

THE BIBLE IN BRIEF

THE THEME
OF THE
SCRIPTURES

The Bible in Brief

or

THE THEME OF THE SCRIPTURES

*A Trip through
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in one evening!*

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FOREWORD

Do you know what is the world's "best-seller?"—the book which most of the world's best minds acclaim as the world's best literature, even though some of them may doubt its divine inspiration?—the book which both simple men and great men the world over love devotedly?

Though the Bible is a large book and composed of 66 separate books (63 in the original manuscripts, some being now divided), written by 44 different men, in many different places, over a period of 20 centuries, yet there is one and only one theme, a beautiful story which runs through the whole volume. And so, in this little book, we propose to take the reader on a tour of general survey through this great field, seeking to unfold progressively the development of the story.

To accomplish our purpose, we have compressed the writing of it as much as possible, eliminating many details and very interesting sidelines, in order to throw light on the theme, and to make the whole article so short that the reader can get a unified conception of the whole volume at one impression, if possible. We believe that even those quite familiar with the Scriptures may be benefited by considering what may be called a bird's-eye view of the greatest book in the world. May this effort prove a real and lasting blessing to each of many readers.

—WM. C. REBMANN

TABLE OF CONTENTS

	PAGE
"In the Beginning"	5
Glimpses of Redemption	8
Abraham, "In Whom All Shall be Blessed"	10
Moses, Another Rejected Saviour	14
Wilderness Types of Salvation	16
Law, Shadow of Things to Come	19
The Peak of Israel's Glory	26
The Ups and Downs of Israel	32
Prophetic Visions in the Gloom (<i>the gist of all the prophets with historical background</i>)	36
The Literature Section (<i>quotations on great literary value of the Bible</i>)	59
The Ministry of Christ	65
The Seven Feasts Fulfilled	69
Paul's Special Revelation	73
Conclusion and Summary	78

THE BIBLE IN BRIEF

“IN THE BEGINNING God created the heaven and the earth.

“And the earth was without form, and void (or, as Hebrew scholars say it should have been translated from the Hebrew in which it was originally written,—“and the earth *became* a chaos and vacant”); and darkness was upon the face of the deep.”

Thus the Bible opens by telling of God’s primal creation in the far undated past, of a great catastrophe, and of an undescribed age between those two events. But, there is again something new:—

“And the Spirit of God moved 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.”

Then followed other days and other acts of God and creations:—

Second day—the “firmament” or thin layer of atmosphere surrounding the earth, called Heaven (Genesis 1:8).

Third day—gathering together of waters, leaving dry

land; appearance of plant life, "yielding seed *after its kind*."

Fourth day—sun, moon, and stars made visible.

Fifth day—fowls and sea creatures, "*after their kind*."

Sixth day—beasts, cattle, creeping things, each "*after his kind*;" and man, in God's image, and after His likeness (Gen. 1:26):—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed" (Gen. 2:8)—"to dress it and to keep it" (Gen. 2:15).

"And the rib, which the Lord God had taken from man (while he was asleep) made He a woman, and brought her unto the man" (Gen. 2:22). And Adam called her "Woman" (Heb., "*Isha*"), "because she was taken out of Man." That "rib," according to some Hebrew scholars, doubtless means "chamber" or "angular organ," being nowhere else translated "rib." Out of Adam, created bi-sexual (as even some forms of life now existent are), were taken the characteristic organs of the female to make for him a companion. Marriage is the reuniting of the man with the woman into one flesh, as Adam was at his creation. "Male and female created He them, . . . and called their name Adam, in the day when they were created" (Gen. 5:2). "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). "It is not good that man should be alone" (Gen. 2:18).

* * *

Wonderful, beautiful must have been that paradise. There are delightfully pleasant spots on earth now—what must it have been in God's *special* garden—all the charming and sweet delights of the soul, the feelings, the

heart of sinless, innocent, spotless man—the first rapturous love, without a single mar!

“And they were both naked, the man and his wife, and were not ashamed” (Gen. 2:25). Scholars believe they were clothed in light, and scientists tell us the human body still possesses an almost imperceptible aura.

They knew not good and evil, for though they saw good, they had not seen evil, and comparison is necessary for recognition.

Of one tree of the garden God forbade them to eat—the tree of the knowledge of good and evil. Whatever the tree was like does not make any difference, for in the prohibition concerning it there was room for temptation, for disobedience, and for the consequent knowledge of good and evil. Satan in the form of the then beautiful serpent, inserted doubt in the mind of Eve (“Hath God said?”), and unbelief did its deadly work. Eve ate of the forbidden fruit. And then was the awakening of the conscience with which God had created man.

A guilty conscience produces self-consciousness and fear—thus Adam (who had partaken of his wife’s sin) and Eve realized their nakedness, tried to clothe themselves with fig leaves, and hid in shame when the accustomed voice of God was heard in the garden.

Then man, temporarily immortal, was made a dying man (Gen. 2:17 should have been translated “to die thou shalt be dying”), simply because the life-giving spirit of God withdrew much of its power from their bodies—for it is “in Him we live, and move, and have our being” (Acts 17:28).

He was driven from the garden, lest he “take also of the tree of life, and live for ever.”

“Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

“Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

“In the sweat of thy face shalt thou eat bread, till

thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

To the woman first had God promised sorrow in conception (3:16).

And so here we have the simplest, the most beautiful, and to many the most believable story of where we came from—and where our sorrow and trouble started.

* * *

But—with this curse there is also given a hint of a promise of a redemption or setting loose from the sad curse, a small ray of light in that awful night that has gradually grown brighter and unfolded more and more unto the present day.

GLIMPSES OF REDEMPTION

Even in these curses (on the serpent that he was to be "cursed above all cattle, and above every beast," and eat dust; on the woman, and on Adam), God inserted the first promise of a Saviour from this fall. Four thousand years before Christ, God declared to the wicked serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it (i.e., her seed) shall bruise thy head, and thou shalt bruise his (i.e., her seed's) heel" (Gen. 3:15). Thus we have the first glimpse of a Saviour undergoing suffering from Satan, but conquering him. Though this probably could not have given Eve ("the mother of all living") a clear expectation of a redemption out of her fallen state, it surely lit the light of hope in her breast that some day—some day—there would be a change (possibly she looked for it in her first son).

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). The use of skins naturally implies the shedding of blood in order to provide a covering for sin and shame—and here, already, we have struck the key to the Scriptures!

Then Adam had two sons; first, Cain; and then Abel. These both brought offerings unto the Lord. Cain, a "tiller of the ground," brought of the "fruit of the ground." Abel, a "keeper of sheep," brought "of the firstlings of his flock." "And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect" (Gen. 4:4, 5). The sacrifice of a life and the shedding of blood for sin was God's pattern—to be understood later. "And Cain was very wroth, and his countenance fell." And then the first man born killed his brother. Thus the first son of man had missed God's way, and was not a friend of God.

Even in these early days, amongst Cain's descendants there were many that could "handle the harp and organ" and many that were "artificers (or, skilled workmen) in brass and iron" (Gen. 4:21, 22).

Adam also had another son, called Seth, to whom was born a son called Enos, in whose time "began men to call upon the name of the Lord" (Gen. 4:26).

Men multiplied greatly and "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Therefore God commanded one man, Noah (who "found grace in the eyes of the Lord" as a "just man"), to make an ark or ship to save his family and representative numbers of animals (and any other men who would believe) from God's judgment of a great flood over all the men on earth (the ark, of course, also a type of the Saviour to come). The flood came, the result of the fact that "all the fountains of the great deep were broken up and the windows of heaven were opened" (Gen. 7:11); followed by a rainbow as a covenant of never another great flood (Gen. 9:13-15). Before the flood, "the Lord God had not caused it to rain upon the earth, . . . But there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:5, 6), which was the reason that there had heretofore been no rainbow.

Thus tragically ends what is called the Dispensation of Conscience, when men were governed solely by their knowledge of good and evil; and the first age of man's existence on the earth, when men lived to be 900 years old or more and some were giants and there seems to have been a much more healthful and pleasant condition on earth than since. And then began the Dispensation or Administration of Human Government, when God said: "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen 9:5, 6). Here first the beasts feared man, and man here first began to eat animals (Gen 9:2, 3; compare Gen. 1:29).

But man sinned again, tried to build a tower to "reach unto heaven," to "make us a name, lest we be scattered abroad upon the face of the whole earth," which very thing God did to them, "because the Lord did there confound the language of all the earth" (Gen. 11:3-9). That city Babel still stands for man's self-exaltation and God's confusion and judgment of him unto this day and even into future Bible prophecy.

ABRAHAM, "IN WHOM ALL SHALL BE BLESSED"

About 1900 years after the creation of Adam and the first promise of a Saviour from mankind's curse (over 100 years after Babel), God singled out one man and told him, "In thee shall all families of the earth be blessed" (Gen. 12:3). He also told him He would make of him a "great nation" (Gen. 12:2), which is the secret of how in Abraham were all to be blessed; for though that promise to Abraham might have seemed to have a present and immediate significance, its fulfillment and unfolding lay far in the future and still lies much unfulfilled, though throbbing with potentiality. God spreads out His promises to draw out faith in Him—"These all (Abraham included) died in faith, not having

received the promises; but having seen them afar off" (Hebrews 11:13). "And he believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6).

The great promise did take faith, for though God promised to make Abraham a great nation occupying all the land of Canaan (Gen. 13:12, 14-17), Abraham's wife was barren (Gen. 11:30; 15:2, 3). Nevertheless God reiterated the promise and even foretold his descendant's servitude for four hundred years in Egypt and their return to Canaan (in the meantime God allowing the iniquity of the Amorites to become ripe for judgment) (Gen. 15:13-16); which was fulfilled over five hundred years later (Exodus 12:40, 41—allowing 30 years before servitude was forced upon them). However, Abraham's faith wavered when his wife suggested that he have a child by her handmaid, Hagar—Ishmael, who became an enemy of the children by promise (Gen. 16:12).

Again, at 99, God renewed His promise to Abraham, established the covenant of circumcision (Gen. 17:10), and in the eighteenth chapter in a friendly way (vss. 17-19) confided in Abraham His plan for judgment of wicked Sodom.

Finally, when Abraham was 100 years old, "Sarah (his original wife and the one to whom the promise referred) conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen. 21:1-8).

Then, what do you suppose God commanded Abraham to do with this precious son Isaac? To offer him as a burnt-offering on Mount Moriah (Gen. 22:2), where over 800 years later, his descendant, Solomon, was to build the first temple to God! (2 Chronicles 3:1). What a test for Abraham's faith and obedience, and what a picture of supreme sacrifice!—mark this type, this picture, this another appearance of the principle of shed blood sacrifice, of the father giving his precious son!

With suspense we watch the outcome of this command. Abraham unflinchingly proceeded to obey God, whereupon the "angel of the Lord" suddenly stopped him, and said, "For now I know that thou fearest God" (Gen. 22:10-12). Looking up, Abraham beheld nearby a "ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering *in the stead of his son*. And Abraham called the name of that place Jehovah-jireh" (Gen. 22:13, 14)—which means, "*the Lord will provide*," another very significant sign for those who can see the glimpses of redemption, of a supreme sacrifice for the sake of others.

(It is interesting here to note that it was when Abraham was an old man that his great-great-great-great-great-great-great grandfather, Noah, died; which much simplified and shortened the handing down of history.)

Then Isaac took to wife Rebekah and had two sons, Esau (the first-born) and Jacob, twins. Esau, shortsighted spiritually, despised his birthright, which entailed a handing down of all the blessings of God on Abraham and the lineage through which blessing was to come to all the earth, and sold his grand firstborn right and inheritance to Jacob for a mess of pottage, the momentary satisfaction of hunger (Gen. 25:29-34). This was, however, evidently God's intention, as Jacob had been named "supplanter," and God confirmed to Jacob (as He had also to Isaac) the Abrahamic covenant, that "in thee and in thy seed shall all the families of the earth be blessed" (Gen. 28:14)—the promise which is still in process of being fulfilled, but has been completed, in full potentiality, in One of Jacob's sons.

God also changed Jacob's name to Israel, "a prince of God."

Jacob had twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphthali, Gad, Asher, Issachar, Zebulun, Joseph, and later the little favorite, Benjamin.

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors" (Gen. 37:3). Joseph had strange dreams that his brothers' sheaves of grain bowed down before his, and that the sun, moon, and eleven stars made obeisance to him—prophetic and significant, as we shall see. This aroused the envy of Joseph's older brothers, who contrived to kill him, but, on the merciful suggestion of Judah, sold him instead to traders going down to Egypt. Here, through advances and reverses, Joseph was exalted by God to a place equal to what we call prime minister—he was raised from an unjust confinement in prison because God gave him interpretation of the king Pharaoh's dream, which foretold seven fruitful years to be followed by seven years of famine, typified by seven lean cows and seven thin ears of grain, devouring the preceding fat seven of their respective kind (Gen. 41:17-36). Pharaoh respected Joseph's God-given wisdom and gave him sweeping power to prepare for the famine (Gen. 41:40-44).

"And the famine was sore in the land," in Canaan-land as well as Egypt, and Israel had to send his sons to Egypt, where they heard that grain was in store. Joseph recognized his brethren, but did not reveal himself, instead treating them roughly and to their humiliation, though not in a spirit of revenge (for there never seemed to be a mar in the perfect and beautiful spirit of Joseph). Joseph kept Simeon so that they would fulfill his demand to bring young Benjamin down to Egypt. When they returned with Benjamin, and Joseph met them, "his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there" (Gen. 43:30). Touching scene of brotherly love! Again he sent them away but with his lordly silver cup slyly inserted in Benjamin's sack of grain, so that they in fear had to return to try to make things right with Joseph, their only saviour. He was

so touched that he finally revealed himself, to their great discomfiture (Gen. 45:3). "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God... sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance" (Gen. 45:5-7). What a glowing picture of salvation by a rejected Saviour, who wept over his brethren—suffering for others—favor and blessing to those who did not deserve. Israel (as a nation) 1700 years afterward rejected the One Who later will save them.

And so Israel and his family moved into Goshen, the best part of Egypt.

MOSES, ANOTHER REJECTED SAVIOUR

In Egypt, the children of Israel multiplied very rapidly, "and the land was filled with them.

"Now there arose up a new king over Egypt, which knew not Joseph" (Exodus 1:7, 8). Joseph and all his generation had died.

Fearing the Israelites would become more and greater than the Egyptians themselves, Pharaoh commanded that every Israelitish son born should be cast into the river (Exo. 1:22). Just at this time was born the babe who was to deliver his Israelitish brethren from the very hard bondage and brick-making work to which the Egyptians forced them. His mother hid him three months—as long as she could—and then made a little ark (or basket) of bulrushes (a reed-like plant) and covered it with slime and pitch so that it would not leak and set the little boy afloat on the Nile River, while his older sister watched afar off.

Presently, Pharaoh's daughter happened to come down to bathe herself in the river, and, seeing the basket, sent her maid for it, opened it, and, "behold, the babe wept." She it was who named him Moses, "because I drew him out of the water." Moses' sister offered to

get an Israelitish nurse for him (intending to call her mother), to which Pharaoh's daughter agreed; but later he was raised as her son, a royal position, by which he became "learned in all the wisdom of the Egyptians" (Acts 7:22), which historians tell us even exceeds in some ways the knowledge of today.

When Moses had grown up, he walked out and watched his brethren slaving. There, in a lonesome spot, he killed and buried an Egyptian who was beating a Hebrew, one of his brethren. The second day he rebuked two of his own nation for quarreling, to which one retorted, "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?" (Exo. 2:14). Thus the Israelites rejected the one who was willing to choose to help his brethren rather than stand in line for the riches and possible throne which were his as Pharaoh's legal heir—which is a clear type of the coming great Saviour, Whom the Israelites rejected.

Thus the secret was out, Pharaoh heard and sought to slay Moses, and Moses had to flee into the wilderness, where he was a shepherd for forty years, at the end of which time God spoke to him out of a burning bush and told him he was to go back and deliver the brethren who had sneeringly rejected him and who probably were the ones who had spread the report of his killing of the oppressing Egyptian. For, we are told, "God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob" (Exo. 2:24). To convince the people, who Moses was sure would be doubtful, God gave these signs to Moses: the changing of his rod into a serpent, the making his hand leprous and then restoring it, and the transmutation of water to blood (Exo. 4:2-9).

Moses' appeal to Pharaoh was repeatedly met by hard-hearted refusals, upon which God sent ten plagues (Exo. chapters 7-12):—(1) The water of the river Nile turned

into blood (this river was one of the Egyptians' gods); (2) Multitudes of frogs, even in houses, beds and food; (3) Lice on man and beast; (4) Swarms of stinging flies; (5) A murrain or sickness on all cattle; (6) Boils and sores on man and beast; (7) A storm of hail and lightning which destroyed vegetation and cattle; (8) A destructive swarm of locusts; (9) A thick darkness for three days (all after the third being kept from the Israelites); and the tenth, when God smote with death the firstborn of man and beast of all the Egyptians all in one night, while the Israelites prepared to leave the land by stealth. God told the Israelites that to save their firstborn they must kill a firstborn lamb for each family and put some of its blood on the doorposts of their houses. This lamb was to be eaten with bitter herbs that night before they started, and was called the Pass-over, because the death angel passed over the houses marked with blood. Thus the innocent, gentle lamb died to save others, and this forms a most beautiful picture of the Saviour God was to later send to earth, Who as a meek and unblemished “Lamb” was to die for His people and to suffer for all men (of which suffering the bitter herbs was a clear type).

And thus the Israelites started on their tedious wilderness and desert journey back to Canaan land, which God had promised Abraham, Isaac, and Jacob as a home for their descendants.

WILDERNESS TYPES OF SALVATION

The first peril in the nation's journey was the pursuit of Pharaoh who had changed his mind about letting the Israelites go—having given in to Moses' plea, after the plagues had been sent to Egypt because of his hard-hearted refusal. He, with his army, pursued hard after the Israelites and came up to them just as the great multitude of men, women, and children faced the Red Sea and were, as the Bible language indicates, shut in

by mountains between the sea and the Egyptians (Exo. 14:2, 3). The Israelites quickly lost faith and wailed to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" (Exo. 14:11). But Moses said, "Fear ye not, stand still, and see the salvation of the Lord." Then the pillar of cloud that led them by day (fire by night) went behind and separated them from Pharaoh, and God "caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Exo. 14:21), so that all Israel crossed the sea on dry ground, while the Egyptians who followed were overwhelmed by the returning waters.

As the wilderness was a wild, uncultivated place where food could not be found (and little good water), God fed this nation early every morning with manna, which was "like coriander seed, white; and the taste of it was like wafers made with honey" (Exo. 16:31). This is a type of the then coming Saviour, Who is called the "living bread which came down from heaven" (John 6:51)—i.e., the Giver of life.

After about a year's travel (during which time the law of Moses was given), the children of Israel came near the land of Canaan, into which they sent twelve spies, who reported it as a land that "floweth with milk and honey" (Numbers 13:27), with much luscious fruit. But only two of the spies, Caleb and Joshua, had faith that the land could be taken. And because of the unbelief of the people, who again wailed for Egypt, God condemned them to wander in the wilderness forty years (one year for each day the spies were gone in Canaan) until their "carcases be wasted in the wilderness" (Num. 14:33-35). The ten faithless spies "died by the plague" (vs. 37). And thus the nation was stranded in a desolate place, with bondage behind them and "giants" (Num. 13:33) before them. This famous crisis was at Kadesh-Barnea.

Once the people complained about lack of water. God told Moses to speak to a certain rock and water would flow out. Instead even he disbelieved God this once (Num. 20:12) and struck the rock twice, saying angrily, "Hear now, ye rebels; must we fetch you water out of this rock?" (Num. 20:10). This sin kept him from living to enter Canaan's land (Num. 20:12; cf. Deuteronomy 34). In the first year of their journey Moses had struck this same rock at Meribah (Exo. 17:5-7), that time at God's command. "That Rock was Christ" (typically) (1 Corinthians 10:4) and the smitten Saviour needed only be spoken to for salvation after His sacrifice, not smitten again by unbelief.

And again, as they had often, the people murmured about lack of food and water, for which God punished them with the sending of fiery serpents which caused many deaths. When the people confessed, "We have sinned," God said, "Make thee a fiery (brazen) serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21:8). Serpent stands for sin; brass for judgment, as in the brazen altar (for the sacrifices Moses' law commanded). This is a clear and beautiful type or sign beforehand of the Saviour Who should come to be judged for the sins of men. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man (Christ) be lifted up: That whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15). (Strangely, about 800 years later, King Hezekiah had to destroy this very same brazen serpent, "for unto those days the children of Israel did burn incense to it: and he called it Nehushtan" (i.e., brazen)—2 Kings 18:4). Thus, in the midst of and in spite of unbelief in His chosen people, God repeatedly strikes the note which is the key to the Scriptures, the theme of blessing to the race through the sacrifice of One great Redeemer.

Shortly after this, Balak, king of Moab, hired Balaam, a soothsayer who sometimes received revelations from God (Num. 24:1, 2), to go and curse the Israelites so that he might overcome them. But the Lord told him to say otherwise, and, on the journey thither, an angel stood in the way which Balaam did not see. His ass, however, saw the angel and balked, upon which Balaam “smote the ass with a staff.” “And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?” (Num. 22:28). Balaam’s eyes were then opened and he saw the “angel of the Lord” and admitted his sin and offered to go back from his adverse mission. But he was commanded to go on and prophesy as God led, which included the beautiful reference to the coming Messiah, the Deliverer of Israel:—“There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth” (Num. 24:13-19). Thus is recorded the first sounding of the message of all the prophets, that of the Messiah Who was to suffer as a sacrifice for His people (and has) but is also to deliver them from their enemies and establish a Kingdom.

LAW, SHADOW OF THINGS TO COME

The books of Exodus, Leviticus, Numbers, and Deuteronomy cover the history of the Israelites from the time they left Egypt until they finally entered Canaan Land. The giving of the law is recorded in Exodus (the book of the “going-out”), greatly amplified and detailed in Leviticus (which deals much with the Levites, or tabernacle caretakers), and restated in Deuteronomy (which means, “second” or repeated law). (Numbers was partly a sort of census book, while Genesis meant “beginning.”)

The law was given to Moses (whom “the Lord knew face to face”—Deut. 34:10) from the top of Mount Sinai, amidst thunder and lightning, clouds and dark-

ness, trumpet-blast and earthquake (Exo. 19:18). The Ten Commandments given then are found in Exo. 20:3-17, and may be divided into two parts, viz.: Commandments 1-4 are Godward and, briefly, forbid (1) the worship of other gods, (2) the making or worshiping of any graven image, (3) the taking of God's name in vain, and (4) work on the seventh or sabbath day (holy unto God); and Commandments 5-10 are to regulate dealings with fellowmen and forbid (5) dishonoring father or mother, (6) murder, (7) adultery, (8) theft, (9) false testimony, and (10) coveting.

The people said, "All the words which the Lord hath said we will do" (Exo. 24:3), but while Moses was up in the mountain forty days and nights (Exo. 24:18), the people broke the first and second commandments and made and worshiped a golden calf (Exo. 32), fearing Moses would never return from the mountain—"Up, make us gods, which shall go before us" (Exo. 32:1). Thus when Moses came down with the two stone tablets of the law from God (which had already been told them—Exo. 19:25), the law had already been broken, significant of their inability to keep it.

Deliberate breaches of this divine law were summarily and inexorably punished, as for example, the man who broke the fourth commandment by gathering sticks on the sabbath day was, by the command of the Lord, stoned to death without the camp (Num. 15:32-36); and Korah, a Levite, and Dathan and Abiram, of the tribe of Reuben, rebelled against the rule that only Aaron and his sons should serve as priests, and were told by Moses, "Even tomorrow the Lord will shew who are His... Even him whom He hath chosen will He cause to come near unto Him"—and shortly, as Moses prophesied, "the earth opened her mouth, and swallowed them up, and their houses, and the men that appertained unto Korah, and all their goods" (Num. 16:32).

These and other examples and specific commandments

calling for the death penalty (as Lev. 18:29) are for deliberate violations of the law of God. But in the law of the offerings we find that "if a soul shall sin through ignorance against any of the commandments of the Lord" he could bring a sin offering of a bullock, which was slain, the blood of which was sprinkled on the altar and the body of which was burnt outside the camp (Lev. 4)—a very clear picture of the then coming Redeemer Who suffered for the sins of men, even as we are told 1550 years later, in the epistle to the Hebrews, that "Jesus, also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12).

There were several other offerings also; (1) the burnt-offering (a bullock, "without blemish," burnt on the altar in the tabernacle), to be brought by the offerer "of his own voluntary will" and to be accepted for him "to make atonement for him" (Lev. 1:3, 4), which is thus a type of the sinless Saviour offering Himself as a sacrifice to God without spot; (2 and 3) the sweet savour offerings, either of meal ("meat" in the Authorized Version), oil, and wine, or of a male or female lamb or goat (called a "peace-offering"). These were burnt-offerings which are termed "oblations" (Lev. 2:4; 3:1; also 19:5 and 22:29)—translated in the Greek of the New Testament by the word "*doron*," which means literally "give-gush," and is therefore a thank-offering to God and typical of the Saviour's wonderful voluntary gift of Himself to make peace through His blood and to satisfy all the details of perfection required in these offerings to God, each of which is typical in a fine way of the character of the One Who came to die for all. (4) There is also the trespass-offering, of a similar nature to the sin-offering, dealing with certain offenses named in connection with it (touching unclean things, taking property by violence, and swearing falsely or not fulfilling a vow—"having in view rather the *injury* which sin does than its *guilt*—which is the sin-offering aspect"—Scofield).

For this was allowed a choice of victims to offer (Lev. 5; 6:1-7), which "shall make an atonement (literally, "covering of sin") for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him" (Lev. 5:18).

Besides these occasional sacrifices, there was the one great annual day of atonement, when the high priest offered first a bullock for a sin-offering and a ram for a burnt-offering, for himself; and then took for the congregation two goats for a sin-offering and one ram for a burnt-offering (Lev. 16). This sin-offering for the people is a double type of the Saviour. Of the two goats one was to be slain, its blood sprinkled before the mercy-seat in the holy of holies (the most holy place of the tabernacle, where only the chief priest could go in once a year), and then its body burnt outside the camp. Before this burning, just after the priest came out of the holy of holies, he was to "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel. . . . And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. 16:21, 22). Thus the tabernacle, with its holiest place, figures the way of approach to God, which, because of sin, cannot be opened except by means of a sacrifice which not only "covers" sin (the meaning of the word translated "atonement"), but carries it away. Hence the need of a double type, which we find well fulfilled in Jesus Christ Who "died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Romans 8:34).

In the seventeenth chapter of Leviticus, that following the chapter on the day of atonement, we are given an explanation of why blood must be shed in the offerings: "For the life ("soul" in the original Hebrew scriptures) is in the blood: and I (God) have given it to you upon the altar to make an atonement for your souls: for it

is the blood that maketh an atonement for the soul" (Lev. 17:11). Compare this with verse 27, previous chapter, where it speaks of the two sin-offerings, bullock for the priest and goat for the people, "whose blood was brought in to make an atonement in the holy place."

Here it is interesting to compare some passages in the New Testament: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He (Jesus Christ) cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: In burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God" (Heb. 10:4-7).

"So Christ was once offered to bear the sins of many. . . . For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?" (Heb. 9:28; 10:2).

"Whom (Christ) God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission (or "passing over") of sins that are past, through the forbearance of God" (Rom. 3:25)—which "passing over" means the "atonement" (literally, "covering") of sins by the offerings, which is justified only by the divine sacrifice which the offerings foreshadowed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (i.e., faith in the saving power of Christ's sacrifice) (Galatians 3:24).

"Therefore by the deeds of the law there shall no flesh be justified in His (God's) sight: for by the law is the knowledge (or, recognition) of sin" (Rom. 3:20).

Thus the purpose of God's law, summed up, is to be a

schoolmaster to teach men their own sinfulness and inability, in their own strength, to please God or measure up to true righteousness—and, by the continual repetition of the offerings and sacrifices, to teach in a sign-language God's way to bring men out of sin, which is His way of showing His love for men.

* * *

The law of Moses has three parts: (1) the commandments, expressing the righteous will of God (recognized as righteous by all men who have a normal knowledge of good and evil); (2) the "judgments," governing the social life of Israel, and (3) the "ordinances," governing the religious life of Israel. The last describes the construction of the tabernacle and attire of the priests, etc. (Exo. 24:12—31:18). There are numerous typical meanings of the tabernacle furnishings, the altar, show-bread, and candlestick, which are met on the way to the holy of holies, wherein is found the mercy-seat, beneath which was the ark of the covenant, containing the covenant God had made with the nation of Israel and the commandments He had given them. Later the laver (large vessel for washing) was placed in second order, after the altar, so that the way to God must be preceded by both sacrifice and cleansing (both of which are provided for us in the Saviour).

The "judgments" (Exo. 21:1—24:11) control the people's relations to each other: masters and servants; injuries to persons (e.g., "he that smiteth a man, so that he die, shall be surely put to death"); rights of property (e.g., "if a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep"); crimes against humanity (e.g., "ye shall not afflict any widow, or fatherless child"); and regarding the sabbath or rest year for the land—"but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat"—a practice which

if done now would doubtless prevent land running down and needing great fertilizing. Also there was the year of jubilee after seven sabbath years (the fiftieth year), when at the sound of the trumpet on the day of atonement all allotments (each had his piece of land given him) which had been sold were returned, and all Israelites who had become poor and hired out became free again (Lev. 25). A kinsman, however, could redeem the land or hired out servant before the jubilee—a type of Christ, the Son of God and of Abraham, Who will redeem His brethren, as well as all men, of whom He became brother in the flesh.

In Leviticus also God's good rules of living for His people are amplified—regulations recognized as sanitary, in regard to clean kinds of food animals (Lev. 11); the examination and segregation of the deadly disease of leprosy (Lev. 13, 14); the cleansing of running sores, etc. (Lev. 15); and further detailed instructions on social relationships (Lev. 18-20). Then there are the seven feasts each year, which have typical fulfillments in the history of the Jews up to the end of prophecy concerning them, which we shall consider in connection with those things, or at the conclusion of them.

God promises to bless the nation of Israel with peace and plenty and with His presence if they obey His law (Lev. 26:3-12), but, if they disobey, curses and desolation of their land and world-wide dispersion "among all people, from one end of the earth even unto the other; ...and among these nations...no ease;...and thou shalt fear day and night, and shalt have none assurance of thy life" (Deuteronomy 28: 64-66; also cf. Lev. 26: 32-39:—"then shall the land rest, and enjoy her sabbaths;...and they that are left of you shall pine away in their iniquity in your enemies' lands"). These prophecies made 3400 years ago are just as true in respect to the Jews as any present-day description of their condition could be.

And yet God says, "If they shall confess their iniquity . . . if then their uncircumcised hearts be humbled . . . then will I remember my covenant with Jacob," etc. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them" (Lev. 26:40-44).

And thus, as we had come to before we took up considering the law, Israel now enters the land promised them, with this burden of law to live by, which is recognized as the most righteous, just, and clean rules of living, not only toward God, but among fellowmen, and which, as such, form the basis of the laws of the greatest nations now on earth.

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself" (Gal. 5:14).

"And all the people answered with one voice, All the words which the Lord hath said will we do" (Exo. 24:3).

Did they? We shall see. We know that the ones who said that broke their covenant the first thing by worshipping the golden calf, as we have told; but how about their descendants? Did they profit by the sad experiences of their fathers? Did they enter into the glories promised them if they would obey God's law?

THE PEAK OF ISRAEL'S GLORY

As the purpose of this paper is to give in one impression the general theme of the Scriptures, we must of necessity merely sketch over the voluminous historical books of the Bible. The important thing to glean from them is how the nation of Israel lived up to its side of the covenant of the law, and the results or fruits of this covenant relationship.

Many interesting events happened in these days. As Moses had to die before entering the promised land, because of his disobedience to God's command, Joshua, one of the two faithful spies that we have seen previous-

ly at Kadesh-Barnea, was told by God to "arise, go over this Jordan, thou, and all this people, unto the land which I do give them. . . . As I was with Moses, so I will be with thee" (Joshua 1:2, 5). And by studying and obeying the law, Joshua was promised prosperity (1:7, 8).

And so, between the people and their land lay the unbridged Jordan River, overflowing at harvest-time (Josh. 3:15), to be crossed by women and children, as well as by large enough groups of men to prevent them being destroyed, as they crossed, by the enemy—no way possible but by a miracle. When the priests with the ark (containing God's covenant with Israel) stepped into the water, the water of the river piled up before it reached them (possibly like a waterspout), and left dry ground for the crossing as long as the priests stood in the river-course (Josh. 3).

Then was the walled city of Jericho captured simply by marching around it once each day for six days, and on the seventh day seven times (Josh. 6:3, 4), upon which, at the trumpet-blast and shout, the walls fell flat—an example of where "the foolishness of God is wiser than men" (1 Corinthians 1:25). God loves to have men place simple faith in His power, rather than altogether in their own trying, which is the first lesson in receiving His salvation. In this downfall one woman, a harlot who had sheltered two Israelite spies, was saved merely because she hung out a scarlet cord. Why a *scarlet* cord? Because scarlet is the typical color of sacrifice, the divine story of which the Bible tells in picture, precept, and preaching.

And so, in numerous battles the Israelites conquered Canaan land, which the Lord told them to do, so that the heathen nations would not "turn away thy son from following me, that they may serve other gods" (Deut. 7:4), which are all "abominations" to God (Deut. 18:9-12)—"and because of these abominations the Lord thy

God doth drive them out from before thee.” (Making their children pass through fire before idols and consulting familiar spirits were part of the idolatrous Canaanitish rites.) When God told Abraham that his descendants would return to Canaan, He said, “For the iniquity of the Amorites is not yet full” (Gen. 15:16). But now it was time to clean them out, and God alone has the right to slay or command killing in judgment, as He alone can later make alive again and work good from evil.

However, a few Canaanites were left by God “to prove Israel by them, to know whether they would hearken unto the commandments of the Lord” (Judges 3:4). These Joshua left when he died (Jud. 2:21-23), whose idols the Israelites began to worship and “forsook the Lord God of their fathers, which brought them out of the land of Egypt,” making the Lord’s anger “hot against Israel, and He delivered them into the hands of the spoilers that spoiled them... so that they could not longer stand before their enemies. ... And they were greatly distressed” (Jud. 2:12-15). “Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them” (Jud. 2:16). Thus the God of love, the Creator of love, seeks a people to return His love, and at this period from time to time raised up fourteen judges to deliver His people from servitude to heathen nations, after they had wandered away from worshipping the true and only God.

We shall mention a few best known of these judges. Gideon, the sixth judge, was a poor, humble man whom the angel of the Lord called upon to deliver Israel when “the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude” (Jud. 7:12). First, Gideon threw down the altar to the heathen god Baal, which inspired the men of his city to want to kill him, but his father wisely said that if Baal were really a god let him punish Gideon

himself (Jud. 6:31). At Gideon's call an army of 32,000 followed him against the Midianites. The Lord said that that was too many, "Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me," and so all the fearful were told to go home, which subtracted 22,000 (Jud. 7:2,3). Then came another test: drinking water, some by lapping the water from hand to mouth and some by kneeling down to drink, the latter number being sent home because that was not being watchful enough. This left the number of 300, who with trumpets and torches hidden in pitchers surrounded the enemy at night. At a signal they broke the pitchers and blew the trumpets, thus surprising and confusing the Midianites, of whom "the Lord set every man's sword against his fellow" (Jud. 7:22). Thus a simple, trusting faith in the true God was greater than numbers and physical strength and weapons. Faith conquers. Faith makes men strong.

Another famous judge was Samson, to whose mother the angel of the Lord appeared, and told her that she should have a son, who should be a Nazarite unto God, and who should "begin to deliver" Israel from the Philistines (Jud. 13:2-5). On a second appearance the angel ascended in the flame of the sacrifice which Samson's father was burning (Jud. 13:20). A Nazarite was a person "separated unto the Lord," the outward signs being the wearing of long hair, and the abstaining from strong drink (Numbers 6:2-21). As long as Samson kept this vow, God gave him unusual strength so that he tore a young lion like a kid (Jud. 14:5, 6), slew a thousand Philistines with the jawbone of an ass (Jud. 15:15), and carried away in the night the gates of the city of Gaza, on his shoulders, while his enemies waited quietly to kill him in the morning (Jud. 16:2,3). Though the Bible records the mistakes and breaches of the law by Samson, God used him for the purpose He intended, even after Samson had yielded to a Philistine

woman's lure and had had his hair (the sign of his vow) cut off by her because she had wheedled from him the secret that that was where his strength lay. For later, blinded and in jail, his hair grew again, and he was taken into a large building to be made sport of by the merry Philistines; whereupon he prayed that God would once again grant him his strength, with which he pulled down the two middle pillars of the building, killing 3,000 people and all the Philistine lords who were in the building. Thus in his own death he fulfilled God's purpose for him.

Samuel, the prophet, who was born in answer to prayer by his mother and then dedicated to God, also acted as a judge in interceding to God for Israel's success in defense against the Philistines. In his old age, he made his sons judges over Israel, but they "walked not in his ways...and perverted judgment" (1 Samuel 8:3), which encouraged the elders of Israel to demand a king "like all the nations." Though this displeased Samuel, God said the people were rejecting Himself, "that I should not reign over them" (1 Sam. 8:7) and that the king would exact large taxes, and take their sons for soldiers and charioteers and their daughters for servants. They were not satisfied with the unpretentious existence with God as King and under His appointed judges—they wanted to keep up with their neighbors. At their insistence, tall and handsome Saul was chosen king. He proved self-willed and disobedient and had to be re-proved by Samuel for offering a sacrifice to God without the high priest and for later disobeying God's command to destroy all the sheep and oxen of the enemy Amalekites, which was to take away any covetous motive in Israel's judgment-destruction of the idolatrous Amalekites. "To obey is better than sacrifice" (1 Sam. 15:22).

Therefore, in Saul's place, God had Samuel choose a shepherd boy named David, who was earnest and lovable and turned out to be a great warrior and poet, "a man

after God's own heart" (Acts 13:22). "Of this man's seed hath God according to His promise raised unto Israel a Saviour" (Acts 13:23).

Though hated and pursued by Saul until Saul's death, David became a great king and led in conquest of the Philistines, Moabites, Ammonites, and Syrians, fulfilling God's promise to give Israel possession "from the river of Egypt unto the river Euphrates" (Gen. 15:18; 2 Sam. 8:3; 2 Chron. 18:3). "And the Lord preserved David whithersoever he went. . . . And David executed judgment and justice unto all his people" (2 Sam. 8:14, 15). Though he yielded to sin, he deeply repented, as expressed in one of his many beautiful Psalms, the fifty-first: "Have mercy upon me, O God, according to thy lovingkindness. . . . For I acknowledge my transgressions. . . . A broken and a contrite heart, O God, Thou wilt not despise."

Though God gave David the pattern "in the spirit" for a beautiful temple on Mount Moriah to replace the temporary wilderness tabernacle, David was not allowed to build it because he was "a man of war" (1 Chronicles 28:3). That was left to his son Solomon, who is noted because, when the Lord in a dream told him, "Ask what I shall give thee," he asked for "an understanding heart to judge Thy people, that I may discern between good and bad" (1 Kings 3:5, 9). "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt" (1 Kings 4:30). A famous example is that of two mothers who had slept together, each having a child. One had accidentally smothered her son and claimed the other's son. Solomon's test to settle the true motherhood of the babe was to order it cut in two, half for each woman. True to mother-love, the true mother's "bowels yearned upon her son" and she went so far as to offer to give the child to the other woman in order to preserve its life.

Solomon's great temple "was built of stone made

ready before it was brought thither: so that there was neither hammer nor ax, nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

Solomon's fame spread so that the Queen of Sheba (probably in Arabia) came to, "prove him with hard questions" (1 Kings 10:1) and returned reporting that "the half was not told me" (1 Kings 10:7). "So King Solomon exceeded all the kings of the earth for riches and wisdom" (1 Kings 10:23). But in his latter days King Solomon "loved many strange women, together with the daughter of Pharaoh," who led him into idolatry, calling forth God's anger and His threat to rend away the kingdom, not from him "for David thy father's sake," but from his son—"and the Lord stirred up an adversary unto Solomon" (1 Kings 11:1-14). Doubtless Solomon learned many lessons from all these things, as shown by his Proverbs and by the book of Ecclesiastes, which was possibly written by him.

THE UPS AND DOWNS OF ISRAEL

Solomon's son, Rehoboam, lacked in wisdom and took the advice of young men instead of the old and wise counselors, so that when the people complained of the heavy taxes and hard labor of Solomon's splendid reign, Rehoboam roughly threatened to make the yoke heavier. This led to the dividing of the kingdom, ten of the tribes seceding and setting up their own kingdom called Israel, while the southern kingdom was called Judah (including also the tribe of Benjamin).

A chart of succeeding kings of each kingdom would look like the sky-line of a jagged mountain range, interspersed by deep valleys, for some of the kings were sinful, disobedient to the law and covenant, and led the people into idolatry and God's judgment, while others were good and made outstanding efforts to restore worship and righteousness. We shall mention only the most notable examples.

The most noted in the northern kingdom was Ahab, who "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (1 Kings 16:33). He led in the worship of the idol called Baal, the supreme male divinity of the Phoenician and Canaanitish nations, the worship of which was accompanied by licentious rites. Against this the great prophet Elijah fought, and challenged the king to a test, that of calling fire down from heaven to burn up a sacrifice. Elijah, with his great faith in God, stood alone here against all Israel (7,000 who were not idolaters remained in hiding). The 450 priests of Baal shouted and slashed themselves with knives all day, while Elijah suggested that their god might be asleep. But at evening Elijah drenched his altar and sacrifices with twelve barrels of water, filling also a trench around it, and then quietly asked God to let the people know that "Thou art the Lord God," upon which fire fell and even licked up all the water in the trench. All the people fell down, saying, "The Lord, He is the God," and shortly killed all of Baal's priests (1 Kings 18:17-40). When Elijah, at the end of his ministry, went up to heaven in a chariot with horses of fire, his mantle fell on Elisha, who was to be his successor as prophet of God (2 Kings 2:1-12).

Eleven more kings (many wicked) followed Ahab, after which the kingdom was conquered by the Assyrians, who had previously been troubling them.

The first two kings of Judah, the southern kingdom, tried to subdue the northern ten tribes by war, but were told, by the Lord through a prophet, not to fight against their brethren.

Asa, the third king, put down idolatry, and the people made a covenant to seek God with all their heart (2 Chron. 15:8-15), and the Lord gave them peace. Jehoshaphat, Asa's son, was like his father; but Joram (or Jehoram), the next king, married Ahab's daughter and borrowed Ahab's sins (2 Chron. 21:6), bringing on him-

self Elijah's God-given sentence of an incurable disease, which came, as well as wars (2 Chron. 21:12-20).

After his son and then a murderous, usurping queen, Athaliah (2 Chron. 22:10), came Joash, the "boy king," who began to reign when seven years old, and did well only as long as the high priest lived, then becoming an idolater and ordering the stoning to death of the priest's son, because he warned him of his sins.

Fourth from him was Ahaz, who was warned against his Baal-worship by the great prophets, Isaiah and Micah. But his son, Hezekiah, destroyed all the idols, cleansed and repaired the temple, and called both kingdoms to a great passover feast, at which some laughed, but many came. "So there was great joy in Jerusalem: for since the time of Solomon... there was not the like in Jerusalem" (2 Chron. 30:26). Though some foreign kings menaced Hezekiah, they were held back by God. But when Hezekiah made a display of his treasures to the king of Babylon, Isaiah warned that at some future time they would all be taken to Babylon (2 Kings 20:17, 18; Isaiah 39:6). Hezekiah's son, Manasseh, restored idolatry, was captured by Babylonia for it, repented, was restored, and put away idolatry throughout Judah. But his son was as he had at first been; though the next in line, Josiah, who became king when eight years old, again rid the land of idols, discovered while cleaning the temple a forgotten book of God's law, and fulfilled a prophecy made about 150 years earlier by a "man of God" at Jeroboam's false altar, that a man from the line of David, "Josiah by name," would (speaking to the altar) "upon thee offer the priests of the high places" (1 Kings 13:1, 2). (Idol worship was always done on a hill or "high place.")

Several of Josiah's sons and a grandson then reigned, one of whom was captured by Egypt and one by Babylonia. Zedekiah, another son of Josiah, was set up on the throne by Nebuchadnezzar, king of Babylon, but he

“did evil in the sight of the Lord” (2 Chron. 36:12-14), and being warned by God’s prophet of impending doom, made an alliance with Egypt to prevent it (Jeremiah 37:5). But, as we have quoted before, God (in Lev. 26:33-35) warned that if the people were disobedient to His laws, He would give their land a sabbath or rest under desolation, which prophecy Jeremiah now re-affirmed and said would last seventy years (2 Chron. 36:20, 21; Jer. 25:11) under Babylonian captivity. Jeremiah prophesied Zedekiah’s removal to Babylon (Jer. 34:3-5), but Ezekiel prophesied that Zedekiah would be taken there but never see the city (Eze. 12:13), which became literally true because he was blinded by the king of Babylon before his removal to Babylon (Jer. 52:11).

(Note: Probably you have noticed that the books called Kings and those called Chronicles cover much the same history, the latter having more of the viewpoint as seen from God’s side of the matters related.)

The books of Ezra and Nehemiah (originally one book) record the return of a small remnant to rebuild Jerusalem and the temple, and restore the law and ritual. The majority of the transplanted nation preferred to stay in Babylonia and Assyria, where they were prospering. Cyrus, king of Persia (a world-empire which had conquered Babylon) gave the decree for the return. He was named by God’s prophet about 170 years before (Isa. 45:1-4): “Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. ... For Jacob My servant’s sake, and Israel Mine elect, I have even called thee by name: I have surnamed thee, though thou hast not known Me.”

The seventy years prophesied by Jeremiah were exactly fulfilled when the remnant returned. Ussher’s chronology follows: First deportation of Judah to Babylon was 606 B.C.—and Cyrus’s decree for the return was 536 B.C. (Scofield’s note on Jer. 25:11). (Also cf. Daniel 9:2).

The book of Esther delineates a crisis in the history of the Jews dispersed throughout the kingdom of Persia. Though the book does not mention God, it clearly shows His providence in caring for His people, even outside of their own land. Another reason for this book is that it relates the final struggle with and God's deliverance from Israel's traditional enemies, the Amalekites. Haman "the Agagite" sought to have all the Jews destroyed because Mordecai, an officer in the king's palace, refused to reverence him in his position above all the princes (Esther 3:1-6). Agag was the name of the king of the Amalekites (1 Sam. 15:8), thought by some to have been an official title. The story ends with Haman on the gallows, after his plot was revealed to the Persian king by his Jewess queen, Esther. The feast of Purim commemorates this deliverance.

And so, God's chosen people have failed, have shown their inability to keep the law of His covenant, and are in dispersion, shame, and under dominion of heathen nations (even the remnant in the land). And yet God had made an unconditional promise to Abraham that "in thee shall all families of the earth be blessed" (Gen. 12:3) and that "all the land which thou seest (Canaan land), to thee will I give it, and to thy seed for ever" (Gen. 13:15). It would look as though all of these good promises had come to naught. What will God do about it?

PROPHETIC VISIONS IN THE GLOOM

Though rebuking Israel scathingly for her idolatry and sins, and predicting dire punishment therefore, as well as judgment for Israel's enemies, yet the prophets threw out some brilliant gleams of hope from their watch-towers of inspired foreview. In short, they boldly predict a glorious restoration of Israel through One called "Messiah," which means "the anointed one." The division into "major" and "minor" prophets is merely one based upon the amount of writings recorded

of each of the prophets. The correct division is that of chronological order, especially distinguishing between those living before the great exile of the kingdom of Judah into Babylon and those living during and after that exile. The distinction is necessary to a right understanding of the development of their prophetic revelations. We shall take up this development in chronological order, but necessarily briefly. At the same time we shall bring in many quotations from the "New Testament," as in hundreds of cases (all of which we cannot study now) the prophecies and fulfillments coincide, and only by thus considering them may we appreciate them fully—for, as the apostle Peter said: "Knowing this first, that no prophecy of the scriptures is of any private interpretation (or, as it should have been translated: "of its *own* interpretation"; i.e., not isolated from all that the Word of God has given elsewhere—says Scofield).

"For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21).

Doubtless the earlier prophets did not fully understand their inspired utterances, which were by later ones, or in the New Testament, explained and developed.

(Jonah, one of the earliest prophets, has not much to do with the line of the other prophets, and so we shall consider him later, with "The Literature Section.")

* * *

It was the division of the kingdom of Israel in 975 B.C. (Before Christ), thus spoiling the glory of Solomon's kingdom, and the following decline into idolatry and sin and the judgment of God-sent enemies, which set the stage for the first of the prophets.

OBADIAH, whose prophecy contains but 21 verses, saw his vision in 887 B.C. (88 years after the division of the kingdom; 153 years before the Assyrian captivity of the ten tribes; 281 years before the Babylonian captivity of Judah—according to Ussher's chronology.) In it he

rebuked Edom (the nation descended from Esau, Jacob's brother) for its "violence against thy brother Jacob" (vs. 10) and for "rejoicing over the children of Judah in the day of their destruction" (vs. 12). He makes first use of the key phrase of the prophets, "the day of the Lord," which is "upon all the heathen" (or "nations"), and in which (speaking to Edom), "as thou hast done, it shall be done unto thee" (vs. 15). "But upon mount Zion shall be deliverance. . . . And there shall not be any remaining of the house of Esau. . . . And the kingdom shall be the Lord's." Esau, you will remember, lacking faith in the promise of national greatness to be passed down from his father, Isaac, sold his birthright to Jacob (later called Israel) for a mess of pottage. His descendants were enemies of Israel, and their land (just south of Judah) figures in the final great battle of the nations against Israel, when in "the day of vengeance" (here called "the day of the Lord"), Israel's Saviour will "tread down the people in Mine anger . . . and I will bring down their strength to the earth" (Isaiah 63:1-6). This introduces the "law of double reference," by which quite often local events are used by prophetic inspiration to foreshadow future momentous conclusions.

JOEL is next on the scene (probably 800 B.C.), having lived about at the time of Elisha and King Joash. Joel called a fast of repentance to rid the land of a plague of devouring insects, palmerworms, locusts, cankerworms, and caterpillars ("thought to be different forms, at different stages of development, of one insect"—Scofield). He blamed it on the withholding of thank-offerings to God (1:13), but by inspiration uses it as a basis for a far-reaching prophecy of a final decisive struggle between Israel and her enemies. "Blow ye the trumpet in Zion (a hill in Jerusalem), and sound an alarm in My (the Lord's) holy mountain . . . for the day of the Lord cometh. . . . There hath not been ever the like,

neither shall be any more after it. . . . The sun and moon shall be dark, and the stars shall withdraw their shining"—and between these references to disturbances in nature (which are reiterated in Matthew 24:29 and Revelation 6:12) Joel describes a terrible army coming against Israel (2:1-10). Compare this with Rev. 16:14: "... spirits of devils . . . go forth unto the kings of the earth . . . to gather them to the battle of that great day of God Almighty." "And the Lord shall utter His voice before His army . . . for the day of the Lord is great and very terrible; and who can abide it?" (Joel 2:11). Joel promises the outpouring of God's spirit on all flesh for prophecy, which is quoted in Acts 2:16-21 as being fulfilled after Jesus Christ's death and resurrection and ascension. But in the same breath Joel, quoting the Lord, says, "And I will shew wonders in the heavens and in the earth. . . . The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:28-31), which is not to be fulfilled until the Messiah's second coming. This is the great characteristic of the pre-exile prophets, especially, that their vision did not separate the two comings of the Redeemer to Israel, which later enlargements and developments opened up, revealing intervening time and events previously unseen.

Then, further on, Joel says the Lord will "bring again the captivity of Judah and Jerusalem," and "will also gather all nations . . . into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage, Israel, whom they have scattered among the nations" (3:1, 2). "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (3:14). The figures Joel uses of the nations as a harvest to reap and their blood as wine pressed out are repeated in Rev. 14:14-20 and Isa. 63:1-6, all referring to the final great battle in the valley of Megiddo (or Jehoshaphat) near Jerusalem.

Then Joel closes with a view of final rich kingdom blessing—"...and there shall no strangers pass through her (Jerusalem) any more. ... The mountains shall drop down new wine, and the hills shall flow with milk (beautiful word-pictures of God-given prosperity) ... Egypt ... and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever...for the Lord dwelleth in Zion" (3: 17-21).

Amos is dated 776-763, by chronologists. He begins with judgments on nations surrounding Israel (including Edom and Moab), and then pronounces punishment on the kingdoms of Judah and Israel, "because they have despised the law of the Lord, and have not kept His commandments" (2:4). "But I will send fire upon Judah," etc. "You only have I (God) known of all the families of the earth: therefore I will punish you for all your iniquities" (3:2). "...And the houses of ivory shall perish, and the great houses shall have an end, saith the Lord" (3:15). God despised their sacrifices because they were without righteousness (5:21-24) and enumerates their sins and idolatries. "Therefore will I cause you to go into captivity beyond Damascus" (5: 27), was the doom pronounced upon them, which was fulfilled nearly 200 years later by the Babylonian captivity of Judah (also 20 to 30 years later in the Assyrian captivity of Israel). After more divine rebukes, God says: "...I will sift the house of Israel among all nations, like as corn is sifted in a sieve" (9:9), but immediately looks ahead, saying, "In that day will I raise up the tabernacle of David that is fallen. . . . And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; ... they shall also make gardens, and eat the fruit of them. And I will plant them in their land, and they shall no more be pulled up out of their land which I have given

them, saith the Lord thy God." Thus closes this marvellous prophecy made two centuries before the captivity of Judah, and 20 to 30 years before the Assyrian captivity of Israel.

HOSEA (785-725) was a contemporary of Amos in Israel and of Isaiah and Micah in Judah. He prophesied to Israel, which was called Ephraim because that was the leading tribe. His ministry was from before until after the first or Assyrian captivity of the northern ten tribes in 740 B. C. Hosea had to fulfill a strange type, being told by the Lord to marry a harlot, because she was a type of Israel, which had "committed great whoredom, departing from the Lord" (1:2). This was because, as Jeremiah later wrote (and Isaiah also), the covenant between God and Israel was regarded as a marriage covenant, viz.: "I will remember thee, . . . the love of thine (Jerusalem's) espousals, when thou wentest after Me in the wilderness" (Jer. 2:2). "...But thou hast played the harlot with many lovers, yet return again to Me, saith the Lord" (Jer. 3:1). "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also...And committed adultery with stones and with stocks" (idol-worship) (Jer. 3:8, 9). "Turn, O backsliding children, saith the Lord; for I am married unto you" (Jer. 3:14).

For this reason was Hosea to marry a harlot who was unfaithful even after the birth of two children, but was to be taken back again, contrary to the law of Moses, which called for stoning (Lev. 20:10). The children also were typical; Lo-ruhamah (a daughter) means "un-pitied," and Lo-ammi means "not my people." In God's plea He says, "Say unto your brethren, Ammi ("my people"); and to your sisters, Ruhamah ("having obtained pity") (Hosea 2:1). Israel will be espoused all anew "as in the days of her youth, and as in the day

when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call Me Ishi ("my husband"); and shalt call Me no more Baali ("my lord")... And I will betroth thee unto Me for ever... in faithfulness... And I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God" (2:15-23). Afterward shall the children of Israel return, and seek the Lord their God, ... and shall fear the Lord and His goodness in the latter days" (3:5) (after "abiding many days without a king, or a sacrifice"—3:4). Isaiah says they will be called Hephzi-bah ("My delight is in her") and their land Beulah ("Married") (Isa. 62:4); and that "upon all the glory (in the Kingdom to come) shall be a defence," which in Hebrew is *chuppah*, a marriage canopy (Isa. 4:5). This corresponds to the "marriage of the Lamb" in Rev. 19:7, when "His wife hath made herself ready," and the new Jerusalem (on the new earth in the age following), which is called "the bride, the Lamb's wife," and must be Israel because it has the names of the twelve tribes on it (Rev. 21:8, 12). Hosea continues with Jehovah's (the Lord's) case against Israel, because she has broken all the commandments, but near the close of the book repeats: "I (God) will heal their backsliding, I will love them freely... I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon" (where sturdy cedars grew) (14:4, 5).

ISAIAH is the greatest of the prophets, and is a wonderful study alone. We shall try to give a short, helpful sketch of his marvelous, but voluminous writings. He prophesied during the reigns of "Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah," from 154 to 92 years before the first exile of Judah into Babylon. He predicted this exile, but all through his prophecies are interspersed judgments on all of Judah's enemies, visions and promises of a later regathering of the nation through great tribulation, and of an ultimate brilliantly

glorious Kingdom, brought about by a special and great Redeemer sent from God. We suggest you later read the whole book, but we shall now touch the high spots:

First we have God's case against Judah: "I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider" (1:2, 3). "Your country is desolate, your cities are burned with fire" (1:7). Then God expresses displeasure at their sacrifices because of their sins. But already Isaiah sees in "the last days," "all nations" flowing to "the house of the God of Jacob": "for out of Zion (a hill in Jerusalem) shall go forth the law, and the word of the Lord from Jerusalem;" and all nations shall not "learn war any more" (2:2-4).

In the seventh chapter, in conversing with King Ahaz, Isaiah enlarges his vision, speaking of the whole house of David, and giving the marevelous sign, "Behold, a virgin shall conceive, and bear a son, and shall call His name, Immanuel" (7:14), which means, "God with us." (This was literally fulfilled 740 years later—Matthew 1:20-23—"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet... for that which is conceived in her (Mary, the mother of Jesus) is of the Holy Ghost").

Again he foresees Him: "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 for ever" (9:6, 7). Compare Luke 1:32, 33, what the angel Gabriel told Mary in foretelling to her, a virgin, the birth of her son 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" (He was David's son both through Mary and through Joseph, His father "as to the law," to whom Mary was betrothed at the time of His conception): "And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

And again Isaiah sees that "there shall come forth a rod out of the stem of Jesse (David's father) and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon Him"—going on throughout the eleventh chapter to tell of His wonderful righteous rule, and how the "wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (etc.)—in that coming Kingdom. "They shall not hurt or destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (11:9). He "shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the corners of the earth" (11:12). Then the "desert shall blossom as a rose" and the "eyes of the blind shall be opened, and the ears of the deaf unstopped" (etc.) (chapter 35). Meantime many of Isaiah's prophecies against Israel's enemies have been fulfilled in their destruction, while others doubtless look forward to Israel's enemies during the nation's great tribulation" (Matt. 24:9, 21, 29). For "this people (Israel) have I (God) formed for Myself; they shall shew forth My praise" (43:21) and "I am He that blotteth out thy transgressions for Mine own sake" (43:25).

Then comes the remarkable fifty-third chapter of Isaiah, every verse of which is exactly fulfilled in the "New Testament" portion of the Bible, but only a few of which we shall mention here, in this general survey. This prophecy begins at chapter 52:13, where God says,

"Behold, My servant shall deal prudently, He shall be exalted and extolled, and be very high," but as is characteristic of the pre-exile prophets, who did not distinguish between the two comings of the Messiah or Christ (both of which mean "the Anointed"), Isaiah goes on to portray in detail the first coming of Christ to suffer for sin, which must necessarily precede His second coming to glory. Most notable is 53:5, 6: "But He was wounded for our transgressions, He was bruised for our iniquities... and the Lord hath laid on Him the iniquity of us all." (Compare 1 Cor. 15:3—"Christ died for our sins according to the Scriptures.") "He was oppressed, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (53:7). (Compare Matt. 27:12—"When He was accused of the chief priests and elders, He answered nothing.") "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities" (53:11). (Thus it is now, by the knowledge of Him that we are "justified by faith" in Him, having His righteousness imputed to us—Rom. 4:22-25). Here is a rich field for further individual study, as there are, in all the Old Testament books 200 prophecies concerning Christ that have definite New Testament references giving their exact fulfillment.

God says to Israel, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment" (54:7, 8). But, in the gloriously rebuilt Kingdom, "ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (61:6). "And He will make her (Israel's) wilderness like Eden, and her desert like the garden of the Lord" (51:3). But this is brought about only by the Lord "treading down the people in Mine anger" and further details of "the day of vengeance," when "the year of My redeemed is come" (63:4-6).

Christ, at His first coming, quoted (in Luke 4:16-21) the first two verses of Isaiah 61, as follows: "The Spirit of the Lord God is upon Me; because the Lord hath *anointed* Me (remember Christ means "anointed") to preach good tidings unto the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Christ said, "This day is this Scripture fulfilled in your ears," but it is notable that He stopped reading just before He came to "the day of vengeance," for He was not yet fulfilling that portion of the prophecy, which must wait until His second coming in power and glory. Here again it was not given to Isaiah to distinguish between the Messiah's coming to suffering and His later coming in glory. (Isaiah even mentions new heavens and a new earth (65: 17) which the book of Revelation (20-22) places after 1,000 years of glorious Kingdom rule).

MICAH was a contemporary of Isaiah, and spoke some similar things. Israel is called a harlot for her idolatries (1:7). About 150 years before Judah's captivity, he said, "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps" (3:12), which became literally true several times during Judah's long ensuing subjection to Gentiles. But he looks forward to the ultimate regathering and glorious Kingdom when "they shall sit every man under his vine and under his fig tree: and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it... and we will walk in the name of the Lord our God for ever and ever" (4:4, 5). In the fifth chapter is a great Messianic promise: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting." (This was remarkably fulfilled, when because

of Cæsar's edict that every man should go to the city of his family to be taxed, Joseph, of the line of David, had to take his espoused wife Mary, being great with the child conceived in her virginity, to the city of David, the little village of Bethlehem, where Jesus Christ was then born—Luke 2:4-7. The latter part of Micah's prophecy is explained by John's portrayal of Jesus Christ as Son of God—John 20:31—Who was with God in the beginning—John 1:2. How else but by inspiration of God could the prophet write of this so long before?) "Therefore will He give them (Israel) up, until the time that she which travaileth (the virgin Mary) hath brought forth: then the remnant of His brethren shall return unto the children of Israel" (Micah 5:3). To Micah it was not given to see the interval to elapse between Christ's first coming in human form and the return of Israel at His second advent.

NAHUM prophesied in 713 B. C. during the reign of Hezekiah. His one theme was the destruction of the wicked city of Nineveh, which occurred nearly a century later (606 B. C.), precisely as indicated (conquered by Nabopolassar, father of Nebuchadnezzar). Scofield says: "The great ethical lesson of Nahum is that the character of God makes Him not only 'slow to anger' and 'a stronghold to them that trust Him,' but also One Who 'will not at all acquit the wicked' " (1:3, 7).

HABAKKUK prophesied in 626 B. C., during the reign of Josiah, shortly before the Babylonian (or Chaldean) captivity of Judah, which he foretold: "For, lo, I (God) raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs" (1:6). The prophet is concerned about the vindication of God's justice: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue

when the wicked devoureth the man that is more righteous than he?" (1:13). God answers by pronouncing woe upon such (chapter 2), but declaring that "the just shall live by his faith" (2:4), which is quoted in Romans 1:17; Galatians 3:11; Hebrews 10:38, as the guiding principle now until the promises are finally revealed to the sight. Then Habakkuk utters a magnificent psalm on his faith in God, concluding that "although the fig tree shall not blossom (etc.) ... Yet I will rejoice in the Lord, I will joy in the God of my salvation" (chapter 3). *The Modern Encyclopedia* classes Habakkuk as "one of the finest literary compositions of the Old Testament."

ZEPHANIAH wrote also during the reign of Josiah (630 B.C.), and, in spite of the superficial revival of the time, predicted the captivity, but, as the prophets do, invested this prophecy with "double reference," speaking of the far future "day of the Lord," when God will "gather the nations... to pour upon them Mine indignation" (3:8), which refers to the battle of Armageddon during the coming great tribulation. He refers to Israel as having "polluted the sanctuary" and "done violence to the law" (3:4), but looks forward to the glorious Kingdom: "In that day it shall be said to Jerusalem, Fear thou not: ... The Lord thy God... will rest in His love, He will joy over thee with singing" (3:16, 17).

JEREMIAH lived just before and during the Babylonian captivity (book covers 629-588 B. C.). He wrote a large book of prophecies, with many interesting things in it. When God called him and told him, "before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations," Jeremiah replied, "I cannot speak: for I am a child." God then told him, "I have put My words in thy mouth," and said that he was not to be afraid of their faces because God would be

with him. This he surely needed because at different times in his life the people put him in stocks (20:2), threatned to kill him (26:8), burnt the scroll of his prophecy (36:23) which God had commanded him to write (36:2), and several times put him in filthy dungeons (37, 38). In reference to Israel's idolatry, God had him say: "They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (2:13). God, through him, foretold that He would "bring a nation upon you from afar, O house of Israel"—"mighty," "ancient," "whose language thou knowest not" (5:15), which is later identified (*before the occurrence of the captivity*) as "Nebuchadnezzar the king of Babylon" (25:9); but God also promises to punish Babylon (25:11, 12), after the seventy years' captivity, that we have already considered at the close of the historical section.

God reminds of the prophets He has sent Israel since He brought them out of Egypt, but to whom the people did not "incline their ear, but hardened their neck: they did worse than their fathers" (7:25, 26). God told Jeremiah not to marry or have children (he was evidently a young man), because of the awful sorrows soon to come upon the land (chapter 16). But he was vouchsafed one Messianic promise: "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" (23:5, 6)—a clear indication of His death first for the sins of His people, before His Kingdom.

Jeremiah is the first to reveal that God will make a new covenant with Israel and Judah (31:31-34), "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them

out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: . . . After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour . . . saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." This is important, as only upon this *New Covenant* (the old one had failed) and the "new birth" of the heart which it implies and which is preached in the "New Testament," is the promised Messianic Kingdom founded. These verses are quoted in Hebrews 10:16, 17, where it is reaffirmed after Israel had rejected their Messiah in His first coming, mainly because they could not reconcile His humble appearance with prophecies of the glorious Messiah. There is a great description of His coming Kingdom in chapter 33—"for I will cause their captivity to return, and have mercy upon them" (33:26) (etc.). (Even now the fulfillment of this prophecy is opening up, in the remarkable return of the Jews to Palestine.)

Jeremiah, called the "weeping prophet," also wrote the book of LAMENTATIONS, after the fall of Jerusalem: "How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!" (etc.). There are five lamentations, being (in the original Hebrew) in beautiful acrostic poetry, in couplets and triplets. The third one is entirely in triplets, all three lines of each triplet beginning with the same Hebrew letter, till all 22 letters of the Hebrew alphabet have been used in the 66 verses in this chapter. Compare Lamentations 3:33 ("He doth not afflict willingly," or "from His heart") with Isaiah 28:21, which calls judgment God's "strange work."

EZEKIEL saw his visions by the River Chebar, in Mesopotamia, four years (in the fifth year) after the first captivity, that of King Jehoiachin (1:2). He predicted the destruction of Jerusalem in the reign of Zedekiah, whom Nebuchadnezzar had set up as king. This prophecy (by means of symbols in chapter four) was fulfilled seven years later or eleven years after the first captivity. In the sixteenth chapter Israel is compared to a neglected infant, whom God cared for, entered into a covenant with, saying "And thou becamest Mine;" but who played the harlot, by taking the gold and silver He had given her and making of it images to "commit whoredom with." There are numerous other prophecies (some of the day of Jehovah) and symbolic messages, as well as descriptive poetry of God's glory and greatness, in which is room for much study; but we must pass on. In prophesying against the false shepherds of Israel (priests, prophets, and religious leaders) who were misleading the people, Ezekiel turns to a prophecy of the coming Kingdom and gives a Messianic promise: "And I (God) will set up one shepherd over them, and He shall feed them, even My shepherd David; He shall feed them" (34:23). (Christ said, "I am the good shepherd" —John 10:11). In the midst of this evil and gloom, Ezekiel foresaw Israel's restoration, in the form of a vision of a valley of dry bones to which the Lord told him to prophesy, saying, "O ye dry bones, hear the word of the Lord" (37:4). He was told to command them to live: "and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone" (37:7). "Then said He unto me, Son of man, these bones are the whole house of Israel". (37:11). Then, besides prophesying against Israel's enemies, Ezekiel goes into a detailed description of the Kingdom glories and temple, and even describes a temple from under which a stream of water flowed (47:1), which corresponds with that on the new earth that follows the

Millennial (1,000 years) age of Kingdom blessing (Rev. 22:1), an age of even greater blessing, both physical and spiritual, when God will dwell with men (Rev. 21:3).

DANIEL was a young man, "of the king's seed" (1:3), who was taken captive to Babylon. His personal history, such as his refusal to eat the king's meat (because it probably contained articles contrary to Jewish law), the miraculous saving of three of his fellow-captives after being thrown into a fiery furnace, and Daniel's own miraculous escape after being thrown into a lion's den in his old age, may be read later in a special study of this book. The important things in this study, are Daniel's visions and his interpretations of King Nebuchadnezzar's great vision, for which God-given wisdom Daniel was exalted in the kingdom. Nebuchadnezzar dreamed (chapter two) of a great image, with a golden head (representing the world-empire of Babylon), breast and arms of silver (believed to stand for the succeeding world-empire, Medo-Persia), belly and thighs of brass (believed to represent the next world-empire, Greece under Alexander, who "sighed for more worlds to conquer"), and last, legs of iron and feet part of iron and part of clay (which evidently corresponds to "the beast" or wicked world-ruler of the book of Revelation, which has *ten* horns and carries the symbolic harlot, called Babylon, which seems to represent apostate Israel—Rev. 17:7). Daniel interpreted this image as succeeding world-kingsdoms, without giving the names of them, except the first one (2:37). This image was broken to pieces by a stone cut out of a mountain without hands, which smote the image upon the feet of iron and clay, representing ten kings under "the beast" of the end-time, in the days of which "shall the God of heaven set up a kingdom, which shall never be destroyed: . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (2:44). The kingdoms of this image occupy the time called the "times of the

Gentiles'' by Christ, Who predicted that Jerusalem should be ''trodden down of the Gentiles, until the times of the Gentiles be fulfilled'' (Luke 21:24). (In that same verse Christ predicted the Roman destruction of Jerusalem in 70 A.D.: ''And they shall fall by the edge of the sword, and shall be led away captive into all nations.'') Thus all prophets point to the time when the times of Gentile dominion over Jerusalem shall end—the ''time of the end'' (Dan. 8:17): ''for at the time appointed the end shall be'' (8:19).

In Daniel's visions alone is room for great study, but we shall just mention here Daniel's message from God concerning the ''seventy weeks'' of years (9:24-27): ''Seventy weeks (*heptads*, meaning ''sevens'' of years) are determined upon thy (Daniel's) people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy'' (i.e., Christ, the ''Anointed''). ''Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times'' (there were three Persian decrees to rebuild Jerusalem, but the last, that of Artaxerxes, was between 454 and 444 Before Christ—history is not exact on these, but it is near enough so that when you add to these dates the age of Christ (32 years old) when He was ''cut off'' or crucified, you get near enough to the 483 years or ''sixty-nine weeks of years'' to show that this is a very wonderful and convincing prophecy, made over five centuries before its fulfillment and two years before even the *first* Persian command in 536 B.C. to rebuild Jerusalem). ''And after threescore and two weeks (these following the first seven, in which probably the rebuilding was done, all adding up to 483 years)

shall Messiah be cut off, but not for Himself: and the people of the prince that shall come (looking on to the "beast" or wicked world-ruler of the end-time) shall destroy the city and the sanctuary. ... And he (the "beast") shall confirm the covenant with many for one week" (the final seven years of the "seventy weeks" of years, the last half of which corresponds to the 42 months during which power is given to the "beast" to blaspheme God and tread down the holy city, Jerusalem—Rev. 13:5; 11:2): "and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (literally, "desolator") (Dan. 9:24-27). Thus Daniel, as a later prophet, foresees the tragic ending of the Messiah's first coming, which calls for a second coming to fulfill his prophecies concerning the setting up of the Kingdom, though he does not see the long period of time to elapse between Christ's crucifixion and the destroying prince (the "beast") and the concluding seven years (vss. 26, 27)—an interval taken up by Paul's preaching to the Gentiles, which as we shall see later was a mystery or secret dispensation hid from the beginning of the world or "throughout the ages" (Ephesians 3:9).

Daniel goes on to speak of the king of the end-time (in which these visions are as a whole located—8:17), who will "magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done" (11:36). "And there shall be a time of trouble, such as never was since there was a nation even to that same time" (which Christ restated in Matt. 24:21): "and at that time thy (Daniel's) people shall be delivered" (12:1). And Daniel also mentions the resurrection (Job had seen it first, as well as the Psalmist, whom we shall consider in the "litera-

ture section"; and Isaiah—"He will swallow up death in victory," etc.—Isa. 25:8; 26:19): "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2, 3).

HAGGAI prophesied in 520 B. C. in Jerusalem to the remnant who had returned after the 70 years' captivity in Babylon. The people put off rebuilding the temple, saying that "the time is not come" for that (1:2). "Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" (1:3). He called for the old men to describe "this house in her first glory" (2:3) to urge them on in rebuilding (at the time of Ezra and Nehemiah). But he, too, divinely peers into the future: "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, . . . And I will shake all nations (the great tribulation of the end-time), and the desire of all nations shall come" (clearly referring to the Messiah) (2:6, 7). "The glory of the latter house shall be greater than the former" (or, as it may be translated from the original Hebrew, "the future glory of this house shall be greater than the former") (2:9)—looking forward to the coming Kingdom. He also predicts the overthrow of the kingdoms of the heathen (or, "nations") (2:22).

ZECHARIAH prophesied at the same time as Haggai (520-518 B. C.). In Ezra 5:1, 2, we are told that Haggai and Zechariah both "prophesied unto the Jews" and were "helping them" sixteen years after Cyrus' first decree (made in 536 B. C.) to rebuild Jerusalem, when resuming the rebuilding of the city, which had been suspended by decree of Artaxerxes, king of Persia (Ezra

4:23, 24). The "word of the Lord" came to Zechariah saying, "The Lord hath been sore displeased with your fathers. Therefore say unto them, . . . Turn ye unto Me, saith the Lord of hosts, and I will turn unto you. . . . Be ye not as your fathers, unto whom the former prophets have cried . . . but they did not hear" (1:2-4). There are a number of visions dealing with Israel's problem. An angel in 1:12 asks, "How long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?" The Lord answers that He will "yet comfort Zion, and . . . choose Jerusalem" (1:17). And to the question as to the ease of Israel's persecutors, He answers that "he that toucheth you toucheth the apple of His (the Lord's) eye," and that He will "shake His hand" upon the nations (2:8, 9). Though God says He "scattered them with a whirlwind among all the nations whom they knew not" (7:14), yet He looks into the future and promises to bring them back (8:8), to make them a blessing (8:13), and "in these days to do well unto Jerusalem" (8:15), which was fulfilled in the return of the remnant to rebuild Jerusalem.

But the prophet looks still farther, away down the centuries, seeing that "It shall yet come to pass that there shall come people, . . . Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord," and of all nations, ten men shall take hold of the skirt of one Jew, saying, "for we have heard that God is with you" (8:20-23)—this, with Isa. 2:1-3, showing how in the glorious Kingdom age, Israel shall lead the Gentiles to God. Zechariah prophesies against the cities surrounding Palestine, and then clearly refers to Christ's first coming: "Rejoice greatly, O daughter of Zion . . . behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (9:9), which was absolutely fulfilled in and

by Jesus Christ (John 12:12-16), when He rode into Jerusalem on a colt that had never been broken (Luke 19:30; cf. Matt. 21:7).

In 10:9, 10 Zechariah sees the dispersion and re-gathering of Israel in one view: "And I (God) will sow them among the people: and they shall remember Me in far countries... I will bring them again also out..." But in the twelfth chapter, which all looks forward to the final struggle before the Kingdom is set up, there is a remarkable reference by "the word of the Lord" to Christ's second coming in glory: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me Whom they have pierced (i.e., Christ's crucifixion at the behest of Jewish leaders at His first coming), and they shall mourn for Him, as one mourneth for his only son. ... In that day shall there be a great mourning in Jerusalem" (12:10, 11; cf. Matt. 24:30 and Rev. 1:7). And a remarkable reference to Israel's being saved: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1). And again: "And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends" (13:6)—a clear prophecy of Christ's crucifixion by Romans at the insistence of the Jews, a form of execution never practiced by Jews. In the next verse he again reverts back to Christ's first coming: "Awake, O sword, against My shepherd, and the sheep shall be scattered"—which Christ quoted to His disciples just before its fulfillment (Matt. 26:31, 67). Then Zechariah's vision goes ahead again to the "day of the Lord," the final struggle, and Christ's coming in glory: "Then shall the Lord go forth, and fight against those nations. ... And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the

east" (14:3, 4) (which is the same mount He ascended from after His death and resurrection at His first coming—Acts 1:9-12). "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one" (14:9). "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (14:16), upon threat of punishment of drouth or plague if they come not.

MALACHI is believed to have prophesied in 397 B.C., during Nehemiah's second visit to oversee the rebuilding of Jerusalem, after the return of the remnant from Babylonian captivity. He begins: "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord." But he had to rebuke the priests, mainly for offering blind, lame, and sick animals for sacrifices (1:8, 14), contrary to the law, and the people for withholding their tithes and offerings for the upkeep of the temple and priests (3:8), and other sins (there was a faithful remnant, though—3:16, 17). But he too looks ahead: "Behold, I (quoting the Lord) will send My messenger, and he shall prepare the way before Me" (a clear prophecy of John the Baptist, who prepared the way for Christ, and himself quoted this concerning himself—Matt. 11:10): "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 fullers' soap" (3:1, 2)—another unseparated view of Christ's two comings.

Malachi, and the Old Testament, closes with a definite foretelling of Christ's second coming to wind up all of the prophecies and promises from the beginning: "For, behold, the day cometh, that shall burn as an oven; and

all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness (i.e., Christ) arise with healing in His wings" (4:1, 2). "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse" (4:5, 6).

Thus ends the portion of the inspired Scriptures called the "Old Testament" (meaning "covenant"), and then there is a long divine silence, during which the Jews suffered greatly from Gentiles, especially in the time of the Jewish leaders called the Maccabees, until suddenly an angel appears to the virgin Mary and promises her divine Son, and to her cousin Elizabeth and foretells the birth of John the Baptist (who was son of a priest), here prophesied in this last book, who came in the "spirit and power of Elijah" (Luke 1:17). The actual fulfillment of the coming of Elijah (who went up to heaven in a chariot with horses of fire) is believed to be in Revelation 11:3-6, where two witnesses are foretold as preaching during the coming great tribulation and bringing signs of fire, and drouth, and plagues, similar to Elijah's ministry in the earlier part of Israel's history.

And so, in the interval of this nearly 400-year silence, we shall go back and briefly consider—

THE LITERATURE SECTION

of the Bible, which contains books separate from the law, the historical books, and the prophets, and which are more in the form of poems, proverbs, or stories of a romantic sort.

The little book of RUTH belongs at the time of the

first of the Judges. It tells the story of two Moabitish widowed daughters-in-law of an Israelitish woman, Naomi. One of them, called Ruth, insisted that she would cleave to Naomi and her God and return to her land with her. There a kinsman, Boaz, married Ruth, as the law required a widow's brother-in-law to do (Deut. 25: 5-10); and that is why the story is included in the Bible, because it supplies this link in the lineage of David and of Christ (Matt. 1:5). It is here of interest to read what Stanley Brugin, in *Writer's Digest* (leading writer's journal), says: "The place of honor must be yielded to several ancient works which have weathered the storms of centuries, and have emerged with superadded glory. 'The Book of Ruth' is irrefragably entitled to first place. It is in all probability the greatest love story in existence. Its simplicity and poignancy are almost inimitable. In heart appeal and tenderness it stands sublimely alone like a solitary eagle on the crowning peak of the majestic Himalayas."

JOB is believed to be the oldest of the books of the Bible, written about 1520 B.C.; before Moses' law was given, as it does not mention it in all of its moral discussions. Job is mentioned also in Eze. 14:20 and James 5:11. He was a godly man who lived in the land of Uz, near Arabia. Satan proposed that God test Job's godliness by destroying in one day his children, his servants, and his property. Then when Job patiently said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (1:21), then Satan (the "Adversary" of men) obtained permission of God to cover him with sore boils (2:4-8). The greater part of the book is a Hebrew poem consisting of the arguments of Job's three friends that Job must have brought this all on himself by his own sin, and Job's defense of himself as righteous. Finally, when God spoke, He began with a very remarkable strain of dramatic poetry on His work in creation and astronomy (chapter 38). After hearing

from God thus, as He spoke out of a whirlwind, Job was greatly humbled (42:1-6), and finally was blessed doubly what he had lost by his great testing. Even in this oldest book of the Bible is a reference to the wicked being “reserved to the day of destruction,” called also the “day of wrath” (21:30); and Job’s remarkable knowledge “that my redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God” (19:25, 26).

The PSALMS are songs of the Israelites at different times, expressing their heart feelings, as well as relating their experiences—such as Psalms 78, 105, 106, which present the entire history of the nation in poetic form. Most of the psalms were written by David, and a number of them are clearly prophetic, especially of Christ: for example, Psalm 2:2 speaks of the rulers taking counsel together against the Lord’s anointed (cf. Matt. 12:14, etc.), but goes on to His second coming when He will rule on the hill of Zion (vs. 6), possess the earth (vs. 8), and rule with a rod of iron in setting up and preserving His Kingdom (vs. 9); Psal. 16:10—“For Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption”—quoted in reference to Christ in Acts 2:25-29; Psal. 22, which begins with the words uttered by Christ on the cross—“My God, My God, why hast Thou forsaken Me?”—and pictures His reproach (vs. 6), as well as His crucifixion itself, as follows (vss. 14-18)—“I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death. For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet (by nailing to the cross). I may tell all My bones: they look and stare upon Me. They

part My garments among them, and cast lots upon My vesture" (fulfilled Matt. 27:35)—and then goes on to His resurrection and coming Kingdom; Psa. 41:9—"Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me" (which, though spoken by David of himself, had also prophetic significance as fulfilled in Judas, Christ's betrayer—John 13:18; Acts 1:16); and Psa. 110, which looks forward to the coming Kingdom—"The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool" (etc.)—also speaking of Israel's conversion at that time ("Thy people shall be willing in the day of Thy power") and of His setting up of the Kingdom by the "day of His wrath" (vs. 5). Thus did the Holy Spirit use the Psalmist also as a divine prophet, proven by present partial fulfillment. The Psalmist also saw the resurrection: "As for me, I will behold Thy (the Lord's) face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (17:15; cf. 1 John 3:2).

And now we shall give a short quotation from Thomas Kennedy, in *Writer's Digest*, on the literary value of the Psalms: "The intricate balancing of phrase against phrase finds its most perfect example in the Hebrew Psalms:

"The heavens declare the glory of God—and the firmament sheweth His handywork.

"Day unto day uttereth speech—and night unto night sheweth knowledge." (etc., Psa. 19).

"I will lift up mine eyes unto the hills—from whence cometh my help.

"My help cometh from the Lord—which made heaven and earth." (etc., Psa. 121).

"Observe here the balance within balance, the complicated adjustment of phrase against phrase. Such workmanship as this puts to shame the careless and slipshod tumbling together of words practiced by many of our versifiers."

Many of these Psalms are dearly loved by Bible readers because of their beautiful expression of trust in God through many typical human experiences.

PROVERBS, largely written by Solomon, describes that wisdom (valued above all wealth—3:13-18) which preserves from the ways and society of the wicked, from all folly and sin, and from all real evil. “The fear of the Lord is the beginning of wisdom” (1:7). “Go to the ant, thou sluggard; consider her ways, and be wise” begins the famous discourse on laziness (6:6-11). In chapter 31, King Lemuel describes a virtuous woman. Chapter 8:22-36, which personifies Wisdom as being possessed by the Lord “in the beginning of His way, before His works of old,” is believed to be a foreshadowing of Christ, Who as Son of God, created all things (John 1:1-3; Col. 1:17).

ECCLESIASTES is believed to be an inspired record of a natural man’s outlook and reasonings on life. Some think it was written by Solomon, others King Hezekiah (as the Talmud, the Jewish commentary on the Old Testament, says). In view of the judgments of God and “sore travail” which seem to “come alike to all” (9:2), the author concludes that “all is vanity” (which means, “emptiness in final result of all life apart from God”—according to Scofield), and that the “whole duty of man” is to “fear God, and keep His commandments” (i.e., under law, as the writer was). “For God shall bring every work into judgment” (12:13, 14). Notable phrases are: “there is no new thing under the sun” (1:9), and that there is “a time to every purpose under the heaven” (3:1). The book portrays the writer’s trust in God’s sovereignty over all and His righteous judgment of things on earth, in spite of seeming injustice (judgment meaning rectification—“setting things right”—as in Psalm 43:1 and 72:4). (“Ecclesiastes” means “the preacher,” or speaker for an assembly.)

The SONG OF SOLOMON is an extreme poetic picture of the raptural marital love that God originally ordained in its purity—"Let him kiss me with the kisses of his mouth: for thy love is better than wine" (1:2), etc. There are a series of dramatic replies and conversations with the daughters of Jerusalem, as well as sweet communion of bride and groom represented in the book. Typically, it no doubt represents God's renewed love for His wife Israel, renewed as a bride under the new covenant.

(Lamentations, which we considered immediately after the book of Jeremiah, its author, is accounted also as one of the "Literature," or poetical, books.)

JONAH, though not really belonging to the Literature books, but accounted with the prophets, we consider here, because his message contained nothing of the Messianic line, and the book is mostly a story of how God sent Jonah to prophesy against wicked Nineveh, how he fled away from this job on board ship, how a storm arose and he, the cause of it, was cast overboard, swallowed by a great fish (lit. "sea-monster" and not necessarily a whale), which the Lord "prepared" for him (1:17), how he prayed to God in the fish's belly (chapter 2), and was vomited out on shore, and went to fulfill his mission. The city repented this time (to Jonah's displeasure, which called down God's rebuke), which was 150 years before Nahum predicted its final destruction 100 years still later. In 2 Kings 14:25 is recorded one prophecy of Jonah that was fulfilled, concerning Jeroboam II, king of Israel. Christ also, Matt. 12:39, 40, put His divine seal on the historicity of Jonah's experience and shows it to be an important type: "For as Jonas was three days and three nights in the whale's (lit. "sea-monster's") belly; so shall the Son of man (one of Christ's titles) be three days and three nights in the heart of the earth"—speaking of His entombment for that period of time after His

crucifixion and suffering for the sins of men in fulfillment of all the types, foreshadowings, and prophecies concerning this phase of His work, since the beginning.

* * *

And thus we come to the end of that marvelous collection of inter-locking and perfectly agreeing books called the "Old Testament," in which is used over 2,000 times a phrase which other writers have never dared to use—"Thus saith the Lord" (or its equivalent).

The books of the "New Testament," mainly the four "gospels" (or accounts of Christ's life), together picture Jesus Christ as fulfilling all of the 200 Old Testament prophecies concerning Him, but no one book fulfills all of them alone. If the writer of any one book had deliberately created such a fictitious person as Christ to fulfill all the prophecies, he would have made Him fulfill all in his one book. And from the very different methods of describing the same events we know that there was no collusion. And yet all agree perfectly in delineating the perfect, unimpeachable character of One Whose first coming is only fully seen from all angles by reading and comparing all four gospel accounts, with the subsequent epistles and accounts.

In general the four "gospel" accounts present Christ from four different angles as follows: Matthew emphasizes His kingship and the Kingdom of heaven; Mark presents Him as the perfect Servant; Luke describes His role as the Son of man; and John clearly and repeatedly stresses His character as the Son of God (as to His flesh Christ was Son of man, as to His spirit Son of God—the perfect Mediator—1 Timothy 2:5). In these there is much room for further interesting individual study, but here we shall especially consider in the light of the Matthew account—

THE MINISTRY OF CHRIST

Christ had a two-fold ministry, definitely divided into

two periods. He came to earth with a two-fold purpose. The first is clearly stated in Romans 15:8: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

This first ministry of Christ began immediately after His baptism by John the Baptist, at which time God set His seal upon Christ's ministry by declaring, "This is My beloved Son, in Whom I am well pleased" (Matt. 3:17).

First, He had to be tried by Satan to prove His fidelity to the Scriptures that He came to fulfill.

That important prelude faithfully completed, Christ "came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Naphtali." Why did He come there? "That it might be *fulfilled* which was spoken by Esaias (Isaiah) the prophet, saying, The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:14-16). (The lands of Zebulun and Naphtali were the districts allotted to these two tribes of Israel.)

What was Christ's message in this first ministry? "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). This then is the first purpose of His coming; i.e., to "confirm (notice it was to *confirm*, not to at that time completely *fulfill*)—to "confirm the promises made unto the fathers."

What were these promises? First God had told Abraham, in Genesis 12:1-3: "I will make of thee a great nation... And in thee shall all families of the earth be blessed." This promise was renewed to Abraham several times, to his son Isaac, to his grandson Jacob, and has been the main theme of nearly all the Hebrew prophets.

Notable among the latter is Daniel's foreview: "And in the days of these kings (i.e., kings of the last days he describes in his prophecy) shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

With this kingdom, then, in view, Christ gave forth the ideal code of ethics and of social intercourse found in the "sermon on the mount." This discourse clearly bears the stamp of the Kingdom; for instance: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5). "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10). Following this He expounded the law of Moses to His Jewish hearers, in a way which characterizes that Kingdom as one of searching righteousness.

During the course of this first ministry, Christ called a number of men to learn from Him and to be His representatives, their preaching being confirmed by miracles, even as His was; for, as Peter testified in Acts 2:22, Jesus was "a man *approved* of God among you (the Jews) by miracles and wonders and signs."

Thus His ministry of healing and raising the dead was not so much to benefit those particular people as to confirm His message of the Kingdom, which is pictured in prophecy as a time when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," when the lame man shall "leap as an hart, and the tongue of the dumb sing" (Isaiah 35:5, 6). Neverthe-

less, during all His ministry, even though at times He had to predict severe judgments, it is repeatedly stated that "He had compassion upon the multitude" (Matt. 15:32; also 9:36; 14:14; 20:34, etc.).

As we have noted, Christ's main message was, "Repent." But we find in Matt. 11:20 that He "began to upbraid the cities wherein most of His mighty works were done, because they repented not." And in the next chapter He begins to speak of His crucifixion and resurrection, when the scribes and Pharisees asked for a sign: "And there shall no sign be given, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's (lit. "sea-monster's") belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:38-40).

Following that He portrayed a number of parables, which in a hidden and typical way showed the Kingdom as removed into the future, to be preceded by considerable preliminary events—such as the good seed and the tares, over quite a period of time as in the natural growth, growing up together to be finally separated at the "end of this world" (or age) (Matt. 13:40). "Who hath ears to hear, let him hear" (Matt. 13:43) was Christ's text since the plain statement of His mission had been rejected by the leaders of the chosen heirs of the Kingdom. In Matthew 16:1, these unbelieving leaders again demanded a sign, to which Christ replied again: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it; but the sign of the prophet Jonas." "*And He left them, and departed*" (Matt. 16:4).

Then comes the important turning-point into His second ministry, where in Matt. 16:21 we read: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

That this ministry of death was very evidently part of God's purpose in sending Christ to earth is shown by many passages of Scripture. Peter told the Jews: "Him, being delivered (i.e., to death) by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). For there were also many prophecies to be fulfilled concerning a suffering Messiah (such as Isaiah 53—"He was wounded for our transgressions," etc.) and there were many "Old Testament" types which unmistakably showed that "without the shedding of blood is no remission" (of sins) (Heb. 9:22).

And so Christ, by definite prophecies of many intervening occurrences and signs, in the twenty-fourth chapter of Matthew placed the coming of the Kingdom far future from that time, and shortly submitted Himself to the suffering that was to redeem the Kingdom saints to those blessings they sought, as well as to provide salvation for every man—which Paul, especially, later fully unfolded.

THE SEVEN FEASTS FULFILLED

As we said when studying the law of Moses that we would leave the considering of the seven feasts of the Hebrew year to the place of their fulfillment as types, we shall now take up this interesting subject. The feasts are most completely detailed in Leviticus 23, but are mentioned in other passages and referred to in their typical fulfillment.

1. The Passover, on the fourteenth day of the first month (April), is a commemoration of the night when the Israelites killed a lamb for each family, and put its blood on the doorposts to ward off the death-angel who slew the first-born son of all the Egyptians because Pharaoh would not let the Israelites go. It is, of course, typical of Christ (1 Corinthians 5:7—"Christ our pass-over is sacrificed for us"), Who was crucified on the

"preparation of the Passover" (John 19:14, 31), the day when the lamb was to be slain. It is interesting to note that when Christ's brothers urged Him to go up to Jerusalem publicly at the Feast of Tabernacles, when the Jews were seeking to kill Him, He refused because He said, "My time is not yet full come" (John 7:1-10). Also, the chief priests and scribes unknowingly fulfilled God's intention when they preferred not to kill Him on the feast day, because of the people (Mark 14:1, 2). Therefore He was sacrificed on the day of preparation for the Feast of Unleavened Bread, which immediately followed the Passover (Lev. 23:6). This day of preparation, sometimes also called the first day of Unleavened Bread (Mark 14:12) (as they also ate unleavened bread with the lamb), extended, as Hebrew days were counted, from sunset of one day to the sunset of the next. Therefore it was possible, as Christ did, for Him to eat the Passover (in the evening—Mark 14:17) and be the Passover all on that same day (before the next evening had come—Mark 14:42). At that Passover Christ instituted what is called the Lord's supper, to be held in memory of His sacrifice, the bread representing His body and the wine His blood (Mark 14:22-25). And in the night which intervened between the Passover ceremony and its fulfillment, Christ endured the agony in the garden of Gethsemane, which caused Him to pray, "Not what I will, but what Thou wilt" (Mark 14:36)—the struggle natural to God's Son in submitting Himself to the awfulness of separation and curse from His Father, God, for the sins of all men (Matt. 27:46; 2 Cor. 5:21).

2. The Feast of Unleavened Bread began the day after the Passover and lasted seven days. Leaven (or ferment) in the Scripture stands for sin (1 Cor. 5:8), which in Christ's sacrifice was put away, and which, as the believer accepts and follows Him, is put away in his or her life.

3: The Firstfruits of the harvest were to be brought

and offered to God (Lev. 23:9-14). That of barley (the first grain ripened) came on the sixteenth day of the first month, corresponding to Christ's resurrection day. This feast was typical of Christ's resurrection, "the firstfruits of them that slept" (1 Cor. 15:20, 23).

4. Pentecost was so called because the word means fiftieth, the number of days to be counted from the bringing of the firstfruits ("the sheaf of the wave-offering"—Lev. 23:15, 16). It is also called the Feast of Weeks, because of the seven weeks counted from the beginning of harvest (Deut. 16:9, 10). The sheaves of grain waved before the Lord in the Feast of Firstfruits are here seen as firstfruits of baked and leavened bread (Lev. 23:17)—a type of the giving of the Holy Spirit fifty days after the resurrection of Christ, when the firstfruits of Israel, which is eventually all to be saved (Rom. 11:26), were, by the Spirit, welded into one company of believers, though not without the leaven of sin (e.g., Acts 5:1-11; also see Matt. 13:33). This beginning of the book called the Acts of the Apostles characterizes the whole book, which is pre-eminently concerned with Israel's Kingdom message (Acts 1:6; 3:21, 25; etc.). This feast fell on the sixth day of the third Hebrew month, in our June.

5. Then came the Feast of Trumpets, on the first day of the seventh month (October), after a long interval which is significant of the time lapsing until its fulfillment in Israel's history. It was a "holy convocation," called by the "blowing of trumpets" (Lev. 23:24, 25), and is to be fulfilled when God, by a figurative symbol of a trumpet, calls and regathers Israel from all lands, as He has promised through the prophets (Isa. 18:3; 27:13; Joel 2:1, 15). The contexts of these references locate the time as the great tribulation, when the seven trumpet judgments of the book of the "Revelation of Jesus Christ" will be fulfilled in the earth. These seven trumpet judgments are included in the last of

seven seal judgments (Rev. 8), which are pictured as the opening of a seven-sealed scroll (or "book") by Christ through the redeeming power of His blood (Rev. 5:9). In Jeremiah 32:11, such a sealed scroll is spoken of as a legal document. Therefore, the book of Revelation, which has Jewish characteristics throughout, is shown to be the redemption, by Christ, of Israel's mortgaged inheritance, i.e., the right to rule the earth for God, which as we have seen was unconditionally promised them from the beginning of prophecy.

6: The Day of Atonement is accounted as a feast of Israel, on the tenth day of the seventh month. Its sacrificial aspect, as we have seen in Leviticus 16, typifies Christ's sacrifice, but as a feast, the attitude of the people has prophetic significance yet unfulfilled—"And ye shall *afflict your souls*, and offer an offering made by fire unto the Lord... to make an atonement for you before the Lord your God" (Lev. 23:27, 28). Its fulfillment is in connection with that of the blowing of trumpets—the predicted mourning of Israel in Joel 2:11-15 (cf. 2:1), and in Zechariah 12:10-14, "in that day," when they mourn for Him "Whom they have pierced," and when they will accept Christ for salvation (Zech. 13:1).

7. The Feast of Tabernacles (or booths) (on the fifteenth day of the seventh month) was a memorial of the time when the Israelites had just left Egypt and had only temporary dwellings (Lev. 23:43). It looks forward, however, to the grand Millennial age, when again it shall be kept as a memorial of Israel's present unsettled sojourning in lands not their own. Then all the subordinate Gentiles shall be forced to come up to celebrate the feast with them (Zech. 14:16-21). This same day was to be the beginning of a seven-day commemoration of the gathering in of the last of the harvest (Lev. 23:39), called the Feast of Ingathering in Exodus 23:16, which is a beautiful type of the final glorious and

complete redemption of all Israel, when the multitude of prophecies that we have sketched over will be entirely fulfilled, to the glory of God and the blessing of the whole earth.

PAUL'S SPECIAL REVELATION

Of the "New Testament" epistles, that to the Hebrews is, as its title declares, concerned with Israel's destiny and with reaffirming (ch. 8:6-13) the new covenant (or what is called, "New Testament") with Israel and Judah as promised in Jeremiah 31:31-34; that of James is written expressly to the twelve tribes scattered abroad (1:1); Peter addressed his epistles to the "strangers scattered" (or "dispersion" of the Jews) and calls them "a chosen generation (or race), a royal priesthood, an holy nation" (1 Peter 2:9; cf. Exodus 19:4-6); John speaks of "taking nothing of the Gentiles" (3 John 7)—but Paul wrote *to* the nations (or Gentiles) (Romans 1:5); declared, "I (emphatic) am the apostle to the Gentiles" (Rom. 11:13); and agreed with Peter that Peter was to preach the "gospel of the circumcision," while to Paul was committed the "gospel of the uncircumcision" (Gal. 2:7-9). Peter was the leader of the twelve apostles for the circumcision or Jewish Kingdom church, who are to "sit upon twelve thrones, judging the twelve tribes of Israel" in the "regeneration" or Millennial Kingdom (Matt. 19:28); and whose names will be on the twelve foundations of the new Jerusalem in the age following (Rev. 21:12-14).

Paul says that at one time the Gentiles were "aliens from the commonwealth (lit. citizenship) of Israel, and strangers from (lit. lodgers or guests of) the promise covenants, having no hope" (Eph. 2:12)—that is, that in the Kingdom, both in the message and its fulfillment in the literal earthly Kingdom, the Gentiles receive blessing only through the ruling nation Israel ("in thee shall all nations of the earth be blessed"), and walk in the light of and bring their glory up into that nation's

capital, the new Jerusalem, which has the names of the twelve tribes on its twelve gates (Rev. 21:24, 12). But Paul claimed a special secret (or "mystery") revelation that was given to no other man nor received from another man (Gal. 1:11, 12; Eph. 3:1-10), by which is revealed a church (or "called-out" number of believers) to be called the "body of Christ," in which Gentiles are to be "*fellow-heirs*" and have an equal share in the hope and destiny promised (Eph. 3:6; Gal. 3:28). It is a "secret administration" (Authorized Version—"fellowship of the mystery"), or what is commonly called a dispensation, that fills up the time in God's plan when "blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25), and which "from the beginning of the world (or, "from the ages") hath been *hid* in God" (Eph. 3:9). Of those in this dispensation, it is said, "For *our* conversation (lit. citizenship) 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" (Phil. 3:20, 21), and that we shall judge angels (1 Cor. 6:3), of which there are many thousands (Rev. 5:11). We are seated (indefinite tense in the original Greek) in heavenly places (or lit. in, or among, the on-heavenlies, or celestials) in Christ Jesus (Eph. 2:6), "to the intent that now unto the principalities and powers in heavenly places (or, among the celestials) might be known (or, made known) by the church the manifold wisdom of God" (Eph. 3:10). This glorification of our body is to be accomplished at the close of this secret administration (or dispensation), when Christ will call us up into heaven before the wrath which is to redeem the earth in fulfillment of the promises to Israel (I Thessalonians 4:13-18; 5:9, Rom. 5:9). These are but a few of the references that could be given and should be sought out by the earnest student in order to know for certain the truth for us in this present dis-

pensation. In brief, study Paul especially, and do not forget that our future mission, calling, and citizenship is in the heavenly places, among the celestials—not taking Israel's place on earth, for God, as plainly as could be, declares of the house of Judah, "*And they shall be as though I had not cast them off*" (Zech. 10:6).

Paul, in the course of elucidating his special revelation of the highest calling for men ever heard by men, also sets forth the profoundest and most far-reaching teachings ever written. Some of these we shall endeavor now to consider:

In the writings of Paul we are, as it were, taken to a high place above even the other inspired writings, and the pen of our apostle sweeps away back even to a time prior to Genesis 1:1, when he tells us that we are called "with an holy calling, not according to our works, but according to His (God's) own purpose and grace, which was given us in Christ Jesus *before the world* (lit. *ages*) *began*" (2 Tim. 1:9), which is according to the "eternal purpose" (or, "purpose of the ages") (Eph. 3:11); as well as carrying us in spirit far into the future, even beyond the last chapter of Revelation, by telling us of an end, or consummation, when Christ will have subdued all things unto Him, and "then shall the Son also Himself be subject unto Him that put all things under Him, that God may be *all in all*" (1 Cor. 15:28).

Paul had a special breadth to his writings also in that whereas the other writings were primarily nation-wide as relating to Israel's destiny, or race-wide only through Israel, Paul had to open up a new race-wide aspect. Since in his special revelation the Gentiles were to come into the body of Christ and the heavenly calling and citizenship on an equal partnership with those Jews who accepted this deeper message, Paul had to establish a moral standard that would serve the same purpose to the Gentiles that the law of Moses had to Israel—i.e., to be a schoolmaster to lead men to salvation by grace through

bringing about and "driving home" to their hearts the knowledge of sin (Gal. 3:24; Rom. 3:20). He faces the problem of showing the need of salvation to the Gentiles who have no written divine law to convince them of sin and of their inability to keep the divine standard. This he does in the first two chapters of Romans when he lays down the following race-wide and all-inclusive principles, the first of which is this: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal (or, imperceptible) power and Godhead (or, divinity); so that they are without excuse... Professing themselves to be wise, they became fools, and changed the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1: 19-25). Then Paul enumerates the many common sins of men, followed by the second race-wide principle: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1). "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work (or, action) of the law written in their hearts, their conscience also bearing witness, and their thought the meanwhile accusing or else excusing one another" (Rom. 2:14, 15). So that by the very evidently foolish sin of idolatry, by the fact that even the most self-righteous man condemns himself by judging every other man he meets, and by

the existence of the conscience or knowledge of good and evil in every man (which drives the vast majority to some religious effort at "atoning" for sin), Paul concludes that "*all* have sinned, and come short of the glory of God" (Rom. 3:23), and are subject to the judgment of God (Rom. 3:19; 2:16; 1:18).

But out of this race-wide predicament Paul shows the glorious path of complete justification from all sin to those who believe in Christ's all-sufficient sacrifice (Rom. 4:22-5:1), which is far more than the conditional pardon or forgiveness of the Kingdom gospel (Matt. 18:21-35).

The epistles of Paul are a mine of the deepest and most comprehensive thoughts that have ever been written or that could enter the mind of man. Bearing every sign of divine inspiration, these profound statements will furnish material for any thinking person to ponder on all his days. We shall quote, in closing, some of the most outstanding of these remarkable verses.

"And we know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified (or, "glorifies"; indefinite tense) (Rom. 8:28-30).

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel

unto honour and another unto dishonour?" (Rom. 9: 20, 21).

"For God hath concluded them all in unbelief (or, the Concordant Version: "locks all up together in stubbornness"), that He might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:32, 33).

"For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen." (Rom. 11: 36).

"In Whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will" (Eph. 1:11).

Then there follows the marvelous divine philosophy of the universe—all in One matchless, perfect, glorious Person Who unselfishly does all for the glory of His Father (1 Cor. 15:28) and to satisfy His great heart of love:

"Who (i.e., Christ) is the image of the invisible God, the firstborn of every creature: 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. And He is the head of the body (of Christ), the church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Col. 1:15-20).

CONCLUSION

The Bible may be compared to a deep sea; you can

survey its surface with great benefit, but there is always room for more searching and understanding and blessing in its depths, as well as in the original languages from which it was translated (Hebrew and Greek), which often throw much additional light on difficult passages. We suggest you read through this study again, carefully noticing the following things, and possibly noting subjects you would like to study further, or on which you now wish to read the inspired record itself.

SUMMARY

1. The Scriptures are a remarkable collection of 66 books written by 44 men over a period of 2000 years, all with a perfect moral standard, a sublime purpose attuned to one high theme, and a sincere claim to divine inspiration, the like of which no other writings claim or measure up to.

2. It contains evidence from beginning to end of a single mind inspiring the whole thing, and revealing things unthought of or unknown to man.

3. The picture throughout is of God lovingly and at extreme cost seeking the love of man, which is the opposite of all other religions and of the natural idea of man, which is, that it is up to man to try to appease an angry and indifferent god. This is clearly evident from the foreshadowings of the cross all the way from the beginning, as we have shown, but especially from such passages as Revelation 13:8 and II Timothy 1:9, which definitely indicate that God's plan to display His love in the sacrifice of His Son was formed even before the first sin was committed! And in the Bible we are led to see men as not only "lost" in relation to their own welfare, but as "lost" to God and His enjoyment of them when they are alienated from Him in sin, or in death, which is God's "enemy" (1 Cor. 15:25, 26).

And this is the message of this great book direct to you from the heart of God, if you will only believe its

beautiful story of the loving, dying Saviour, which is the real theme from beginning to end.

“For He (God) hath made Him (Christ) to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him” (2 Cor. 5:21).

The gist of the whole law and the prophets is, “Love your neighbor as yourself” (Gal. 5:14), and “whatsoever ye would that men should do to you, do ye even so to them” (Matt. 7:12); this story of the unmerited, overflowing, seeking love of God, when it truly reaches the heart, instills into the believer the motive which fulfills that vital and all-inclusive principle (Gal. 5:18, 22; 2 Cor. 5:14).

A WORD FROM THE AUTHOR



PASTEL BY JOY LAYSON

"Let no-one be so foolish as to presume that I, the author, have in this work desired to "shorten" or "take away from" the Bible. It is merely a careful attempt to demonstrate and make clear the single thread of meaning and the unfolding purpose of God that run through the "Book of books." It is planned to help give a complete view of the Bible to those many who have all too often had a partial and therefore out-of-balance concept of the Scriptures. And it is an honest effort to present the basic meaning of the Bible as it is and not as diverse interpreters wish it to be."

—WILLIAM C. REBMANN