and would take away their coat, instead of letting them have their cloak also, they let them have the law. Take the command "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." Try that upon the average church member and see what you would get. How many if they were smitten on one cheek would turn the other?

Take the "Lord's Prayer, " ([Matt. 6:9-11](#)), which is a part of the "Sermon on the Mount." It asks that-"**The Kingdom**" may **come,** not that the "Church" may increase and prosper. There is no petition for "Salvation from sin" in it. It asks that "God's will may be done in earth, as it is done in heaven." It is a prayer for those who shall be living in the "Tribulation Period" who in their persecutions will long for the return of the King, that the Kingdom may be set up, and God's will be done, as it will be done then, on earth as it is done in Heaven. At that time the "Beast" (Antichrist) will be in power and no one shall be able to "buy" or "sell" except he that hath the "Mark of the Beast, " and this explains the petition-"Give us this day our **DAILY BREAD,** "for unless food is supplied miraculously they will perish. And it will be a time when they shall particularly need to be

delivered, not from evil, but the **EVIL ONE-Satan**, who will tempt them to recant and worship the Beast.

The "Sermon on the Mount" was spoken by Christ before His rejection, and was the Constitution of the then offered Kingdom; now that the Kingdom has been withdrawn it is not in force, but will be in the Millennial Kingdom. So we see that we must discriminate between the Dispensations and not dislocate scripture.



is that a "usurper, " the Devil, had taken possession of the "Field." The Hid Treasure was not in the field when he took possession. It was placed there afterward. It did not belong to the Devil, it belonged to God who had hid in it the "Field" from the Devil. Christ found it, and as the only way to get the "Treasure" was to buy the "Field, " Christ hid it again, and then purchased the "Field." The price He paid was all He possessed. [2Cor. 8:9](#).

The Hid Treasure is Israel. God said to Israel at Sinai-

"Ye shall be a **Peculiar Treasure** unto me above all people; for all the earth (world) is mine." [Ex. 19:5](#).

"For the Lord hath chosen ' Jacob for Himself and **Israel for His Peculiar Treasure.**" [Psa. 135:4](#).

The "Treasure" still remains "hid" in the "Field." Christ purchased the "Field" on the Cross, but He has not taken possession as yet, and will not until the time comes for the "**Redemption of the PURCHASED POSSESSION.**" [Eph. 1:14](#).

Until that time Israel must remain hid among the Nations. This is one of the "Mysteries" of the "Kingdom of Heaven."

"For I would not, brethren, that ye should be ignorant of this '**Mystery**, ' lest ye should be wise in your own conceits, that **blindness in part** is happened to **Israel**, until the **Fulness of the Gentiles Be Come in.**" [Rom. 11:25](#).