

**GOD
through**

Isaiah

**speaks
to
ISRAEL**



**A Helping Hand
for Bible Students**

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GOD

Through the Prophet

ISAIAH SPEAKS TO ISRAEL

A Message to the Jews

Foreword

“Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the LAW, and the word of Jehovah from Jerusalem. O house of Jacob, come ye, and let us walk in the light of Jehovah” (Isaiah 1-2).

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will *plant them upon their land*, and they shall no more be pulled up out of their land which I have given them, saith Jehovah thy God” (Amos 9).

Our Bible Study Circle recently concluded a verse by verse study of Isaiah's prophecy. Having been guided by the Lord in His providence to appreciate much of the import of this wonderful book — though given by the Lord to the Prophet approximately 2500 years ago — as a message to Israel at the present time, we believe that the Lord has put it in our hearts to prepare an exegesis on Isaiah for the blessing and comfort of Israel today.

This is the spirit in which we are sending forth *Isaiah Speaks to Israel*, assured that any counsel or any work which is of God will be a blessing, and firmly believing that whom the Lord designs to bless, yea, and he shall be blessed.

Much of the following is due to the pen and service of Pastor C. T. Russell, “that faithful and wise servant” (Matthew 24:45; Ezekiel 33:33).

Hugh S. Cox

The Bible is the reliable history of the world, preserved to us by Divine power.

"In due time," "the wise shall understand" these treasures God has hid in His Word which neither learning nor piety can find out—but only "if God permits"; according to the time features of His great "Plan of the Ages, which He formed in the Anointed Jesus our Lord" (Ephesians 3:11).

It is true that the prophecies had some force and application to the times in which they were written: They received a blessing in connection with the *types* of still greater blessings in connection with the *antitypes*; and the same messages which mean so much for us "upon whom the ends of the ages have come," meant a great deal to them, though they could not understand clearly the significance of their words before the due time.

Moses' prophecies were chiefly through the *types* which, under divine direction, he instituted. The Psalms of David, with the Messianic hopes therein set forth, were not discerned to be prophecies until our Lord and the apostles so pointed them out. Ezekiel's great prophecy, "The Apocalypse of the Old Testament," given to the captives in Babylon, aroused a hope of return in God's appointed time to their own land. The prophecy did not relate to blessings to be conferred upon the Jewish people at the time of their restoration from the land of Babylon; for the predictions of Ezekiel's prophecy belonged to the future—now fulfilling.

Malachi the prophet spoke for and represented Jehovah to the Israelites. Malachi's prophecy served (1) to reprove and stimulate the people of that time; and (2) much more important, to give a general lesson applicable all the way down through the more than twenty centuries since. His prophecy is the last one of the canon of the Old Testament Scriptures, and closes with exhortations and promises respecting the coming of Messiah, for whom the Jewish people had at that time waited for more than fifteen centuries.

"The testimony of Jesus is the spirit [power] of prophecy."

It is a serious mistake to suppose that "Jehovah" is another name for "Jesus." "Jehovah" is the original word wherever "LORD" is spelled in small capitals throughout the common version of the Old Testament. The word "Jehovah" is the distinctive personal name of the Almighty Father, and is NEVER applied to any other being. The name "Jehovah," like other proper names, should not be translated. In our common version of the Old Testament its distinctiveness as a name is lost by being generally, though improperly, translated "the Lord." Some *erroneously suppose* that the name Jehovah applies also to

Christ—Messiah. Please see comment Isaiah 42:8.

David makes the distinction between Jehovah and our Lord Jesus very marked in Psalm 110:1: "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Our Lord Jesus and Peter call attention very forcibly to this scripture and to the distinction made (Luke 20:41-44; Acts 2:34-36).

Since Jehovah himself is "from everlasting to everlasting," He had no beginning: the "Only Begotten of the Father" has the high distinction above all others of being "The beginning of the creation of God—first born of every creature" (Rev. 3:14; Col. 1:15).

The Scriptures all consistently and harmoniously teach a distinction of person and glory and power as between the heavenly Father and the heavenly Son; but a most absolute and profound unity of plan, will, purpose (John 6:38, 39).

No other book has such a history as the Bible. Its origin and Authorship, its completeness, harmony, purity and grandeur, its antiquity and wonderful preservation through 6,000 years of unparalleled opposition which sought to destroy it, its diversity and teaching animated with such a spirit of justice, wisdom, love and power, and disclosing such good tidings of great joy to all people, make the Bible the most wonderful BOOK in existence.

The Bible is the only book which can pass four crucial tests: It is *chronologically* true; It is *historically* true; It is *prophetically* true; It is *scientifically* true—The Bible is the one truly scientific book! And faith triumphs over reason by receiving "the revelation of the *God of reason*." Please see Isaiah 19:19-20; 40:3.

Through Moses we have the LAW by revelation from God at Mount Sinai; and the only existing credible history of mankind from the creation of Adam. Through the God-fearing family line of Seth, the long lives of two men link Adam with the family of Abraham—the family of Covenant favor—with Isaac, the typical seed of promise. METHUSELAH was over 200 years old when Adam died, and had abundant opportunity, therefore, for information at first hand; and SHEM, the son of Noah, lived contemporaneously with Methuselah for 98 years, and with Isaac for 50 years. Thus, these two living, God-fearing men acted as God's historians to communicate his revelations and dealings to the family in whom centered the promises, of which Moses was one of the prospective heirs.

Josephus states that Methuselah, Noah and Shem, the year before the flood, inscribed the history and discoveries of the world on two monuments of stone and brick which were still standing in Moses' time.

In only two instances—the four hundred and thirty years from the

Covenant to the Law, and the period of the Judges—is there any reasonable uncertainty about the Old Testament chronology; and both are clearly stated in the New. Can we suppose that this merely happened so? It is more reasonable to suppose that God first hid the matter, by leaving the Old Testament record incomplete, and later supplied the deficiency in the New Testament, so that *in due time*, when attention should be called to it, those having sufficient interest to compare the accounts might find the missing links supplied in a manner calculated to teach dependence upon the Great Time-Keeper. Please see “The Time is at Hand,” Chapter 2.

The Bible is a collection of 66 separate books, written by about 40 different writers, living centuries apart, speaking different languages, subjects of different governments, and under different civilizations. Over 1500 years elapsed between the writings of Moses and of John.

The whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. *Their entire harmony is the proof of their divine inspiration.* And, thank God! we find that harmony existing, so that the Scriptures of the Old and New Testaments constitute what the Lord himself designates “the harp of God.” The prophet David speaks of “the harp of ten strings”: 1) Creation; 2) Condemnation; 3) the Law; 4) the Ransom; 5) Consecration; 6) Justification; 7) Sanctification; 8) Glorification; 9) Restitution; 10) Second Death. Praise the Lord for the exquisite melody of the blessed “song of Moses and the Lamb,” which we learn through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief!

With the death of the Apostles the canon of Scripture closed, because God had there given a full and complete revelation of HIS PLAN for man's salvation, which is SUFFICIENT—confirmed also as the Apostle Paul declares; and he clearly teaches that it will continue to unfold and expand and shine more and more until the perfect day—the Millennial Day—has been fully ushered in.

Let us rejoice in the fact that beyond the trouble, and even beyond the helpful discipline of the reign of Messiah, we see the glorious land of rest, the blessed and eternal inheritance of a redeemed and restored race.

Wonderful times indeed are these, yet few heed the sure word of prophecy; and consequently the future is viewed by most men only from the standpoint of present indications. Men see the rapidly gathering clouds, but can know nothing of their silver lining except from the Word of God. “Thy Kingdom Come,” Chapter 9; “The New Creation,” Chapter 5.

GOD THROUGH ISIAIAH SPEAKS TO ISRAEL

Isaiah was one of the grandest of the Lord's prophets. Not only is his message couched in kindly, sympathetic terms, but it is most comprehensive, including, with the rebukes and exhortations appropriate to his own day and nation, sublime glimpses of the glorious future which the Lord in his own due time will bring to pass for the blessing not only of Israel, but of all the families of the earth. Isaiah's prophecies besides dealing with fleshly Israel show Jesus Christ the sufferer for our sins as also a light to the Gentiles, and ultimately the opening of all the blind eyes of humanity to "that true light."

CHAPTER I

Verse 1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

The book of Isaiah is far beyond the scope, understanding, or appreciation of ordinary minds. Written over twenty-five hundred years ago by an Israelite indeed, in whom was no guile, it was brought forth by the power of God's holy Spirit, concerning Judah, Jerusalem, and the sons of Jacob, in this *our day*. The very names are significant: Isaiah, Jah is helper; Amos, burden bearer; Uzziah, Jah is strong; Jotham, Jah is perfect; Ahaz, he holds; Hezekiah, Jah is strength. The Word of God declares that His understanding is infinite. It most assuredly is! It must be, to enable Him, Jehovah, to lay out in such detail, sixty-six chapters about the nation of Israel today and the near future, including the final phase of Jacob's trouble, and then their freedom, and privilege of leading the whole world to Messiah.

Verse 2. Hear, O heavens; and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me.

His prophecy opens with a stirring appeal. The message was not to be considered as the wisdom or exhortation of Isaiah, but as the Lord's message through the Prophet. The original signifies, "I have caused children to grow up and have lifted them high in greatness and they have rebelled." All familiar with the history of natural Israel can appreciate the truth of this statement. From the little obscure beginning, the Lord brought that people forward to the most prominent place in the world's history and gave them much advantage every way, chiefly in that he communicated to them his will through Moses and the prophets,

promising them additional greatness in the future. Notwithstanding all these favors of God they were a rebellious people, as both the Old and New Testaments agree. In saying this we do not wish it to be understood that the Israelites were worse than the other nations, to whom God extended no such favors and privileges: we have no reason for so thinking. Quite probably the other nations under the same circumstances would have followed a similar course; but it was a wrong course, an ungrateful course, nevertheless.

Listen, ecclesiasticism, and that solidified order of people known as society; I, Jehovah, have given a nation the privilege and opportunity of coming to me by virtue of a LAW Covenant with its Mediator, Moses, and *life rights*, placed therein at Sinai, to obtain eternal life; but they rebelled.

Verse 3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

They failed to understand and appreciate the rich, nourishing, and healthful food they were receiving. The influence of neighbors, who seemed more prosperous, beguiled them to try heathen religions or worship; and they turned away from God's favors.

Verse 4. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken Jehovah, they have provoked the Holy One of Israel unto anger, they are gone away backward.

God gave them Moses, and the five books of Moses (the Pentateuch), and also a priesthood, and great rewards for obedience. What more *could* he do or say for their benefit or safety? But Satan manifested himself and his influence over the minds of men by appealing to their fallen natures to do wrong.

Verse 5. Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint.

How plainly that applies to our day! Instead of further punishments on a stiffnecked people, there is a New Covenant with a New Mediator, even Messiah; and a time of favor will heal them and lead them to a permanent salvation, and to participation in blessing all the families of the earth as promised to Abraham.

Verse 6. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

The *sole of the foot* would indicate the platform on which they stand. It *was* the Mosaic or Sinaitic Law Covenant — but no more. Its religious

ceremonies were their strength, which are now impossible to observe. The sacrifice of Messiah on the day of Atonement, typically, for their sins and for the whole world, is no more; but Messiah is *here* and ready to bless. After Moses sealed the covenant, Aaron assumed and filled both offices of mediator and priest. And he came down from sacrificing, and lifted up his hand and blessed the people. Thank God.

Verse 7. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

This may seem to apply to the "promised land." But really, the land of promise is to be found in the promises to Abraham. Ezekiel speaks of it as "a valley of dry bones." Already there is a shaking and coming together of the people, while the land itself is beginning to rejoice and blossom as the rose. Messiah is doing it.

Verse 8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

For all the children of Jacob (daughter of Zion, or Jerusalem) seem to be having it so hard among the nations, nevertheless, all peoples look upon the Jews as children to whom promises are due, and they are wondering how soon they will come. The *cottage* in a vineyard is there, and the vineyard is there also. A lodge in a garden of vegetables is strong evidence of an owner and of his activity.

Verse 9. Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

But here is a cluster left, and the time has come for it to start growing in the soil of the New Covenant. Tended by Messiah, that cluster is to fill the earth with peace, joy, and blessings innumerable.

Verse 10. Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

This verse has had no application in history till this day, when the characteristics of Sodom and Gomorrah are to be expected from the coming confederacy or union of Catholics and Protestants; and that will be manifested by their evil treatment or attitude towards the coming nation of Israel, which will find it impossible to join such a union based on creeds only.

Verse 11. To what purpose is the multitude of your sacrifices unto me? saith Jehovah: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

As the Law Covenant ceremonies are no longer acceptable from the

children of Jacob, surely the *copies* of them by the confederacy of Catholics and Protestants, are less acceptable. Even the copy of the high priest's garments of glory and beauty, worn by the pope, or the D. D. 's, is abominable to God.

Verse 12. When ye come to appear before me, who hath required this at your hand to tread my courts?

No one was allowed in his courts (of the Lord's house) till after the Day of Atonement (this Gospel Age). Therefore, the efforts of the Church Union to force entrance here, are too previous, and unacceptable—a smoke, and not a prayer.

Verse 13. Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away [bear] with: it is iniquity, even the solemn meeting.

This verse is an admonition to all religious organizations to worship him according to the Scriptural ceremonies, which are set forth in the eighth, ninth, and sixteenth chapters of Leviticus. Who today do not come under this condemnation?

Verse 14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

The permission of evil, with such errors and blasphemies as eternal torment, the mass, and the lackadaisical worship of the Old Law Covenant must come to an end. Messiah comes to bear witness to the truth that God is love and that he is infinite in justice, wisdom, love, and power.

Verse 15. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

The condemnation of the confederacy, after their power extends to such exaltation, is set forth in this verse. Many who will not receive the mark or the number of the name of the beast in their forehead (intellect) or hand (power) shall be killed. Their pride and their iniquity spell their downfall.

Verse 16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

The tendency and determination to use men's ideas, traditions, and cure-alls instead of the Pentateuch and the instructions of the Apostles is the basis for the admonitions of this verse, and God's judgment of their evil doings. The Messiah will soon straighten it all out, and men will greet one another morning by morning saying, Praise to Jehovah!

Verse 17. Learn to do well; seek judgment, relieve the op-

pressed; judge the fatherless; plead for the widow.

How many of these there will be! but this verse applies to those who have no covenant relationship with God, Jews and Gentiles. The rules and demands of the New Covenant will be so good, and so different from the customs of today. Now picture before your mental vision the glory of that perfect earth. Not a stain of sin mars the peace and harmony of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act.

Verse 18. Come now, and let us reason together, saith Jehovah: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Such an invitation has never gone forth before. Such an admonition could not go forth without the finished work of Messiah's sacrifice as a foundation. Now he directs that it be broadcast by every means of our day. The sixteenth chapter of Leviticus has been fulfilled anitiypically, and the first five chapters of Leviticus are open to all the world. The *times of restitution*, spoken by the mouth of all the holy prophets since the world began, are here. Sins may be blotted out by the finished work of Messiah. And when thy judgments are abroad in the earth the inhabitants thereof shall learn righteousness.

Verse 19. If ye be willing and obedient, ye shall eat the good of the land.

"Then shall ye return, and discern between . . . him that serveth God, and him that serveth Him not." (Malachi 3:18) Who can fail to do well as they see the blessings on all who sincerely do good?

Verse 20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of Jehovah hath spoken it.

The arm of Jehovah is not shortened, to save or to destroy, and there are many kinds of swords, or penalties.

Verse 21. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

What a condemnation of the confederacy! Power, when misused, destroys justice, wisdom, and love.

Verse 22. Thy silver is become dross, thy wine mixed with water.

As silver (the silver of the sanctuary) represents truth, God's judgment is that they have lost the truth as he gave it. And as wine represents doctrine, his judgment is that they have lost the doctrines he gave, or that they have been greatly thinned down.

Verse 23. Thy princes are rebellious and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not

the fatherless, neither doth the cause of the widow come unto them.

The princes of the church are rebellious toward God, whose priesthood is a sacrificing priesthood. But these are well paid for everything they do. It is almost impossible to approach one, and not hear a request for money. There is nothing for one who is fatherless, refusing to call the pope "Pa Pa."

Verse 24. Therefore saith the Lord, Jehovah of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

They are enemies because of false forms of religion, which are not according to the LAW and the prophets. Their doctrines or creeds are not only false, but blasphemous. These things ought not so to be.

Verse 25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

Verse 25 contains the lesson that such an evil condition is caused by lack of character. God's dealings are designed to purge away the dross and tin of an unrighteous character. The underlying requirement is consecration to the will of God, which, with a knowledge of God, will build faith, love, joy, peace, and every likeness to Messiah. Tin represents a weak and therefore untrustworthy character. The object and purpose of Messiah is to provide opportunity for all to attain a perfect human nature and a perfect character, to merit God's approval and *eternal life*.

Verse 26. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

The form of government God gave to Israel *was* the best, and will be the best. It was, and will be, an autocratic form of government under God. It will become the desire of all nations, a government of the people, by the people, for the people, till, by the end of the thousand years, each, in the perfection of human nature, shall be a *king*, a living perpendicular; justified of God, and worthy of *eternal life*.

Verse 27. Zion shall be redeemed with judgment, and her converts with righteousness.

The judgment of Zion, Jerusalem, will be of God, and altogether favorable. And what an influx of converts there will be!!! with billions of humanity to be converted, to become children of Abraham, like the sands of the seashore.

Verse 28. And the destruction of the transgressors and of the sinners together, and they that forsake Jehovah shall be consumed.

Messiah, the mediator of the New Covenant, will require absolute

obedience; and will furnish all needful assistance. By that alone, will men be able to go up the *highway of holiness* to a permanent condition worthy of life. Eternal death awaits all others, including Satan.

Verse 29. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

The oaks and gardens represent heathen bases of worship brought out so plainly by the confederacy of our day in their creeds, and plans for their own aggrandizement and continuance in power and influence in the world. God places their creeds along with all other heathen customs to be destroyed.

Verse 30. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

The supporters of this church union are to lose all faith or confidence in its promised peace and prosperity when they shall see the sure approach of trouble, even anarchy, everywhere.

Verse 31. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

The very ways, precepts, and plans which they consider for their increase, will prove to be for their destruction. Not till they are converted to the new government of the New Covenant under Messiah, and learn of its good and beneficent terms, regulations, and conditions will they realize how far they have strayed from truth and righteousness which is found only in the Word of God. All nations shall come and worship before thee, O Jehovah God of Israel. Praise God from whom all blessings flow.

CHAPTER 2

Verse 1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

What Isaiah saw concerning Judah and Jerusalem, in his day, was typical of our day concerning orthodox Jews and modern Jews—during the last days of the permission of evil.

Verse 2. And it shall come to pass in the last days, that the mountain of Jehovah's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Messiah's life began under the name of the Logos. He is the only one Jehovah ever created; and all things have been brought forth by

Him, in direct creation. He has been the Logos, or spokesman, for Jehovah. It was he who gave this book of sixty-six chapters of prophecy to us, through Isaiah; and he is the One to look to for our understanding of it. In this verse he tells us that the time is here, for the children of Jacob and the whole world, to come to God for salvation from sin and death; and that the permission of evil is soon to be no more. The stone that was cut out of the mountain is to grow, and fill all the earth. The Kingdom of Heaven is to be the Kingdom of Messiah, an everlasting kingdom. Of the increase of his kingdom and peace, there shall be no end. All men seem to be in an attitude of expectation, and they shall not be disappointed (Daniel 2:34, 35, 44, 45).

Verse 3. **And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob [i.e., Let us study. Let us submit to the new kingdom of God.]; and he will teach us of his ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.**

Salvation is of the Jews. The first thing for them to do is to see that they are children of Abraham. This may be done by measuring their faith by his. Many will be confused and confounded to find how far short they are of such an exalted standard. But if they are to lead all the families of the earth, to become children of Abraham, they must reach that condition first. Abraham means "father of nations." Zion, here, refers to his Seed as the stars of heaven (spiritual); and Jerusalem will be the home of the Ancient Worthies, the earthly rulers. The spiritual seed instruct and support the earthly seed. What a strong, irresistible government!

Verse 4. **And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**

The greatest commandment of all must be obeyed: Thou shalt love Jehovah thy God with all thy soul, mind, and strength; and thy neighbor as thyself. He who loves God blesses himself and his neighbor. The same holds true in relationships among nations. Whosoever loves God is contacting the source of life and what makes life worth while and eternal.

Verse 5. **O house of Jacob, come ye, and let us walk in the light [Truth] of Jehovah.**

How fitly that applies, under Messiah! so much more than when it was written. Israel is coming up now, permanently. So, Come ye.

Verse 6. Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Even today, much of their religious service consists of what they call improvements on what God, by an angel, gave to Moses at Sinai. No wonder Jehovah likens it to the mummeries of ignorant Gentiles.

Verse 7. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots.

Silver represents Truth; but their truth is tarnished. Gold represents things divine; but theirs is false, like the doctrine of the divine right of kings. All their ecclesiastical treasures are old and moth eaten—their own ideas—and not truths from the Pentateuch, the law of God. Horses represent doctrines, and chariots refer to organizations. The land is full of them: and the people are fleeing to the rocks and caves of society to cover them, and to hide from the wrath of the Lamb, the Messiah.

Verse 8. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.

The idols are their creeds—the lightless lanterns of them that walk in darkness; and they make one for every congregation, so that they may join with, and support the confederacy. The religious leaders consider themselves crafty and full of wisdom. But wisdom is justified of her children. The results will not be favorable, but will militate against them. All their plans lead to failure. Instead of the peace and prosperity they promise to all who support them, there is trouble, insecurity, famine, and anarchy: for this is the time of trouble never experienced before, nor ever to be repeated. No one but Messiah can lift the world to the plane of life, joy, and peace.

Verse 9. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

Seek meekness, seek righteousness: it may be ye shall be hid in the day of the Lord's anger (Zephaniah 2:3). During the French Revolution, the lives of those who had been kind to the poor, were spared. It is with much harshness that many have become rich. The mills of God grind slow, but they grind exceeding small.

Verse 10. Enter into the rock, and hide thee in the dust, for fear of Jehovah, and for the glory of His majesty.

The Rock is Messiah: and one may come into Him by consecration to the will of God according to the terms and conditions of the New Covenant, the Keturah feature of the Abrahamic Covenant; and be

baptized into the life of Messiah. Baptism during the Gospel Age has been into the death of Messiah, to obtain membership in the Aaronic priesthood. But the sacrificing is nearly over, and the reigning priesthood represented in Melchizedek is soon to begin to exercise its prerogatives. Each age ends in a time of trouble: the Antediluvian Age, the Patriarchal Age, the Jewish Age, and now the Gospel Age. The Millennial Age is also to have a season of trouble at its close, in the destruction of Satan.

Verse 11. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and Jehovah alone shall be exalted in that day.

When men begin to experience the blessings from Messiah, improving individually every day, they will greet one another, morning by morning, Praise to Jehovah! Messiah sacrificed good things for the people. He had nothing bad to lay down. And God allowed no evil thing upon that copper altar in the court. The sacrifice must be without blemish. He was thinking of Messiah.

Verse 12. For the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.

The purpose of the Most High in bringing these down is to help them to become meek and teachable, to have a condition of mind to listen, hear, understand, and appreciate; and so receive the benefits Messiah has for them, on their way to perfection and life. Only in this way can they make progress.

Verse 13. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan.

These high ones refer to all such religious leaders of our day, of whatever cult or belief.

Verse 14. And upon all the high mountains, and upon all the hills that are lifted up.

Mountains represent kingdoms, and hills symbolize less autocratic governments. This is extremely well fulfilled.

Verse 15. And upon every high tower, and upon every fenced wall.

About the only remaining high tower is Russia. There are also a few fenced walls, or denominations.

Verse 16. And upon all the ships of Tarshish, and upon all the pleasant pictures.

Pleasant pictures are "desirable palaces." The ships of Tarshish were large and strong and they signify religious organizations. The Roman

Catholic hierarchy is the strongest one of these at the present time. It is being lifted up by the hand of a mighty angel, to be thrown down.

Verse 17. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and Jehovah alone shall be exalted in that day.

This verse is repeated, to emphasize the importance of meekness of heart and humility of mind.

Idolatry is not the blind reverential devotion of superior dignity or power or moral worth; but it is wilful and sinful devotion to degrading self-gratification. It is clear, therefore, that idolatry is the synonym of evil; and it precludes the recognition of the one true God whose purity and holiness are directly adverse to the spirit of idolatry. The Apostle Paul gives an apt description of it in Romans 1:21-32.

Idolatry is the inordinate or undue respect, homage, reverence, or devotion paid to any person, system, or thing—aside from the Lord.

Only God is worthy to be enthroned in our hearts; only those principles of righteousness and truth so gloriously exemplified in His character are worthy to control our lives; and only those incentives which His wisdom and goodness present are worthy of our ambition and effort. And everything that is short of this partakes of the spirit of idolatry. Therefore, the beloved Apostle said: "Little children, keep yourselves from idols" (I John 5:21). Permit no person or thing to supplant God himself in your affections and reverence.

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:23). This is God's estimate of human wilfulness. It is like witchcraft in that it trusts to erring human judgment in preference to the infallible divine judgment; and it is like idolatry in that it adores and seeks to please self rather than God, who alone is worthy of supreme reverence, respect and obedience.

"Wherefore, my beloved brethren, flee from idolatry" (I Cor. 10:14; Deut. 13:3; Psa. 97:7-9)!

Verse 18. And idols He shall utterly abolish.

The creeds have been the idols. They have been so destructive! The Catholics study their creeds—not the Bible. The Baptists, Methodists, and all the sects, study their creeds. None of them really study the Bible. It is necessary to know God's Plan, in order to study the Bible. It is also necessary to be consecrated to God. He that wills to do the will of God, shall know the doctrine. He that keepeth My Words, he it is that loveth Me; and I will show him the truth.

Matt. 4:10; Psa. 2:7; 97:7; Heb. 1:5,6 are in harmony. The angelic messengers of Jehovah had in the past been *worshiped as representatives*

of Jehovah; Jesus himself was the chief messenger, the Only Begotten Son, the "Messenger of the Covenant," whom the Father had sanctified and sent into the world: He knew consequently that whoever honored him honored the Father also.

Indeed, his own words were, "He that honoreth not the Son honoreth not the Father which sent him" (John 5:23; Mal. 3:1).

The significance of the Greek word *proskuneo* and the Hebrew word *shaw-kaw* is reverence. The latter occurs 170 times and only about one-half of this number refer to the worship of God. From these evidences it will be apparent to all that the prohibition of the First Commandment, "Thou shalt not bow down thyself (*shaw-kaw*) to them nor serve them," was not understood, nor meant to be understood, as a prohibition of reverence, homage, etc., to the honorable, or to those in honored positions among men. Nor did the Jews err in doing reverence (*shaw-kaw*) to angels who came with messages in Jehovah's name and acknowledging him. And such reverence was approved—never reproved. The Commandment warns against image worship or any worship of any rival gods. This Jehovah cannot tolerate. Hence there was no impropriety for any Jew who recognizes Jesus as the "Sent of God" to do him reverence, obeisance; and much more proper is it for all those who recognize our Lord Jesus according to his claims—as the Son of God.

Exceptions to this liberty would be in cases where the man to whom reverence, obeisance or worship is rendered is the recognized representative of a false god—as a pseudo-Christ or false Christ—Antichrist. Homage to the popes would, we believe, come under this head of false or wrong worship; because in his office he claims falsely to be "Vicegerent Christ." It was on this ground that our Lord Jesus refused to acknowledge Satan and his great power in the world. It was an actively evil power, designedly opposed to the laws of Jehovah. Jesus' answer signified—I am in full accord with Jehovah God and therefore in full accord with the prophetic declaration: "Thou shalt reverence Jehovah thy God and him shalt thou serve"—and since you are his wilful opponent I can render no reverence to you or your methods, nor could I either serve your cause or cooperate with you: Our causes are distinctly separate. I will have nothing to do with you. Compare Matt. 4:10; Deut. 10:20,21.

Our Lord Jesus, while accepting homage reverence as the Son of God, declared most positively and publicly, "The Father is greater than I," and taught his disciples to make their petitions to the Father, saying, "Whatsoever ye shall ask of the Father in my name, he will give it you"

(John 16:23). Please see "The At-One-Ment Between God and Man," Chapter 2.

Verse 19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Jehovah, and for the glory of His majesty, when He ariseth to shake terribly the earth.

Holes of the rocks, and caves of the earth, apply to the many secret societies to which thousands are rushing for membership and whatever protection that particular society affords them. God is now tearing down the kingdoms of this world, to hand them over to Messiah; that He may reign, and discipline them for a thousand years. This is the fear of Jehovah, mentioned in this verse — and they are unaware.

Verse 20. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats.

On account of riches, or money, man's inhumanity to man makes countless thousands mourn. *Then*, the medium of exchange will not make man so heartless. The rule of the Kingdom, the Kingdom of God and of Messiah, shall be LOVE. Casting his wealth to the moles and to the bats indicates that men have learned the lesson that a man's life consisteth not in the abundance of things he possesseth.

Verse 21. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of Jehovah, and for the glory of His majesty, when He ariseth to shake terribly the earth.

Two virtues, which God repeatedly emphasizes, are meekness and reverence.

Verse 22. Cease ye from man, whose breath is in his nostrils; for what is he to be esteemed?

What is man that thou rememberest him? or the son of man that thou visitest him? thou madest him a little lower than the angels; thou hast crowned him with glory and honor, and hast put him over the works of thy hands (Psalm 8). As he went forth in the garden of Eden, with the full tide of life's forces pounding gloriously through his organism, in the springtime of its perfection — that is man as God created him.

CHAPTER 3

Verse 1. For, behold, the Lord, Jehovah of hosts, doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water,

Chapter 3 is a summing up, and judgment upon the faithless ones of nominal fleshly Israel at this time; but more particularly upon nominal

spiritual Israel, known as Christendom. A literal famine is in the offing; but one far more severe is effective now, in regard to the word of God. Already, nominal spiritual Israel and fleshly Israel are heard saying, Where is the word of the Lord? let it come now. That is, what is His plan, or will, at this time, for us, the children of Jacob?

Verse 2-3. The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

Is it possible the Scripture Isaiah 52:15 is being fulfilled? viz., Kings shall shut their mouths at him, Messiah: for that which had not been told them shall they see, and that which they had not heard shall they consider: that a King, Messiah, should die for His people.

Verse 4. And I will give children to be their princes, and babes shall rule over them.

As, for instance, demoting General MacArthur, taking our troops out of Germany, and leaving the Russian troops in Germany, has brought about present day conditions. And what about China, that MacArthur would have restricted??

Verse 5. And the people shall be oppressed, every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honourable.

Present day conditions amongst school children make comment on this verse unnecessary. There are many causes for this, including prohibition of corporal punishment, by both teachers and parents.

Verse 6. When a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

Here is depicted a period of extreme poverty, but of short duration.

Verse 7. In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

He is speaking in regard to proper religious dress, especially while Jerusalem is divided.

Verse 8. For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against Jehovah, to provoke the eyes of his glory.

Their appearance is displeasing to his sight, the rules and regulations of proper dress for male and female being disregarded.

Verse 9. The show of their countenance doth witness against

them, and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

They do not appreciate holiness in dress. Proper dress is important in the sight of God, as shown in the value and virtue of the garments of glory and beauty. Carelessness along this line by professing Israelites is very displeasing to God. Their looks are disdainful: especially is this true of females.

Verse 10. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

As the Jewish religious dress was typical, it indicates the heart condition, whether it is sincere or not.

Verse 11. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

Those who wear those garments carelessly, or hypocritically, shall not go unpunished.

Verse 12. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

Even where women have not much say in the church, yet they exercise much influence for good or evil. Especially is this true in the matter of dress.

Verse 13. Jehovah standeth up to plead, and standeth to judge the people.

Jehovah, representing Himself as standing up, shows the importance of the matter to Him.

Verse 14. Jehovah will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

The religious leaders of the people are blamed for all this, and are charged with using their position for pecuniary advantages or profit.

Verse 15. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

In America the dollar seems to be the standard of conduct in church, in government, and in all social affairs or relationships.

Verse 16-26. Moreover Jehovah saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore Jehovah will smite with a scab the crown of the head of the daughters of Zion, and Jehovah will discover their secret parts. In that day Jehovah will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round

tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the goods, and the vails. And it shall come to pass, that instead of a sweet smell, shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn: and she, being desolate, shall sit upon the ground.

Women's dress is here considered in its real import and influence. The world and the Church are separated; and the females, who are professed children of God, are definitely addressed. The itemized list shows the intensity of the mind of God in this regard. When demons of men set the style for women to cut off their hair and shorten their skirts, it bore heavily on Christian women, who are admonished in regard to their dress, in both the Old and New Testaments. The Scriptures declare that long hair is the glory of a woman. They reply that short hair and short skirts are so much easier to take care of. Satan is spoken of as full of wisdom, and perfect in beauty. His wisdom makes him a long range shooter, starting in Eden, where he commenced the gradual degradation of all men. As to his beauty, does he ever present a temptation unless it is attractive? So, holy women of old, dressed modestly, neatly, and attractively. Looking at the bathing beaches, it becomes apparent that many good women are born without the least sense of modesty or shame. For such an one, the proper dress for a member of the body of Christ, or the Messiah, is a burden, and so unnecessary, even though, since the present style has come in, violence and rape have greatly increased. Style is certainly women's greatest influence. The sun, moon and stars are not affected by anything man can say about them; neither is style. It is the style!!! That settles it!!! When God would express His mind on this matter, He forbade Aaron to go up to his altar by steps, lest his nakedness appear, possibly two inches of a man's ankle. We do not see the full impact of this matter, but history says that previous to the downfall of the four universal empires, women's dress was abominable. Yes, Satan is a long range shooter. Will Christ or Messiah accept as members of the Bride Class those females who appear before Him in the dress of prostitutes?

CHAPTER 4

Verse 1. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

Seven women represent all churches that claim to be of Christ—Christendom. The bread they prefer is the creeds of the different denominations. Each and every one of them study their creed and think that they are studying the Bible. The power of Satan over men's minds is terrible and terrifying. Thus the divisions of Christendom are continued, and the Bible is ignored. Their own apparel consists of their own justification, and hope of Heaven—both are false.

Verse 2. In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

Now we are introduced to the Millennial Age and the New Covenant, when *the Branch of Jehovah*, Jesus, will be beautiful and glorious; and the earth shall yield her increase, and shall rejoice, and blossom as the rose.

Verse 3. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

Earthly Zion, Jerusalem, shall be the home of the Ancient Worthies, from whom and from whence shall go forth the word of Jehovah. And as a result of the sword and the work of Messiah, all the inhabitants shall become holy, even all those disposed to life.

Verse 4. When Jehovah shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

The cleansing work of the New Covenant is stated here in few words. Its first requirement of all Jews is that they shall become children of Abraham. Many of them are so far from being his children that they have no *faith* at all, and they even make sport of Messiah.

Verse 5. And Jehovah will create upon every dwellingplace of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

The pillar of cloud by day, and of fire by night, is to have an antitype in the lives of regathered Israel. "And he said, My presence shall go with thee, and I will give thee rest" (Exodus 33:14). But Israel must

cooperate in faith, in order to go up the highway of holiness to perfection and life forevermore.

Verse 6. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

And God shall tabernacle with men, through His Church, The Messiah and His helpers like Aaron and the under priests, but after the order of Melchizedek.

CHAPTER 5

Verse 1. Now will I sing to My wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill.

The prophet appreciates a certain vineyard in a very fruitful hill, and wishes to sing a song to God about it. The vineyard is the nation of Israel, in furtherance of His promises to Abraham.

Verse 2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

He fenced it away from all the Gentile world, by a covenant represented by Hagar, one of Abraham's wives; and his relation to her as such, shows God's relation to the Mosaic or Law Covenant, which my covenant they break, though I was an husband to them. There was no more choice vine in all the earth than the tribe of Judah. Giving them a watch tower of the prophets, removed all stumbling stones; and giving them a winepress of the terms and conditions of that covenant, He looked to them for fruits of love and appreciation: and it brought forth Gentile fruitage!

Verses 3-4. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Now, men of Jerusalem and Judah, judge between me and my vineyard, and judge between us; or if I failed them in anything, name it. What more could I have done to insure their peace and prosperity, protection, and comfort, or to insure their love and loyalty?

Verse 5. And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten

up: and break down the wall thereof, and it shall be trodden down.

I will take down the hedge, the covenant, and break down the wall, or defense; allowing the civil government to become divided, and the vineyard trodden down.

Verse 6. And I will lay it waste: it shall not be pruned nor digged: but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

It has been a long time without rain or blessings; but still the land is secure to the Jews, and they should remember that God's promises to Abraham included that land; they go together, and that is where they should be.

Verse 7. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

His vineyard would have been a great disappointment to Jehovah had he not known all about it and made a place for it in the permission of evil.

Verse 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

The tendency of the Jews to become more and more worldly has implemented their separation from God. To increase earthly possessions seems to require their full time and attention. That is the way it is: God teaches them to profit (Isa. 48:17); but they make it all earthly, while He includes the spiritual also.

The nations of Christendom, the religious organizations, the corporations and the individuals are all engaged in this business of acquiring wealth and property, while the cry of the oppressed comes up into the ears of the Lord of armies, who by the mouth of the Prophet declares Woe against this evil order of things and against all that participate in it.

Verse 9. In mine ears said Jehovah of hosts, Of a truth, many houses shall be desolate, even great and fair, without inhabitant.

It will be found necessary to cut down some of the earthly, to make room for more of His worship, to the benefit of their souls and their everlasting welfare. Messiah will attend to it.

Verse 10. Yea, ten acres of vineyard shall yield one bath [only eight gallons], and the seed of an homer shall yield an ephah [one-tenth of an homer].

So it shall be done, much to their disappointment, but so beneficial to

their future good and satisfaction.

Verse 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

This verse is a powerful temperance lesson. Liquor is bad enough, but to be drunken on false doctrines, some of which are so dishonoring to God, is even more devastating, and the habit well nigh unbreakable.

Verse 12. And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of Jehovah, neither consider the operation of his hands.

When a person's time is too much taken up with jollity, it diverts the mind from the work of Jehovah, so that such do not consider His Plan, the Divine Plan of the Ages, encompassing Israel and the whole world. To understand the sixteenth chapter of Leviticus and its relation to Messiah and the salvation of the whole world is worth more than all the gold, silver, and precious things in nature.

Verse 13. Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst.

The captivity of Israel is due to lack of knowledge, even though they have the Pentateuch, the prophets, the New Testament, Messiah (Christ), and His twelve apostles—all Jews, twelve only.

Verse 14. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Therefore oblivion ("sheol") is enlarged to take in everything that causes the children of Jacob to stumble, or to be deterred.

Verse 15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

This will be the order, until men are brought into a condition of meekness of heart and humility of mind. In that day of trouble all classes will be humbled together, and the Lord and his righteousness will be exalted in the sight of mankind. Teachableness will be necessary to progress under the Keturah Covenant.

Verse 16. But Jehovah of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness.

But Jehovah will be exalted in righteousness. It will surely come to pass. Glory to God in the highest, and on earth, peace, good will to men.

Verse 17. Then shall the lambs feed after their manner, and the

waste places of the fat ones shall strangers eat.

Then shall the voice of the Good Shepherd go forth, and attract to the New Covenant, all, of a trustful, lamblike disposition or character. Their manner will be much like the manner of those under the Old *Law* Covenant, but with Messiah for a mediator. And the obsolete remnant of the fat ones shall be left to the aliens.

Verse 18. Woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope.

Woe to them that seek to outwit God, and to circumvent the plan of God, by something better of their own. The result thereof is certain failure.

Verse 19. That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

That say, Let the work of restitution move faster, that we may see the truth of it. Science will seek to outrun the healing work. Thus in unbelief they scoff at the truth now due which disproves the long cherished doctrines upon which all the systems of error are built. But the Lord says, Woe unto them; for their hour of tribulation cometh, and that speedily.

Verse 20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that commend the errors of human tradition and scorn the divine truth.

Therefore, Woe, failure to those that seek to hasten the Lord's methods! Their cure will not be permanent.

Verse 21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them, For the wisdom of this world is foolishness with God.

Woe to them who think that they can improve on God's Word, and His *modus operandi!* like those of today who think that the sufferings of the fifty-third chapter of Isaiah refer to the sufferings of the Jewish Nation, instead of a Messiah.

God still HIDES His Truth from the great and wise and prudent, and reveals it unto babes—the humble minded, the teachable.

Verse 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Woe to them that make up doctrines all their own, and are strong in argument.

Verse 23. Which justify the wicked for reward, and take away the

righteousness of the righteous from him!

And set present rewards or bribes, as superior to future promised blessings; philosophizing that A bird in the hand is worth two in the bush.

Verse 24. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust. Because they have cast away the law of Jehovah of hosts, and despised the word of the Holy One of Israel.

Therefore, the test of permanency will prove which is right. And the Word of Jehovah will be the means of blessing. Again, is wisdom justified of her children. "Thy Words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." (Jeremiah 15:16)

Verse 25. Therefore is the anger of Jehovah kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Therefore is Jehovah's anger kindled against this class of Jews, so far from being children of Abraham. And it will not be turned away, until this class be obliterated.

Verses 26-30. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Here is the forecast of the last phase of Jacob's trouble, as described also in Zechariah 14. "I will gather all nations before Jerusalem to battle; and the city shall be taken, . . . and half of the city shall go into captivity. . . . Then shall Jehovah go forth, and fight against those nations, as . . . in the day of battle" when Joshua commanded the sun to stay behind the clouds, all day, and the moon at night, which so discouraged those sun and moon worshippers that Joshua gained a great victory. *Joshua* means "Saviour"; *Jesus* means "Saviour."

CHAPTER 6

Verse 1. In the year that king Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

This vision is a prophecy of the future, when the "glory of the Lord shall be revealed, and all flesh shall see it together" in the establishment of the Kingdom of God during the Millennium (Isa. 40:5). See Isaiah 29:11-12.

This verse takes a future standpoint for the Prophet Isaiah, and speaks of the New Covenant in operation, with Messiah upon His throne of the Millennial Kingdom. His train filled the temple. All the temple stones, in their finished perfection and polished beauty of the Divine nature and character, like that of Jehovah, are there in their proper places. Messiah's under priests are ready for the great work of salvation of the whole world from sin and death.

Verse 2. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

The seraphim represent the four attributes of Jehovah: Justice, Wisdom, Love, and Power which are His to assist in that Work. Since His resurrection, Messiah, being spiritual, has these four attributes in unlimited measure. Messiah, as a human being, could never do the work of blessing all the families of the earth, living and dead, including Abraham, Isaac, Jacob, et al. Instead of thy fathers, they shall be thy children. Four seraphim, with six wings each, would have twenty-four wings, or means of progress. These are found in twenty-four prophets: Enoch, Jacob, Moses, Joshua, Samuel, Job, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Verse 3. And one cried unto another, and said, Holy, holy holy is Jehovah of hosts [represented by "the Messenger of the Covenant"]; the whole earth is full of his glory.

The declaration, *The earth is full of His glory*, carries us down to the end of the Millennial reign, when its work is accomplished. The whole earth will be full of the glory of God, as the waters cover the great deep. There will be no empty or forsaken places, no vacuum.

Verse 4. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

The door is the Jewish nation; and their shaking, or perturbation, shows them not ready when this call to service first goes forth.

Verse 5. Then said I, Woe is me! for I am undone; because I am a

man of unclean lips, for mine eyes have seen the King: Jehovah of hosts.

Then the prophet felt or realized his own undone and sinful condition as he caught a glimpse of the purity and righteousness of Jehovah, God of Israel.

Verses 6-7. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; And he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

A live coal from the copper altar in the court, bespeaks or symbolizes consecration; which, blessed by the holy spirit of God, makes one somewhat fit to declare God's message. If he goes in the strength of the Lord of hosts and has divine direction as to what he will do or say, he may well be of good courage.

Thus, in the symbolic language of the vision the Lord said to Isaiah: Since you have realized your own blemishes and divine goodness, you shall be granted powers of speech and eloquence and words that are not your own, but which are beyond your natural ability, and inspired by the Lord: your lips shall be inspired with the message of the great salvation, the message of love; the fire, the zeal, which shall prompt and consume that sacrifice, and with the grand results which shall flow from it: you may, in your lips at least, be cleansed from all sin, even in advance of the great sacrifice of which you shall speak as my prophet and mouthpiece.

Verse 8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Now Isaiah was able to say, Here am I; send me. Did he realize it meant death?

Verses 9-10. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

The condition of heart has much to do with how we hear, and how much.

The prophet Isaiah was commissioned to declare to his people their utter overthrow in captivity, and that but a remnant would remain.

Verses 11-12. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And Jehovah have removed men far away, and there be a great forsaking in the midst of the

land.

How long? Even till now, when things are so desolate; but Messiah is here, waiting for the great time clock of God to strike the hour.

Only those who recognize the typical character of God's kingdom of old, and the typical character of the kingdom of Babylon which overthrew it, are prepared to understand the prophecies: because in the prophecies the affairs of Fleshly Israel and those of Spiritual Israel, and the affairs of literal Babylon and those of mystic Babylon, are so interwoven as to be unintelligible, absurd, from any other standpoint.

The Prophet Isaiah was commissioned to declare to his people their utter overthrow in captivity, and that but a remnant would remain. There were three distinct climaxes to the complete fulfillment of the message: (1) It was about 170 years from the time of his vision and the last year of King Uzziah, before Judah was carried captive to Babylon, from which only a remnant returned 70 years later. (2) The vision and the message were about 800 years before the final rejection of Israel by Messiah at his first advent, when only a remnant was accepted into the Gospel Age, the house of sons; and the people as a whole were scattered into every nation. (3) Isaiah's vision and message were about 2650 years before the rejection of nominal Spiritual Israel, preparatory to gathering out of the "Israelites indeed," the Royal Priesthood, the holy nation, which, with Messiah as its Head, is now shortly to be invested with divine power and majesty, as the kingdom of God which shall rule and bless all the families of the earth. Please see comment on Isa. 14:22-23. R. 2372

Verse 13. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof.

Though Israel be as the sands of the seashore for multitude, a remnant shall be saved; and then it will grow to fill the earth. And if ye be Christ's, then ye are Abraham's Seed, and heirs of the promise. The child of the Sarah Covenant (Isaac), Messiah, has the wherewithal with which to bless the child of Hagar, by virtue, or by the terms and conditions, of the Keturah Covenant. Oh the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Praise God from whom all blessings flow.

CHAPTER 7

Verse 1. And it came to pass in the days of Ahaz, the son of

Jotham, the son of Uzziah king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

This verse indicates the effect of socialism on the Jewish nation; there will be an attack, but not a victory.

Verse 2. And it was told the house of David, saying Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

A difference is shown, almost a separation, between Orthodox Jews and Modern Jews.

Verses 3-4. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou and Shearjashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field; And say unto him, Take heed, and be quiet; fear not neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

These verses speak of the friction between them, and the perturbation of the Orthodox Class.

Verses 5-8 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, the son of Tabeal: Thus saith Jehovah, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

The word of the Lord to the orthodox Jews, the house of David, is, Fear not. It will end in sixty-five years. It was so fulfilled at that time, when Ephraim was taken captive to Assyria: today, the separation between modern and orthodox Jews began with the twentieth century, and is due to end when matters will be so plain as to end all argument or friction.

Verse 9. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's sons. If ye will not believe, surely ye shall not be established.

There is a great blessing in believing, when the outlook is dark.

Verses 10-12. Moreover, Jehovah spake again unto Ahaz, saying, Ask thee a sign of Jehovah thy God: ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt Jehovah.

King Ahaz showed a proper spirit in his reply and attitude.

Verse 13. And he said, Hear ye now, O house of David; Is it a

small thing for you to weary men, but will ye weary my God also?

The Lord met him half way, saying, to the orthodox Jews of today, Your persistence will have its reward.

"Whoso keepeth His Word, in him verily is the love of God perfected." He loves the word of God, and takes pleasure not in turning, twisting and endeavoring to avoid the force of that Word; but he keeps or cherishes it, loves it, and seeks to conform thereto.

Only those who have "laid hold on eternal life" by acceptance of Messiah and consecration to His service, are able to properly and profitably combat the tempests of life now raging.

The roots of faith push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher, developing and maturing rich fruits.

"A Prophet shall the Lord you God raise up unto you from amongst your brethren, like unto me." Moses was merely the type of this greater Prophet; and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial Age.

God raised up Jesus the Head of this great Mediator first, when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the Holy Spirit and been found worthy by faithfulness unto death, and shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete—a Priest upon His throne—the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: "Behold the days come, saith the Lord, that I will make a New Covenant with the House of Israel and with the House of Judah."

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom price for Adam and his race, will assume full control; and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves."

Verse 14. Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his

name Immanuel.

Please see "Jeremiah" book, pages 158-161 and "The Atonement," Chapter 4.

The sign is, that a Virgin shall bear a son, and shall call his name Immanuel. For a virgin to have a child, and still be a virgin, was a scientific impossibility from the human standpoint. We admire Isaiah's courage and faithfulness in writing it down—the greatest prophecy that was ever recorded. Only Jehovah could perform this: transferring the life principle from the Logos to a Jewish maiden; bringing forth a son, in perfection of human nature, to be a *ransom* for the perfect man Adam. His name shall also be called Wonderful, Counsellor, Mighty God, and Everlasting Father, the Prince of Peace. Hallelujah, what a Saviour!!!

Mary's genealogy, as traced by Luke, leads back to David through his son Nathan (Luke 3:31), while Joseph's genealogy, as given by Matthew, traces also back to David, through his son, Solomon (Matt. 1:6, 16).

Luke 3:23 shows that Joseph was son-in-law of Heli; it is Mary's line through Matthat (verse 24). Joseph is here styled "the son of Heli," i.e., the son of Eli, Mary's father, by marriage, or legally; or as we would say, son-in-law of Eli.

By birth, Joseph was the son of Jacob, as stated in Matt. 1:16.

Jesus became related to the human family by taking our nature, through his mother Mary. Our Lord Jesus in the flesh was son of Mary, son of David, son of Abraham, with an unimpaired life from above, which still kept him separate from sinners. Joseph having accepted Mary as his wife, and adopted Jesus, her son, as though he were his own son, this adoption would entitle Jesus to reckon Joseph's genealogy; but such a tracing back to the family of David was not necessary, because his mother came of David by another line. Jesus never acknowledged Joseph as his father.

But let us note carefully that our Lord's claim to the throne of Israel does not rest upon his mother's relationship to Joseph. On the contrary, had he been the son of Joseph, he would have been debarred from any ancestral right to David's throne, because, although David's successors in the kingdom came through the line of his son Solomon (Matt. 1:6), and not through the line of his son Nathan, nevertheless certain Scriptures distinctly point out that the great heir of David's throne should not come through the royal family line of Solomon—all the rights and claims of that line, under divine promises *and conditions*, having been *forfeited by wickedness and rebellion against God*—(Psa.

132:11; I Chron. 28:5-7; I Kings 11:9-13, etc.; Jer. 22:24-30; 36:30; Ezek. 21:25-27)—Nathan's line was thus exalted in due time.

The last three kings of Solomon's line who sat upon his throne were Jehoiakim, his son Jehoaichin (called also Jekoniah and Coniah) and Zedekiah, Jehoaikim's brother. Let us mark the testimony of the Lord's Word (cited above) against these men, and his assurance that none of their posterity should ever again sit upon the throne of the kingdom of the Lord—actual or typical. No man of that line (Joseph's line) shall ever sit upon the throne of the Lord. "The At-One-Ment Between God and Man," Chapter 6, clarifies this point beyond question.

A very detailed account of Judah's children is also given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph her husband (Luke 3:23, 31, 33, 34; Matt. 1:2-16), is traced back to Abraham.

The blessed old Book shall not be moved! But error must go down whether it be ignorantly or wilfully cherished.

Verses 15-16. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The land here referred to is evidently Palestine; and both kings, one of Judah, and one of Israel, would have passed away in death.

Verse 17. Jehovah shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah: the king of Assyria [plain, level].

Here is a prophecy that the king of Assyria would be the one to do that work; a forecast also of the doctrine of socialism, as it applies today in its destructive influence, which socialism has; it will be against the autocratic rule of Jehovah through the Messiah, the signs of which are already in the land.

Verses 18-19. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria: And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

The *fly of Egypt* indicates great worldliness that the nation of Israel has dropped into in these days; and the *bee of Assyria*, with its sting, foreshadows communism and its evil influences upon a people who should be preparing for Restoration under Messiah.

Verse 20. In the same day shall the Lord shave with a razor that is

hired, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

For a Jew to shave thus closely is a sign of bondage and disgrace. So is communism, when compared with the freedom of a child of Abraham. Faith is the answer.

Verses 21-22. And it shall come to pass in that day, that a man shall nourish a young cow and two sheep: And it shall come to pass for the abundance of milk that they shall give that he shall eat butter: for butter and honey shall every one eat that is left in the land.

They will be so blessed in the fruitage of the land that everyone shall be able to eat plenty of cream and honey, suggesting great satisfaction in their prosperity. *Butter and honey* represent smoothness of wisdom, and sweetness of disposition.

Verses 23-24. And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall be for briers and thorns. With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

Too much vigor in seeking and obtaining wealth, produces, many times, a character like briers and thorns; and such a course is productive of trouble with surrounding neighbors and tribes.

Verse 25. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle [sheep].

But the cultivation of love, wisdom, and justice develops a proper character that eventually brings *eternal life*. The ox or bullock typifies a perfect human being, and a sheep or lamb represents consecration. This is a remarkable chapter from first to last.

CHAPTER 8

Verse 1. Moreover Jehovah said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

A great roll could make room for preparation of the Pentateuch, adding the book of Isaiah to it. The man's pen indicates the writing of a mature mind, in regard to the five books of Moses. The message, represented in a child, urges the Jews, the house of Jacob, to put more energy into the study of God's Word that applies to them now. In it there is a plan that calls for action, and great deliverance.

Verse 2. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

The witnesses testify first by their names: Jah is light, Jah is renown, Jah is blessing — a good start for a good message.

Verse 3. And I went unto the prophetess: and she conceived and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz:

The child, being the son of Isaiah and his wife, typifies the Jewish Nation.

Verse 4. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

This indicates that the end of the war and the captivity of Israel, of whom there were less than 200,000 were only a couple of years away.

Verses 5-6. Jehovah spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

Since the people of Israel preferred war, rather than peace and worship of Him, God gave them war to the full.

Verses 7-8. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over; he shall reach to the neck: and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

God allowed the king of Assyria to go through Judah, and capture Israel, indicating the effect or influence of communism upon the children of Jacob in our day.

Verse 9. Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

Instead of turning to God, the people associate, drawing together for help, aid, and assistance. But it is not profitable, not even feasible. However, this refers more to the spirit of union among the sects of Christendom, who, feeling their weakness in the Scriptures, are looking to *numbers* for confidence and comfort.

Verses 10-11. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

The spirit of UNION, or confederacy, is in the very air, as foretold by the prophet. The popular view of the question is erroneous. Neither our Lord nor the Apostle Paul referred to a union of denominations: Well, soon we will have their union or confederacy, and the bitter fruits of union in error will speedily manifest themselves in tyranny, as during the "Dark Ages," though perhaps affairs will never grow quite so black as then.

Isaiah, representing the faithful ones of nominal spiritual Israel, is advised and warned to look to something better.

Verse 12. Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

That is, avoid making a confederacy; trust the Lord, and fear not. The confederacy, therefore, will surely fail of its intended purpose, and leave the denominations in a worse plight than before.

Our Lord's petition for his "members"—"that they all may be one even as thou, Father, and I are one," was never meant to apply to sects and parties. The Father and the Son are one in a very different sense from that.

Verse 13. Sanctify Jehovah of hosts himself; and let him be your fear, and let him be your dread.

To sanctify Jehovah alone, is the only wise and safe course for the future. All the day have I held out my hands to a crooked and perverse nation, nominal spiritual Israel.

Verse 14. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

And he shall be a sanctuary to the faithful Israelites; but a stone of stumbling, and a rock of offense, to the unfaithful of both the houses of Israel (nominal fleshly Israel and nominal spiritual Israel), at his second presence or advent: He shall come as a thief.

Verse 15. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

And many shall fail to recognize him for a time, even though he comes with the clouds of trouble.

Verse 16. Bind up the testimony, seal the law among my disciples.

But my faithful disciples will see, hear, and call attention to the signs of his presence, on the earth and in the heavens.

Verse 17. And I will wait upon Jehovah, that hideth his face from the house of Jacob, and I will look for him.

Now Messiah is heard speaking, and saying that he will wait till God's

time comes for him to assume his great power and reign.

Verse 18. Behold, I, and the children whom Jehovah hath given me, are for signs and for wonders in Israel from Jehovah of hosts, which dwelleth in mount Zion.

Messiah also says, Behold the children of God, which God has given to me: Aaron, and the members of his body, the priesthood; for sign members, typical of Melchizedek.

Verse 19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? (Should we then, in behalf of the living, inquire of those who represent the dead?)

When they shall call to our attention the old forms and creeds, we will say, Should not a people seek unto the Living God?

Who are these spirits which personate the dead? We have in the Scriptures most abundant and positive testimony that no communication could come from the dead until *after the resurrection* by the power of Michael, the archangel (Dan. 12: 1,2). Furthermore, we have positive Scripture testimony that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to LIFT MANKIND OUT OF SIN; that by their failure all might learn that there is but one effectual remedy for sin; viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6:1-6) Their illicit progeny was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic state inviolate. (II Pet. 2:4; Jude 6)

The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and debauchery of those over whom they gain absolute control.

*Shall we, then, in behalf of the living, inquire of those who

REPRESENT THE DEAD?" queries the prophet Isaiah. God regards familiarity with spirits as a vile abomination worthy of death: Please read carefully all of the following Scriptures: Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6,27; 2 Kings 21:2,6,9,11; I Chron. 10:13,14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isa. 8:19-20; 19:3.

Verse 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

"He that hath a dream let him tell a dream, but he that hath my Word let him speak my Word" (Jer. 23:28)—not human speculations and philosophies, but the Word of God.

To the LAW and to the Pentateuch: if they speak not according to these, it is because there is no light in them.

God had given Moses power to do certain miracles in order to prove to Israel that Moses was His Divinely imbued agent. Pharaoh's magicians were agents of Satan to duplicate imperfectly those miracles to unsettle their confidence in Moses.

The spirit of a sound mind impels one to accept the instructions of the Word of God in respect to what he should and should not do, and to reject his own faulty judgment. The spirit of demons has the effect of breaking down the human mind, making it unsound.

God is pleased to allow His power to operate through any human instrument that is meet for His use, i.e., that can be used without injury to itself.

Whatever may be the triumphs of the truth through us, let us always remember that we are among "the things that are not." The power is of God. "My grace is sufficient for thee, and My strength is made perfect in weakness."

Nothing of importance in Messiah's words or deeds has been omitted. Let us go *to the law and to the testimony* of God for all our information. Let us not go to man. There is no need of any more apostles. There is no need of any manifestations of spirits. Let us not accept the doubts and speculations of good people who are dead, or of good people who are living, nor yet our own. There is no need of any assistance from dreams. Let us remember the Apostle's declaration that the Word of the Lord is given with the intention—"that the man of God may be perfect, thoroughly furnished unto every good work." Yet the Scriptures nowhere instruct the Church to undertake the world's moral uplift and regeneration in the present time.

Let us place our reliance wholly upon the Lord, and seek to know the meaning of what he declares respecting the holy Spirit, bringing every Scripture testimony into harmony; assured that the truth, and it only,

will stand such a searching examination. So doing, prayerfully and carefully, our efforts shall be rewarded. To him that knocketh, the door of knowledge shall be opened; to him that seeketh, the knowledge of the holy Spirit shall be revealed. "The Atonement," Chapter 8.

Verses 21-22. **And they shall pass through it hardly bestead and hungry; and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness.**

And the unfaithful will be hard put to it; to claim the promises to Abraham, or to become his children.

CHAPTER 9

Verse 1. **But there will be no gloom in her that was in anguish. In former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations (Revised Version).**

This verse should properly be the last verse of chapter 8. It carries hope in large measure.

Verse 2. **The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.**

This verse speaks of a great light seen in Israel in regard to the promise of a New Covenant, with Messiah as the Mediator, for the blessing of all the families of the earth: to the Jew first; salvation is of the Jews. This light is becoming very bright.

Soon the Sun of righteousness will shine and its rays will light to the uttermost parts of the earth, and every child of Adam, sharer in his curse, shall ultimately be a sharer in Messiah's great work of blessing by being brought under the influence of that great Light which shall constitute the Millennial age a day of blessing and of glory and of knowledge of the Lord. "This is the true Light which (ultimately) lighteth every man that cometh into the world" (John 1:9).

Upon every member of our race the light must shine, because Messiah hath redeemed us once for all. As all of Adam's children were condemned before their birth, so all of them were redeemed, and the majority of them before their birth. They are as sure to get a blessing from Messiah's redemptive work as they surely did share in the curse

that came upon Father Adam (Rom. 5:12).

Verse 3. Thou hast multiplied the nation, and increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

The evidences or proofs in the Land of Promise are so plain and encouraging that men are beginning to rejoice, as in the harvest of all of the promises to Abraham.

The blessings of the Millennial age will be distributed as divine bounty, the curse will be rolled away, the Sun of righteousness will shine for all with healing in his beams, bringing restitution to all, and none will escape the blessings except they wilfully refuse them and do despite to God's favor. The world, then realizing the grace of God in Christ Jesus, forgiving their sins and providing them with life eternal if they will accept it, will generally rejoice to divide the great spoil, the great gift of God.

Verse 4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Verse four delineates the cause for the rejoicing: it will be because the great oppressor, Satan, will no longer have control; his yoke of sin, pain, sorrow and death, his rod and staff of affliction and slavery, will be broken and that forever, as the Lord explains: "That old serpent the devil, Satan, shall be bound for a thousand years that he shall deceive the nations no more until the thousand years be finished" (Rev. 20:3). The victory over the great Adversary is not to be a slow and gradual one, not to be by missions or any power of ours, but the Lord himself shall interpose his power.

The day of Midian was the day of Gideon and his little band, when suddenly at the breaking of the pitchers and the blowing of the ram's horns, the Lord overwhelmed the powerful hosts of the enemies of his people and granted them a great and miraculous deliverance. That is the way it is going to be again (it will be even more spectacular), according to Zechariah 14.

Verse 5. For all the weapons of the fighters in the battle's tumult and the garments rolled in blood shall be burned, become fuel for the fire (Lesser's translation).

In the figure of this verse, we read of the grand consummation of the matter, the end of sin and trouble. The interpretation is that all the weapons of Satan, all the accessories of sin and death, everything that pertained to this great conflict which for centuries has prevailed in the world between righteousness on the one hand and sin on the other, all these shall be utterly destroyed. The picture shows us the world cleansed

of every evidence of opposition to the divine government and law of righteousness, and accords well with the statement, "All voices in heaven and earth and under the earth and in the sea heard I saying, Blessing and glory and honor and dominion and right and power unto him that sitteth on the throne and unto the Lamb" (Rev. 5:13). But this will be by a plague, similar to that which caused the destruction of 185,000 of Sennacherib's horde of Assyrians (Isaiah 37:36) when God defended Jerusalem. The *arm* of Jehovah, Messiah, is not shortened.

Verse 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

The opening word "for" signifies "because." The *because* is an explanation of the process by which the foregoing gracious prophecy of blessing and release from the oppressor shall be accomplished. The Lord draws attention to the fact that no such Kingdom of righteousness, no such enlightenment and blessing of the world could be possible until first Messiah should come. The Messiah is the Sent of God, Immanuel, God with us, the great deliverer to accomplish all the wonderful things which God has spoken by the mouth of all the holy prophets since the world began, confirming His promise made to Abraham, "In thy seed shall all the families of the earth be blessed." A virgin shall conceive and bring forth a son. All these names, these titles given to our Lord, represent His majesty, dignity, power, and glory in His work.

"The Messenger of the Covenant whom ye delight in: behold he shall come, saith Jehovah of hosts" (Malachi 3:1—Please see "The Minor Prophets" book). The Messenger of Jehovah is the same, though under two different conditions: first in the flesh, in weakness, in ignominy, in sorrow and pain and dying, despised and rejected of men; second, in glory, crowned with all power in heaven and in earth, establishing righteousness and forcefully subduing and bringing into subjection to the divine will every creature and every thing, and triumphing so that finally, by the end of the Millennial Age, this great Messenger—by the two parts of his service, first in suffering and second in glory—will accomplish all that the great Jehovah purposed respecting the race of mankind. By these two parts of his service this great and glorious Messenger will have prepared the way of Jehovah, will have made straight all the paths, all the arrangements, all the affairs for the establishment of the everlasting reign of the Kingdom of heaven. 1 Corinthians 15:28.

The Father graciously and generously provides that his Messenger—

whose loyalty will have been so thoroughly demonstrated, both by the sufferings of the present time and the glories of the age to come—that this glorious Anointed One shall forever be associated with Him in the everlasting Kingdom, as it is written, “Let all the angels of God reverence him” (Hebrews 1:16).

Verse 7. 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. The zeal of Jehovah of hosts will perform this.

Of the increase of his government and peace there shall be no end, upon the throne of David: by the power of Jehovah of hosts by that Jewish virgin.

From Isaiah 61:1 we recognize that the Prophet is speaking of the Messiah—Jesus the Head, and the Church His Body: The word “Christ” signifies “The Anointed.” God’s arrangement from the very beginning was that He would have a great Anointed One who would accomplish the Divine purpose. The ingredients of the Holy Anointing Oil antitypical are enumerated by the prophet Isaiah (11:2).

Isaiah 9:7 signifies that this great kingdom which our Lord Jesus at his second advent will establish—his church as members of his body, members of his kingdom class, his bride associated with him—will be the outcome, the antitype of that which was typically presented to Israel in the kingdom, the government of David. The name David signifies “Beloved,” and the David who was the first king on Israel’s throne, and of whom it was said that he sat upon the throne of the Lord, was merely a *type*, a figure of the greater David, the Anointed, the Messiah, Jesus Christ, the first Lord of all, and the church his body associated with him, constitute *the antitypical David*, the antitypical Beloved of the Lord, whose kingdom shall be an everlasting kingdom, “henceforth even forevermore . . .” The government will never cease because the government which Christ establishes is the divine government, and having accomplished this special work, the Christ will be even more particularly associated with the Father in his throne in the general government of the universe; and since the government of earth is merely a part of the government of the universe, it will still be in that particular sense under the supervision of the glorified Christ (I Cor. 15:27).

Verses 8-10. The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

The Lord has sent a message against the modern Jews, but it has been discerned by the orthodox Jews only. The modern Jews think to succeed aside from the promises to Abraham, and never think of becoming children of Abraham themselves. But we will build with *hewn stones*—their own works.

Natural Israel (Jacob) had the first opportunity for attaining the spiritual blessings to which spiritual Israel now aspires. See Isa. 50:1.

Whatever light the world gets from the Bible reaches them indirectly — as reflected from the children of God, who “shine as lights in the world.” “Ye,” said our Lord, “are the light of the world” (Phil. 2:15; Matt. 5:14).

The Plan of God, once discerned, indirectly inculcates every principle of morality and virtue by showing just what God designs to have us do; by showing, first, how he created us perfect and glorious in his own image and designed us for everlasting life in the enjoyment of his favors; next, that everything in us which is short of that original perfection is due to sin and renders us unworthy of life. Then there is the recognition of sin; and thus the glorious plan for both our legal and our actual deliverance from sin and death is opened up, and the final restitution of all things is assured to the loyal and obedient sons of God; and all the necessary provisions thereto are made manifest.

As the plan is now clearly outlined we see how history and prophecy and type and law all minister to the one grand design of the Book of books, in which the reverent and careful student finds the highest incentive to purity and holiness, and the most perfect delineation of that praiseworthy character which he should seek to build up, and in contrast with which the deformity of every evil is manifest.

Verses 11-12. Therefore Jehovah shall set up the adversaries of Rezin against him, and join his enemies together: The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

Therefore shall the modern Jews see the futility of communism, and it shall be squelched. Moreover, the faithfulness of the orthodox Jews, will not save them.

Verses 13-15. For the people turneth not unto him that smiteth them, neither do they seek Jehovah of hosts. Therefore Jehovah will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

So the good, and the faithless, of Israel, shall have to go through one

more experience of chastisement.

Verses 16-17. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

Neither shall the young men save Israel from this last setback.

Verses 18-21. For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest: and they shall mount up like the lifting up of smoke. Through the wrath of Jehovah of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still.

These verses apply to both nominal fleshly Israel and nominal spiritual Israel, as represented in the confederacy. The destruction will be great, as each sect will try to save his own; as it were, eating the flesh of his own arm, confessing the error of his own sect or creed.

CHAPTER 10

Verse 1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

This verse sets forth the attitude of nominal spiritual Israel, known in Scripture as the confederacy, the union of Roman Catholic and Protestant Churches. That confederacy is to grow, and obtain sufficient power to demand support. Its methods are here described.

Verse 2. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

To turn aside and oppress all who withhold their support, with great severity upon all who oppose her!

Verse 3. And what will ye do in the day of visitation, and in the desolation which shall come from afar? to whom will ye flee for help? and where will ye leave your glory?

Her course or methods will bring together and cement such opposition as will eventually cause her failure and downfall.

Verse 4. Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

Basing their union on man made creeds, will bring the opposition of God and his anger, to their miserable destruction.

Verses 5-6. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Assyrian signifies "low, level" (socialistic, communistic)—the leader today is found in Russia. The success of communism is assured to a certain point. Lest they go too far, or too soon, China, with its millions, is also communistic; and their differences, relative to their respective ideologies, will serve as necessary deterrence; for otherwise, the world would be in subjection to them. They ostensibly stand for *liberty*; yet where they are, liberty is unknown.

Verse 7. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

This verse sets forth the real intent of both of them: to destroy and cut off many nations.

Verses 8-11. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

Here is shown Russian leaders summing things up, odds and evens, and prospects; and thinking their chances are good. One thing deters them: our atom and hydrogen bombs; thus there will be no major bombing war.

Verse 12. Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

Verse 12 shows that the communists are not to have any serious setback until God's will concerning their activities is fulfilled, the most important of which is to urge the confederacy into greater power and influence in the world, ecclesiastically.

Verses 13-14. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the

bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: And my hand hath found, as a nest, the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

He is obtaining possession, not by military conquest, but by the demand of all people for justice in sharing this world's goods.

Verse 15-17. Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, Jehovah of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

This is like the Shekinah glory, a sign of a protective presence; but it is also a sign of judgment of wrong doing, so that the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and destroy the briers and thorns in one day. The briers and thorns are spoken of as representing Catholics and Protestants.

Verse 18. And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

And shall consume the confederacy, soul and body: not a sherd shall be left for future use in the New Covenant.

Verse 19. And the rest of the trees of his forest shall be few, that a child may write them.

The rest of the religious leaders of the confederacy will be so few that a child might number them.

Verse 20. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Jehovah, the Holy One of Israel, in truth.

After this, what children of Abraham there are, shall stay upon Jehovah, God of Israel.

Verses 21-23. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the

land.

The hub of the movement of the whole world to God, consists of the children of Jacob who in their hearts are children of Abraham. They are really strong in faith; and their faith will be rewarded by a wonderful deliverance, so public as will notify the whole world that God is taking up the case of Abraham, to fulfill all the promises—the due time having come.

Verses 24-25. Therefore thus saith Jehovah of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger, in their destruction.

Israelites indeed may share in the oppression by the communists; there is one more such experience foretold in Zechariah; but then the deliverance is sure and final, and will see the end of such efforts to obtain justice for the people.

Verse 26. And Jehovah of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

The victory of Gideon's band of three hundred over about 135,000 was the Lord's battle and the Lord's arrangement. The Midianites awakened panic-stricken, believed themselves surrounded by immense hosts, and fled precipitately, killing one another in their fright and confusion. Others joined in the battle until the vast majority of the Midianites were destroyed, including their leaders. Two princes of the Midianites (Judges 7:25), Oreb (buzzard) and Zeeb (wolf) were slain upon the rock of Oreb, and at the winepress of Zeeb, respectively. So will the Royal Priesthood achieve a great victory through a time of trouble upon the hosts of the enemy, for it is the Lord's arrangement. As Moses stretched forth his hand over the Red Sea, and the Lord overthrew the Egyptians in the midst of the sea (Exod. 14:27), so shall he do at this time.

Verse 27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing.

This will be accomplished by the Anointed One, the Messiah.

Verses 28-30. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth.

These verses describe the experience of the confederacy. Aiath means *ruin* of all its hope; Migron, *slip*, is where it makes a mistake; at Michmash, it invokes help; Geba is where it reaches the *height* of its power; Ramah, *THE height*, it desires, but is afraid to try it; Gibeah is as *high* as it thinks possible; at Gallim, it see *heaps* of destruction before it; Laish marks the end of trust in any gods; Anathoth is the confederacy, home of the priests.

Verses 31-32. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

Madmenah (heap) is removed, indicating that any further progress is hopeless. At Gebim (springs), those at the two (Catholic and Protestant) springs gather themselves together to flee as they begin to realize that their *springs*, or sources of supply, are running dry. At Nob it tries to hold on to what it has gained, but is met by the daughter of Zion, Jerusalem, which is delivered by Divine power.

Verse 33. Behold, the Lord, Jehovah of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

Jehovah of hosts, God of Israel, will put the fear of regathered Israel—just recently delivered—upon them.

Verse 34. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Lebanon, white, is represented in the confederacy, and now is brought down *by a mighty one*, the Messiah. Joy to the world, the Lord (Messiah) is come.

CHAPTER 11

Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day—God's providences toward his people then, and his subsequent deliverance of them to Babylonian captivity, and his later judgments upon Babylon, all of which were accomplished literally within 250 years of Isaiah's vision, are interspersed with declarations respecting Messiah and his everlasting kingdom, and the blessing of the remnant of Spiritual Israel, and the eventual healing and recovery of all Israel to divine favor. An illustration of this intruding of the Messianic Millennial kingdom into the prophecies which specially related to natural Israel and the condition of things present in the Prophet's day, is afforded in this chapter; also in chapters 2:2-4; 8:14-

18; 9:1-7; 32:1-4; 33:5-24; 52:7-15; 60:1-5; 61:7-11; 65:17-25.

Verse 1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

This chapter is a song about Messiah and the glory of his kingdom. In the first verse there is a *rod* and a *branch* coming out of Jesse. The rod represents rulership, and the branch indicates a new vine. The Messiah is the ruler, and he also is a new vine, spiritual, begotten at Jordan to the divine nature. He is to have many members of an Aaronic Priesthood in antitype, who are to become of the Melchizedek Order with Him. The stem of Jesse has to do with his earthly lineage: The Branch refers to the promises of God to David, son of Jesse, and are spiritual. These are the promises made to Abraham: the stars refer to the spiritual seed, and the sands of the seashore indicate an earthly seed.

Verse 2. And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of Jehovah;

The spirit of the Lord God is upon me, for Jehovah has anointed me to preach. Surely it was all manifested in Jesus, of Nazareth and Bethlehem: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear or reverence of Jehovah. Please see Isa. 9:7.

To continue in the light and truth and blessing necessitates character-development; for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavor. So may we come into Messiah and abide in Him and bring forth much fruit.

Verses 3-4. And shall make him of quick understanding in the fear of Jehovah: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

He knew what was in man, and therefore, he was of quick understanding and able to render instant and correct judgment. He will teach the people what is right, and thus slay the wicked, by converting them to righteousness.

Verse 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The girdles of righteousness and faithfulness indicate him as a faithful servant of righteousness and truth. Because of this he received strength to carry out and accomplish all the work God gave him to do. His final word was, I have finished the work thou gavest me to do.

Verse 6. 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.

Verse 6 tells us that while all animals were subject and obedient to the will of the perfect man Adam, yet as a further part of the fall mentally, morally, and physically, Adam lost that dominion; and certain animals became vicious and carnivorous, eating one another. Now under the power of Messiah, they will lose that tendency, and eat grass instead. Also we see a hint that men of these fierce and terrible dispositions will experience a change so that people of low down, evil tempers shall be changed; and people of lamblike or peaceful and loving dispositions shall no longer be in danger of robbery, wounds, and death.

Verse 7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

There is nothing more playful than the young cub of a bear whose nature can be easily changed to eat straw: why not?

Verse 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Here the enmity between serpents and humanity begins to diminish until it finally disappears altogether. The power of dominion over all, given to Adam, is to return in the time of restitution, spoken by the mouth of all the holy prophets since the world began.

Verse 9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

The knowledge of Jehovah is the principle thing in it all. He speaks of it as His Kingdom; also he says, The Everlasting Kingdom of our Lord Jesus Christ. Of the peace and increase of his kingdom there shall be no end.

Verse 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious:

Deut. 32:43; Psa. 117:1; Isa. 11:1, 10; 52:15; 66:19, 20.

The root of Jesse is God's promise to David, that of the fruit of his loins shall one sit upon his throne forever: and to it will the Gentiles seek. *David* means "beloved," and refers to Messiah.

The words of the Apostle to the Gentiles, "Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service," apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an

agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify him in our bodies and spirits which are his. If this has not been our attitude in the past shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of laying our little all at the feet of him who is our gracious heavenly King, whose kingdom is soon to be established and who has invited us to sit with him in his throne, to share his glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue?

"My son, give me thine heart," is not applicable to sinners, who are not sons in any sense of the word. There is a message to sinners: a call to repentance, to the forsaking of sin and to the acceptance of the justification secured by the precious blood. But it is only to those who have repented of sin and who are seeking to live a repentant life and so far as possible to make restitution for wrongs of the past, and who are trusting to the precious blood of Messiah—reconciled to God through the death of his Son. It is to these that this text is applicable: My son, give me thine heart (A son has a *standing* of justification which his condition does not warrant. He is *tentatively* justified because he is consecrated to righteousness. He is trying to do right.). See Isa. 29:17.

When we give our hearts it includes all that we have and are in the highest and noblest and fullest sense—ALL—to be used in joyful service for the glory of the King.

To those who have never taken this step we urge a prompt acceptance, irrespective of the gracious hopes we have of a transcendent reward of glory, honor, immortality. As the Apostle declares, it is our reasonable service. Reasonable people ought to be glad of the knowledge that God is willing to accept our service, and of the opportunity to present themselves under the covering of the merit of the dear Redeemer's robe of righteousness.

To those who have already accepted the Lord's favor, who have already presented their bodies living sacrifices, who have already given the Lord their hearts, we urge a remembrance of the fact that the sacrifice once put upon the altar must remain there: and that the longer it remains the more joyful should be the service; the more appreciated every opportunity for sacrifice, the more thankful should be the heart and the more rich should be the experience in the peace of God which passeth all understanding, ruling in our hearts and preparing us more and more through the graces of the Spirit for the glorious things which God hath in reservation for them that so love him and so reverence his

Son.

Verse 11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

Verse 11 assures us that the regathering of Israel will be complete. The Jews should all consider the fact that God's promises included the *land* also. The promises and the land go together. Therefore, were I a Jew, I would make for the promised land, and be ready to receive the blessings that are sure to come to Israelites indeed, in whom is no guile. God knows the number.

Verse 12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The ensign God will set up will be the Messiah. Not only will Israel and Judah be gathered there, but the Gentiles will crowd in, so that the Jews will become afraid of being squeezed out. As soon as the Gentile army is destroyed, great will be the inrush of all nations. Wise will be the rule of Messiah! through Abraham, etc.

Verse 13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

The friction between the house of Isaac and the house of Ishmael shall cease, as they realize that their chief work is to become children of Abraham. Ishmael, at thirteen, mocked Isaac when he was being weaned; which looks like a foolish reason for starting that enmity between them.

Verse 14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

All the heathen nations will seek to come in and share the blessings. Indeed any nation that will not go up to Jerusalem to worship, on that people no rain will fall.

Verse 15. And Jehovah shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod.

The tongue of the Egyptian Sea has seven outlets, representing all the languages or religions of the world. What is prospering right now is the

Hebrew language; but the real language will be the Gospel of Restitution, spoken by all the holy prophets. What a Covenant! and what a Mediator, Messiah!!! All the world are coming out of their graves to hear him, and partake of the salvation he has provided. During the thousand years, sin, death, sorrow shall be no more; and there shall be no more pain.

Verse 16. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

The highway Israel took to come out of Egypt was typically a way of holiness: the people coming into covenant relationship to God, and being justified from all their sins. God makes no covenant with sinners—which my covenant they brake, though I was an husband unto them, saith Jehovah.

CHAPTER 12

Verse 1. And in that day thou shalt say, O Jehovah, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

This chapter of Isaiah is a song to Jehovah. The early morning salutation between men, and any time they meet throughout the day, will be, Praise to Jehovah. Thus they give voice to the comfort they have received from entering into the New Covenant arrangement. They will see its blessed results working on the people in their improvement mentally, morally, and physically. But even better than that, will be the assurance that God's anger is turned away. The vows taken to do the will of God will be so definite and the ends so real and practicable that no evil tendency will be seen, heard, or felt. The way of holiness will be possible; and the glorious reward at the end of that way, Eternal Life, will be attainable.

Verse 2. Behold, God is my salvation; I will trust, and not be afraid: for JEHOVAH is my strength and my song; he also is become my salvation.

Their confidence is now Jehovah; for Jehovah is my salvation. Blessed is the man whose salvation Jehovah is. Such an acquaintance with God, Israelites never knew, although *Israel* means "Prince with God."

Verse 3. Therefore with joy shall ye draw water out of the wells of salvation.

The wells of salvation are found in Messiah and the members of his body, after the Aaronic Priesthood has become the Melchizedek Priesthood. Salvation is spoken of as wells of water springing up into

eternal life; and when all (144,000) are brought together in the glory of the Kingdom, a river of water, truth, shall flow out from them for the healing of the nations. The leaves (teaching) of trees are for the healing or salvation of all men, the Jew first.

Verse 4. And in that day shall ye say, Praise Jehovah, call upon his name, declare his doings among the people, make mention that his name is exalted.

And in that day this song shall be sung in the land of Israel, and gradually, in all lands: Praise to Jehovah, make mention that his name is exalted in all the earth: no more purgatory, no more eternal torment, no more blasphemies: but *GOD IS LOVE*.

Verse 5. Sing unto Jehovah; for he hath done excellent things: this is known in all the earth.

Sing unto Jehovah; for he has done excellent things which are known in all the earth. The waste heritages shall be taken up. Medical science tells us that only 2 percent of our brain cells are vivified by the blood stream. What a glorious work is before us, for Messiah and the Covenant!

Verse 6. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

The greatest joy of all in Jehovah is found in Messiah and his brethren, constituting Zion, the spiritual, everlasting Kingdom. Praise Jehovah!

Matt. 6:19-21: We have the assurance of the divine Word that everything that is pure and holy and good is acceptable in Heaven. The chiefest of all treasures there is the personal friendship and love of Christ, "the fairest among ten thousand and the one altogether lovely." If we have gained this treasure we have gained one that never changes, one whose love never grows cold and from which nothing can separate us—"neither tribulation, nor distress, nor famine, nor persecution, nor nakedness, nor peril, nor sword"; for his love and friendship are not like those of this world, which forsake us in the hour of need. Neither can "death," which often consigns to forgetfulness the friendships of this life; "nor angels," even with all the superior charms of their purity and glory; nor the "principalities and powers" of darkness that are arrayed against us to separate the betrothed virgin of Christ from her beloved Bridegroom; nor any of the things "present or to come"; neither "height" of temporary exaltation, nor "depth" of trouble and sorrow, "nor any other creature [thing]" in heaven or earth, separate from his special love the Lord's elect, who have found in him their chief treasure (Cant. 5:10, 16).

CHAPTER 13

Verse 1. The burden of Babylon, which Isaiah the son of Amoz did see.

The thirteenth chapter of Isaiah is a judgment and condemnation of Christendom, so-called, and represented in the confederacy just coming up. The Scriptures call it Babylon; that is, confusion of tongues or messages, or creeds upon which the confederacy is being built, instead of the Word of God.

Verse 2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

Verse 2 is an admonition to Pastor C. T. Russell to lift up the banner of Truth, on the mountain of the embryo Kingdom of God and Messiah. Motion with the hand that the nobles, or new creatures in Christ, Messiah, should seize the opportunity of membership, by vows of consecration to the will of God unto death, justification to life through the Messiah, spirit begettal, and sanctification, till the character that makes a noble, is attained, and the gate of opportunity being properly appreciated and used, has taken them through the next gate into life by way of death, because the sacrifice has been finished in such a way as to receive the approbation of God.

Verse 3. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

These faithful ones, he now gathers together in the glory of the Divine Nature, unseen by men, to do a chastising work among evil doers, and evil or false religions upon the earth.

Verse 4. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: Jehovah of hosts mustereth the host of the battle.

Verse 4 is on the way. They are a tumultuous people: first, Russian; and now, Chinese. Down trodden peoples are clamoring for justice: to share in the desirable things of the earth; knowing nothing of the promises of God to Abraham for their blessing in due time, even to life *eternal*.

Verse 5. They come from a far country, from the end of heaven, even Jehovah, and the weapons of his indignation, to destroy the whole land.

They come from a country far removed from their estimation of what a country should be. The earth abideth forever; and he has given it to the children of men for their habitation. But before that is made permanent, all nations must come to worship at his feet. Each individual must develop into a perfect man, worthy of eternal life. Provision for their every need and requirement, they will find in Messiah.

Verses 6-8. Howl ye; for the day of Jehovah is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

These verses indicate a time of trouble occurring in spasms as a woman in travail, somewhat applicable to all men; but in greater measure by far, does it apply to religious leaders who promise peace and prosperity as a reward for membership and support. What they do get is quite to the contrary, anarchy. The confederacy will be so strong for a time as to demand the support of all.

Verse 9. Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

There is nothing that can be done to improve conditions until the religious leaders (sinners) are removed, and all confidence in their promises is annihilated.

Verse 10. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

Verse 10 applies specifically to those leaders of the confederacy who lose faith in the Bible as the Word of God. Thus ecclesiastical stars fall to the earth. Their sermons now are mostly scientific, empty of spirituality. They know nothing of the High Calling of Messiah to glory, honor, and immortality. The sun is symbolic of the gospel light of the New Testament; and the moon represents the light of the Old Law Covenant. For instance, on the Day of Atonement, the sacrificing of the bullock pictured forth the sacrifice of the man Jesus, while Aaron represented the new creature: Messiah, Christ, Anointed.

Verses 11-12. And I will punish the world for their evil, and the

wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

These verses foretell the necessary humbling of humanity in all their failures, in order to prepare them with a hearing ear for the message of the kingdom, and life. Anarchy will cause a great slaughter. There will be three parts in the earth; two parts will be cut off and die, and I will bring the third part through alive.

Verse 13. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of Jehovah of hosts, and in the day of his fierce anger.

Therefore, I will shake the ecclesiastical heavens or powers, and society shall be severely shaken up. Is it not so? Present truth, by the ministry of Pastor C. T. Russell, is calling attention to the unscriptural and contradictory creeds, to the discomfiture of the clergy; while the earth or society is being turned upside down, as God said; I will turn the earth upside down. He did not mean that he was going to turn a literal globe upside down.

Verse 14. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

And conditions will be such that no one will desire to assume responsibility, whether religious, civil, or social.

Verse 15. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

Every one that tries to do something helpful will be hindered by circumstances; and every leader will be a failure, unable to bring anything about that will be permanent, whether it be President Eisenhower, Kennedy, Johnson, Nixon, Ford, or the union leaders.

Verse 16. Their children also shall be dashed to pieces before their eyes: their houses shall be spoiled, and their wives ravished.

Their brain children shall be dashed to pieces, as total failures: their religious orders shall be ruined; and their wives, or denominations, will be ravished by communism and socialism.

Verse 17. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

Verse 17 refers especially to all forms of socialism and unbelief in God or religion. Silver and gold represent heavenly truths, so wanting in the churches.

Verse 18. Their bows also shall dash young men to pieces; and they

shall have no pity on the fruit of the womb; their eye shall not spare children.

Verse 18 shows that the bows or arguments of the socialists and communists are too powerful for the religious leaders; and so the young men lose faith in the confederacy, and withdraw their support.

Verse 19. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

Verse 19 shows the complete downfall of the union of churches. Another Scripture states that nothing will be left of it that might be usable in the New Covenant. See 30:14; 24:10; 55:3.

The historian says, "Babylon was the strongest fortress in the world. Even a small force of brave men could have held it for years." Babylon means "confusion," gate of Bel, Babel. It would be the natural effect of having such riches and strength under his control to make the king Belshazzar proud and self-confident.

At the time of Daniel 5 the army of the Medes and Persians under the command of king Cyrus was besieging Babylon. This was the Cyrus whom the Lord declared should set free his people, the Hebrews. The Lord had timed the fall of Nebuchadnezzar's empire. While Belshazzar and the people of Babylon were holding high revel, banquets, etc., convinced of the security of their city, Cyrus and his army were building a trench above the city into which in due time the waters of the Euphrates river were turned; and then, in the darkness of the night, the soldiers were marched through the bed of the river and gained an entrance to the city while its unsuspecting defenders were banqueting. Please see Isaiah 44:28 and 45:1-7 comments.

On this same night the king gave a banquet in his chief palace to a thousand of his nobles, and lords and ladies of the empire residing in the city. Belshazzar boasted of the impregnability of the fortress, and declared that the gods of the Babylonians were superior to all others. He pointed to the subject nations surrounding as evidences of this, and in derision called for the holy vessels that had been brought by his grandfather Nebuchadnezzar from the Jewish Temple, that he and his lords might drink from these to do the honor of the gods of Babylon.

It was in the midst of this blasphemy and profanation of the holy vessels of Jehovah's Temple that a hand appeared and wrote in letters of fire upon the wall of the palace which only the Prophet Daniel ("man greatly beloved") could interpret: "Thou art tried in the balances and found wanting."

How wonderfully timed was the whole matter! Cyrus' army was in-

vesting the city. Retribution was at work. The king was slain, the government was transferred to the hands of Cyrus. Medo-Persia became the second universal empire of the world, represented in Nebuchadnezzar's dream of the image by the arms of silver.

The fifth universal empire will be that of Immanuel, the antitypical Cyrus. Of the increase of the government of Messiah there shall be no end (Dan. 2:44; Isa. 55:3). Jeremiah book, pp. 92-94 and chapters 50-52.

Verses 20-22. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: But wild beats of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

These verses show such a final and complete failure of the effort for church union, that nothing left will be used or tried for stabilizing society or any earthly thing. The children of Jacob will find encouragement in the support of the African race, which men seem to think came through Ham who disgraced himself in the eyes of his father Noah.

CHAPTER 14

Verse 1. For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

Jehovah is now having mercy on the children of Jacob, and choosing the children of Abraham, Israelites indeed in whom is no guile, to set them in their own land: and Gentiles will endeavor to join with them, to experience some of the blessings of the house of Jacob: we desire to join with thee, for we see that God is with thee.

Verse 2. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

And Israel will accept many of them for servants and handmaids; and shall rule over them, even over them whose servants they were. Then all will enter into the New Covenant arrangement which will make them

and all the world, children of Abraham. Abraham and his relationship to his three wives, represents God and his relationship to the three phases of the Abrahamic Covenant.

Verses 3-4. And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the King of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

And in that day thou wilt take up this proverb against the pope, the king of Babylon, and say, How hath the oppressor, the confederacy, ceased!

In Symbolic prophecy a "city" signifies a religious government backed by power and influence. Thus, for instance, the "holy city, the New Jerusalem," is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory.

This same method of interpretation applies to mystical Babylon (full of inconsistency and confusion), the great ecclesiastical harlot, a fallen woman (an apostate church: for the true church is a virgin), exalted to power and dominion, and backed, to a considerable degree, by the kings of the earth, the civil powers, which are all more or less intoxicated with her spirit and doctrine. The apostate church lost her virgin purity—both of doctrine and character—to suit the world's ideas.

Upon the prophetic page we may clearly read the doom of Babylon, Christendom; and it is none the less clearly expressed in the signs of the times. That her destruction will be sudden, yet that it was to undergo a gradual consuming process is shown by Daniel (7:26). The assurance of Papacy's final destruction is positive, and its death-struggle will be violent. First, however, she must attain more of her old-time prestige, which will be shared with a CONFEDERATED ASSOCIATION of her daughters (Isa. 8:12). Together they will be lifted up, that together they may be violently thrown down. Please see comment on Isa. 14:22-23.*

Verse 5. Jehovah hath broken the staff of the wicked, and the sceptre of the rulers.

Jehovah hath broken the means of oppression for the wicked confederacy, and taken away their right of rulership.

Verse 6. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

* "The Battle of Armageddon," p. 25, 37.

He who had such power, backed by the church union, will lose that power, and will himself be persecuted.

Verse 7. The whole earth is at rest, and is quiet: they break forth into singing.

The whole earth is freed from that bondage, and breaks forth into singing. Their new found freedom is such a surprise to them that they wonder why they submitted to such tyranny for so long a time. Wait ye upon me, saith Jehovah, till that day that I rise up to the prey; for it is in my heart to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for the whole earth shall be devoured with the fire of my jealousy. Then will I turn to the people a pure message, that they may all call upon the name of Jehovah, to serve him with one consent (Zeph. 3:8).

Verse 8. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

The best trees, of Jehovah's planting in Israel, shall say, Since your downfall, we have been quiet, and free from trouble.

Verse 9. Hell [grave, "sheol"—oblivion. See verse 11.] from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

Nearly all of the remainder of this chapter is addressed to Satan. All the great of the earth, civil, social, and religious are represented as becoming aware of the time of the death of Satan; and they are coming to meet him and to taunt him of his boasts, and eternal failure.

Verse 10. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

Art thou become as one of us? are you so weak, after all?

Verse 11. Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

Thy destruction is like to that caused by worms; there is nothing left.

The Lord Jesus, by righteousness, meekness, faithfulness, has attained the Divine Nature: but you are gone forever, leaving only an evil name.

Verse 12. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

The first being, the Logos ever created, was Lucifer, son of the morning. Because thou hast led the nations into evil, thus weakening them in every way, now thou art cut down to the ground. What a fall,

from Heaven to oblivion! and to nothing worth remembering!

Jesus declares that Satan is responsible for the death of our race. He is the greatest criminal of all history, and is to meet his fate—soon. He was the murderer of our first parents, and by the laws of heredity we all lost our lives through his terrible deception: “Ye shall *not* surely die.”

When Satan beheld Adam and Eve outcasts from Eden, and perceived that gradually the foretold penalty for the sin of disobedience—“Dying, thou shalt die”—would come upon mankind, weakening them in mind, in body and in morals, he should have been convinced of the folly of his course. But no. For six thousand years Satan has been carrying on his wicked work of slander and misrepresentation of the Divine character and purposes.

Disappointed that his subjects were dying, the usurper Satan encouraged the angels to violate the law of their being and the law of their nature to indulge themselves in the pleasures of sin (Gen. 6:2), starting human families—all contrary to the Divine arrangement of their being, wholly misusing their power of materialization.

The children of this combination of angelic vitality grafted upon the human stock were a race of giants—brutish, sensual tyrants. God’s wisdom saw that it would be best to blot out entirely that order of things, and to start a new arrangement. The deluge accomplished this.

Henceforth those angels who for centuries had lived in sin were restrained from materialization and separated from the holy angels, being confined to Tartarus, or earth’s atmosphere.

Only an extremely small minority believe the Word of the Lord. Writing mediums, tipping mediums, black art, theosophy and occultism in general—all support the theory that a dead man is more alive than a living one. All nations have been made “drunk with the wine of false doctrine.”

When he could not seduce the great Redeemer to disloyalty to God, he sought to put Him to ignominious death, only to find that in this he had fulfilled the Scriptures.

Even the death of the Savior for the redemption of the race moved him not to sympathy and pity. The general trend of sin is to hardness of heart.

A certain time has been fixed in the Divine Program for the execution of this great murderer. He must first witness the undoing of all his work—during the thousand years of Messiah’s reign. He must behold how the light of the knowledge of the glory of God will sweep away all the delusions which he has fostered, and will emancipate humanity and lead to the anthem, “Glory to God in the Highest, and on earth peace,

good will toward men.”

Verse 13. For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God [I will set myself above others of the sons of God.]: I will sit also upon the mount of the congregation, in the sides of the north:

Unholy ambition was the first sin. Having been created with everything heart could wish, and next in position to the Logos, still thou dost desire to be like the Most High, and must have a kingdom all thine own. Thank God thou wast denied!

Verses 14-15. I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.

His ambition was to be a ruler amongst them, a usurper of divine authority, without divine appointment and contrary to divine regulation.

That this language applies also symbolically to Papacy is entirely proper; for Papacy is Satan's own work, in his own likeness.

Wherever the light of divine revelation (not merely the Bible, but also "the spirit of Truth") goes, it more or less means danger to the darkness of Satan's misrepresentations. The Truth is a thousand-fold more reasonable than Satan's error, and would rapidly prevail against him, were it not for his cunning, "wily" tactics, by which he is continually shifting the scenes, and bringing forward new deceptions to uphold his old lie, and "to deceive, if it were possible, the very elect." One of the first and one of the most gigantic and most successful of his efforts to controvert the Truth, and to make the error appear feasible and plausible, was the development of the great Antichrist system, the Papacy. By it he exercised a most wonderful influence throughout the world, so that, in the light of today, and with a measure of freedom from that monstrous institution, mankind looks back to the period of its dominion and describes it as "the Dark Ages"—dark with injustice, dark with error and superstition, dark with persecution, relentless and terrible, against them in proportion as they obtained the true light and were faithful in holding it up before the people. So diabolical was this great institution, in its methods and influence, and so thoroughly did it represent Satan's cunning and ambition and craftiness, that it is symbolically described by the Lord as though it were Satan himself. It was, in the largest sense of the word, his representative, while claiming to be God's representative.

Throughout the prophecies we find this blending of description and denunciation between Satan and his chiefest representative amongst the

enlightened. For instance, after describing the breaking of the power of Babylon—a description which is applicable in part to literal Babylon, and the bondage of natural Israel, and more particularly applicable to the bondage of mystic Babylon over spiritual Israel—the Prophet Isaiah (14:12-17) proceeds with a description which primarily fits to Satan's own course, and in a secondary sense is applicable to the rise and fall of natural Babylon.

Satan himself shall first be bound during the thousand years of the reign of the Redeemer and the lifting of the curse, and the blessing of the world, but subsequently, as the Scriptures clearly show, he is to be destroyed, together with all his angels—his messengers, all who follow his leading and his course (Matt. 25:41; Heb. 2:14; Rev. 20:10).

Instead of being higher than the other angels, thou art brought down to the pit, or grave, of everlasting nothingness.

Verses 16-20. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the one that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own house: But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit: as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.

What a description of Satan's meanness and evil doings! his burial is disreputable, and he has for an epitaph, a tale of disgrace, and the contempt (well earned), of all righteous beings, both spiritual and human. To be bound for a thousand years is not too much.

Verse 21. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

Death is prescribed for all of his children. All his evil influences must come to an end. Only memory of his evil remains.

Verses 22-23. For I will rise up against them, saith Jehovah of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith Jehovah. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith Jehovah of hosts.

These verses refer to the confederacy and its religious leaders, as Satan's children, which must be extinguished: all men shall seek to their

God, infinite in Justice, Wisdom, Love, and Power.

Since prophecies may have partial fulfillments before reaching the ultimate climax intended (for example, please see comment on verses 11-12 of Isaiah's vision of chapter 6). Our attention is drawn to the future pouring out of "the seven last plagues, the wrath of God," upon the Confederacy, the ultimate Babylon, in its awful downfall—the complete destruction of the highest manmade mountain the world has ever known (Isa. 30:14; Jer. 51:24-26; Please see comment on Isa. 14:3-4; 24:10).

What a holy awe it brings to our hearts to know that we are *now* living in the *presence* of the Son of Man; that now the "wheat" is being gathered and the "tares" being bundled; that *now* the servants are reporting their use of the pounds and talents entrusted to them, while the world sees nothing and enquires, "Where is the promise of his presence, while all things continue as they were from the beginning?" Nor can any but the few hear and appreciate the evidences, or understand the Master's words that as the world *knew not* in the days of Noah, even thus shall it be in the *presence* of the Son of Man (Matt. 24:37): they shall *know not*, and the ordinary avocations of daily life shall continue—until disturbed by the commotion and trouble of the *Epiphania*, the *Apokalupsis* of the King in the pouring out of the seven last plagues—when the judgments of the Lord shall be abroad in the earth and the inhabitants of the world shall learn righteousness, and say, "Come, let us go up to the mountain [kingdom] of the Lord's house. He shall teach us of his ways and we shall walk in his paths" (Isa. 2:3).

Verse 24. Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

Jehovah God laid out a Plan before he created the Logos, who afterward became the Messiah: and every item of that plan is being filled in. There are no emergencies with Him. And Satan is a totally degraded pervert, whose death must be greatly desired by all the other angels.

Verse 25. That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

Even communism is so injurious to his people as to rate his notice: and he gives them comfort in the assurance that its destruction is sure. He knew all about it, and about all things that hinder his people in their worship, and has provided for their destruction. The whole earth shall be full of His glory.

Verses 26-27. This is the purpose that is purposed upon the whole

earth; and this is the hand that is stretched out upon all the nations. For Jehovah of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

He breathes confidence into His people by telling them his purposes, and then inquiring, Who can disannul it or turn it back? How safe and sure his people can be.

Verse 28. In the year that king Ahaz died was this burden.

Ahaz means "he holds," referring to the fact that God holds the nations back from hindering the Republic of 1948, until the last phase of Jacob's trouble is due. Then He brings all nations against them that he may publicly destroy the Gentile army, and so notify the whole world that he is taking up the cause of Abraham and his promises.

Verse 29. Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

The rod in Hitler's hand is broken: but rejoice not too much, for out of the serpent's root comes forth a flying serpent. The serpent's root is selfishness: and on this basis, the cockatrice that produces a flying serpent, is more selfishness, when all nations gather against the Jews and say, Come, let us go up against the land of unwalled villages and take a prey. In this case many foes will arrive there by airplane.

Verse 30. And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

But Jehovah takes up the battle at this point and notifies the whole world, Hands off! The poor and needy shall lie down in peace; and the Serpent Selfishness shall starve for want of something to feed upon.

As Joshua commanded the sun to stay behind clouds all day, and the moon at night, thereby discouraging the sun and moon worshippers, so now the sunlight of the Gospel, and moonlight of the Law Covenant, will be hidden from the confederacy till it is too late for them to do anything to prevent their destruction.

Verse 31. Howl, O gate; cry, O city: thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.

The boundaries of Palestine are removed to take the whole world into the salvation of the New Covenant. The North is the seat of Divine Empire; and smoke, or incense, represents remembrance.

Verse 32. What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.

The message of the establishment of the Kingdom, under Messiah, shall go forth: to the Jew first, and then to all peoples, tongues, tribes, and religions. The desire of all nations will have come; and every man shall press in, to partake of the benefits of that Kingdom.

CHAPTER 15

Verse 1. The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence:[See Jeremiah 48.]

The fifteenth chapter of Isaiah is an account of the downfall of the church union. *Moab* means "water of a father," and undoubtedly refers to the Roman Catholic part of the confederacy. *Ar*, city or government, breaks down first. *Kir* means "wall," or "defense," through the civil government, which protection is also withdrawn.

Verse 2. He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.

He is gone up to Bajith, his idol house, and to Dibon, river course, to weep; as his plans are no more acceptable nor supported. The pope shall howl over Nebo, the height—which he wishes to maintain—and Medeba, or full waters, as his supporters begin to decrease. The hair of the head, when white or gray, was a symbol of wisdom. The beard was considered a sign of maturity, manhood; and the Jew was forbidden to mar it.

Verse 3. In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

In their streets or avenues of trade, methods of getting things done, or religious services or ceremonies, there will be great opposition and dissatisfaction, so that the clergy will be at their wits' end to conduct services and keep the support of the confederacy, and to avoid sackcloth.

Verse 4. And Heshbon shall cry, and Elealeh: their voice shall be heard unto Jahaz: therefore the armed soldiers of Moab shall cry out: his life shall be grievous unto him.

And Heshbon, stronghold of ecclesiasticism, shall complain bitterly saying that Elealeh, God is exalted, does not apply any more; but that irreverence is sweeping the world, not realizing that it is entirely their fault. Their voice reaches even to Jahaz, the downtrodden, so that the armed soldiers sent to protect the pope, fall to complaining.

Verse 5. My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction [Jer. 48:34].

We sympathize with the church union; for their supporters flee to Zoar (little), being but few, and decreasing daily. And they have not overmuch time; three years will see the end of their best endeavors. Also they weep over Luhith (table), as the food is scarce and more and more unpalatable. Then they come to Horonaim, double caves; one for Catholic priests, and one for Protestant DD's. But now comes the cry of destruction.

Verse 6. For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

For the waters of Nimrim, flowing streams, shall be desolate. Even the hay of former fodder is too dry for any sustenance. The latest proposals are not considered good, and nothing new or desirable is to be found.

Verse 7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

Therefore, all they have gained is unusable, except on heathens. But the message of the Keturah feature of the Abrahamic Covenant will soon be heard.

Verse 8. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beerelim.

For the cry of failure and despair has reached all around the borders of the confederacy, unto Eglaim, double spring (Catholics and Protestants), and to Beerelim, a well of mighty ones. They are suffering from drouth.

Verse 9. For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

For the waters of Dimon (river bed), shall be full of blood — indicative of death. And I will bring the strong ones of the church union into this river bed where they may get rid of the idea of saving the world by their schemes and methods and creeds, instead of by the Bible, as the Word of God; which also outlines a wonderful Plan, even the Divine Plan of the Ages. Turn ye to the stronghold, ye prisoners of hope. Even today is the double (kephel) complete.

CHAPTER 16

Verse 1. Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

Verse 1 takes us to the time when the Jews are established in Jerusalem, and the nations begin to recognize their authority as of God, and the rulers begin to send a ram or promise of submission, obedience, and loyalty, hoping for a share in the blessings with which Abraham is to bless all peoples.

Verse 2. For it shall be, that as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

For the members of the confederacy are like a wandering bird cast out of its nest. And now the question is, what to do at the fords of Arnon, the rushing streams of humanity.

Verse 3. Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

The Word of the Lord urges the spirit of a sound mind, while the whole world is dazed by anarchy. Make thy care and kindness to be a shade or shadow for all who are seeking to do right and to establish a footing in the earth.

Verse 4. Let mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

What is left of the church union is now urged to lend a helping hand to every one, by explaining the terms and conditions of the New Covenant, after experiencing the failure of their own try, to direct the world in the way of salvation and light. The hand of oppression is a thing of the past, and forced religion is not acceptable to God.

Verse 5. And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness.

How accurately the prophecy of Ezekiel 21:25-26 has been fulfilled! With the captivity of Zedekiah the kingdom of David was overturned but not destroyed. To all human appearances it has been destroyed, for no heir of his has occupied the throne of Israel from Zedekiah's day to the present time—over twenty-five hundred years. If Israel were today exalted to place and power in the world, and desired to re-establish the kingdom of David, no Jew could prove his title to the throne as being of the lineage of David. All such records have long been lost. There is just one who could claim title to that throne, namely, he who was the man

Christ Jesus. Born of Mary, he was of the seed of David, and adopted by Joseph who was of the same stock.* Although he surrendered his life as a ransom for sinners, he was and still is heir of all the promises made to Abraham and to David, and soon, according to the Scriptures, will take to himself his power and great glory and reign as the antitypical David upon the throne of the kingdom of the Lord, to bless Israel and every nation, people and tongue.

The long interregnum of 2520 years is the "seven times" of Israel's disfavor and of Gentile rule. Soon the glories of the kingdom of God will be ushered in. The overturning of the diadem was not to be perpetual, but "until he come whose right it is." This was not completely fulfilled in our Lord Jesus at his first advent. True, he came to be a King, but the great Prophet, Priest and King of the divine plan was not the *man* Christ Jesus, but the glorified Christ—Jesus the Head and the church, the members of his body. He whose right it is by divine sanction has been selecting from amongst his brethren a little flock to be his associates, and this Gospel age now drawing to a close is the period of their testing and development. A joint-reign with Christ for a thousand years shall bring men and angels to a righteous judgment and reward. All things in heaven and in earth will be brought into perfect harmony with and conformity to the divine will: and universal peace and joy and praise shall abound to the glory of God.

And in mercy shall the throne be established; and Messiah shall sit upon it in the Tabernacle, or promises of David, judging and seeking judgment, and hastening righteousness. The beauty of holiness will soon appear in a more and more attractive form and measure. It leads to a more intimate acquaintance with God and Messiah, and a more near likeness to them, and *ETERNAL LIFE*.

Verses 6-7. We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. Therefore shall Moab howl for Moab; every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken.

One reason for the downfall of the confederacy is the pride of the leaders, and their overbearing attitude. It offends and weakens the support and loyalty of all classes. The foundations of Kir-hareseth (the strong wall) are their civil protection; surely they are stricken.

Verse 8. For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal

* Please see comment on Isaiah 7:14.

plants thereof, they are come even unto Jazer, they wandered through the wilderness; her branches are stretched out, they are gone over the sea.

For the fields of Heshbon, stronghold, languish: they are not producing the reverence, respect, and loyalty that the top leaders desire and expect. The vine of Sibmah represents peace. These necessary concomitants of peace, the communistic doctrines have broken down. They have come even to forts or fortified positions of the clergy, influencing those who are not religiously inclined, and taking the restless masses of mankind who spend their time clamoring for justice, or an equal share.

Verse 9. Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting for thy summer fruits and for thy harvest is fallen.

Therefore I will weep for the once strong doctrines, and the vine that should produce peace: the stronghold of Heshbon I greatly miss; and I am sad indeed for Elealeh (the exaltation of God); for the good fruitage of peace and prosperity, is not here.

Verse 10. And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

Therefore gladness, joy, comfort, and confidence in the confederacy, have all been taken away, and there is no new vine, or refreshing doctrines, available. Their strength is to keep quiet, to be still.

Verse 11. Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

My heart shall sympathize for the union of churches in their failure, and for Kirharesh, the strong fort, that is forsaken. They rejected the Word of the Lord, for their creeds and schemes; and what help is to be found in them now?

Verse 12. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

Now when the leaders see that there is nothing left but prayer, they will realize at last that they are too late for prayer. They should have sought the will of God at the beginning, so as to build according to that, and not according to their own ideas and schemes.

Verse 13. This is the word that Jehovah hath spoken concerning Moab since that time.

This is the word Jehovah has spoken concerning the church union.

Verse 14. But now Jehovah hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

But now the word of Jehovah is, that from the time it attains power to demand support, till its overthrow, will be three years of 360 days each. The last effort of Christendom to be Christ's Kingdom is a complete failure—not being included in the Divine Plan of the Ages by Jehovah. Glory to God in the highest!!!

CHAPTER 17

Verse 1. The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

Damascus, "variety," is a very good name for the church union or confederacy. This verse declares its failure and downfall, because of a mixture of religious beliefs. Jehovah God has but one religion, and that is set forth in the eighth, ninth and sixteenth chapters of Leviticus: here the slain Messiah is foreshadowed, as a sacrifice; and here in type is portrayed the purchase, and blessing of the whole world by a priesthood, which is first Aaronic, and then, after the order of Melchizedek. These blessings are to the Jew first, as Jesus said: Salvation is of the Jews. The Messiah was a Jew. The confederacy accomplishes nothing along this line, but will awaken a hatred between Roman Catholics and Protestants.

Verse 2. The cities of Aroer are forsaken; they shall be for flocks, which shall lie down, and none shall make them afraid.

The cities of Aroer (enclosed) are forsaken; this means that the denominations are forsaken. At last the creeds are to have a great reversal. They shall become places for New Covenant flocks, where they may lie down, and none shall make them afraid. They shall no longer fear because of their creeds, such as purgatory or eternal torment.

Verse 3. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith Jehovah of hosts.

No longer shall Christendom be a fortress, nor the confederacy bear rule, nor communism continue to oppress. But it shall be to the glory of Israel, to convert all these to the true worship of God.

Verse 4. And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

Notice of the last phase of Jacob's trouble frequently recurs. Forewarned is to be forearmed; and the Jews are being given many notifications of the same. The fourteenth chapter of Zechariah is the most specific, and comforting to Israel. The children of Ham are going to support them; and as coming events cast their shadows before, so the Jews are helping the children of Ham right now.

Verse 5. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

All that is left for the church union supporters is like gathering a harvest in the valley of Rephaim, the valley of the giants. The two giants are the two sides of the confederacy; and as they go down, one might gather a few ears of corn, as a gleaning work. That is, the lessons of the union and its failure should not be lost.

Verse 6. Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith Jehovah God of Israel.

A bunch of grapes, or a bunch of berries, may be found for a new try; but under the New Covenant, with Messiah as the Mediator.

Verse 7. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

In that day will the men of Israel look to their Maker, and the eyes of their intelligence shall see, and respect, the Holy One of Israel. At last they will understand Jehovah, through His Plan, which Messiah will make plain. Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth" (John 18:37).

Verse 8. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images.

God would not have altars made of stones shaped by tools, for that indicates works of man for a sacrifice: groves represent denominations formed and framed by man, but not of God.

Verse 9. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because of the children of Israel: and there shall be desolation.

The strong cities or governments will be forsaken, for the Israelites have something better for them, civil and religious: whatever they have to leave, they do leave.

Verses 10-11. Because thou hast forgotten the God of thy

salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow.

These verses speak to the confederacy, saying, Since you consider your own ideas as more likely to prosper than God's methods, you have planted what was pleasant to you and more promising: strange or new doctrines for the benefit of the church union movement. And it grew and gave great promise; but the harvest is going to be a complete failure, even to endangering your own lives.

Verse 12. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!

Here is noted a period of anarchy to which the world is surely approaching, unwittingly filling in the very circumstances to cause or make possible such a catastrophe.

Verse 13. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

Armageddon, signifying the Hill of Megiddo, or the Mount of Destruction, was the great battle-ground of Palestine, on which were fought many of the famous battles of Old Testament history. These battles were in a sense typical. It was there that the death of King Saul and the overthrow of his kingdom by the Philistines opened the way for the reign of David, who typified Messiah.

The battle of this great day of God Almighty will be the greatest revolution the world has ever seen because it will be one in which every principle of unrighteousness will be involved; for as truly in this judgment of the nations, as in the judgment of individuals, "there is nothing covered that shall not be revealed, and hid that shall not be known" (Matt. 10:26). Its general character is that of a struggle of light against darkness, of liberty against oppression, of truth against error. Its extent will be world-wide.

According to the prophet, the final conflict of the battle of the great day will be in the land of Palestine (Ezek. 38; Jer. 30:7).

Under divine guidance Barak made Mt. Tabor his army base—the same which, in Jesus' day, became known to his followers as the Mount of Transfiguration, where the coming kingdom of Messiah was represented in a vision. (See Isa. 29:11-12). Thus we have another

remarkable feature of the picture of the future — the association of the *vision of the kingdom* in proximity with the Armageddon field of disaster picturing the overthrow of present institutions in the “time of trouble such as was not since there was a nation,” which will precede and prepare the way for Messiah’s glorious rule of a thousand years (I Cor. 15:24-26; Rev. 28:6). It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe — which the Lord will overrule for the blessing of the world.

Let us more and more seek to take the Bible view of the great Armageddon, of which we are now having the prelude. It is the outgrowth of our civilization, developing in the soil of selfishness. We are seeing fruits which have been ripening for many years.

Our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding through the Word, should enable us to see the glorious outcome — Messiah’s kingdom.

Anarchy is the final phase of the battle of Armageddon which has been in progress since September 20, 1914. It involves the last effort of fallen man to govern himself by himself; and now he will turn to the God of Israel and the Abrahamic promises. Thus will God rebuke them and open their ears to his word or message.

Verse 14. And, behold, at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Verse 14 shows that this trouble will be of short duration. It is the time God meant when he said, A short work will I make on the earth. But the blessing following this will be *everlasting joy upon their heads*.

CHAPTER 18

Verse 1. Ho to the land shadowed with wings [divine providences], the rivers of Ethiopia [beyond the waters of the ends of the earth. See Matt. 12:42.].

This description fits no other place like that of North America, and particularly, the United States of America. The *wings* in that day refer to the sails of the vessels by which, as the only means, this continent could be reached. The sailors used to sing, White wings that never grow weary, but carry me safely home to my dearie. Also the *wings* picture has been carried out in the emblem of the American eagle, and in the wings of guardian angels *caring for the place* till it was time in God’s plan to bring forth Present Truth by the ministry of Pastor C. T.

Russell. No other country would have permitted the preaching of the Bible from the standpoint of The Divine Plan of the Ages. Indeed, all others were against it.

Verse 2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift ["light"] messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

Ambassadors by the sea, in vessels of bulrushes refer to the apostles, urging professing Christians as ambassadors for Christ, to be instant in season to declare to the world (sea) the message of Salvation. The *vessels of bulrushes* give the idea of papyrus, or the printed page, which he, Pastor Russell, sent out by the millions *to a nation scattered and peeled*, and *terrible* in their experiences of a sacrificial life in preaching the message of the High Calling, because of which many suffered cruel treatment unto death; that is the new nation indicated by the apostle when he said, If ye be in Christ, then are ye a new creature, or a New Creation; *whose land the rivers of death have spoiled*, from the earthly standpoint, calling for the sacrifice of good earthly things. (II Corinthians 5:17. See Wilson's diatlott.)

Verse 3. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Verse 3 is a call to all the world for an opportunity to partake of this great salvation. The predestinated number of the Little Flock is 144,000, with Messiah at the Head. There is a *mark* to be attained for this great prize; and that predestinated mark is a character likeness to Jesus, the Messiah. When completed, it will be the promised seed of Abraham, through whom all the families of the earth shall be blest. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise" (Gal. 3:29).

Verse 4. For so Jehovah said unto me, I will take my rest, and I will consider in my dwellingplace like clear heat [shining warmth of light] upon herbs, and like a cloud of dew in the heat of harvest.

So Jehovah said unto me, Now I can rest in the clear light or understanding of Harvest Truth, for the attainment of that part of my Plan, as a refreshing cloud of dew in the time of Harvest: the greatest work of all time is completed in the Divine Family.

Verse 5. For before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

For before the Harvest is ended, he shall destroy the organization sending forth this message, the I. B. S. A.* The work is so far advanced that all this has been accomplished. The organization is no more, and Pastor Russell is safe with his Lord, whom he loved and served so faithfully.

Verse 6. They shall be left together unto the fowls of the mountains and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

The fowls of the mountains (Do they call themselves "J. W.'s"?) now rest in its branches. And the Ransom and Sin Offering are no more, to those who oppose them.

Verse 7. In that time shall the present be brought unto Jehovah of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of Jehovah of hosts, the mount Zion.

This verse speaks of the completion of God's greatest work, in taking out of fallen humanity the Divine Family (the *present*—a *people*, a nation—unto Jehovah!), the Royal Priesthood after the order of Melchizedek; and the Times of Restitution are beginning, spoken by the mouth of all the holy prophets.

"The Present Brought Unto Jehovah"—The Divine Family

The true Christian union is that in which each individual believer in the ransom for all is fully consecrated to the Lord; and all thus united to the Head and imbued by the truth with his spirit must be one—even as the Father and the Son are one (John 17:21).

Nor will any other creature in heaven or in earth receive from Messiah those marks of special favor which are, and ever will be, the chief joy of his beloved bride. Though "the whole family of God in heaven and in earth" will be blessed through him, his wife co-operating with him in the work, she alone will be *his companion, his confidant, his treasure*. This close relationship of the church to Christ was set forth in the Lord's words to his typical people (Deut. 14:2), which the Apostle Peter (I Pet. 2:9) shows belonged, not to them, but to their antitypes,

* The *International Bible Students' Association* was incorporated in London, England, June 30, 1914. It was one of the auxiliaries of the Watch Tower Bible and Tract Society, which was the parent of several subsidiaries arranged for attending to different parts of the work, founded by Pastor Charles T. Russell. In 1884, together with six others, he formed a corporation under the name and style of ZION'S WATCH TOWER TRACT SOCIETY. In 1896 the corporate name was changed to WATCH TOWER BIBLE AND TRACT SOCIETY, by which name it was known until his death in 1916.

it" (John 8:44). At first, Satan had no followers; there were no fallen angels.

Before Satan will submit to the binding influences of the rightful Prince of this world, who now comes to take the dominion to Himself, we should, as we are forewarned, expect Satan to transform himself into a minister of "light" (II Cor. 11:14, 15), that he may preach false gospels and perform "many wonderful works, "healing," etc., to "deceive." Such manifestations multiplying all around us, delusions of which we were forewarned (Matt. 24:24; II Thess. 2:11), are evidences that Satan's kingdom is being hard pressed by the TRUTH and is nearing its end.

Jesus said, "If they shall say, Behold, He is in the secret chambers; believe it not." Should the error present itself in this form, or any other, let us remember our Lord's words and repudiate all such claims as false, knowing that not thus will He REVEAL his presence, but "as the sunlight," emerging gradually— "the Sun of Righteousness shall arise with healing in his beams."

Knowing WHAT to expect, all know not to go to Jerusalem to look for the MAN Christ Jesus as He WAS; for the highly exalted KING, an all powerful, invisible, spirit being—"as He is"—comes as "the sunlight," making His presence and influence felt the world over. Wherefore, "Go not forth."

Fulfillment of I Tim. 4:1 is evident on every hand. Universities are offering courses in witchcraft to meet popular demand. Of mysticism, McCall's stated that "housewives hold seances, gurus speak on college campuses, business men exploit the zodiak, scientists investigate ESP . . . Satanists, clairvoyants," etc., etc.

Occult phenomena can be understood only from the Bible standpoint: that humanity is beset by the fallen angels ("demons") except as protected by the divine power; and the exercise of one's will—the barrier which God has granted for protection against them, which they are not permitted to coerce.

The belief that the dead are alive in another sphere or condition was the very root of all mythology. Hypnotism tinctures all deception, and weakens the will to resist present onslaughts of demonism—good angels do not thus violate their proper estate.

The advocates of these false doctrines are surprisingly alert everywhere. "Shall we, then, in behalf of the living, inquire of those who REPRESENT THE DEAD?" questions Isaiah (8:19-20). But the first lie, "Ye shall NOT surely die," from "the father of it," is generally believed (John 8:44). The strength of these foretold "strong delusions"

of our day, "doctrines of devils," lies in the errors mixed with the truths held.

And the confidence of the leaders in their counsels shall fail; and they shall look to spiritism for help. And I will destroy the counsel thereof, as seen in the demotion of General Douglas MacArthur. That bull, and taking our soldiers out of Germany and leaving the Russians in, well illustrates what has brought about this evil condition.

Verse 4. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, Jehovah of hosts.

And I will give the whole world over to Satan till they see and appreciate who is their *bete noir*; and some day they will be ready to look to God, their safety, and to the New Covenant with its mediator, Messiah, as their source of *blessing*.

Verse 5. And the waters shall fail from the sea, and the river shall be wasted and dried up.

The sea symbolizes the restless masses of men, never satisfied, always complaining, now facing anarchy; and realizing the danger, they are trying to avoid it, while the river of life and truth is fast drying up, until there is a famine for hearing the word of God; and they begin to say, What is the word of Jehovah now? let it come. But who has it? Are there a few Truth people left in the earth? or is this the time when all peoples begin to turn to Israel?

Verse 6. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

They shall turn the rivers of Truth far away, and look to their unions and caves of the earth, for protection. Their means of defence shall be dried up: the printed page, and newspaper industry shall be greatly curtailed. Their troubles will be so severe that men will fear to trust one another. Egyptian will be against Egyptian.

Verse 7. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

The rivers are fed by the brooks, and the brooks are the Sunday schools and the clergy, who become more and more faint hearted, observing results which are increasingly precarious or unremunerative, as unbelief and criticism become rampant.

Verse 8. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

Those that fish for souls become discouraged and those who spread nets (organize nominal churches) shall languish. The confederacy is in distress.

Verses 9-10. Moreover they that work in fine flax, and they that weave networks, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

Fishing for supporters of the union goes on, but results are discouraging. The dress of the clergy becomes less and less significant, less and less impressive, gains less and less respect and reverence. Terms and conditions for membership are less and less demanding, becoming more and more worldly.

Verse 11. Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

Zoan, capital of Egypt, represents the confederacy upon which the world leans for leadership out of trouble. But, says the prophet, they become fools by resorting to strong arm methods of demanding membership and support.

Verse 12. Where are they? where are thy wise men? and let them tell thee now, and let them know what Jehovah of hosts hath purposed upon Egypt.

Let the religious leaders tell thee now the way out of trouble, and into the peace and prosperity they have promised; and let them tell God's purpose in so dealing with them and with the world.

Verse 13. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

Noph, city of pyramids, was very religious in idolatry, and well represents leaders of church union who are strong in support of their idols, plans for success; but they are deceived and have led Egypt, the world, into beliefs that are not only false, but destructive.

Verse 14. Jehovah hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

Here is more than an intimation that spiritism and the fallen angels are having a hand in the errors and confusion. They are still drunken with the wine of her fornication, union of church and world.

Verse 15. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

A period of anarchy is seen, world wide; this is Armageddon at its worst. There is also a time of famine, which the wise in the Truth will

recognize, and prepare for.

Verse 16. In that day shall Egypt be like unto women; and it shall be afraid and fear, because of the shaking of the hand of Jehovah of hosts, which he shaketh over it.

The condition of the world is likened to women; they talk, talk, talk, but are afraid to make any concerted move, because they lack confidence in any leaders or plans. This is because Jehovah has come out of his place to punish the world for their iniquity, both civil and ecclesiastical. The judgment is on.

Verse 17. And the land of Judah shall be a terror unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of Jehovah of hosts, which he hath determined against it.

The attack on Israel having failed, because they were defended by Jehovah, the whole world is now in fear of them. And it is well, for it is the mission of the Jews, Israelites indeed, to lead the world to Christ, the Messiah: and the name of Jehovah shall be exalted in all the earth.

Verse 18. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Jehovah of hosts: one shall be called, The city of destruction.

Five cities shall speak the language of Canaan (will have accepted communism): one of them shall be called the city of destruction. The five are Russia, India, Africa, China, and the Confederacy. I Samuel 6:17 names five cities: Ashdod (fortress), Russia; Gaza (strong), India; Askelon (evergreen), Africa; Ekron (naturalization), China; the confederacy is the fifth, and is the city of, or for, destruction.

Verses 19-20. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

The ancients recounted seven wonders of the world, and at the very head of the list named the Great Pyramid of Gizeh, situated not far from the present city of Cairo of Egypt.

Verses 19-20 speak of an altar to Jehovah in the midst of the land of Egypt, and at the border thereof — a scientific impossibility: yet it is even so. Built upon the northernmost edge of the Gizeh cliff, and looking out over the open-fanshaped land of Lower Egypt, it may be truly said to be at the very border thereof, as well as in its nominal center, as described by the Prophet Isaiah. The Great Pyramid is located in the

geographical center of the land surface of the world— including North and South America, unknown for centuries after its location and construction. That great altar, pillar, pyramid is the greatest of all pyramids. It stands where the East and the West meet, marking the border. There, one-half of the world is called the Orient, and the other half the Occident. In giving Palestine to Abraham, God designated Abraham to be *heir* of all the world, as the Apostle Paul asserts.

Going back four thousand years to about Abraham's time, we find the Great Pyramid of Egypt—an object of wonder and amazement to the most learned scientists of today. Its construction is in exact accord with the most advanced attainments of this "Brain Age" in the sciences of Mathematics and Astronomy. It teaches, positively, truths which can today be only approximated by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of divine origin.

Scientists have discovered that the hitherto "insoluble" mathematical problem of the ancients—the squaring of the circle—is built into the Great Pyramid. Its vertical height is to the Perimeter of the Base as the radius of a Circle is to the Circumference ($h:P::r:C$). Pi (π) is built into the Great Pyramid. Scientists have learned that the height and angle of the pyramid indicate that the distance from the earth to the sun is 91,840,270 miles; that it points out the correct standard of all weights and measures, based upon the size and weight of the earth, which it also reveals; that it indicates the center of the Universe—the Pleiades. What an unsuspected and mighty meaning that breathes into the question of God to Job, when he said, Canst thou bind the sweet influences of the Pleiades??? (Job 38:31).

It became apparent that the Great Pyramid is Jehovah's "Witness," and that it is as important a witness to divine truth as to natural science: that the object of its construction was to provide in it a record of the divine plan of salvation, no less than the record of divine wisdom relating to astronomical, chronological, geometrical, and other important truths.

This store-house of knowledge, like the major part of the Bible store, was kept purposely sealed until its testimony should be needed and appreciated.

Unlike the others which are in every way inferior and evidently designed and used as sepulchers for the royal families of Egypt, the Great Pyramid proves to be a store-house of important truth—scientific, historic and prophetic—and its testimony is found to be in

perfect accord with the Bible, *the one truly scientific book*; expressing the prominent features of its truths in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong *corroborative witness* to God's plan—planned and directed by the same divine wisdom.

The Great Pyramid indicates that its Architect knew of the prevalence of evil and of its domination over the downward course of mankind, and indicates also what lies beyond all human sight—that the only hope for the race is in Jehovah. Truly, "The invisible things (plans) of God from the creation of the world are clearly seen; being understood by the things that are made" (Romans 1:20).

Those who may scoff at the testimony of this stone "Witness," may find their answer in Isaiah 41:21-24. Not only does the Great Pyramid confound atheistical scientists, but it refutes utterly their anti-Scriptural theory of "Evolution." In his "Miracle in Stone" Dr. Joseph Seiss states: "Men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, proportions, measures, nature references and sacred correspondencies which its Maker gave it. Here they are in all their speaking significance, stubborn and invincible beyond all power to suppress them."

Jeremiah (32:20), when speaking of God's mighty works, declares that he hath "*set signs and wonders in the land of Egypt, even unto this day.*"

This awe-inspiring structure proves to be a "Bible in Stone": And we hear its testimony today corroborating the Bible as to its plan and its chronology, eloquently proclaiming the wisdom and power and grace of our God, the great Master Builder.

Its great Architect foreknew and foretold that a time would come when God's Word would be lightly esteemed and even His very existence questioned.

The Great Pyramid, viewed from without, has a beautiful significance, representing the Plan of God complete, its top corner-stone representing Messiah, whom God hath highly exalted to be Head over all: indicated, not only by its exact fitness as a symbol of Messiah, but also by numerous references to the symbol by prophets and apostles and by our Lord Jesus himself.*

Isaiah (28:16) refers to Messiah as the "precious corner-stone." Zechariah (4:7) refers to its placement at the top of the completed

* "Thy Kingdom Come," the Great Pyramid, Chapter 10; "The Minor Prophets: Hosea to Malachi," pp. 274-276; "Jeremiah," p. 173.

edifice, with great rejoicing, saying, "He shall bring forth the headstone thereof with shoutings, crying, 'Grace, grace unto it.'" See also Job 38:6,7.

But while the outward testimony of this great structure is thus complete, and in accord with God's written revelation, its inner construction is even more wonderful. While its outward form illustrates the completed results of God's Plan of Redemption, the inner construction marks and illustrates every prominent feature of that plan as it has developed from age to age, down to its glorious and complete consummation. Please see **THY KINGDOM COME**, Chapter 10!

It will be after all human plans and schemes have failed them, and when men shall have learned their own sinfulness and helplessness, that they will begin to cry unto the Lord for help. Then Jehovah will show himself a great Saviour; and he has already prepared the Great Pyramid as a part of his instrumentality for convincing the world of his wisdom, foreknowledge and grace—eloquently proclaiming to a troubled world the Kingdom of Messiah.

Verse 21. And Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and perform it.

All the world (Egypt) shall come to know Jehovah; and the pyramid will be there to teach them many things.

It shall be a witness *in the Millennial Day* when the great Saviour and Deliverer shall come to break the chains of oppression and to set at liberty Sin's captives—of which things Messiah preached at his first advent (Luke 4:18). The scope of this prophecy is but dimly seen, however, until Egypt is recognized as a symbol or type of the world of mankind, full of vain philosophies, which only darken their understandings, but ignorant of the true light. As Israel typified the world which shall be delivered from the bondage of Sin by the great antitype of Moses, and whose sin-offering has been given by the antitype of Aaron; so Egypt represents the empire of Sin, the dominion of death (Heb. 2:14), which for so long has held in chains of slavery many who will be glad to go forth to serve the Lord under the leadership of one like unto but greater than Moses—Acts 3:22, 23.

Verse 22. And Jehovah shall smite Egypt; he shall smite and heal: and they shall return to Jehovah, and he shall be entreated of them, and shall heal them.

God shall smite Egypt (the world); He is smiting now: and soon men shall be humbled enough to listen to him, especially the religious world.

Verses 6 and 7 of Exodus 4:1-9: God's power originally was

manifested unblemished. But during this Gospel Age he has been represented by his consecrated people, the members of the body of Christ, who are his ambassadors and representatives; but they are leprous, actually imperfect, though reckonedly perfect in Christ. As the world sees them they are blemished, but from the divine standpoint their blemishes are all hidden, covered with the merit of Christ's righteousness. Nevertheless, these have been the *hand* or *power* of God in the world for more than nineteen centuries; but by and by they are to be received into his bosom, and "changed" in the first resurrection, so that when manifest again in the future they will be without sin, "without spot or wrinkle or any such thing," and will again be used of the Lord as his agent in stretching forth his rod and bringing the plagues upon Egypt, and delivering the residue of God's people from the bondage of sin and death.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues: [last] because by them the wrath of God was to be completed." (Rev. 15:1) This pouring out of the "seven vials of wrath" is understood to be the closing act in the drama of this age. *

Verse 23. In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

The highway of Isaiah 35 will be for all people, the Jew first. The Jew will be first in blessing, even though it be by chastisement; and first in leading the whole world to Messiah, and all his arrangements for dealing with them.

Verses 24-25. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land ["The land is mine."—Lev. 24:23]. Whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

There will be three classes who may receive invitation to the New Covenant arrangement: Israelites, the children of Abraham; Egyptians, the worldly in general; and Assyrians, socialists. Jehovah regards them thus: Egypt, my people; Assyria, the work of my hands; and Israel, mine inheritance. What a unique and proper relation is expressed by these terms. But finally they will all be Gershonites,* on the west side of the

* In 1916 Pastor Russell was asked the question: "Are the vials of wrath of Rev. 16 now being poured out?" He replied: "About the vials of wrath: I have not yet read the seventh volume of Studies in the Scriptures, and therefore have nothing to say about that."

* "The New Creation," pp. 128-129.

Tabernacle, where the Messiah places them in the Keturah Covenant, their mother.

It is the Messiah that Israel needs—the ideal Rabbi for whose coming they are longing. No other competent rabbi will be found. He, as Jehovah's "Anointed," will yet make them "a blessing in the midst of the land."

As the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all their experiences and persecutions work blessings for Israel. These experiences, in connection with the voice of the Prophets now more and more ringing in their ears, are the providences of God to accomplish for them more along the lines of Zionism than personal pride and national patriotism.

God promised to Abraham *both* a heavenly seed and an earthly seed (Gen. 22:17, 18); the *heavenly* seed is mentioned exclusively to Isaac (Gen. 26:4); the *earthly* seed is mentioned exclusively to Jacob (Gen. 28:14). God has not let go of fleshly Israel from that time to this (Gen. 28:15), over 30 centuries, and as surely as it is here written He will accomplish for them the promised blessing and will yet make them a blessing to all nations. Nevertheless, as Jacob had trying experiences in the interim, so his posterity have had and will have until the blessing of the Lord under the New Covenant shall come to them at the hands of the great Mediator of the New Covenant, the glorified Messiah.

MESSIAH said, "All things must be fulfilled, which were written in the law of Moses, and the prophets, and the psalms, concerning me" (Luke 24:44). "TO HIM GIVE ALL THE PROPHETS WITNESS!

CHAPTER 20

Verse 1. In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him), and fought against Ashdod and took it;

Three times does the prophet Isaiah speak of a period of three years; and in every instance it seems to apply to a definite time when the confederacy will be enjoying prosperity and influence. Then, due to several causes, the people will resent the straitening of their liberties, and failure of the union to bring about peace, to fulfill various promises which were made to induce membership. The revolt follows.

Verse 2. At the same time spake Jehovah by Isaiah the son of Amoz saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

Isaiah was ordered to discard his outer garments, and to walk

barefoot, as a picture of what was coming because of the Assyrian, communism of today; and it is now being fulfilled. For an example, compare West Germany with East Germany.

Verses 3-4. And Jehovah said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; so shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.

And Jehovah said, Like as my servant Isaiah hath walked in shame and barefoot three years for a sign and for a wonder upon Egypt and Ethiopia, so the effect of communism upon its captives should be clearly understood.

Verse 5. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

And they shall be ashamed of those from whom they expected so much. This is a plain warning to all nations, from God, to avoid communism or socialism, until the Messiah comes and takes over the leadership.

Verse 6. And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

And the inhabitants of such countries will say, This was our expectation when we fled from bondage: and now how shall we escape? Turn ye to the Stronghold, the Messiah, with a true heart, and seek to become children of Abraham, and heirs of all his God given promises, sufficient for all the world.

CHAPTER 21

Verse 1. The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

The Bible uses the sea to denote the restless masses of mankind, not under religious restraint. *The desert of the sea* would be the world without a plan, or means of carrying one out: indeed, there will be a time of severe want along every line; no work, no wages—even a time of anarchy.

Verses 2-4. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease.

Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

This sounds like trouble between labor and capital. And there is much dishonesty and injustice on both sides. The vision is so terrible, it fills the prophet with pain. Nothing is settled satisfactorily; therefore, there will be spasms.

Verse 5. Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.

Now there is a message for those who are looking for Messiah. Study the prophecies and Scriptures and set the table with proper food. Watch in the watch tower of Present Truth, concerning the presence of Messiah and his work. Anoint the shield of faith with the certainty of the near fulfillment of the promises to Abraham.

Verse 6. For thus hath Jehovah said unto me, Go, set a watchman, let him declare what he seeth.

The watchman, selected by Jehovah, was Pastor Russell, and he told what he saw.

Verse 7. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

He saw a chariot or organization of asses and camels, Catholics and Protestants; and two horsemen, the Pope and the Archbishop of Canterbury.

Verse 8. And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights;

I stand on the watchtower day and night, and gather in the visions and messages of Present Truth, till a new chariot or organization is needed.

Verse 9. And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

And it resolves itself into a chariot of men, with two horsemen; and one identifies himself by his message, Babylon is fallen, Babylon is fallen; which was proclaimed by no one but Pastor C. T. Russell, from 1876 to 1916 A. D. The present confederacy is for that purpose: they are brought together and exalted, that they may fall together.

Verse 10. O my threshing, and the corn of my floor: that which I have heard of Jehovah of hosts, the God of Israel, have I declared unto you.

Verse 10 voices the complaint of the leaders of the church union as they begin to see and feel the futility of it all. But the failure will not come in this year; indeed, the Prophet Isaiah declares three years of prosperity for them.

Verses 11-12. The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

The Millennial morning has come, and still it is the night of trouble.

From necessity he breaks the silence (Dumah), and calleth out from the woods, Watchman, what of the night? The watchman said, The morning cometh, and the night also: inquire further.

Verse 13. The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

The burden upon the desert of the sea. Lost in the woods of Arabia (wilderness) ye shall lodge there, ye travelling companies of Dedanim (communists).

Verses 14-15. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

The inhabitants of the land of Tema (Israelis) brought help to those of the land of Ham (Congo) when they were in distress. The compliment will be returned when the children of Ham assist Israelis in the time of war.

Verses 16-17. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar, shall fail: and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for Jehovah God of Israel hath spoken it.

A republic in the Congo operated from May 31, 1961 to May 31, 1962. Then Kedar (powerful), their strength, failed for a time. The children of Isaac and the children of Ishmael shall eventually bury the hatchet and become altogether friendly.

In the April 24th, 1971 issue of the Manchester (N. H.) Union Leader, Professor McGlynn had this to say: "The precedent for U. N. aggression was established in the early 1960's when United Nations forces invaded secessionist Congolese province of Katango. This act was

done despite the U. N.'s agreement with the late Moise Tshombe, then Katanga's premier, not to violate its frontiers."

CHAPTER 22

Verses 1-2. The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops? Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

This is a chapter in regard to church union, called by Isaiah, a confederacy. They are making a good start, as they suppose, and they are happy and lively in hopes of a grand union of religions where they think to let brotherly love continue. But Peter said, "Seeing ye have purified your souls in *obeying the Truth* through the spirit unto unfeigned love of the brethren. . . ." (I Peter 1:22). *Thy slain* are the creeds which cannot withstand the clear and searching light of truth focused upon them.

Verse 3. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

All thy leaders are fled together, not apart, and they are bound together by the need of mutual assistance in answering the very pointed questions of the archers.

Verse 4. Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

The Isaiah Class (Israelites indeed) weep because of the evil treatment dealt out by the confederacy to the Great Company Class and to all who oppose them publicly.

Verse 5. For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

It is a day of trouble and perplexity in regard to a creed for the union, as they endeavor to establish a basis for agreement. Many creeds, or points of doctrine, must be trodden down. The Lord is judging them to see in what measure they honor His Word.

Verse 6. And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

Elam, the younger members of the clergy, furnish the energy to send forth its doctrines; and the civil government favors them.

Verse 7. And it shall come to pass, that thy choicest valleys shall be

full of chariots, and the horsemen shall set themselves in array at the gate.

And the most promising places or communities are filled with chariots, religious organizations. And those horsemen who ride the doctrines, will, at the gate, refuse membership to all who are judged undesirable. They feel very wise, and safe, and soon become proud and overbearing.

Verse 8. And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

The pope uncovered the promises to Judah, and looked to see if he had sufficient support and protection to assume those promises. Thou, the confederacy, didst consider the curtain that covers Judah (Israelites indeed, orthodox Jews), assuring them of a great blessing, and help from the house of the forest, which Solomon built for his armory: it is still sure and secure. But *their* present house of the forest is at the Vatican.

Verse 9. Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

Also they (the church union, confederacy) consider the *breaches* of the promises to David, in spite of what they see going on in and around Jerusalem, and they call to the modern Jews, *the waters of the lower pool*.

Verse 10. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

They dispose of what churches they can, so as to support the civil government.

Verse 11. Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

They are ignoring the fact that God had established an autocratic government of his own, for Israel's guidance and protection. He fashioned it long ago, to give the modern Jews an opportunity to join, and to participate also in the blessings.

Verses 12-13. And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine: let us eat and drink, for tomorrow we shall die.

God called for sorrow and weeping for lost reverence and loyalty: but He hearkened, and heard joy and gladness, and feasting, and enjoyment of new doctrines.

Verse 14. And it was revealed in mine ears by Jehovah of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

And the Lord of hosts concurs in this, saying, This iniquity shall not be purged from you till you die.

Verse 15. Thus saith the Lord God of hosts, Go, get thee unto this treasurer, unto Shebna, which is over the house, and say,

Verse 15 applies to the pope, as it fits no one else.

Verse 16. What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

Verse 16 foretells his downfall—when he is about to make a great name for himself.

Verses 17-19. Behold, Jehovah will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down.

This sounds like a similar prophecy concerning Satan. At last they come together, Satan and his masterpiece dominated by the pope. It is the work of Messiah—no other—to deal with thee and to destroy thee, as portrayed in these verses.

Verses 20-21. And it shall come to pass in that day, that I will call my servant Eliakim, the son of Hilkiyah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

Eliakim means "God setteth up;" *Hilkiyah* means "Jehovah is protection." The Messiah alone fills this picture. The robe of righteousness, and girdle of the servant of the Most High, are His: and of the peace and increase of His government, there shall be no end. And He shall Father the whole world in their Mother, the Keturah feature of the Abrahamic Covenant.

Verse 22. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

The promises of God to David (Beloved) make a wonderful key to the house of David, when laid upon the shoulder of the Messiah. He opens. No opposition can interfere.

Messiah is the King, the heir of David's throne. His priestly line and authority came not through the house of Levi and Aaron, but according to another line—that of Melchisedec. Our Lord, as the Seed of Abraham, will exercise both the Kingly and Priestly office in His great work mentioned in THE OATH-BOUND COVENANT—the blessing of all the families of the earth, during the Millennial reign.

“Ye, brethren, as Isaac was, are the children of promise” (Gal. 4:28). In this argument our Lord Jesus is represented as being the actual Seed of Abraham, and as granting to all those who become united to Him through faith, and through the spirit of adoption a joint-heirship with Him, *as members of his body*, under Him as their Head.

“If ye be Christ's then are ye Abraham's Seed, and heirs according to the promise (Gal. 3:29). Thus we Gentiles are permitted to come into relationship with this oath-bound covenant by union with Christ; and similarly the Jews, made free from their union with Moses, might be united to Christ, and through union with him who is the heir of all, become with the Gentiles of the same class, “fellow heirs of the same promise.”

Verse 23. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

I will fasten him as a nail in a sure place, even Heaven; and furthermore, He shall be of the Divine Nature.

Verse 24. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

And all the glory of Jehovah's house will be attributed to him. And voices as the sound of many waters, heard I saying, Glory, and honor, and blessing, be to him that sitteth upon the throne, and to the Lamb forever and forever.

Verse 25. In that day, saith Jehovah of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for Jehovah hath spoken.

The nail, men thought so sure and important, shall be removed, and be cut down and fall; and the burden that was upon it (the confederacy) shall be cut off, saith Jehovah.

CHAPTER 23

Verse 1. The burden of Tyre, Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of

Chittim it is revealed to them.

The burden of Tyre. Tyre means "a rock," and it was situated upon an island in the midst of the sea; thus representing the Roman Catholic Church, the strongest of all the religious organizations among the restless masses of humanity, the seas. The king of Tyre is the pope. However, such high position and such great authority carry much responsibility with them. The *burden* of Tyre refers to that, especially as the outlook is so dark, forbidding, and dangerous. The land of Chittim is the land of giants of which Russia is the largest and the most threatening. The communists cut down the membership of the Roman Catholic Church, and reveal to her the danger of her position and the need of help or support; hence, the confederacy.

Verse 2. Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

Zidon means "fortress," and refers to the very powerful method the priests, or merchants of Zidon, use in replenishing the church membership by confirmation of the children, making the ceremony very attractive. But something looms ominously to affect that adversely.

Verse 3. And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

Her union with other faiths increases her position as a mart of nations; but the waters are more turbid as indicated by the word *Sihor*, "turbid."

Verse 4. Be thou ashamed, O Zidon; for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

Be ye ashamed, O Zidon, fortress, council of churches; because the sea, the masses, do not bow to the dictates of the clergy, but leave the young to choose for themselves. Thus membership shall diminish alarmingly.

Verse 5. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

The report of Egypt is full of trouble the world over; and now she, who has made the world drunken with the wine of her fornication, is in trouble beyond her control.

Verses 6-7. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

Pass ye over to Tarshish — a hard attitude. Though the power of the confederacy to control conditions and circumstances, makes them more favorable for church union by agreeing to make it more difficult to

obtain a job or to hold one, thus her own feet or conduct will carry her far away from her usual place of authority, to one of defense and appeal. The joyousness will have gone out of the air.

Verse 8. Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

They wonder who or what is back of this change, not believing that it could be the Lord, nor that He would allow it.

Verse 9. Jehovah of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

The prophet's answer from Jehovah of hosts himself, is, That He is back of it, being displeased with the shew of pride, and lack of mercy, shown by the confederacy to those who oppose them in their injustices.

Verse 10. Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

Pass through thy land, ecclesiastically, daughter of oppression (Tarshish), sweeping away all opposition, as an irresistible river: there are no more convincing arguments.

Verse 11. He stretched out his hand over the sea; he shook the kingdoms: Jehovah hath given a commandment against the merchant city, to destroy the strong holds thereof.

Jehovah sent forth a power or influence over the people generally (the sea), that shakes the Kingdoms: and he gave commandment for the destruction of this wrong state of affairs amongst his professed people, a state of rulership and oppression; he is removing the strongholds by breaking up the cohesion of the different denominations, which will bring to an end the fruitless confederacy.

Verse 12. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; arise, pass over to Chittim; there also shalt thou have no rest.

The virgin daughter of Zidon are the sincere members of the church union who hope for the best, but are oppressed by the methods of their leaders; however, as they see more and more of oppression, they cannot rejoice further; they become disillusioned. Now they are warned against joining either side of the confederacy; all is trouble.

Verse 13. Behold the land of the Chaldeans: this people was not till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

They are warned against putting faith in socialism or communism; for though they have a suggestion of strength like unto Assyria or

Chaldea, he, the Lord, will bring about the same conclusion for all—complete ruin.

Verse 14. Howl, ye ships of Tarshish: for your strength is laid waste.

The confederacy, in spite of its combinations of so many denominations—all the most powerful ones, Catholic and Protestant (the land of Tarshish, hard)—shall fail.

Verse 15. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

The king of Tyre signifies the pope, and he was to be forgotten as a temporal ruler for seventy years. This was accomplished. In 1861, King Emmanuel II of Sardinia became King Emmanuel I of Italy. In 1870 he wrested civil authority from the pope which he did not recover until 1940 when Italy entered into the second world war under the dictatorship of Mussolini who in 1929 had granted to the pope the two by one mile area of land now comprising the Vatican. That left civil authority to the pope once more, after he was forgotten for seventy years. Then he began to sing, as an harlot does, to all the nations.

Verse 16. Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered.

The pope is encouraged to do this, being assured of much success, especially, as we now see it, in preparation for a confederacy. The manifest lessening of respect or reverence for the clergy, is warning them to do everything that can be done, to perpetuate their place or position.

Verse 17. And it shall come to pass, after the end of seventy years, that Jehovah will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

Verse 17 assures the pope, and Catholics generally, that the old order of service may be resumed. They will continue the union of church and state: but there is an end.

Verse 18. And her merchandise and her hire shall be holiness to Jehovah: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Jehovah, to eat sufficiently, and for durable clothing.

Verse 18 intimates a monumental change in the religious services, by saying, her merchandise shall be holiness to Jehovah, according to the terms of the New Covenant. And her hire shall be to all people who

worship Jehovah, for proper food and durable clothing: righteousness of character and perfection of nature.

CHAPTER 24

Verses 1-4. Behold, Jehovah maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for Jehovah hath spoken this word. The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the haughty people of the earth do languish.

The first four verses of the twenty-fourth chapter of Isaiah are simply an itemized account of what the Lord Jesus meant when he said that at the end of this Gospel Age there should be a time of trouble such as the world has never known: a punishment upon them for their despicable treatment accorded the message of salvation, and the Saviour. The earth itself may be round; but God can turn it upside down, by causing the lower strata of society to rise above the others in influence: political, social, and military.

Verse 5. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Religiously also, the ecclesiastics have grossly transgressed the laws of God—both Jew and Gentile. They have changed the ordinances of worshipping God, and broken the Everlasting Covenant, made with Abraham, for the blessing of all the families of the earth.

Verse 6. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

Therefore severe punishment is due the world, as when he says, Wait ye upon me, saith Jehovah, till I rise up to the prey; for it is in my heart to gather the nations, to assemble the kingdoms (civil and religious), to pour upon them mine indignation, even all my fierce anger: for the whole earth shall be devoured with the fire of my jealousy. And then will I turn to the people a pure language, that they may all call upon the name of Jehovah to serve him with one consent. Thus the people are punished, and few men are left who are Israelites indeed.

Verse 7. The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

The new wine, doctrine of the Millennial Kingdom, according to the terms of the New Covenant, languisheth; it is difficult to arouse any interest or faith in it. Those who could be so happy, are ignorant, sad, and mournful.

Verse 8. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

The harp is the Bible, of ten strings. Wondrous things are in Thy Word. The blessing of the Lord, it maketh rich, and He addeth no sorrow therewith. Never was there such music anywhere else, outside of Heaven. And when His glorious plan, contained in his Word, is completed the Emperor of the Universe has promised to sing (Zeph. 3:17).

Verse 9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

The melody, sweetness, and majesty of the completed plan of God are so overpowering that not a light song, but the grandest, soul stirring notes will be fitting and satisfactory to the appreciative soul.

Verse 10. The city of confusion is broken down; every house is shut up, that no man may come in.

"THE CITY OF CONFUSION IS BROKEN DOWN." The raising up by the force of circumstances of the highest manmade mountain the world has ever known will be commensurate with the awful downfall of "that great city"—the CONFEDERACY—in complete and final fulfillment of the Prophesies in the "pouring out of the seven last plagues" upon this the ultimate Babylon, "*the city of confusion*," "*the city for destruction*" (Isa. 19:18; 30:14,25; 57:7; Jer. 51:63-64; Rev. 18:21).

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; (last) because by them the wrath of God was to be completed" (Rev. 15:1—Diaglott).

Among the strange pictures of this wonderful book of symbols, this one of the pouring out of the "seven vials of wrath" stands out in marked prominence. As its name indicates, it is understood to be the CLOSING ACT IN THE DRAMA OF THIS AGE!

We need not suppose that hail (hard, distressing TRUTH) comes last, for in giving an account something must be mentioned last if *all occurred simultaneously* (Rev. 16:21).

"And there was a great EARTHQUAKE; such as was not since a man was on the earth such an earthquake—so great. And the GREAT CITY

became three parts, and the city [Sinaitic reading] of the nations fell down" (verses 18-19).

An earthquake would symbolize a revolution—even as in symbolic prophecy a city signifies a religious government backed by power and influence—the greatest revolution which ever has or ever will take place on earth. This is the great revolution mentioned by the Prophet (Isaiah 40:4), in which every mountain and hill (the high ones) should be brought low, and the valleys (humble ones) be exalted, bringing all humanity to a common level as a preparation for the righteous reign of the Lord's Anointed.

The GREAT CITY here evidently represents these united three elements: Catholic, Protestant and Civil governments which attempted in union to rule over or control the world. This union and power will continue for a short while, but will again *separate*—to be divided into its three parts. Their alliance and mutual support shall fail to control and keep subject the restless and turbulent masses. Their promises of peace and prosperity and boastful claims will prove false. Their efforts will be fruitless and will only hasten the crisis of the hour; as a consequence, we read, "The city of the nations fell down." *

The confederacy, the city of confusion, with so many creeds conflicting one with another, is finally broken down. Contradictions are so numerous that the houses are shut up and no one goes in; they are all forsaken. Please see Isa. 14:22-23; 13:19.

Verses 11-12. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

There is a cry for wine among the people generally, because so many are now afraid of doctrine. A few sincere, hungry souls get together and say, What is the word of the Lord? let it come now (Jer. 17:15). The government of the confederacy is a failure, and no more members are taken in. The gate, or terms of joining, are no more set forth for anyone.

Verses 13-14. When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of Jehovah, they shall cry aloud from the sea.

When it shall be so in the land, there shall be some, like a few olives

* Note R. 497, Rev. 15:1 and first four lines; R. 511 last half col. 1, Rev. 16:18 and next two paragraphs; col. 2, pp. 3, 5.

on a twig, that will form a nucleus of believers who shall desire, and look for, some means or organization where they can worship together. For the majesty of Jehovah, they shall cry from the sea, like sheep that have lost their shepherd. They will be humbled and ready to listen, as never before, to the message of Present Truth. Conflicting creeds will be no more.

Verse 15. Wherefore glorify ye Jehovah in the fires, even the name of Jehovah God of Israel in the isles of the sea.

Wherefore glorify God in the fires, for he said a remnant of Jews shall come through the fire alive; and so, after that, shall all Israel be saved (including the isles of the sea, all over the world), to lead the Gentile nations to Messiah, and everlasting salvation.

Verse 16. From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

From the uttermost part of the earth comes singing. But there is a class of church members that is very much prejudiced for their particular church; believing every word their leaders say, but not comparing their teachings with the Bible. Now they wake up to the paucity of their knowledge, and blame it on their teachers, speaking of them as traitors; where before, one could not get in one word of caution; thus they are mutually guilty.

Verse 17. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

Now fears and snares come upon such, and they are not able to escape by way of the message of Messiah and the Kingdom, for some time.

Verse 18. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

Each and every one suffers according to the measure of wilfulness, stubbornness, and responsibility: for the windows of heaven are open, where there is a record appertaining to each one, and provisions for a trial commensurate to the possibilities of each individual.

Verse 19. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

The effect of the time of trouble is here mentioned, giving a clear picture of its severity, as the Lord said. There was none such, ever

before, and never will be again. We are glad that we are sacrificing good things for them, and not evil things.

Verse 20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

The present earth, or order of society, is being terribly shaken; and none of it will be used in the new earth, or order of society.

Verse 21. And it shall come to pass in that day, that Jehovah shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

Verse 21 indicates how God will deal the high ones who are to blame for this condition of things. The high ones, as regarding earthly matters, shall be ashamed when they have to face what they have done, before the world; but the leaders in religion shall suffer far more. They will have to apologize to their supporters, and make it right as far as possible.

Verse 22. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

They shall go into the prison house of death, to wait for the time when the voice of Messiah shall call them forth.

Verse 23. Then the moon shall be confounded, and the sun ashamed, when Jehovah of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously.

The light of the work of Restitution will be in progress, so clearly manifested, that the sun of the Gospel Age, and the moon, or Law, of the Jewish Age, will not be needed: for Jehovah will shine before the Ancient Worthies, gloriously, in Zion and Jerusalem.

CHAPTER 25

Verse 1. O Jehovah, thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

O Jehovah, thou art my God; I will exalt thee, I will praise thy name: the orthodox Jew, who remembers the past, the terms and conditions of the Old Law Covenant, and the promises to Abraham and David, is here speaking and summing up the history of the Jewish nation, from Isaac until now. He says, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Verse 2. For thou hast made of a city an heap; of a defenced city a

ruin: a palace of strangers to be no city; it shall never be built.

Their latest deliverance is from the oppression of the confederacy or church union. For thou hast made of a city an heap; of a defenced city a ruin. An ecclesiastical government goes down: a palace of strangers (church and state) to be no city or government; it shall never be rebuilt.

Verse 3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

Therefore shall the strong people, strong in faith in the promises of God to Abraham, glorify thee. The government of the oppressors shall fear thee.

Verse 4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

For thou hast been a strength to the poor and needy Israelite indeed in his distress from the confederacy and its sword or union of church and state—the last phase of Jacob's trouble.

Verse 5. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

Thou shalt bring down the noise of that government, as heat in a dry place that threatens fire and destruction: like protection from a too hot sun by a dark cloud of trouble upon the church union. Thus *the branch of the terrible ones shall be brought low*. They shall be in fear of what they cannot control.

Verse 6. And in this mountain shall Jehovah of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

And in this new Kingdom of Messiah shall Jehovah make a feast of fat things unto all people, a feast with wine on the lees; of doctrines, with all foreign matter, doubtful or untrue, removed: it will be the Truth, the whole truth, and nothing but the true doctrines well refined, like the philosophy of the Ransom.

Verse 7. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

The veil or covering refers us back to the veil that Moses had to put on, which is not yet taken away, but will be removed by the knowledge of God's love and Plan, diffused by the Ancient Worthies, who were typified by the tribe of Levi which served the priesthood. It will not be left to faith alone, but much will be visible, in the improvement of men mentally, morally, and physically.

Verse 8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah hath spoken it.

He will swallow up death in victory; yes, Jesus said, The hour is coming when the dead shall hear the voice of the Son of God and shall come forth from the grave (John 5:25, 28). The body, we are assured, will not be the weak, sickly body laid down; but God will give it a body as pleaseth Him, and to each seed its own body (I Cor. 15:38). The nature of the seed determines the nature of the body. There are two seeds: a man may die as a soul that is purely human, not having been begotten of the holy spirit to a spirit nature, and therefore, receive a human body; or he may die as a soul, or seed, having been begotten to the Divine Nature, and be given a spirit body. Therefore each seed receives a body of its own nature; human, or spiritual like the Messiah (I Cor. 15:44, 47).

Verse 9. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation.

Israelites indeed are heard saying, *Lo this is our God;* we have waited for him, and he will save us: this is Jehovah; we have waited for him, and now we will be glad and rejoice in his salvation. What a song with which to encircle the earth! to the Jew first; and then to the Gentile.

Verse 10. For in this mountain shall the hand of Jehovah rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

In this Kingdom, or mountain, shall the hand, or power of Jehovah, rest. Here is the AMEN, the end or conclusion of the permission of evil, and its place in the divine plan of the ages. And Moab, "water of a father" (none other than the Roman Catholic system), will be trodden down as straw for a dunghill. In time the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

The policy-spirit is ever the same which would lick the dust or play the tyrant as circumstances might require or permit, if *by any means* it might gain its unholy ends.

Spanheim says, "the institution of Indulgence was the mint which coined money for the Roman Church." By Papal authority, the notorious Tetzal was authorized to grant indulgences to all who would contribute toward the erection of St. Peter's Cathedral at Rome. The increase in crime by the open and shameful traffic in indulgences to sin, produced nausea, indignation, and rebellion against the church by the

better classes of society, and led Luther and other zealous papists to question and examine the entire system, both in its moral, and afterward in its doctrinal aspects; which resulted in the Protest of the Reformation.

"And there was given unto him a mouth speaking great things. And he opened his mouth in blasphemy against God, to blaspheme his name . . . And he shall speak great words against the Most High." See also Jeremiah 51:44 and I Kings 18:19.

Luther, the leading spirit of the Reformation, did not stop with one error, but attempted to throw out many others, and nailed upon the church door at Wittenberg, Oct. 31st, 1517, ninety-five theses, all of which were objections to the doctrines of Papacy, the twenty-seventh being a denial of the claimed inherent immortality of man. These propositions having been denounced as heresy by Pope Leo X, Luther in his response (A. D. 1520) denounced in unmeasured terms the doctrines of transubstantiation, human immortality, and the claim of the pope to be "Emperor of the world, king of heaven, and God upon earth," and referred to them as "MONSTROUS OPINIONS TO BE FOUND IN THE ROMAN DUNGHILL OF DECRETALS."*

Man of Sin Must First Come—II Thessalonians 2:1-8

Paul wrote the Church at Thessalonica a second epistle to correct the serious error of supposing the day of the Lord's presence to have already come.

The Apostle's anxiety for the Church at both ends of the age, and his warning is—"Let no man deceive you by any means." Hence also the exact description of the Man of Sin (*Counterfeit System*), in order that he might be recognized in his time.

"Let no man delude you, by any means; because the falling away [apostasy] MUST FIRST COME, and there must be revealed that Man of Sin, the Son of Destruction, the Opposer [the Antichrist, the Abomination of Desolation, the Beast, the Little Horn, the Papacy—Dan. 11:31; 12:11; 7:8-21; Matt. 24:15; Rev. 13:1-8], exalting himself above all, being called a god [mighty ruler] or that receives homage—so as to seat himself in the Temple ["Ton naon," here translated "temple," never in a single instance elsewhere means a literal temple, but is always applied to the Church of God, "Which temple ye are."] of God, openly displaying himself that he is a god [as a mighty religious ruler, "a theos," not "the theos," Jehovah]. Remember ye not that while I was with you I told you these things? And now ye know what in-

* "Thy Kingdom Come," Chapter 4.

terposes, in order that he [Christ] may be revealed in his own [due] season. But insubordination [to Christ] is already working, only as a secret thing, until the now hindering one [the Pagan Roman Empire] shall be out of the way; and THEN [in the time of the Great Reformation] shall that insubordinate one [The Antichrist] be revealed, whom the Lord shall kill with the spirit of his mouth and annihilate["All the wicked shall God destroy." This shows that the world is unconverted at the time of the Lord's second advent in 1874.] by the bright shining of his ["parousia"] PRESENCE."

It should be observed that Paul did not say, O foolish Thessalonians, do ye not know that when Christ comes your eyes shall behold him, and your ears shall hear a dreadful sound of the trump of God, etc., etc.? Is it not evident that so simple an argument is not, and could not be, founded on the truth? But the ONLY ground of his objection was, that there must FIRST come a falling away, and, in consequence of that falling away, the development of the Man of Sin—which must rise, flourish and begin to decline—BEFORE the day of the Lord's presence.

Nothing religious from Christendom will be used in the faith of the Millennial Age and its ceremonies.

Verse 11. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

His hands signify his power which he will use in the salvation of the world, like a strong swimmer in the ocean: and he will make great progress in the work of salvation, according to the terms of the New Covenant. After the disciples toiled all night (the Gospel Age) and caught practically nothing, in the morning Jesus said, "Cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." (John 21:3-6. See also Luke 5:4-6, 10). Down shall come the pride of all denominations—of their full membership.

Verse 12. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

And the high forts of the high walls (the civil governments) that supported and defended the confederacy, shall be brought to the ground, even to dust—nothing could be more weak.

CHAPTER 26

Verse 1. In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and

bulwarks.

In that day, the beginning of the Millennial reign of Messiah, shall this song be sung in the land of Judah: the strong city or government is the completed seed of Abraham, numbering 144,000, with Messiah at their head. These are spirit beings in their resurrection, having been begotten of the holy spirit; and they are the result of the work of the Gospel Age. Now it is their work, privilege, and joy to bless all the world with salvation obtained by Messiah. The New Covenant, typified by Keturah, is to be their Mother; and their nature will be such as the New Covenant provides. Keturah, Abraham's third wife, had six children, all males. The children of this covenant are earthly—none spiritual. The earth is to be their home: the earth abideth forever.

Verse 2. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Open ye the gates to the Ancient Worthy Class. That is, bring them forth by resurrection power. Abraham, Isaac, and Jacob, Moses and Aaron, David and the holy prophets, are princes in all the earth, or gates into the holy city—the divine government, the blessing class. These are the Red Heifer Class whose ashes or instructions point the way to all men, the Jew first, that they may obtain the blessings Messiah has for them.

Verse 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Thou wilt keep him in perfect peace, whose mind is stayed on thee. One must know God enough to trust in Him; and then, to have peace to this extent, he should know God's Divine Plan of the Ages, which assures him that everything is just where God planned it.

Verse 4. Trust ye in Jehovah for ever: for in Jehovah is everlasting strength.

Verses 5-6. For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

He bringeth down the proud and overbearing—like the leaders of the confederacy. He bringeth down the whole church union because of its pride. The feet (conduct) of the poor and needy, tread it down.

Verse 7. The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

The way of the just is uprightness: and thou the most upright, dost consider the path of the just. The proud in heart are an abomination to the Lord. Therefore, how are the mighty fallen! individually and

collectively.

Verse 8. Yea, in the way of thy judgments, O Jehovah, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

Israelites indeed say, In the way of thy judgments, O Jehovah, have we waited for the time when our case will come up for adjudication; the desire of our soul is to thy name, as we remember thy goodness to us.

Verse 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Our soul hath desired Thee in the nighttime of our ignorance and trouble; and now will we seek thee early, through the Messiah: for when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness.

Verse 10. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of Jehovah.

Let favor be shewed to the wicked, but still will he do wickedly: in it will he fail to see the majestic goodness of God. He must put righteousness in action, with its results.

Verse 11. Jehovah, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.

When thy hand of power is lifted up, they will try not to see: but they shall see the benefits of doing right, and they shall be ashamed of such opposition.

Verse 12. Jehovah, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

O Jehovah, thou wilt ordain peace for us: for all thy work in us is to fit us for peace with thee, and with all, including our enemies. The desire of all nations has come in the person of Messiah. Now, great peace have they that love thy law: and nothing shall offend them.

Verses 13-14. O Jehovah our God, other lords beside thee have had dominion over us: but of thee only, will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

O Jehovah our God, other lords have had dominion over us: labor organizations, secret societies, civil and ecclesiastical rocks and caves of society: but we mention only thee. The time of trouble has eliminated

them; they shall not rise again. We are free to worship thee.

Ah, yes! Every power of evil and oppression shall be destroyed forever, never to rise again, when the kingdom is the Lord's and he is the Governor amongst the nations.

Verse 15. Thou hast increased the nation, O Jehovah, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

Verse 15 calls upon us to consider the resurrection; when the nation will be greatly increased, and the name of Jehovah glorified. Thou hadst separated it from all nations, even to the ends of the earth.

Verse 16. Jehovah, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

Our chastening has been for our good, as it always is. We find our comfort in prayer; and realize who it is, that is our comforter.

Verses 17-18. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Jehovah. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

Our pangs of trouble and pain notify us that we are drawing near to our deliverance. The final spasm is near, and will result in the destruction of our enemies, and our introduction to that glorious New Covenant, the Mediator of which is the Messiah: He is our Blessor, and the Blessor of all the families of the earth. We have not wrought any deliverance in the earth: but with Him, we will.

Verse 19. Thy dead shall live, my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Thy dead, typified in Aaron and his sons, shall live in the Melchizedek Order of Priesthood, to receive sacrifices and bless the people; they will live as the members, the body, of Messiah; they are the anointed ones. Behold, I, and the children of God which God hath given me, shall be for signs and wonders in Israel. Awake and sing! awake and sing in resurrection joy and glory: thy life principle shall be full of life. O death, I will be thy plagues; O grave, I will be thy destruction.

Verse 20. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Come, my people, enter into thy chambers, thy secret chambers of

the Abrahamic promises. Shut the doors of thy faith about thee till the time of trouble shall be over; for it shall have a sudden ending in the destruction of all thy enemies at Jerusalem, by Divine power, in the eyes of all the nations.

Verse 21. For, behold, Jehovah cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

For, behold, Jehovah cometh out of his place to punish the inhabitants of the earth for their iniquity: and every case shall be brought to light, and will be judged according to justice, righteousness, and truth.

CHAPTER 27

Verse 1. In that day Jehovah, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

In that day, the thousand year day of Messiah's reign, after a few more years of the permission of evil, His reign begins under the New Covenant typified by Keturah, third wife of Abraham. The Mediator of the New Covenant is The Anointed. Abraham represents God; and Hagar typifies the Law Covenant, whose only child (Ishmael) is earthly. The Sarah Covenant of the Gospel Age is spiritual, as is her child (Isaac) by divine power. The children of Keturah (six) are all males; and this covenant, like Hagar, is earthly, but with a better mediator than Moses, the Messiah. The serpent represents sin; while the dragon represents Satan that is in the sea (the restless, ungovernable masses of humanity). Satan is the god of this world.

Verses 2-3. In that day sing ye unto her, A vineyard of red wine. I Jehovah do keep it: I will water it every moment: lest any hurt it, I will keep it night and day.

In that day sing to her, the Keturah Covenant, A vineyard of red wine: a new doctrine of Restitution. A scarlet thread runs through the Covenant, even the red blood of a perfect sacrifice, to equal the loss by sin and death of the perfect man Adam, redeemed by a grand Ransom price furnished by Christ (anointed) or by Messiah (anointed). That vineyard has a wonderful vine, the root of which is the Messiah. The sap is the holy spirit of promise; and the branches are the members of his body, typified by the Aaronic Priesthood, changed to the Melchizedek Priesthood; and the fruit thereof are the believers of the Millennial Age who attain to Restitution and the Eternal Life on earth. And I will give

him eternal life. I Jehovah will keep this vineyard night and day, and will nourish it constantly with abundance of water (Truth); so that none shall hurt it, not even Satan who is shut up in the bottomless pit, at or during this time; none shall be allowed to stultify its growth.

Verse 4. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

Verse 4 refers to the church union of Catholics and Protestants, and likens their fellowship to that of briers and thorns. The confederacy is likened to a pot, containing water, supposedly truth. There is a fire under it, burning the briers and thorns, which is caused by friction between the two. The fire will be hot, short, sharp—and sure! The result of the confederacy will be a great hatred between them.

Verse 5. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

Or let him take hold of my strength, through, or by means of my Word, giving up the creeds; and he shall make peace with me. Great peace have they that love thy Law, and nothing shall offend them.

Verse 6. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

The children of Jacob shall take root in the promised land of God's promises: and Israelites indeed, children of Abraham, shall blossom and bud and fill the world with fruit: the fruit of the New Covenant, when, at the end of the thousand year reign, every man shall be perfect as Adam was before he sinned.

Verse 7. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

Is Israel's judgment or revenge equal to all his persecutions? will he repay according to all he has suffered?

Verse 8. In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

For a time that will be debatable: however, Israel will decide to stay the rough treatment in the day of the east wind of trouble upon the Gentiles.

Verse 9. By this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin: when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

The Israelites will soon realize that their iniquity in crucifying their Messiah will not be purged by revenge, and punishing those who treated them outrageously; but by forgiving them, even as they themselves hope

for forgiveness: when he makes the granite stones of his altar into soapstones, so that the remembrances shall not stand up.

Verse 10. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

And the confederacy, the defenced city, shall be desolate. There shall the bullock of atonement, the great Sin Offering, be seen and appreciated as never before: and nothing more will be required of the creeds and false doctrines. Justification by faith will be chosen, and not indulgences; neither will sins be condoned, or pious frauds be practised by the clergy.

Verse 11. When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

The women, denominations, shall give up their differences of belief and faith: For the whole earth shall be devoured by the fire of my jealousy; And then I shall turn to the people a pure message, that they may call upon the name of Jehovah, to serve him with one consent. The pope will put all the blame of failure upon the other side of the confederacy; he will make it difficult for them; but he will himself be too full of trouble to do much.

Verse 12. And it shall come to pass in that day, that Jehovah shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

The channel of the river of truth right now is the Book of Isaiah: and it will divide between Israelites indeed, and modern Jews—the stream of Egypt: not one Israelite indeed, in whom is no guile, shall be overlooked or forgotten. God really appreciates every child of Abraham.

Verse 13. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Jehovah in the holy mount at Jerusalem.

It shall come to pass in that day, that the great trumpet (message) of the anti-typical jubilee shall be blown, and those who are ready to perish in the land of Assyria (socialism and communism), and the outcasts of Egypt (the Gentiles), shall worship Jehovah in the Holy Mount at Jerusalem. The Ancient Worthies, princes in all the earth, will be at Jerusalem, from whence shall go forth the word of Jehovah. The office of Messiah is higher than theirs.

CHAPTER 28

Verse 1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.

Ephraim, "doubly fruitful," comprising Catholics and Protestants (Christendom), is the confederacy. Woe to them, for they are overcome with wine, the intoxication of error, of false doctrines; and false expectation and blind stupor to the great changes of dispensation now taking place; of human schemes and plans, the spirit of man and the adversary: in contradistinction to the spirit, the teaching of the Lord (See Isa. 29:9-12; Rev. 17:2; 18:3). The wine of her fornication is the doctrine of church and state. The prophecy applicable at this time is that she made all nations drunk with the wine of her fornication. Soon the church union will be looking to the civil government for its support. Her "beauty" crowns the "fat valleys" of worldly-mindedness where many are overcome, intoxicated, with the spirit of the world. Of course the dioceses, or denominations, are on the top of the fattest valleys, or best salaries. This twenty-eighth chapter of Isaiah likens them to fading flowers.

Verse 2. Behold, the Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

Behold, the Lord has a Mighty One, the Messiah, which, as a tempest of hail (hard cutting truth), as a destroying storm, as a flood of mighty waters overflowing (a deluge of truths), shall cast down to the earth with his hand, or power, this Tool of the Adversary to deceive all that dwell upon the face of the whole earth—to misrepresent the divine character and plan (Rev. 14:18). No wonder, seeing He is accused of worse things than Satan was ever accused of.

Thank God for the promise that the time is coming when that old serpent, the devil, Satan, shall be bound a thousand years that he shall deceive the nations no more until the thousand years are finished (Rev. 20:3)!

Verse 3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

The religious leaders of the confederacy will be so puffed up by success, supported by the civil government, that they will become proud and overbearing, and thus alienate the affections of the people causing them to withdraw their support.

Verse 4. And the glorious beauty which is on the head of the fat

valley shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

The glorious beauty, or first success, will so intoxicate the religious leaders, as to cause them to enact, or establish certain things that afterward they regret. A good illustration of such capacity was furnished by the pope, when in 1929, he received civil authority from Mussolini. He immediately, according to the *Boston Post*, proclaimed every Roman Catholic in the world a citizen of that parcel of land Mussolini had granted him, comprising the Vatican, making him the greatest civil ruler in the world. He dropped his proclamation quickly enough when he took time for reflection that he had disfranchised every Roman Catholic in the world, with the exception of those residing in that diminutive state one mile wide by two miles long.

Verses 5-6. In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

In that day Jehovah shall be for a crown of glory, and a diadem of beauty, to Israelites indeed, and for a spirit of judgment to those that sit in judgment. The Lord will give discretion to those who endeavor to discern between truth and error, and who bring all things both new and old to the test of His Word. His strength will also be given to those who battle against the forces of error—who endeavor to “turn the battle at the gate”: and to those that convert many from the Old Law Covenant, to receive and obey the New Law Covenant with Abraham.

Verse 7. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

The leaders of the church union, Catholic and Protestant, have erred through the wine of mixed doctrines, presenting as the teachings of God's Word intoxicating errors, trying to make them harmonize enough to be workable, but still they are like briars and thorns. They err in vision, and stumble in judgment, so that the creeds they thought would be sufficiently harmonious, do not turn out that way.

Verse 8. For all tables are full of vomit and filthiness, so that there is no place clean.

As doctrinal monstrosities and horrible misrepresentations of Divine Justice and Love are more and more rejected by the more enlightened,

they are compelled to discard this point and that dogma until all tables are full of vomit, or rejected matter from both sides, until all are disgusted. Finally, when the crash comes, they separate as they were originally. Then they find to their horror, woe, and disgust, that the creeds covering their heads like the long hair of women, are acceptable no more.

Why? Because creeds are nauseating; they are spread with doctrines which the preachers and laity have rejected — “vomit;” they are full of filthiness; there is no place clean as the Prophet describes. Not a solitary creed in Christendom will stand examination in the light of common sense; not a preacher in any “orthodox denomination” — that is, in any denomination that is recognized by the Evangelical Alliance — would be willing to discuss the church creed which he accepted and outwardly professes and vowed to teach.

On the contrary, how is it with the remnant mentioned in verses 5 and 6? Have they any table? Yes, indeed! They have a table spread with divine bounties, and it is referred to prophetically in the 23rd Psalm; “My table thou hast furnished in the presence of mine enemies.” Having gotten free from the wine of the false doctrine of Babylon, these have sought the truth of the divine Word unadulterated, and have drawn nigh unto the Lord with their hearts and not with their lips merely; they have gotten mercy and found grace to help in time of great need. The Lord has bountifully supplied their wants with truths both new and old; and thus Messiah fulfilled the promise he made with them when leaving, saying to those servants who would be ready to hear the knock, indicating his “presence” at his second coming, that he would open the door, enter in and sup with them. We have found it so! We have a table spread with the most wonderful bounties, “riches of grace, mercy and truth.”

To all who are thus weaned from churchianity the Lord will very graciously grant precept upon precept, line upon line, here a little, and there a little, that they may grow thereby, that they may become strong in the Lord and able to partake eventually of the strong meat which he so abundantly supplies to those of *his* table — *his* Word.

Verse 9. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

So now, whom shall He, Messiah, teach knowledge of safe and true doctrines? Those orthodox Jews, children of Abraham by faith, through the studies they have been pursuing, have developed beyond the milk of the Word and have grown to the stature of men in truth.

Verse 10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

For we must go to the Word over and over again: fortunate to get one line straight, or one precept correct, as to its meaning, and application to the student himself; by which he may be built up into the character likeness of Jesus, Messiah; the basis for justification and the reward of Eternal Life. That likeness, God has predestinated to be the mark for Eternal Life—the one thing, or the most important thing, Adam lacked.

Verse 11. For with stammering lips, and another tongue, will he speak to this people.

Stammering lips are those of the pupils in the School of Christ, taught by Pastor Russell, endeavouring to give out the glad message of Present Truth, all in accord with and based upon the Divine Plan of the Ages. He was a true prophet, and he was that faithful and wise servant. Please see Ezek. 33:31-33. The Word of God will be precious.

Verse 12. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

They refuse to hear: yet they shall hear, for it is a message of rest and refreshing, under the reign of the Messiah, the desire of all nations. It is Restitution, spoken by all the holy prophets.

Verse 13. But the word of Jehovah was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Its being line upon line, and precept upon precept, makes them tired and disdainful, and they fail to see its place in Scripture; and they go, and fall backward, and are taken, in this the last feature of Jacob's trouble.

Verses 14-15. Wherefore hear the word of Jehovah, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

Sir Isaac Newton, the celebrated astronomer of the seventeenth century, was greatly interested in a statement by the Prophet Daniel (12:4), and declared his belief that in fulfillment of it human knowledge would so increase that men would possibly travel at the rate of fifty miles an hour.

Voltaire, the noted French infidel, got hold of this statement and scornfully remarked: "Now look at the mighty mind of Newton, the great philosopher who discovered the law of gravitation: when he became an old man and got into his dotage, he began to study the book called the Bible, and in order to credit its fabulous nonsense he would have us believe that the knowledge of mankind will yet be so increased that we shall by and by be able to travel fifty miles an hour! Poor dotard."

Both of these men died long before the Time of the End had brought its wonderful increase of knowledge, which more than fulfills the prediction of the Christian philosopher, based upon the divine revelation.*

Thus saith Jehovah, to the scornful religious leaders that are in the confederacy: Because ye believe in the immortality of the soul—or so teach—and thus ruin the doctrine of the Resurrection; and therefore are at agreement with death and the grave (that they mean nothing to us),

Verse 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation; he that believeth shall not make haste.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a proved stone, the Messiah: a precious corner stone like a pyramid, a sure foundation: he that believeth on Him shall rest securely, knowing that God's Plan is progressing to a complete fulfillment of the angels' song or prophecy, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14) See comments on Isaiah 19:19-22; 44:28.

No matter how many distinct natures there may be among God's sons, earthly and heavenly, they all, to be everlastingly acceptable to him, must be conformed to the image of his Son. All who will be of this building (the *type* was *before* Joshua—Zech. 3:9) must partake of the spirit of obedience to God, and of love toward him and all his creatures (so amply illustrated in Jesus), the fulfillment of the law—Thou shalt love the Lord with all thy heart, mind, soul and strength, and thy neighbor as thyself.

In the process (as God's Word outlines this gathering together in one, of all things both heavenly and earthly, under one head), Christ Jesus, the head, was first selected; secondly, the Church, which is his body. Angels and other spirit classes will rank next; then the worthies of Israel

* "Thy Kingdom Come," Chapter 3.

and the world. Beginning with the highest, the ordering shall proceed until all who *will* shall have been brought into harmony and oneness.

One peculiarity is that this tried, chief, corner top-stone is laid first and called a *foundation* stone. Thus is illustrated the fact that the foundation of all hope toward God and righteousness is laid, not on the earth, but in the heavens. And those built under it and united to this heavenly foundation are held to it by heavenly attractions and laws. And though this order is the very opposite of an earthly building, how appropriate that the stone in whose likeness the entire structure is to be found should be laid first. And how appropriate also to find that our foundation is laid *upward*, not *downward*; and that we, as living stones, are "*built up* into him in all things." Thus the work will progress during the Millennial age, until every creature, of every nature, in heaven and in earth, will be praising and serving God in conformity with the lines of perfect obedience. The universe will then be clean; for in that day "It shall come to pass that the soul that will not hear that Prophet shall be cut off from among the people"—in the second death (Acts 3:22, 23; Deut. 18:15).*

Verse 17. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

How joyously the prophets and apostles regard the promised blessings in store for the world under the glorious reign of him whom God hath appointed to judge the world in righteousness!

His judgment will be the greatest blessing the world could possibly have. Though it will come in wrath and indignation against all unrighteousness; though it will lay judgment to the line and righteousness to the plummet; though it will rudely sweep away every refuge of lies and expose all the hidden things of darkness; though his iron rod will dash the nations to pieces as a potter's vessel; and though he will suddenly bring down every high thing that exalteth itself (Isa. 13:5-9; I Cor. 4:5; Psa. 2:9), nevertheless his judgment will be for the world's deliverance; for he wounds to heal. And when mankind has been thoroughly submitted to the leveling process of the great "time of trouble," and has been humbled and made teachable by it, then the same wise Judge will turn to bless—to heal the broken-hearted, to deliver the captives of sin and death, to speak peace unto the nations, to make wars to cease to the ends of the earth, to give beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of

* "The Plan of the Ages," Chapter 12; "Thy Kingdom Come," Chapter 10.

heaviness, and to wipe away all tears from off all faces (Isa. 19:22; 61:1-3; Zech. 9:10; Psa. 46:9; Isa. 25:8; Rev. 21:4).

Of that promised day of judgment, note the exultant prophetic utterance of the Prophet—Psalmist David (I Chron. 16:31-34; Psa. 98:7-9):

“Let the heavens be glad,
 And let the earth rejoice;
 And let men say among the nations, Jehovah reigneth.
 Let the sea roar, and the fulness thereof;
 Let the fields rejoice, and all that are therein.
 Then shall the trees of the wood sing aloud
 At the presence of Jehovah,
**BECAUSE HE COMETH
 TO JUDGE THE EARTH.**
 O give thanks unto Jehovah, for he is good;
 For his mercy endureth forever.”

So let our hearts rejoice and our tongues be glad; and let the blessed secret be known among the saints, that the Lord is now present, and that we are living in the days of the Son of Man; and let our joyful hearts and voices bid him a royal welcome; for indeed he hath put a new song into our mouths.

Judgment also will I lay to the line, and righteousness to the plummet; and the hail of hard, solid truth about death, and the resurrection through Messiah, will sweep away your refuge of lies; and the water of truth shall overflow your hiding place, and drown you therein.

Verses 18-19. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report [doctrine—the message of Present Truth].

So your covenant with death (that you do not die), and your argument with the grave, shall be disannulled; and ye shall be trodden down. The Truth shall plague your creeds, and you will be hard put to it to understand and answer all arguments against your foundation doctrines, and to give a reason to justify the existence and operation of your great organization. What a vexation from an awakened people!!

As for us, we prefer “the faith once delivered to the saints.” But we

want it pure—free from traditions of the dark ages, which dishonor God and insult reason and lead on to such darkness of worldly wisdom.

Verse 20. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

For the creed bed is too short for a mature Christian; and the creed covering is too narrow for comfort.

Verse 21. For Jehovah shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.*

In mount Perazim, David won a great victory over his enemies. At Gibeon, Joshua was authorized to command the sun to stay behind clouds all day, and the moon also at night. The effect on those sun and moon worshippers was to discourage them so completely that the Israelites slaughtered them at will—to be repeated in the final experience of the Jews, at Jerusalem.

Verse 22. Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

Therefore, those orthodox Jews who are alive to the turn of events, by constant study of the Pentateuch, will be prepared to be on the Lord's side.

Verse 23. Give ye ear, and hear my voice; hearken, and hear my speech.

In succeeding verses, God uses as an example of what he is doing and purposing, the lesson of an intelligent farmer, who, after doing an immense amount of work in preparing the ground for a crop, will not neglect to plant the ground. So He, after long preparation and planning for this work of delivering the Jewish Nation and preparing them for the blessing of the world, will not neglect to do so.

Verse 24. Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

The plowing is going on now in the time of trouble; breaking up the fallow ground of men's hearts, to loosen up their pride and confidence in themselves, and prepare them for the message of the New Covenant so soon to go forth from the Messiah and the under priesthood.

Verse 25. When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley and the rie, in their place?

* See "The Minor Prophets: Hosea to Malachi," pp. 319-322 for Joshua's Long Day.

As the farmer puts his seeds in the ground, intelligently, after preparing everything for the desired crop, so God, through the Messiah, treats the whole world to what he, and only he, knows is good and best for all.

Verse 26. For his God doth instruct him to discretion, and doth teach him.

For Jehovah has instructed him from before the foundation of the world. *Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him* (Proverbs 8:30).

Verse 27. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

Verse 27 indicates the result; that Messiah will know how to deal with every individual case, to obtain the very best results of teaching, helping, disciplining, to perfection of nature, and a character worthy of Eternal Life.

Verse 28. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

Bread corn refers to the most advanced children of the New Covenant; those coming nearer and nearer the child likeness to Abraham according to *faith*, which is the mark of sonship to him.

Verse 29. This also cometh forth from Jehovah of hosts, which is wonderful in counsel, and excellent in working.

None but Jehovah of hosts could be the Author of such a Plan, and able to carry it out successfully. Surely he is infinite in Justice, Wisdom, Love, and Power: and since his resurrection, the Messiah is the same, being the exact impress of the character of His substance. And every soul everywhere heard I saying, Praise, and honor, and glory, and blessing, to him forever and forever. Amen.

CHAPTER 29

Verse 1. Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

Ariel means "Lion of God" and refers to Christendom, Catholics and Protestants, now joining together as the confederacy. God knew all about this at least twenty-five hundred years ago, and caused the Prophet Isaiah to give his opinion of it in this twenty-ninth chapter. He expresses his attitude toward it in this word *Woe*. Nevertheless, let them

carry on their religious services for a few years.

Verse 2. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

I will distress the church union to the point of trouble and sorrow, though I still recognize them as my people. God appreciates those who try to do good, even though he sometimes cannot approve of their methods or doctrines. There is to be a time of judgment and recompense.

Verse 3. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

Indeed there will be considerable force raised against thee. Thy pride and over-bearing methods will militate against thee.

Verse 4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

And eventually, as rats leave a sinking ship, thy supporters shall leave thee, till thou art humbled to the dust, and thy speech shall be most unassuming.

Verse 5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

The multitude of thy strangers, those not of thee, shall be many; and the number of thy terrible ones, the clergy, shall become as chaff: suddenly will all slavish fear and undue reverence come to an end.

Verse 6. Thou shalt be visited of Jehovah of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

The hand or power of God upon thee shall be to produce thunders of controversies, earthquakes of social revolution, and storms of all kinds that accompany the downfall of so powerful an organization to a complete destruction.

Verses 7-8. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

Then shall I punish all those nations that fight against mount Zion,

that gather together to oppose the establishment of Messiah's Kingdom in harmony with the terms, regulations, and rules of the New Covenant of which Messiah himself is the mediator for one thousand years. Those nations shall be remembered only as a dream.

Verses 9-10. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

To them the Bible is a closed book. They may read about their punishment, but disregard it; about the times of Restitution, but refuse to believe; and the blessings of Messiah, as impossible: they are in a deep sleep.

Verses 11-12. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

The books of prophecy are passed around, but none of the boastful religious leaders find themselves able to read the prophecies. So they all unite in saying, What is the Word of Jehovah? let it come now (Jer. 17:15).

A Vision of the Kingdom

Luke 9:28-36

"This is my beloved Son. Hear him."

The scene on the Mount of Transfiguration, to be appreciated, must be viewed from the standpoint of our Lord's words. Eight days before, our Lord had promised his followers that some of them would not taste of death until they should see the kingdom of God.

In one of the accounts the inference seems to be that the glorious grandeur was too great for the apostles; that they fell on their faces in fear, which was increased as a very dense, black cloud enveloped them, and when they heard a voice in the cloud saying, "This is my beloved Son: Hear him." One account shows that it was necessary for the Lord to touch the apostles, saying, "Arise, and be not afraid."

So far as the apostles were concerned everything that they saw was so actual, so real, that they supposed the whole matter actual, just as John in the visions of Revelation saw, heard, spoke, etc.; and just as Paul explains that in one of his visions matters were so real that he could not have told whether he was still on earth having a vision or whether he had

actually been taken away for a time and shown realities. Thus it is with all visions: their every detail is as actual and as perfect as though it were a fact. Our assurance that this transfiguration was a vision is in our Lord's words: "And as they were coming down from the mountain Jesus commanded them, saying, Tell the vision to no man until the Son of man be risen from the dead." Jesus was the first to rise from the dead, "the firstborn from the dead" (Rom. 8:29; Col. 1:18).

Our Lord's words of eight days previous show clearly that the vision was intended to be a foreshadowing of the glories and honors of the kingdom. It represented the Son of man coming into his kingdom—into his dominion. Peter, one of those who saw the vision, was persuaded respecting the majesty of Jesus, of his dignity as the Messianic King, and the fact that all there pictured in vision would eventually be fulfilled. He says, "We have not followed cunningly devised fables when we declared unto you the power and coming of Jesus, but were eye-witnesses of his majesty (his kingly glory) when we were with him in the holy mount" (II Peter 1:16, 18).

He states in verse 19 that "We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The central figure, therefore, of that vision was Jesus himself. Moses and Elias were merely accessories to fill out the picture. It was the Son of man who was to be honored; whose kingly dominion was to be represented, so that the disciples, who were to be so severely tried in their faith respecting him very shortly, might have a firm conviction respecting the authenticity of his claims as Messiah—that they might be able to witness a good confession of him to others, and be prepared through faith to accomplish the work of God to which they had been chosen as apostles of the Lamb.

"*He was transfigured before them.*" His countenance was changed; his raiment became white and glistening, the heavenly glory fairly shining in his entire person. He was not changed actually.

What the disciples saw, was not his change from human to divine; but a vision of it—a picture of it. Somewhat similar was the vision granted to Saul of Tarsus on his way to Damascus, when smitten down by the light above the brightness of the sun at noonday. He declares that the Lord appeared to him at noonday, a light shining above the brightness of the sun. Something of this brightness, this light, this transcendent grandeur was pictured before the three apostles in the holy mount; and no wonder that they fell upon their faces with fear—they were in

trepidation in the presence of such glorious grandeur. Respecting the divine glory we read that Christ, "whom no man hath seen or can see"—since his resurrection—"dwelleth in a light which no man can approach unto."

What wonderful privileges are ours at this day! Abiding in the Lord's love and favor, with loyalty of heart toward him, it is now our privilege of going up into the Mount of God and seeing wonderful things. Our visions are of a different kind. Before us are opened the glorious things of all the past—the divine revelations to Abraham and the prophets and through Jesus and the apostles—all of these things now are opened before us, radiant with harmonious beauty. Ours is a vision of Moses and the Lamb, and ours is a picture of Moses and the Lamb in the very highest and grandest sense.

Since it was a vision, and as Christ was shown in the vision as a King, Moses and Elias, these two faithful ones of the past, must be viewed in their relationship to Jesus and the kingdom. These two, as will be remembered, like Jesus, had fasted each forty days: thus representatively they were one with the Lord in a remarkable devotion to the heavenly Father—in the practice of self-denial from a desire to be acceptable to the Lord and to fully acquaint themselves with the divine purposes.

Now look at the vision, the picture, and note its significance: Jesus glorified, transfigured, radiant like the sun as in Revelation (1:14-16); and with him in the kingdom glory and brightness—represented by a figure of Elijah—the Elijah class, the Gospel church, the little flock, his joint-heirs in the kingdom; and also associated with him the ancient worthies portrayed by a figure of Moses. A conversation is represented as taking place respecting our Lord's crucifixion. And so it is that not only the ancient ones trusted in a sacrifice to come, but the Gospel church trusts in the sacrifice already accomplished for her, and there is a full communion or fellowship between the two.

Furthermore, when the kingdom shall be established, assuredly all of the Lord's faithful ones will look to Calvary and its great sacrifice for sins as being the very center of the divine program or arrangement on which hangs all the blessings both for the church and for the world through the kingdom of God's dear Son.

The essence of the entire vision was to impress upon the minds of the apostles the fact that Jesus was the Messiah, that he was worthy of being heard, that he was the mouthpiece of God, that he that honored him honored the Father also. This voice was heard from the cloud, which represented the darkness and trouble which would be permitted to come

upon the Lord's followers in the midst of all the trials of the dark days that were coming upon them in connection with Jesus' rejection by the Jews, his scourging, dishonor, crucifixion, death, burial. In all this they were to remember the voice of the Father, "This is my beloved Son," and were not to be discouraged nor allow their faith to grow faint, but be the better prepared also to listen to his Word, his message, "This is my beloved Son." This vision of the Holy Mount is an assurance respecting the glorious kingdom which he will establish, which will be the end of darkness and trouble.

It is well that we should listen to the voice from heaven, saying, "This is my beloved Son: *Hear Him.*" And *looking up we should see Jesus only.*

Verses 13-14. Wherefore Jehovah said, Forasmuch as this people draw near with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise shall perish, and the understanding of their prudent shall be hid.

Wherefore the word of Jehovah is that he judges them as insincere in their reverence; and their fear is taught in the doctrines of men, as purgatory, and torment — blasphemies of God's holy name. Therefore I will do a marvellous work in those days. The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. What a complete fulfillment of this we are experiencing now! Today's desperate conditions are plainly traceable to these very causes: the demotion of MacArthur, and leaving Russian troops in Germany, for example.

It is lamentable that many of the Lord's children seem very indifferent to this matter of trimming their lights. They get some truth and with it a great deal of error; and instead of trying to eliminate the error, they hold and teach the two together, so that the light they shed is not a pure light, but is colored and distorted by the shades with which it is mixed. And again, even when much pure truth is held, there are those who fail to let it have its cleansing effect upon the character, and so the light is obscured and misrepresented by the unclean medium through which it passes. Any who continue thus to hold the sacred trust of truth are really unworthy of it, and must eventually lose it; for it is written, "Light (truth) is sown for the righteous;" and such indifference to the claims of the truth is unrighteousness.

In our Lord's day there were those who openly professed to be teachers and representatives of divine truth. The scribes and pharisees

professed to be very zealous for the truth, and thought themselves very creditable manifestations of its cleansing power. They claimed to have the light and to be letting it shine. "God," said the pharisee, "I thank thee that I am not as other men . . . I fast twice in the week, I give tithes of all I possess." But the Lord said, "Woe unto you . . . Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and deceit." So they appeared in the Lord's sight; but they were revered and honored of men and esteemed as holy, and as guides in the way of truth and holiness. To God's law they presumed to add their own vain and foolish traditions, which made void the law of God, and they were very zealous in teaching these traditions to the people.

In so doing those teachers were inexcusable. The law of God was open before them, and it was their privilege and their duty to be correctly informed with reference to it. And especially after Messiah had come, and by his teaching had made the truth so manifest, and the absurdity of their vain traditions so apparent, they were without excuse. And our Lord's accusation of hypocrisy well fitted their case when they resolutely determined to hold and teach the traditions of the Elders and to oppose the increasing light of truth which made their absurdity so manifest.

The scribes and pharisees had much truth: they had the whole law of God and claimed to believe and teach it; but they miserably colored and distorted it by their traditions and their really ignoble, though whitewashed characters. And consequently their efforts, professedly to convert men to God, resulted only in making more hypocrites like themselves.

Those who in meekness and sincerity fully accept the truth and zealously teach it at any cost or sacrifice, shall, the Lord says, be called great in the kingdom of heaven; while those who hold and teach a measure of error when it was their privilege to have clear truth, had they been in the right condition of heart to receive it, shall be called least in the kingdom of heaven (Matt. 5:19).

Surely whatever "helps" really point us to the Bible as the only authority, and assist us in rightly dividing it, are profitable to us as servants and guides: but that which attempts to be to us *instead* of God's Word is a dangerous foe, because, "In vain do they worship Me, teaching for doctrines the commandments of men . . . making the word of God of none effect through your tradition." The commandment of God is made of none effect through philosophy and vain deceit, after the tradition of men" (Matt. 15:3, 6, 9; Mark 7:7, 13; Col. 2:8).

Would it not be following heavenly counsel and heavenly wisdom to take a different course and to begin a study of the Word of God afresh in the light which shines from one page upon another? Surely every honest man, worthy of the truth from God or confidence from fellow men, should publicly avow the truth, and disavow the error, as soon as the true light, which harmonizes God's Word, reaches him.

We cannot too strongly urge upon God's covenant people their duty and responsibility in view of the light they have received—the duty of preaching the truth at any cost and at any sacrifice.

"This one thing I do" (Phil. 3:13). I make everything else bend to this one thing of showing forth God's praises and of helping others into His marvelous light.

Sam Stern in "The Law of Moses and the Halacha" states: "The Halacha (Law of the Rabbis) changed the law of Moses to such an extent that it would not be recognizable to those who lived in the time of Moses, Joshua or the prophets. This Jewish law of today, the Halacha, is still being written. Rabbis of today still write new laws and regulations which every Jew must adhere to. There is a rule in the Talmud stating that every rule and regulation that a rabbi decrees is to be considered as coming from Mount Sinai. In this way the Halacha put the word of the rabbi equal to the Word of God, and in effect, it supersedes it."

Unfortunately the Talmud stands between the Jew and God's Word just as the creeds and decrees of Synods and councils stand between Christians and the Word. Nothing must be allowed to separate between us and the inspired Word if we would walk in the light. "God is His own interpreter, and He will make it plain."

Next to the Lord, the Truth is the most precious thing in all the world. The only correct and divinely authorized standard is God's own Word.

It is not narrow-minded to confine our studies to the divine plan, regardless of all vain philosophies and human traditions and speculations; for its SCOPE is as *wide as redemption*, its SCIENCE the *most exact* and its PHILOSOPHY the *most profound*. "What more *can* He say than to us He *hath* said" of His WISDOM and LOVE and GRACE?!

Believers alone know the knowable things, and all else they leave to the all Wise One in whom they trust. "Thy Word is Truth," and it is scientific from the standpoint of the Divine Plan of the Ages and from no other standpoint. Please see Preface.

Verse 15. Woe unto them that seek deep to hide their counsel from Jehovah, and their works are in the dark, and they say, Who seeth

us? and who knoweth us?

Woe to them, the confederacy, whose leaders seek deep to hide their schemes from Jehovah, thinking that no one is aware of their intentions to greatly enlarge their power and influence in the world, though it be to the disadvantage and bondage of all other men.

Verse 16. Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

As the angel of the Lord regards the build up and all its arrangements, he concludes it all to be as a work of clay easily broken, indeed carrying with it the seeds of its demolition. Any work should show by the wisdom of its construction, its stability. Also the leaders, by their pride and overbearing attitude, weaken the love and ardor of their very necessary supporters. And alack! when the Almighty is against it.

Verse 17. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

Yet a little while and Lebanon shall be turned into a fruitful field. Lebanon means "white," and is used to illustrate justification; referring here, to the work and efficacy of the New Covenant which will provide all men with *tentative justification* as fast as they make their vows according to the terms of the New, or Keturah Covenant. Then they may go on to justification to life by going up the way, and the highway of holiness to perfection of human nature and everlasting life.

The world's justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. The world might then be said to be tentatively justified through the Mediator and his kingdom; but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by him. "It is God that justifies," and he receives to everlasting life and to his family on any plane of existence only those who are perfect.

A justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice—the Father.

Abraham (representing God) took an oath of his servant Eliezer

(representing the power of His holy Spirit) to go to his kindred to take a wife for Isaac (Gen. 24:3-4): As the limitation for Isaac's bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the bride of Christ (the antitypical Isaac) is that they shall not be sinners, not of the world, but of the "household of faith." Sinners are called to *repentance*, but not called to be the bride of Christ. Only believers are honored by this call.

In the Court of the Tabernacle is shown what we term a tentative justification, a standing whereby one may receive the invitation, "My son, give me thine heart." This is the *standing* shown in the *wooden* posts set in sockets of *copper* upholding the curtains which formed the Court. Consecration to righteousness precedes tentative justification.

As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The typical Levites were the whole tribe of Levi, a part of which was selected for a little company of priests.

Looking back at the type of the Law, we find that there were 8,580 Levites appointed in the typical service, while only five priests were appointed for the *typical sacrificing*. The "great company" class is the Levite *class*, only because of failure to be of the priestly class, the sacrificing class.

The four distinct families of Levites which encamped on the four sides of the Tabernacle may properly represent four distinct classes of *justified* humanity when the reconciliation is completed. All these classes of Levites will be such as have been tested and have stood their tests of *heart-loyalty*.*

Verse 18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

In that day the spirit from on high shall be poured out upon all men and will cause the blind, even the wilfully blind, to see the *truth*; and the deaf, even the wilfully deaf, to hear the *truth*. Isa. 40:9.

The miracles which our Lord performed in the little country of Palestine, by which a small proportion of their sick were relieved temporarily, was merely a prophecy of the great healing blessing, freeing from the power of Satan and sin, which he preached, and which is to be fulfilled in due time—during his Millennial kingdom.

These miracles were signs, evidences, witnesses respecting his

* "Tabernacle Types and Shadows of the 'Better Sacrifices,'" pp. 26, 113-118; "The New Creation," pp. 128-129; Reprints.

teachings. It was his doctrines or teachings that were to move men; so that as the power of God these might draw to him that certain class which the Father has given him during this age.

Which is the greater work—the opening of the eyes of the naturally blind, or the opening of the eyes of the understanding? Our Lord seems to refer to these present-day miracles when he said to his disciples, “Greater works than these shall ye do, because I go unto my Father” (John 14:12). This blindness, the Apostle tells us, is not a mere trifling thing or accident or sting, but is the skillful and intentional injury of the mental eye by the god of this world, Satan (II Cor. 4:4) “lest the light of the glorious gospel of Messiah, who is the image of God, should shine unto them.”

In God’s providence not only has his love provided the redemption and the opportunity for blessing to the world, but that the same love and wisdom will ultimately provide that all shall see the great light and hear the voice of him that speaketh from heaven, and thus either accept or reject the favor divine, the life everlasting, on terms of full obedience. We hold that it is in full accord with the entire testimony of Scripture that few now have the ability to see or to hear; that the majority are both blind and deaf to this message in the present time, some completely blind and completely deaf, others partially blind and partially deaf. The glorious assurance of the Lord’s Word is that in God’s due time all the blind eyes shall be opened and all the deaf ears unstopped (See Isa. 35:5-6) so that the whole world will be able to discern that “The Light of the world is Jesus.” Mal. 4:2.

Verse 19. The meek also shall increase their joy in Jehovah, and the poor among men shall rejoice in the Holy One of Israel.

The meek, teachable ones, shall increase their joy in Jehovah, as they become better acquainted with Him; and the poor in spirit shall rejoice in the Holy One of Israel. What a time of singing and rejoicing in Him!!

Verse 20. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off:

For the terrible one, Satan, is bound, helpless for a thousand years; and all wilful sinners shall be cut off, none being allowed to live more than a hundred years. Such shall not live out half the time they might have, if they were not so incorrigible.

Verse 21. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Verse 21 refers back to the leaders of the church union that make a man an offender for a word spoken against them, and who endeavor to

trap every one that reproveth at the gate or entrance into the union.

Verses 22-23. Therefore thus saith Jehovah, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

Jacob's Victory

"The Elder Shall Serve the Younger."

Bible history as impartially records and reproves the weaknesses and shortcomings of its characters as it commends their virtues and faithfulness. Nowhere does the Bible countenance impurity. Note how Jehovah warns the Israelites (Deut. 8:17-18; 9:4-6; 4:2; 10:14-16).

Severe have been the criticisms which have been leveled against Jacob because of his coveting earnestly the best gifts, which his brother despised (I Cor. 12:31). But note the fact that Jacob received no reproof from the Lord in respect to this matter. On the contrary, the Scriptures uphold Jacob in every particular. No teacher in the name of the Lord, therefore, has the right to be wiser than what is written in God's Word. The Apostle Paul commends Jacob's faith, but counts Esau's selling his birthright as reprehensible (Heb. 12:16).

Jacob was loved because of his reverential love for God and the great oath-bound promise. The Abrahamic promise is still the one, and the only one held out by the Almighty. Messiah is the SEED of Abraham, through whom all of God's blessings must come. All of Jacob's course in life was governed by this great promise. He never walked unworthy of an heir of such a hope which he so earnestly sought.

His entire course seems noble and generous. The Lord was with Jacob even though Laban deceived him, and changed his wages ten times. Any man who receives unqualified divine approval and blessing we shall hold in high esteem.

Esau had no confidence in the Abrahamic promise. He was glad to sell it for the savory pottage; and Jacob fasted.

Some years after when Esau should have reminded his father that he had sold his prospective birthright to Jacob, he dishonestly prepared to disregard the contract entirely. Jacob having bought all of Esau's rights had become **legally his representative**, with full right and authority to appear as Esau to secure for himself justice—to secure that which he had contracted for and paid for. Jacob did not attempt to take from Esau the portion that Esau wanted—Isaac's earthly possessions. Divine

prophecy guided Rebecca (Gen. 25:23; Rom. 9:10-13).

The very night when Jacob fled to Padan-aram this Covenant was confirmed to Jacob by a special message from God (Gen. 28:3-4, 13-15; I Chron. 16:17; Heb. 11:10).

In the account of Genesis 32 the Lord sent the angel to bless Jacob who manifested the zeal, energy, patience, and the faith which God was pleased to see and reward—Jacob's victory!

Thus saith Jehovah concerning the children of Jacob, They shall not now be ashamed or fear any foe, but shall rejoice in the God of Jacob and seek to sanctify his name. And they will rejoice as they find themselves becoming more and more the children of Abraham in *faith*.

Verse 24. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

The honest ones, or those who honestly erred in spirit, shall come to understand the doctrines of the New Covenant, and will follow its mediator in building a Christlike character and thus preparing themselves for *ETERNAL LIFE*. Amen!

CHAPTER 30

Verse 1. Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:

This chapter of Isaiah deals largely with the coming confederacy; and God says, Woe to the rebellious children. They profess to be his children, but he charges them with rebellion because they form a church union along worldly lines instead of consulting his Word which says, Say ye not a confederacy with them who say a confederacy; neither fear ye their fear, nor be afraid.

Verse 2. That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

That walk to go down into Egypt (the world) for ideas, plans, methods, and advantages; and therefore must cultivate a worldly spirit, after so many years of experiences with the two largest religious bodies in so-called Christendom. The most savage wars have been religious wars.

Verse 3. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

Therefore your worldly wisdom will turn to your shame, and the results of worldly methods will be confusion.

Verse 4. For his princes were at Zoan, and his ambassadors came to Hanes.

His religious princes were at Zoan (or Rome), the religious capital of Egypt (the world), and his ambassadors came to Hanes (the Protestants), to form a church union or confederacy.

Verse 5. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

Still they were ashamed of a people (the Protestants) who could not profit them, but be a shame and reproach.

Verse 6. The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

The beasts of the South are the civil governments of the African States who are in deep trouble, and have no true religion to relieve their burdens; but are like the lion, the viper and fiery flying serpent, of a wrong and wicked religion. They come to the church union for help, to a confederacy likened to asses and camels (Catholics and Protestants) who have not what would really be riches to the poor heathen; but will not profit them at all.

Verse 7. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

For the help of Egypt, the spirit of the world in the confederacy, will be of no help to the African republics. The safest way for all is to sit still.

Verses 8-9. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever. That this is a rebellious people, lying children, children that will not hear the Law of Jehovah:

Now go write it in the Book of Isaiah, that these religious organizations are children that will not hear the LAW of Jehovah: rebellious children, even lying children, that turn away from God's Word to what looks much more satisfactory and profitable to them.

Verses 10-11. Which say to the seers, See not: and to the prophets, Prophecy not unto us right things: speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Which say to Bible Students, Do not see it that way: choose only the prophecies that give us smooth things: never mind the Scripture, or the facts of history: take away for awhile the Holy One of Israel from before our way.

Verses 12-13. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

Wherefore thus saith the Holy One of Israel, Because you prefer oppression and perverseness, therefore this iniquity shall be to you as a bulge in a wall, whose break comes when least expected and when you are most unprepared. It will be a high wall, even higher than are civil governments.

Verse 14. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water out of the pit.

The breaking of the wall and the destruction of the confederacy will be so complete that there shall not be left a sherd with which to carry fire or water.

Verses 15-16. For thus saith Jehovah God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

Thus saith the Holy One of Israel, In returning to the Pentateuch, and rest in God's promises, shall be your strength: but ye chose to ride on horses; overbearing doctrines looked better to you, thinking that in them was safety: but they lost their force as men began to refuse to accept them or believe in them.

Verse 17. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

At the fear of one danger (anarchy) shall a thousand flee; add four more: the fear of war, famine, plague, poverty — and ye shall all flee.

Verse 18. And therefore will Jehovah wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for Jehovah is a God of judgment: blessed are all they that wait for him.

Then Jehovah, being very gracious, will wait to be merciful; for Jehovah is a God of judgment: happy are all those who put their trust in him. Immediately, he calls to Jew and Gentile, Behold the New Covenant.

Verse 19. For the people shall dwell in Zion at Jerusalem; thou

shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

O people of Zion dwelling at Jerusalem, the princes in all the earth, ye shall no more weep. As soon as ye offer your prayer, he will hear, and answer you so graciously; the Messiah being already prepared to supply every need. Before ye call, I will answer you.

Verse 20. And though Jehovah give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

Though ye experience adversity and affliction, yet shall not thy teachers be removed any more; thine eyes shall see thy teachers: Abraham leading all, and Isaac, Jacob, Moses, Aaron, David, and the prophets.

The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honored as to have a share in it will be the most exalted and honored of God among men. These are the class whose judgment day was previous to the Gospel Age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness—an instantaneous resurrection to perfection as *men*. Men will see and mingle with the earthly phase of the kingdom, but not with the spiritual. "Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God." (Psa. 45:16).

The Ancient Worthies will come forth human beings, perfected in human nature to be princes in all the earth for the thousand years of Messiah's reign; assisting imperfect humanity back to harmony with God. These princes will have a glorious precedence over the remainder of mankind as the special representatives of the invisible Messiah class for a thousand years.

See "Tabernacle Shadows of the 'Better Sacrifices,' " Chapters 7 and 2. Please see Isa. 40:9.

Verse 21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

The past experiences with the Old Law Covenant will answer every question, and furnish proof by types and antitypes: a great schoolmaster to lead to Christ, the true Messiah, and to life everlasting.

Verse 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

Then shall such blessings of character likeness to the Messiah be considered more valuable than silver or gold, or any earthly advantage or gain. One will begin to love his neighbor as himself and be pleased to serve him; so that at the end of the thousand years, the Master will not have to say, as he will say to the goats, Inasmuch as ye did it not to these, ye did it not to me (Matthew 25:45).

Verses 23-24. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground, shall eat clean provender, which hath been winnowed with the shovel and with the fan.

Then is rain promised to make the land fruitful to support a very large population: but even better than that, will be the truth: the doctrines of the New Covenant, meant to make the soul fat with understanding and appreciation and development of character, to lead on to perfection and eternal life through the sacrifice and willing service of Messiah. It is good for the oxen and asses, and still better for those who, like oxen, work hard for the keeping and growth of the nation, ploughing up the fallow ground of their hearts to regard the goodness of God, and the blessings of their Mother, Keturah. The work of the asses is to travel among the people to promote peace and love toward one another, that they may rejoice together.

Verse 25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. [See Isa. 24:10]

High mountains and high hills may seem incongruous places for streams of water; but apply it to the leaders, or more prominent and advanced ones, who are becoming filled with Truth and the love of it, and it is so grand! This is predicated by the destruction of the confederacy and the fall of the two towers: one Catholic, and one Protestant; and all their errors.

Verse 26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound.

Moreover, the light of the moon (the New Law Covenant) will give its full light in the understanding of the types of the Mosaic Covenant, and their antitypes in the New Law Covenant, which are meant to bring all to the Messiah, the great and grand Mediator. Also, the Gospel light will be sevenfold, as the light of the seventh day, after six days of labor

and trouble, through sin. Six days, or six thousand years, of such experiences, followed by the Seventh day, or one thousand years of truth and righteousness and blessing under the Messiah, will prepare the whole world for life forevermore.

Verse 27. Behold, the name of Jehovah cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire:

And the name of Jehovah, though having been put afar off, shall come near for a short time, in a day of vengeance to punish the whole world for the careless way they have treated the Son of God relative to His great sacrifice on Calvary. The people will call on the rocks and caves of the earth to protect them from the wrath—the wrath of the Lamb of God who died for them.

Verse 28. And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity [desolation]: and there shall be a bridle in the jaws of the people, causing them to err.

His breath, or prophecies fulfilled, will awaken the people of his pasture to their real condition of trial and judgment. Wait ye upon me, saith Jehovah, till that day when I shall rise up to the prey; for it is in my heart to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even my fierce anger: for the whole earth shall be devoured by the fire of my jealousy. Then shall I turn to the people a pure message, that they all may call upon the name of Jehovah, to serve him with one consent (Zeph. 3:8-9). Praise the Lord!

Verse 29. Ye shall have a song, as in the night when a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of Jehovah, to the Mighty One of Israel.

A song in that period of darkness is promised to the orthodox Jews, which shall be heard with gladness around the world. Thus shall Israel lead all men to the mountain, Kingdom of Jehovah and His Son, Christ the Messiah, to the Salvation so long promised to and through Abraham, and all Jews and Gentiles who become his children.

Verses 30-31. And Jehovah shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones, For through the voice of Jehovah shall the Assyrian be beaten down, which smote with a rod.

Jehovah shall cause his glorious voice to be heard by his people, and by his enemies. To one, there are blessings innumerable; and to the

other, indignation: rain of truth and joy to one; hail stones, hard distressing truths, to the other. Here is the end of the Assyrian, the forces of socialism and communism with all their oppressive methods, rules, and God dishonouring doctrines.

Verse 32. And in every place where the grounded staff shall pass, which Jehovah shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

And in every place where the founded tribe shall ford, which Jehovah shall cause to rest upon him, shall be music, and many wave offerings.

Verse 33. For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep, and large; and the pile thereof is fire and much wood: the breath of Jehovah, like a stream of brimstone, doth kindle it.

For Tophet is prepared of old for the king of evil, Satan: and his destruction is certain, by the decree of Jehovah, at the hand of Messiah. There will be music and joy and countless wave offerings of consecration to God in harmony with the New or Keturah Covenant which Messiah will mediate for a thousand years. It will then be thoroughly established for *eternal life*. The death of Keturah is not mentioned. Hallelujah! What a Savior!!!

CHAPTER 31

Verse 1. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek Jehovah!

The thirty-first chapter of Isaiah has to do mostly with church union, called in the Bible, a confederacy. For various reasons God looks upon them and sees them going down into Egypt, the world, for help; esteeming the ideas and worldly methods safer and more productive of material help than what God's word advises, recommends, or commands. Their seeking for help indicates their need of something. They already have many chariots (organizations) and horses (doctrines) and horsemen (teachers) of the doctrines. But the complaint of the Lord is that they are worldly, and not of or from him.

Verse 2. Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

But God is wise, and knows how to bring all these wrong things to disappointment and failure.

Verse 3. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When Jehovah shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

This is sizing up the church union or confederacy, for the advancement of Christianity: the motive is good, but the organization is being built on creeds; it is man made, worldly in spirit and methods, and does not have the guidance, help, or blessing of the Lord; but His opposition. A failure and fall are assured. For over fifty years this Bible Class of Bible Students has been looking for the right pope to bring it about. We fear that about the only result will be a great hatred between the two parties.

Verse 4. For thus hath Jehovah spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall Jehovah of hosts come down to fight for mount Zion, and for the hill thereof.

As hungry lions will not fear men, so as to be driven from their prey, so God will have those fearless servants to keep the faith for the True Church, Mount Zion, and for the Hill of the children of Jacob.

Verse 5. As birds flying, so will Jehovah of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it.

As in World War I, airplanes flying over the city were used by Jehovah in a most remarkable manner for the defense and deliverance of Jerusalem, under command of General Allenby, to whom hasty capitulation was made without the firing of a shot; so Jerusalem is being preserved for the home of the Ancient Worthies. "For the law shall go forth of Zion, and the Word of the Lord from Jerusalem" (Micah 4:2). "Pray for the peace of Jerusalem." "Jerusalem which is above is free." Psa. 122:6; Gal. 4:26.

Verse 6. Turn ye unto him from whom the children of Israel have deeply revolted.

The advice of the Lord through the Prophet Isaiah to the remnant of Israel is to turn back now, whole heartedly, to the God of Israel. What a wealth of love, patience, and forgiveness is contained in that invitation! Their revolt now is very deep, some having lost all faith in there being any Messiah, applying all to the nation.

Verse 7. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you a sin.

For soon now, silver and gold will be of small value as compared with

the favor of Messiah and his eternal blessings. Also, knowing what is right and righteous accompanied by conduct in harmony therewith, will not only be a great blessing, but will soon bring great pleasure.

Verse 8. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

The advantages of socialism and communism shall die, or fade away, in comparison with these great blessings, so rich and enduring, even forever. Everyone proclaiming communism shall be discomfited.

Verse 9. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem.

And the stronghold of the confederacy shall pass away because of fear, and the princes of the churches shall bow down to the ensign of the New Covenant, under Messiah, which is founded upon and demands Justice, Holiness, and Love.

CHAPTER 32

Verse 1. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Behold, a King, Messiah, shall rule in righteousness, and princes shall rule in judgment. This is a picture of the New or Keturah Covenant in operation, not many years hence, with Messiah as the great Mediator. The princes are the Ancient Worthies: Abraham, Isaac, Jacob, David, et al, whom Messiah brought forth from the grave and death by a resurrection, and made them princes in all the earth. Thus, instead of thy fathers shall be thy children. Messiah will give these, life.

Verse 2. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.

And THE Man, Christ Jesus, shall be a hiding place from evil winds, or doctrines; a covert from trouble; a nourisher; and the shadow of a great rock in a weary land: a protection from the heat of the demands of the New Law Covenant, until one can develop himself enough to meet and do them.

Verse 3. And the eyes of them that see shall not be dim: and the ears of them that hear shall hearken.

The eyes of their understanding shall then be open: and the hearing ear shall hear clearly and obey. What is heard, will be true. I will turn

to the people a pure language, that they may all call upon the name of Jehovah, to serve him with one consent.

Verse 4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

The hearts of the rash or hasty shall take time to study, comparing Scripture with Scripture, that he might study to show himself approved of God, a workman that needs not to be ashamed, rightly dividing the word of Truth.

Verses 5-6. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against Jehovah, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

The dishonest, stingy soul shall not be thought liberal, nor the ill-natured, generous. He that is unjust shall be unjust still; he that is hypocritical will continue to practice hypocrisy, and will seek to change the laws of God on which true happiness depends.

Verses 7-8. The instruments also of the churl are evil: He deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

The instruments of the extremely selfish are so evil: like the husbandman who, after agreeing with his neighbor to harvest the hay together, took it all into his own barn, saying the agreement was made on a Sunday and was therefore not legal. When he comes back, he will find this ignoble transaction staring him in the face, as it were, and calling for adjudication. And so, at the end of the thousand years, men must meet *Justice*, pure and simple, after having had plenty of time to correct every injurious word.

Verses 9-10. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

The women here refer to the different religious organizations that seem more dead than alive. I would that thou wert cold or hot; but being lukewarm, I will spue thee out of my mouth. For a long time has this been your condition; and the vintage is failing.

Verses 11-12. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine.

Tremble at my word, that condemns you. Strip you of your creeds. Turn to the teats of God's word, the only way to life and peace and all things worthy of life.

Verses 13-14. Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks,

In the meantime, because of the lack of the Word of God, shall come up the briers and thorns of the confederacy which shall be fit only for fuel for fire. Nothing of the church union will be left, or usable, in the New Covenant.

Verse 15. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

After this will I pour out my spirit upon all flesh, and the spiritual wilderness shall become a fruitful field or world, and the whole world a great forest of trees of Jehovah's own planting, and serviced by its sponsor, the Messiah.

Verses 16-17. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

Then shall *justice and righteousness* flourish, and bring forth peace and quietness and assurance for ever. How the people would appreciate quietness and assurance at this time of doubt and turmoil.

Verse 18. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places,

The New Covenant is so complete with its terms and conditions, its blessings, and its unexcelled Mediator, that the children of Keturah shall dwell in a peaceable habitation and in sure dwellings.

Verse 19. When it shall hail, coming down on the forest; and the city shall be low in a low place.

And the government shall take in the trees of the forest, the children of Jacob, and also the lower stratum of the Gentiles.

Verse 20. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

Blessed are those, desiring and working to bring all men into the fold of the New Covenant, and to the Messiah.

CHAPTER 33

Verse 1. Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Speaking prophetically, Jehovah, by the prophet Isaiah, gives us a concrete summation of the work and end of the great confederacy. What a warning, and what advice! if only they understood the Word of the Lord! their greatest treachery is in the hypocritical way they handle the Word of God. Creeds, creeds, creeds, for all. The Scriptures they know not.

Verse 2. O Jehovah, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

This can apply only to the children of Jacob, the orthodox Jews. They are the only ones who can say, We have waited for thee. And the time of Jacob's trouble is nearly over. Their treatment at the hands of the confederacy will not have been pleasant.

Verses 3-4. At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered. And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

The last phase of their trouble will center at Jerusalem: there, the God of Israel, will lift himself up in their defence; and the nations shall be scattered, their army destroyed, and the spoil (let us take a spoil) they coveted shall return to the people of Israel.

Verse 5. Jehovah is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

Thus the name of Jehovah shall be exalted in very truth. Jerusalem shall be filled with good judgment, and righteousness. All shall fall down and worship him; and thus shall the God of Israel be exalted, not only on high, but in the hearts of all the people.

Verse 6. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of Jehovah is his treasure.

Knowledge and wisdom (the application of knowledge) will be the stability of these times, and forevermore. The reverence of Jehovah, in whom alone is salvation and safety, this will become their chief treasure.

The true basis of Christian union is a correct understanding of God's Word, rather than an ignoring of differences.

The harmony of God's Word is the definition of truth. Let the sunlight in, and the darkness will flee away. And with the Plan of God clearly before the mind, the deformity of error is easily discoverable. The Bible, then, is our only standard, by which to test the truth or falsity of any subject.

Verses 7-8. Behold, their valiant ones shall cry without; the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

The chief ones of the confederacy shall cry from the outside; as ambassadors of peace shall they weep bitterly. All is tumult. The usual highways or paths lie waste, new converts fail to materialize: the covenant is undesirable, he despises being governed, and shuns associations.

Verse 9. The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

Society in general is bereft of comfort; Lebanon, the nominal churches, are ashamed; Sharon, the great place for flocks, is like a wilderness—it has no sheep; while Bashan and Carmel, always so fruitful, fail to bring forth because shaken by the strong winds of doctrine and strife.

Verses 10-11. Now will I rise, saith Jehovah; now will I be exalted; now will I lift up myself. Ye shall conceive chaff; ye shall bring forth stubble: your breath, as fire, shall devour you.

Now, saith Jehovah, the time for judgment on the church union has come. Ye have brought forth only chaff and stubble: doctrines, creeds, and converts that are easily discouraged and destroyed. The very breath or words, schemes, plans, will be the cause of your destruction.

Verse 12. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.

The supporters, members of the union, will be in the fire like briers and thorns cut up that burn very freely; like water on lime, if one throws a little water of truth upon them, the heat is intensified.

Verse 13. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.

Hear, ye that are friendly, or unfriendly to the confederacy. Consider what I have done in judging; that I am still in control of the permission of evil. Look to the East, the source of light, and govern yourselves accordingly. Be meek, humble, sincere; fear the Lord, Messiah; and receive a wonderful blessing from him—in verity.

Verses 14-15. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

The sinners, hypocrites in Zion, nominal spiritual Israel, are afraid. When they see the judgment of God coming on their effort to bring all religions together, in defiance of God's Word, and wonder what to do to meet the coming destruction, the answer is, Walk and speak righteously; avoid oppression, shun bribes, or penances in the place of the merit of Christ for justification by faith; let there be no more making a man an offender for a word, or killing him because he lacks the name, or number of the name; stop imputing evil.

Verse 16. He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure.

He shall rise above all trouble, and rejoice in the Mighty One of Israel. His defence will be the rock, or oath-bound covenant with Abraham; his waters of truth shall be so refreshing, and his bread for development and strength, shall be plenteous.

Verse 17. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.

Thine eyes shall behold more and more of the beauty of the Lord: that he is infinite in Justice, Wisdom, Love, and Power. And the land of promise with all its glory, past, present, and future, shall be so entrancing—and the covenant so satisfying.

Verse 18. Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

Thine heart shall meditate on past terrors; and shall appreciate the comfort and safety represented in Messiah, which is so safe that one has to read what has been written, to realize it.

Verse 19. Thou shalt not see a fierce people; a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

For thou shalt no more see a fierce people of deceitful speech and violent hands; no more shalt thou suffer betrayal, and violation of contract, and robbery of property. Messiah prevents all that; and contrariwise, bestows multitudinous riches and blessings.

Verse 20. Look upon Zion, the city of our solemnities: thine eyes

shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Look upon Zion, the spiritual government of Messiah and His associates: consider that a human being cannot do the work of Messiah in blessing all the families of the earth; but that Messiah, as the Seed and Father of Abraham, shall be someone far more than human: as the stars of heaven, then, is the Seed; the sands of the seashore will be earthly. So Jerusalem will be inhabited by perfect human beings, from whom shall go forth the Word of the Lord; while the Law goes forth from Zion, the spiritual, invisible phase of the Kingdom.

Verse 21. But there the glorious Jehovah will be unto us a place of broad rivers and streams; where in shall go no galley with oars, neither shall gallant ship pass thereby.

But there the glorious Jehovah and His Messiah will supply broad rivers of truth sufficient for all people. No denomination or religious sect will be seen or acknowledge there. The New Law Covenant will be complete.

The Truth is God's Truth, and the responsibility of speaking as well as of hearing it is very great. Many have to their own selfish ends corrupted the Word of God. To wilfully or recklessly corrupt the Word of God—to vitiate its pure and holy doctrines; to add to it the vain philosophies of ambitious men and seek to support their theories by perverting its truths; to underrate its exceeding great and precious promises and mystify the conditions upon which they may be realized; or to minimize or make void the solemn warnings of the Word of God—is indeed dangerous business.

To be faithful ambassadors for Messiah—faithful representatives of the truth and faithful proclaimers of it—requires great humility and simplicity of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle shows (II Cor. 2:15-17), is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. And the reward of his constant approval is richer than all the unwholesome sweets of ambition gained by corrupting the Word of God.

Thus, for instance, the Lord in reproving the Scribes and Pharisees, who rejected the Gospel and yet claimed to be the children of God and leaders and examples of godliness to others, significantly inquired,

“How can ye escape the condemnation of Gehenna”—the everlasting destruction, the second death (Matt. 23:33)? In rejecting the truth so plainly brought to their attention, and in pursuing the hypocritical course of claiming to be faithful and devoted children of God, they were forming and establishing such characters that repentance would, ere long, be impossible to them.

It behooves us carefully and prayerfully to present the pure and beautiful truth of God in all sincerity and in the spirit of Messiah before God, ever bearing in mind that it is a savor either of life unto life or of death unto death.

Doctrinal knowledge inspires hope; it gives a foundation for hope; constantly holding before us the *hopes* of the Kingdom which God designs should stimulate and encourage us while running the race for the great prize.

It is a part of our Covenant relationship that we will grow in grace, grow in knowledge, grow in harmony with God, grow in the fruits of the Spirit.

Verses 22-24. For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail; then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

Jehovah is our Judge, Lawgiver, and King forevermore; and He will save us. The confederacy is no more; all its connections are loosed or severed. It is not possible to strengthen any part to the point of usefulness; but all shall be taken and set apart to meet the terms of the Keturah Covenant, which contains all earthly blessings. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and tears will be all wiped away when the resurrection is complete.

CHAPTER 34

Verse 1. Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it.

Here is a call to all nations concerning the time of trouble on all nations, and a notification of the approach of the New Covenant arrangement. The first caution is in regard to, or emphasizes the importance of, a hearing ear, that always calls for a consideration of the heart condition, and a longing for the Word of the Lord.

Verses 2-3. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

It is indignation upon all nations because of selfishness, pride, malice, envy, and need of room for expansion, and commercial interests. Their armies are delivered to slaughter, and their slain are too many for burial, so that the governments fail of men of presidential caliber.

Verse 4. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.*

The great *counterfeit* kingdom of Messiah, with all its allied civil and ecclesiastical powers, must go down as a great millstone into the sea, preparatory to the final establishment of the true kingdom of Messiah. Here, as in the world at large, the work of preparation is going on. The creeds, which for years have been revered and received without questioning, are now called up for inspection; and their inconsistencies and lack of Bible foundation is being discovered. As a consequence, the clergy, whose living and honors and worldly prospects in general are all bound up with the systems held together by these creeds, are in great trouble, and are looking about to see what can be done to strengthen the stakes and lengthen the cords of so-called Christianity. A general union of the various sects is suggested, with a simple creed formulated from the various points of agreement among them all and the ignoring of all other points of doctrine to which objection might be made by some.

This scheme meets with very general approval from all the sects, and the trend of their efforts is in this direction. This, too, is in harmony with prophecy, which shows, not only that the various sects of "Protestantism" will band together as one, but that there will also be a close affiliation with Roman Catholicism. These two ends of the ec-

* "The Battle of Armageddon," Chapter 11.

clesiastical heaven will roll together as a scroll; the two rolls, Protestantism and Romanism, coming closer and closer together as their power over the masses of the people decreases.

The heavens, or ecclesiastical leaders, shall be dissolved, being joined in a confederacy of Catholics and Protestants, like a scroll being rolled together from its two ends. The Catholics will not become Protestants, and neither will the Protestants become Catholics—the two ends of the scroll—but they will remain separate. Nevertheless, they shall work together. Fear will cause them to hold together, to work together, and to grow strong enough to demand support.

Verse 5. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

For my sword, the Word of God, is immersed in ecclesiasticism. It shall come down upon Christendom, and the church union, to judgment.

Verse 6. The sword of Jehovah is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

This sword comes down upon all those professing consecration, but not manifesting sanctification. Bozrah is the sheepfold of the religious leaders; and Idumea refers to all civilization as represented in Christendom.

Verse 7. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

And the thick skinned ones, dull of comprehension, together with those willing to sacrifice, as steers and bulls, shall withdraw, and come down from membership in their church union.

Verse 8. For it is the day of Jehovah's vengeance, and the year of recompences for the controversy of Zion.

It is the day of Jehovah's vengeance; and the year of troubles on the union, because of not choosing the Word of God, but creeds, man made, for the basis of the union, tailored to fit each sect.

Verses 9-10. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever:

Their terms of membership, with all rules, regulations, con-

tributions, penances, will become like streams of pitch, very combustible, furnishing also great heat—to destruction.

The remembrance of the *destruction* of the present systems of deception and error will be lasting. The lesson will never be forgotten as—smoke which continues to ascend after a destructive fire has done its work. See also Rev. 19:3.

Verse 11. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

Only birds of evil, jail birds, will see anything in it to desire its continuance, loving its oppressive methods and penalties.

Verses 12-15. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.

Those of the caliber of nobles are no more. The lowest characters are in positions of authority; and the understanding of the Word of the Lord and the precepts of the Law are all buried in the depths of sensualism. They have rejected the truth, and what help is there in them now? The great owl, so wise looking, but clothed in worldliness, does hoot, but that is all there is to it.

Verses 16-17. Seek ye out of the book of Jehovah, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

They that thought on these things spake often one to another; and Jehovah hearkened, and heard, and a book of remembrance was written before him for them. And they shall be mine, saith Jehovah of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him (Mal. 3: 17).

CHAPTER 35

Verse 1. The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.

What a picture of the rejuvenated earth, after the curse of Adam's day has been removed; and the New Covenant, with the Messiah as mediator, has been in operation for a while. Also, the wilderness, the solitary place, and the desert represent peoples or their condition. The wilderness condition portrays potentialities, but no development. The solitary one, the self-complacent, and the desert suggest those who have no means of progress. What a change there is under Messiah for all of these!

Verse 2. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of Jehovah, and the excellency of our God.

They shall rejoice with joy and singing, not so much because of the earth, but because of the improvement in themselves, mentally, morally, and physically. *The glory of Lebanon* refers to justification which consequently improves daily. Carmel and Sharon, noted for their fruit bearing, illustrate fruitfulness of character in them; and thus they will see and appreciate the glory of Jehovah (holiness), and that our God is Love, Love, Love.

Verses 3-4. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you.

The hands denote activities, and the knees designate prayer. Strengthen the weak hands for service in, and to, the Covenant, and confirm the knees in prayer; for there is ever increasing cause for prayer and thanksgiving and praise.

Verses 5-6. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

The eyes of the blind shall be opened to comprehend the Plan of God, and His Word which is a blue print of that Plan. The ears of the deaf will be unstopped to perceive the music of the spheres of God's times and seasons, and the work to be accomplished: to discern, for instance, the first six days in the creation of the earth; the seven periods in the history of the church; the six days of labor, and the year of Jubilee.

Then shall the retarded and weak minded ones make progress, under the tutelage and power of the Messiah; and the world will be filled with joy and praise to God who contemplated all this in Eden when He allowed Satan to usurp the power of death: that by the death of another He might destroy him that hath the power of death; and work a power and wonder of deliverance, even to eternal life. Waters of truth will break out, where all was wilderness and ignorance; and streams of refreshing, in the desert of low vitality and moral turpitude. Please see Isa. 40:9; 61:1.

Verse 7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass, with reeds and rushes.

In the place of brier and thorn characters, shall come up, as the result of the Covenant, helpful souls, working hard for the success of the Covenant and the betterment of his fellow men. Where sin abounded, and evil would breed, righteousness and truth and love will sprout and grow magnificently.

Verse 8. And an highway shall be there, and a way, and it shall be called, The Way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

A highway shall be there, leading from death and degradation to a standard and level of life, joy, peace, and prosperity. This is made possible by the Way, the Way of Holiness, which Messiah will set up. He will provide all necessary assistance, and He will demand that all shall follow in the way of holiness. The unclean shall not pass over it — all the way — unclean; but it shall be for them. The wayfaring man, though unacquainted therewith, shall not err therein.

Verse 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.

No lion of vice or of Satan shall be there; no selfish ravenous organization of so-called business venture shall be allowed or found there: only such as are conducted along helpful and charitable lines, will find favor, and help, and blessing. Business will then have double joy to them who labor from this standpoint; yea, triple joy and profit, seeing that Messiah will add his quota of approval and blessing.

Verse 10. And the ransomed of Jehovah shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

For the Ransomed of Jehovah shall walk there, and enter into the

eternal multiplicity of blessings which cannot be numbered; and gratifying, beyond anything ever known or thought possible. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Oh the depth of the wisdom and knowledge of God! How unsearchable His judgments, and His ways past finding out! See Isa. 51:9-10.

Jesus paid the world's ransom price. This truth is taught on every leaf of the Bible.

The Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29); that, all being sinners, the race was unable to help itself, and none could by any means redeem his brother or give to God a ransom for him (Psa. 49:7, 15); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and gave man's ransom-price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection and to every blessing then possessed. These things are clearly taught in the Scriptures, from beginning to end, and are in direct opposition to the Evolution theory; or, rather, such "babblings of science, falsely so called," are in violent and irreconcilable conflict with the Word of God.*

CHAPTER 36

Verses 1-22. Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool, in the highway of the fuller's field. Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder. And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? I say, sayest thou, (but they are but vain words,) I have counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king

* "The Divine Plan of the Ages," Chapter 9.

of Egypt to all that trust in him. But if thou say to me, We trust in Jehovah our God: is it not he whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? Now, therefore, give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without Jehovah against this land, to destroy it? Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? hath he not sent me to the men that sit upon the wall, that they may eat their own excrement and drink their own urine with you? Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you. Neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us: this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah; for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern. Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, Jehovah will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands that have delivered their land out of my hand, But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiyah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

It came to pass in the fourteenth year of Hezekiah, king of Judah, that the king of Assyria came up against the defenced cities of Judah, and took them. Then the king of Assyria sent a great army against

Jerusalem. Rabshakeh, the captain of the king of Assyria sent up, argued with the representatives of Hezekiah about surrender, saying that the Jewish soldiers that manned the walls would die of hunger and thirst. Then came the representatives of Hezekiah to him with these words.

CHAPTER 37

Verses 1-2. And it came to pass, when king Hezekiah heard, that he rent his clothes, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

When Hezekiah heard this report he rent his clothes, covered himself with sackcloth, and went into the house of Jehovah, and sent Eliakim and Shebna to Isaiah.

Verses 3-4. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be Jehovah thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

And they came to Isaiah and said, This day is a day of trouble, and rebuke, and of blasphemy; and it may be Jehovah thy God may hear these words of Rabshakeh: therefore lift up thy prayer for what are left.

Verses 5-6. So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

The answer to the prayer of Isaiah was, Thus saith Jehovah, Be not afraid of the words sent from the king of Assyria, which blaspheme my name.

Verse 7. Behold, I will send a blast upon him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

Behold, I will send a blast upon him, a rumor that will hurry him back to his own land; and I will cause his death there. History says his own sons killed him.

Verses 8-13. So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And he heard say concerning Tirhakah king of Ethiopia,

He is come forth to make war with thee: and when he heard, he sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

So Rabshakeh left for Lachish, after sending a lengthy letter to Hezekiah who spread it also before the Lord.

Verses 14-20. And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed unto Jehovah, saying, O Jehovah of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Jehovah, the kings of Assyria have laid waste all the nations, and their countries. And have cast their gods into the fire: for they were no gods, but the work of man's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou art Jehovah, even thou only.

Hezekiah received that letter from the Assyrians, spread it before God, and made a long prayer to God therewith, concluding thus; Now, therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou art Jehovah, and thou only.

Verses 21-30. Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith Jehovah God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: This is the word which Jehovah hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the

mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

This is the word of the Lord to Hezekiah, assuring him of his protection; and rebuking the king of Assyria severely, even including the service of the angel of death.

Verses 31-32. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion; the zeal of Jehovah of hosts shall do this.

A promise that those of Judah who escape shall take root downward, and bear fruit upward, has been fulfilled. For Jerusalem, the earthly phase of the new government, and Zion, the spiritual rulership in the Golden City (the Divine government) must become a reality; for the zeal of Jehovah will accomplish it.

Verses 33-35. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith Jehovah. For I will defend this city to save it for mine own sake, and for my servant David's sake.

In these verses the Lord has placed an allegory concerning communism (portrayed by the king of Assyria), and the manner in which he will defend the children of Jacob, and lead them to the worship of God, as contained in the New Covenant. By the way it came into the world, shall it return.

Verses 36-38. Then the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

There will be many more slain at the final battle outside Jerusalem, in the near future. He shall smite thee with a rod; but thou shalt be preserved — to the astonishment of all the world (Zech. 14:12).

CHAPTER 38

Verse 1. In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith Jehovah, Set thine house in order: for thou shalt die, and not live.

Hezekiah represents the civil government. The Lord's kingdom of Israel was handed over to Gentile rule for seven times, or 2520 years, according to Leviticus 26. That period began to count at the overthrow of Zedekiah in 606 B. C. It ended on September 21, 1914 A. D., when the civil government was sick unto death. The pope was ready to take over civil authority at that time. But true to this picture and prophecy, God extended Gentile rule for ten degrees, or fifteen years, till 1929 A. D. In 1928 A. D. the pope and Mussolini had a conference in which the pope sought civil authority. Mussolini refused, but three months later, very early in 1929, they met again for consultation at which time Mussolini granted the pope civil authority, and a piece of land one mile wide and two miles long, with the buildings to be known as the Vatican. The pope issued the most grandiose bull of all time, when according to the newspaper *The Boston Post*, he proclaimed every Roman Catholic in the world a citizen of that bit of land. That would disfranchise the Catholics from every other country — and it was not mentioned again. So the word of the Lord came to Hezekiah, through the Prophet Isaiah, Set thy house in order, for thou shalt die.

Verses 2-5. Then Hezekiah turned his face toward the wall, and prayed unto Jehovah, And said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and

Hezekiah wept sore. Then came the word of Jehovah to Isaiah, saying, Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

Hezekiah turned his face to the wall and prayed and wept. The Lord heard him sympathetically, and sent him word that he respected his tears and would add fifteen years to his life, making Hezekiah very happy—and the king of Italy also. Victor Emmanuel II of Sardinia became the king of Italy in 1861; and in 1870 he divested the pope of all temporal authority and sent him into the bottomless pit; that is, he was not to have civil authority again: but the Scriptures point out that he would come out of the bottomless pit, which he did in 1929 A. D. Italy had Presidents till 1955, since which time the Pope has had a freer hand in all governmental business that does not come to the Premier.

Verses 6-8. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

And thus Jehovah delivered Hezekiah at that time, and gave him a sign that he would have the privilege of worshipping in the temple again, by apparently setting the sun back ten degrees, thus representing fifteen years added to the life of Hezekiah.

Verses 9-14. The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see Jehovah, even Jehovah, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane, or a swallow, so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Jehovah, I am oppressed: undertake for me.

Hezekiah is reminiscent of the effect the call to death had upon him.

Verses 15. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

What shall I say? or how shall I show my appreciation of the goodness and kindness and consideration of the Most High?

I freely acknowledge that it was *not* the lump of figs, but the Lord who had produced the recovery.

Verses 16-19. **O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living he shall praise thee, as I do this day: the father to the children shall make known thy truth.**

By these blessings, and confidence which they beget, do men live. Hezekiah also had a prayer of appreciation and thanksgiving for sins forgiven. What a sense of comfort!! Hezekiah had no illusion that the dead are not dead. So it is good for the living to praise Thee now, and take it up again in the Resurrection.

Verse 20-22. **Jehovah was ready to save me: therefore we will sing my songs to the stringed instruments, all the days of our life in the house of Jehovah. For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. Hezekiah also had said, What is the sign that I shall go up to the house of Jehovah?**

Now will we sing to my dear Lord an hymn of praise, for using nature's remedies which are in the earth (though imperfect) for my relief.

CHAPTER 39

Verses 1-8. At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon. Then said he, What have they seen in thine house? And Hezekiah answered, All that is in

mine house have they seen: there is nothing among my treasures that I have not shewed them. Then saith Isaiah to Hezekiah, Hear the word of Jehovah of hosts: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the word of Jehovah which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Verses 1-8 indicate dealings between the Jewish government and the confederacy at the time when all nations are being gathered against Jerusalem to battle—in the near future. This is a friendly message from the confederacy; but the work of mischievous purpose continues, to go up to the land of unwalled villages to take a prey and to take a spoil.

CHAPTER 40

Verse 1. Comfort ye, comfort ye my people, saith your God.

This fortieth chapter of Isaiah is the great comfort chapter from God to his people of Israel. The wrath of God is always just and tempered with mercy which endures to a completeness. For a good and sufficient reason, their God thought them deserving of punishment, of chastisement; and that time is up, the lesson accomplished, so that from here on blessings are due, because of promises to Abraham; and they are the children of the promises.*

Verse 2. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [appointed time] is accomplished, that her iniquity is pardoned: for she hath received of Jehovah's hand double for all her sins.

Verse 2 specifies that it is the double (folded in the middle) of a period of favor. That period of favor began 1812 B. C. and ended in 33 A. D., being 1845 years in length. And the corresponding period of 1845 years, from 33 A. D., would be until 1878 A. D. when the time to favor them would have come. That year saw the Berlin Congress of Nations at which Lord Beaconsfield, a Jew, was the central figure; and he obtained terms which served to ameliorate conditions for Jews in the Holy Land. What followed, brought them a Republic in 1948 A. D.; and now they are waiting for their Messiah, not realizing that he is

* Please see "The Time is at Hand," Chapter 7; "Jeremiah," pp. 80-81.

present; and the Republic is a visible proof of what is invisible, the Messiah Himself. They still seem to be ignorant of one fact, and that is, that Messiah as a *man* could not do the *work* of Messiah. Messiah is a spirit being: He is a child of Abraham by Faith; His *earthly body for sacrifice* came to him as a child of Abraham through His mother's lineage.

Verse 3. The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

We all remember how we were thrilled when first studying we found that the *parallels* of dispensation showed that our Lord was due to be present in October, 1874 . . . and how this thrill was intensified when we found the same date exactly marked by *the jubilee type*; and how we almost shouted for joy when we found that Daniel's "1335 days" ended at precisely the same date; and finally, how we repeated over and over the Prophet's words, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days!"

What a blessedness indeed! As the Apostle intimated it would be, so we have found it, "Times of refreshing!" . . . Disjoint this testimony by changing any part of *the chronology*, and you have a still mightier work before you—the work of accounting for the rich spiritual food the Lord has been supplying to us since October, 1874—since the time of his *presence*, and in full accord with his promise that he would gird himself and become the servant of His true ones at his second *presence* and serve them "meat in due season."

The chronology of the Bible is so thoroughly interwoven with the narrative that the two are bound up together as web and woof: To destroy the one destroys the other; to invalidate the one invalidates the other; to corroborate the one corroborates the other."

John the Baptist but foreshadowed a greater Messenger, even the entire Christian Church in the flesh; which in turn will usher in the Christ, head and body, in spiritual glory; and the work of that glorified Messiah will still be a further step in the same great work of preparing the way of Jehovah and making the place of his feet glorious. And this work when closed at the end of the Millennium, will be the full accomplishment of this prophecy. See I Cor. 15:24-28; John 6:57; 5:30; 10:28; The Atonement, Chapter 2.

As John the baptizer came announcing the presence of Messiah at His first advent, so the John Class of followers of the Messiah, announce his presence at his second advent. The wilderness condition is still here; and our proclamation of His Presence goes unheeded by Jew and Gentile.

But his own, join together in saying, O the blessedness of him that waiteth and cometh to the 1335 days of Daniel (Dan. 12:12), ending in 1874 A. D. with the second advent of Christ the Messiah; since that time the Jewish Nation has had various experiences, indicating the presence of Messiah, and his dealings with the Jews—the nation he loved, and died for; and by crucifixion, he removed from them the curse of the Law, hanging over every Jew.

Verse 4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Verse 4 outlines the work of the Millennial Age, the thousand years of Messiah as the mediator of the Keturah Covenant, in the blessing of all the families of the earth. He will save the tents of Judah first. Every valley, or humble soul, shall be lifted up; while every mountain, or high, proud ones shall be made low, meek, teachable, for their good: the crooked characters, natures, dispositions shall be made straight; and those inclined to be selfish or hard hearted, more considerate.

Verse 5. And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

The glory of Jehovah in His beauty of holiness, kindness, love, shall be seen, understood, and appreciated. Indeed men will then see that God is infinite in justice, wisdom, love, and power; and that the first commandment is still the best: that to love him with all thy heart, soul, mind, and strength is to bring one's self in contact with life, the power of living, and all that makes life worthwhile. To love God is simply to bless one's own self. In due time, by virtue of the New Covenant, will Messiah be able to reveal his Father, so that all flesh shall see and glorify God. Then will be fulfilled his words, "To this end was I born, and for this cause came I into the world, that I might bear witness to the Truth," about God (John 18:37).

Verses 6-7. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

A voice said, Cry, and instruct the people that the earth is in a temporary condition, as indicated by the grass of short life. Man is also short lived, being under a sentence of death; and all men should look to Messiah as their deliverer. The spirit of man is the candle of Jehovah, by which he reads our very thoughts, and intentions of the heart; and he will operate for or against us according to what he sees there. His Word is also a discerner between our thoughts, and intentions.

Verse 8. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

His Word is settled in Heaven; and his judgment is infallible on earth. Who art thou that repliest against God? My Word that goeth forth out of my mouth, shall not return unto me void; but it shall accomplish what I please, and prosper in the thing whereto I sent it. There is nothing so good for any being, in heaven or on earth, as the will of God concerning him. Commit thy way unto the Lord; trust also in him, and he will bring it to pass (Psa. 119:89; Rom. 9:20; Isa. 55:11; Psa. 37:5).

Verse 9. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Verse 9 urges spiritual Zion, Messiah and his associates, to get thee up to the high mountain; to establish the Kingdom of God in the Messiah, taking control of earth: and Jerusalem, the Ancient Worthies, are to lift up the voice with strength, the voice of command; Judah represents Israelites indeed, in whom is no guile, but in whom is the faith of Abraham. Confidently say, Behold your God; we have waited for Him, and he will save us. Thou bringest good tidings of good; that saith unto Zion, Thy God reigneth (John 1:47; Isa. 25:9; Isa. 52:7)!

Jeremiah clearly points out that Israel must not expect these favors as a part of their Law Covenant made with them at Mt. Sinai, when they were on their way from Egypt to Canaan, which covenant they failed entirely to keep, and from which, consequently, they must expect no blessing. They must learn that this favor comes as a result of another — a New Covenant; and in learning that, they will learn about him whom they pierced, and, thank God, they shall mourn as they come to see the actual facts (Zech. 12:10).

To have a clear understanding of God's plan, we must recognize the distinction which He makes between the world in general and the church, or called out ones of the present time. God "loves the world" and has made great and rich provisions, as we have seen, for their coming, *in His due time*, to a condition of perfectness and happiness; but in the meantime, while they are getting their experience with evil, God calls out from among them "a little flock," to whom He makes "exceeding great and precious promises," conditioned on their living separate from the balance of the world — "*overcoming the world*" — that is, that they may become members of God's family, and be joined with Him in "blessing all the families of the earth." The great work before this glorious company — the Christ, Head and body — necessitates their

exaltation to the divine nature: no other than divine power could accomplish it. Please see Isa. 30:20.

With the completion of this elect class—chosen because they were found to be lovers of righteousness and haters of iniquity, and because they were willing to walk in the narrow way and to follow the Lamb through evil and through good report and to walk by faith and not by sight—shall ultimately come the blessing of the Lord in *the first resurrection*, and they shall be made partakers of glory, honor and the divine nature. Then, the Scriptures assure us, they shall shine forth as the Sun in the kingdom of their Father—shine for the blessing of all the families of the earth, shine for the scattering of all the ignorance and superstition and clouds and darkness which now enslave the race, shine that all the blind eyes may be opened and all the deaf ears unstopped, shine that the knowledge of the glory of God may fill the whole earth, shine out that the willing and obedient of the world may see the right way and be drawn by the light of grace and truth of God along the highway of holiness to the end thereof, life eternal, through the merit of him who loved the world and bought it with his own precious blood.

Verses 10-11. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Behold, the Lord God will come with a strong hand (plenitude of power), and his arm, the Messiah, shall rule for him; his reward of human perfection, and everlasting life, is with him, and his work of taking men up the highway and the way of holiness, before him. Therefore shall he feed his flock with knowledge, wisdom, and strength to enter his sheepfold, carrying the lambs in His bosom; and He shall be very tender and compassionate to all who show the lamblike qualities of listening to the shepherd's voice.

Verses 12-17. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of Jehovah, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor

the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

“What though in solemn silence all
Move 'round this dark terrestrial ball;
What though no real voice nor sound
Amid their radiant orbs be found?
In reason's ear they all rejoice.
And utter forth a glorious voice;
Forever singing as they shine,
‘THE HAND THAT MADE US IS DIVINE!’ ”

“The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words” (Psa. 19:1-4 — Leeser).

The magnificent pageantry of the heavens daily and nightly should elicit our praise and adoration, and should inspire in our hearts holy and reverent devotion. Let the noiseless activity, the perfect obedience to divine law, and the blessed shining of the heavenly hosts, impress their wholesome lessons upon us—of zealous activity without commotion or ostentation; of perfect obedience to the will of him who doeth all things well, who is too wise to err and too good to be unkind; and of letting the glory of the Lord which has illuminated us shine from us in turn upon every beholder.

It is time to give a eulogy of Jehovah Himself. So the prophet calls up the first two chapters of Genesis, and enlarges upon them, giving us some scientific facts about the construction of the earth, saying that God measured the waters in the hollow of his hand, and comprehended the dust of the earth in a balance; no wonder the earth revolves without a jar. Also, the mountains and hills were prepared, all without a counsellor, or helper of any kind, until he had planned it all out to his satisfaction. All the nations are no more to him than a drop of water in a bucket, or, they are like the dust of the balance, which the grocer does not even bother to wipe out. And the range of Lebanon, with all its cattle, is not sufficient for a burnt offering. He can blast all nations with one breath of his nostrils (Exod. 15:8; II Sam. 22:16; Psa. 18:15).

When we consider *how great is our God*, and how exalted His station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over

the whole universe. He it is who is without beginning of days or end of years: "From everlasting to everlasting thou art God." "His understanding is infinite."

JEHOVAH, our God, is the great Emperor of the whole universe, and His wisdom, power, goodness and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgment that never errs; of the wisdom that plans for eternity without the possibility of failure, and that times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate, and make them all work together for the accomplishment of His grand designs; of the tireless vigilance that never ceases, nor seeks relief from the pressing cares of universal dominion—whose eye never sleeps, whose ear is ever open, and who is ever cognizant of all the necessities, and active in all the interests, of His broad domains.

Nor can the smallest thing escape His notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. It is His skill which clothes with life and beauty the grass of the field, which today is, and tomorrow is cast into the oven. And are not we, the creatures of His hand, "fearfully and wonderfully made," and the subjects, too, of His love and care?—"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." "Such knowledge is too wonderful for me" (Psalm 139:1-12).

This is one of the many quotations from the Journal of Pastor Charles T. Russell.

Verse 18. To whom then will ye liken God? or what likeness will ye compare unto him?

The only one that never had a beginning!!!

Verses 19-20. The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished, that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

The framers of idols have no success in depicting a God of love and wisdom, knowledge and power; and he is infinite in all of these.

Verses 21-22. Have ye not known? have ye not heard? hath it not

been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

Here is a choice bit of information that would have cheered the heart of Columbus: the earth is round; so that God, or anyone big enough, might sit upon the circle of the earth. Also in speaking of "the heavens as a curtain" or "tent to dwell in," he is referring to the ether that pervades everything and makes the radar, radio, television, et al, possible through mountains or seas or any materialistic object that would block sound.

Verses 23-24. That bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

None of the princes of this world, civil or ecclesiastical, shall be among the "Princes in all the earth," those whose trial is over, and their judgment favorable for a resurrection to perfect human nature and everlasting life. They were stoned, they were sawn asunder, they hid in caves of the earth, they were clothed in the skins of animals: they were faithful unto death; of whom the world was not worthy (Heb. 11:37-38). See Isa. 30:20.

Verses 25-26. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.

To whom shall ye liken me, or to whom shall I be equal? Consider the heavens, the work of my hands, the innumerable hosts, every one of which has a number and a name, which I gave: and remember, because of my power, not one faileth. The planets are located in time and place: past, present, or future.

Since we are distinctly told that his tender mercies—his kind providences—are over all his works, that all his wise purposes shall be accomplished, and that the ultimate design in all his works is the firm establishment of universal harmony and peace, and the eternal happiness of all his subjects (Psa. 145:9; Isa. 55:8-13), whatever inharmonies we now see in nature must be viewed as incidental to the preparations for the perfection of all things, which is not due until "the

dispensation of the fullness of times," following the Millennial reign of Christ (I Cor. 15:24, 25; Eph. 1:10; 3:11, 15).

When God's wonderful *plan of the ages* (Eph. 3:11) is understood, everything in nature and in experience bears testimony to the overruling of his providence. The heavens declare the glory of God and the earth showeth his handiwork; all speak of an intelligent designer, wisely adapting means to good and benevolent ends, and ministering to the necessities of his intelligent creatures. Every leaf and every sunbeam bears a loving message of divine providence to the thoughtful. And every inharmony of nature, when viewed in the light of God's plan, is seen to be but a part of that great process whereby God is preparing for the perfect order of things which shall continue forever, when sin and its entailments shall have been banished under the successful reign of Christ; and even the long permitted wrath of man and Satan will eventually be to God's praise.

Verses 27-28. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

The case of Jacob and Israel is not hopeless nor forgotten by such a God, whose memory never fails, who notices even the sparrow's fall (Matt. 10:29; Luke 12:7). The fulfillment of Abraham's promises is only beginning. Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary. There is no searching of his understanding.

Verses 29-31. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.

He strengtheneth His own who faint. Even young men may become faint and weary; but they that wait upon Jehovah shall renew their strength; they shall mount up on the wings of the great eagle, the Old and New Testaments; they shall run, and not be weary in the right way; they shall walk in the paths of righteousness, and shall not faint. Messiah will bring all his work to a complete, satisfactory conclusion.

CHAPTER 41

Verse 1. Keep silence before me, O islands; and let the people renew their strength: let them come near, then let them speak; let us come near together to judgment.

Verse 1 is a call to the nation of Israel, just previous to the establishment of the New Covenant, when the mountains (kingdoms) have been swept away, or into the sea (the restless, dissatisfied masses of mankind), and only islands or republics are left. Now let them quiet down, or keep silence before God. They have just come through the great time of trouble, Armageddon, anarchy, and need time to rest and prepare themselves to hear the message from Messiah: all was prophesied by Jesus Christ, who foretold the greatest time of trouble the poor world will ever know.

Verse 2. Who raised up the righteous man from the east, called him to his foot gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

Who raised up the righteous man (the Messiah) from the east, the place of light? He gave nations to him, and kings, as dust to his sword of truth, and as stubble to his bow of the New Covenant, which has authority and power to send the truth forth and demand obedience; giving knowledge and understanding, and gradually, ability to perform, in the love of God and of the truth, and of the Divine Plan of the Ages—even Restitution.

Verse 3. He pursued them, and passed safely; even by the way that he had not gone with his feet.

He pursued them with blessings, by a way his feet members had not known. The feet members of Messiah's body were called to spiritual hopes, aims, and ambitions under the Sarah feature of the Abrahamic Covenant; while the faithful of the Keturah feature, will be called to earthly blessings.

Verse 4. Who hath wrought and done it, calling the generations from the beginning? I Jehovah, the first, and with the last; I am he.

This originated altogether in the mind of Jehovah. The first one of those called to be as the stars of heaven, for the seed, was Messiah; and every one of that tribe, family, or priesthood—first Aaronic, and then Melchizedek—must be like Messiah, in character, and sacrifice, death, and resurrection to the Divine Nature. That Sunday morning our Lord Jesus was raised in a body like to God's, the exact impress of the character of its substance: immortal, self-existent, incapable of dying.

Christ, Messiah, dieth no more—the Catholics and their mass to the contrary notwithstanding (Hebrews 1:1-3; Romans 6:9-10).

Verses 5-6. The isles saw, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage.

The people of the isles heard, saw, and believed, and feared (reverenced) Jehovah and His Plan of the Ages. They studied and considered and said to one another, Be of good courage and confidence; the blessings of the children of Jacob are founded upon a sure foundation, even the sacrifice of our Messiah who thus provided a Ransom Price and a Sin Offering unto eternal life.

Verses 7-8. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved, But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

So the work of establishing the New Covenant in the minds and hearts of its devotees, went, or will go, forward. The builder will encourage those who do foundation work; and the ones who smooth out the wrinkles of doctrines and practice, will encourage those who lay down the rules and regulations; so that both Israel and Jacob come to be accepted children of *Abraham my friend*.

“Heir of the World”

Abraham, father of many nations, lived in the land many years and died there, yet was a pilgrim and stranger; a sojourner and not an owner to the day of his death (Heb. 11:13). Stephen’s explanation of the matter is very explicit (Acts 7:5). He declares that God never gave him so much of the space as would be covered by his foot; and points out that the time for the fulfillment of this promise is future—during the resurrection, the Millennium of Christ’s reign, after the heavenly city the New Jerusalem, the glorified church, the bride with the bridegroom, shall have been established in the control of the world as God’s Kingdom (Dan. 7:13, 4; I Cor. 15:24).

Verses 9-10. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Those of you whom I have gathered from the ends of the earth, to be my servant in the salvation of the ends of the earth, should not fear, or

doubt, seeing I have chosen thee and not cast thee away: for I am with thee; I am thy God; I will strengthen, and help thee and uphold thee with the right hand of my righteousness: I am Jehovah, thy Saviour.

Verses 11-12. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought.

Those who were incensed against thee were all destroyed at Jerusalem, so that the whole world knew that the Lord of hosts had taken up thy cause. See that ye are not of less assurance than they. None may contend with thee with any hope or chance of success.

Verses 13-14. For I Jehovah thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel.

For I Jehovah thy God will hold thy right hand, saying to thee, Fear not, thou children of Jacob, even modern Jews, and the orthodox Jews of Israel: thy Redeemer will require the price of redemption, in thy release and prosperity forevermore.

Verse 15. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

I will furnish thee with a new threshing machine having teeth, even the New Covenant arrangement with which thou shalt thresh any kingdoms or republics of the Gentiles, very small, till they come into the New Covenant, and thus lick up the dust of thy (Jews) feet.

Verse 16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in Jehovah, and shalt glory in the holy One of Israel.

The New Covenant terms and conditions are meant to bring forth children of Abraham from both Jews and Gentiles: the relation to Abraham being gauged by the amount of *faith* developed, faith in God. The New Covenant will fan all very thoroughly; everything alien or contrary to it will be screened out. The blessing is very great and must be deserved.

Verse 17. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I Jehovah will hear them, I the God of Israel will not forsake them.

When the very poor and needy, even those outside the commonwealth of Israel, earnestly desire the water of Truth, I Jehovah will hear them.

“Light [Truth] is sown for the righteous, and gladness [the joys of the Truth] for the upright in heart” (Psa. 97:11).

To a considerable degree it is for us to determine what nourishment we will have. The Lord supplies the good soil of Truth, the refreshing showers of grace, and the nourishment of all precious promises, but it is for each of His people to use these and thereby to grow in grace, knowledge and love.

The fire of divine judgment shall test every doctrine and destroy every error. He pictures also the proper building constructed of gold, silver and precious stones, the Divine promises, and how these will stand every test.

Verse 18. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

I will open rivers of truth and refreshment, restitution, among those who are very high, as well as among those who are, like the valley, humble and fruitful. Ezekiel in his forty-seventh chapter speaks of it thus: He led me through the river, it was to the knees; a thousand cubits further, and it was to the loins, etc., etc., portraying the inflow of Truth upon the earth during the reign of Messiah.

Verses 19-20. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; That they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it.

In these two verses God is setting forth the results of the work of the New Covenant upon men, in producing characters that are good, useful, helpful—peacemakers; when the Gentiles see and understand the resulting prosperity, they will wish and endeavor to follow their example. The evergreens indicate life continuous, such as the New Covenant supplies by the hand of Messiah, as the outcome of the planting by the hand of Jehovah. His spoken word never returns void, nor fails to accomplish all his good pleasure, though oftentimes it may be less than we think it should accomplish.

Verses 21-24. Produce your cause, saith Jehovah: bring forth your strong reasons, saith the King of Jacob. Let them bring forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them: or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are

of nothing, and your work of nought: an abomination is he that chooseth you.

Ye religious leaders, especially of the confederacy, bring forth your dependable doctrines, and forecasts of time and events, that we may see that ye have a very strong mentor, and have the right of all things. Give proof that ye have the Word of the Lord: or explain the prophecies of Isaiah, as they are being fulfilled. Tell us the end of the matter, even of this Church Union. Here we read, Behold ye are of nothing, and your work of nought: an abomination to God is he that chooseth you.

Verse 25. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as upon mortar, and as the potter treadeth clay.

I have raised up one from the north, the seat of Divine Empire, who is also from the east, the source of light, the Messiah, who will tread down the pseudo-princes of the church as mortar or clay is trodden down. He has princes, already asleep in death, waiting to be called forth, who will be gates into the Holy City, the Divine government of the Messiah and his associates. These will direct the people, as pictured in the type by the ashes of the Red Heifer used in sprinkling the unclean, how to consecrate to God by the terms and conditions of the New Covenant (Numbers 19; Heb 9:13).

Verse 26. Who hath declared from the beginning, that we may know? and beforetime, that we may say, it is right! yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that heareth your words.

God alone, through the Logos, has declared from the beginning what we may know, and before time to be fulfilled, like the prophecy which He gave to Isaiah; and there is none else; he who sought to change times and laws (the pope) is now a dismal failure, and so is his confederacy (Dan. 7:25).

Verse 27. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

Isaiah was the first to tell Israel about these things that are now coming to pass: and now I will give to Jerusalem one, the Messiah, that bringeth *good tidings* of good, that publisheth *peace*, that saith to Zion, thy God reigneth. Even now he is tearing down all earthly and ecclesiastical kingdoms to prepare a place and opportunity for his own everlasting Kingdom, the desire of all nations.

Verse 28. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word:

So it is that there is no one outside of the Pastor Russell Bible Students that can answer a word of truth concerning the setting up of Messiah's Kingdom.

Verse 29. Behold, they are all vanity, their works are nothing: their molten images are wind and confusion.

Behold, the whole confederacy is nothing but vanity. Their creeds are their idols; their molten images, to be worshipped, and to go into destruction together.

CHAPTER 42

Verses 1-4. Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

These verses speak directly about the Messiah, and were fulfilled in the life of Jesus Christ. The forty-second chapter of Isaiah, with its counterpart, the fifty-third chapter, give a wonderful, complete picture of the life of Christ, who also fills the prophecy concerning a virgin who shall bear a son and still be a virgin—a scientific impossibility, but fulfilled in the birth of Jesus of Nazareth. Joseph was not his father; but God was His Father, by transferring the life principle of the Logos to a Jewish maiden by the name of Mary.* During his first advent he certainly filled out all the prophecies of his earthly life and death. Being resurrected by the omnipotent power of God, he at his second advent will, soon now, come in the glory and power of a spirit being to lead the world to salvation, through his sacrifice. His mission of sacrificing was carried out unostentatiously, quietly; no noisy harangue accompanied his preaching, but it was backed up by a wonderful healing work upon people at the expense of his own vitality, which was so depleted at the end of three and one-half years of ministry, that he was unable to carry his own cross. He knew that without the shedding of blood there could be no remission of sins. And thus he became a sympathetic and faithful High Priest in things pertaining to God; and has set judgment in the earth: a light to lighten the Gentiles, and the glory of my people Israel (Heb. 9:22; 2:17; 4:15; 8:1; Luke 2:32).

* Please see "Jeremiah," pp. 158-161.

Our Lord not only declared in words the full import of the Law to be, "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy mind, and with *all* thy soul, and with *all* thy strength, and thy neighbor as thyself," but he *illustrated* this in his full surrender of himself to the will and plan of God, in his avoidance of any plan and ambition of his own, and of all self-seeking—a most hearty doing of the will of God with *all* his heart, mind, soul and strength, and loving his neighbor as himself—all this even unto *death*.

Thus by fulfilling its conditions—by obeying the Law perfectly, as none of the imperfect human family *could do*—our Lord Jesus *became heir of all the blessings promised in that Law Covenant made with Israel at Mount Sinai: and thus also he was proved to be THE SEED OF ABRAHAM to whom the entire Abrahamic promise now applied*. Our Lord thus secured to himself the *sceptre* (the promised right or authority of earth's dominion) which for centuries had been promised should be merited by and given to some one in the tribe of Judah and family of David. The great prize, for which Israel had been hoping and striving and longing for centuries, was won at last by the Lion (the strong one) of the tribe of Judah. Shiloh, the great *Peacemaker*, had come: he who not only made peace between God and man by the blood of his cross, when he redeemed mankind from the condemnation of death justly upon all, but he who also, when he takes his great power and reigns King of kings and Lord of lords, will overthrow all wrong and evil and sin, and establish peace upon a sure basis of holiness. He is the Prince of Peace.

When the sceptre (the *right*) under the covenant passed to our Lord Jesus, that Law Covenant *ended*; for how could God continue to *offer* to others, on any conditions, the prize which had already been won by Shiloh? Hence, as the Apostle declares, "Christ made an end of the Law [covenant], nailing it to his cross" (Col. 2:14).

Thus the "Prince of Peace" secured for his subjects both forgiveness of sins and restitution, and established an everlasting kingdom on the basis of righteousness, such as could in no other way have been brought about. Thus was fulfilled the prediction, "The sceptre shall not depart from Judah, nor a law-giver from between his feet [loins], *until* Shiloh come." Then it did depart from Judah, being given to "the Lion [the strong one, the highly exalted spiritual creature, the Lord of glory] *from* the tribe of Judah," who now holds this scepter (or title to authority) as King of kings and Lord of lords.

Even after the seventy years captivity in Babylon, when some returned and built again the Temple and the walls of the city, it was such as had

respect to the promise of God, and who "waited for the consolation of Israel." These gathered about the tribe of Judah, remembering God's promise that the Lawgiver, the Deliverer, the great Shiloh or peacemaker, should come in that tribe. But alas! when the peaceful one who made peace and reconciliation for iniquity by the blood of his cross came, they despised and rejected him, expecting not a great High Priest, but a great general.

Shiloh having received the scepter and "all power" at his resurrection, because of his obedience unto death, will indeed bless Israel first—but not fleshly Israel, for they are not all true Israelites who are called such according to the flesh (Rom. 9:6). Shiloh, the *heir*, is seeking and finding children of Abraham according to the spirit—such as share the Abrahamic disposition of faith and obedience, both from his natural posterity and from among the Gentiles—to be a people for his name (Acts 15:14). And "after this" he will turn again his favor and will build again the ruins of Israel, and finally of all the families of the earth, upon a better basis than has ever entered into the heart of man to conceive.

Verses 5-7. Thus saith God Jehovah, He that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein; I Jehovah have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

These verses give a comprehensive statement of his commission as a servant of the Most High, the omnipotent: the One who is infinite in Justice, Wisdom, Love, and Power; the One who never slumbers nor sleeps, the Almighty: to open the prison house of death; to use his sacrifice unto death, as a seal for a covenant of the people; to open not only eyes that are physically blind, but more, and even more important, to open the eyes of all to the verity of an opportunity for salvation from sin and death, even to everlasting life.

The positive declaration that the name Jehovah is exclusively that of "the Father of Lights with whom is no variableness" immediately follows this prophetic proclamation of Messiah as Jehovah's honored and elect servant (verses 1-8).

Verse 8. I am Jehovah; that is my name: and my glory will I not give to another, neither my praise to graven images.

The Incommunicable Name

The Hebrew word “*יהוה*” (“Jehovah” – the self-existent one) is used thousands of times from Genesis to Malachi. In the common version of the English Bible it is generally, though improperly, translated by “the Lord.” Nowhere do we find any intimation that it is improper to use His name – reverently. In Isaiah alone the word (*יהוה*) “Jehovah” is used more than 425 times. In chapter 66 it is used eighteen times, three times in verse 20; in chapter 37, nineteen times; sixteen times in chapter 45; and sixteen times in chapter 19, etc.

When proclaiming his name to Moses as recorded in Exod. 34:6, he uses his name three times; and twice in verse 5. “. . . and proclaimed Jehovah, Jehovah God, merciful and gracious, longsuffering, and abundant in goodness and truth . . .” In Isaiah 42:8 He tells us his name: “I am Jehovah; that is my name: and my glory will I not give to another.” “And Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one” (Zech. 14:9).

In Exodus 6:3, “By my name ‘*יהוה*’ was I not known to them” (Abraham, Isaac, and Jacob), he is referring to the name which he gave to the mediator Moses, the name which was lost. We know that was a different name because Abraham *did* know him as Jehovah, which is substantiated in Gen. 22:14 and Gen. 14:22.

In Exodus 3:13-14 Moses inquires, “Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them?” The name which God then gave in reply to Moses was not the name “Jehovah,” but the name which means He never had a beginning; and that name has been lost. No one *can* use that incommunicable name revealed to Moses at the bush because no one knows what it is.

Through the Psalmist David (beloved), He reveals what He has magnified above His great name: “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name” (Psa. 138:2). He gives repeated assurance through His prophets that eventually “*they shall know that I am Jehovah.*”

The Jew reads in the Law, “Hear O Israel, the Lord thy God is one – Jehovah. Thou shalt have no other gods before Him.” With this definite command continually sounding in his ears as the first and chiefest statement of the Decalogue, is it any wonder that the Jew rejects the doctrine of the Trinity? It is an absurdity to him. Is it any wonder that

the Jew refuses to believe such irrational, such unscriptural presentations respecting Jehovah God? We believe that it is to the credit of the Jew that he has rejected such unreason, and that for centuries he has clung to the teachings of the Holy Scriptures.

So far from assisting Jews into such misbeliefs, contrary both to the Old Testament and to the New Testament, we should help Christians out of the entanglements of these hoary errors, back to the simple teachings of Jesus, the Apostles and Prophets.

How plainly the Apostle states the matter, that to the heathen there be Lords many and Gods many, but "to us there is one living and true God of whom are all things; and one Lord (Master, Rabbi) Jesus Christ by whom are all things (I Cor. 8:5, 6). Harken again to a correct translation of John 1:1-3, 5: "In the beginning was the Logos and the Logos was with THE God and the Logos was A God. The same was in the beginning with THE God. All things were made by him, and without him was not one thing made that was made . . . And the Logos was made flesh and dwelt amongst us, and we beheld his glory as the glory of the only begotten of the Father full of grace and truth."

How beautifully simple and clear the matter is when we take this inspired explanation of the relationship between Jehovah the Father and Creator of all things who was without beginning, "from everlasting to everlasting, God"—and the glorious Son of God who was his FIRST creation and through whom he exercised the power which created both angels and men. These passages express the very essence of all the teachings of the Old and New Testaments. Jesus himself declared that he came not to do his own will, but the will of the Father who sent him. He again declared: "The Father is greater than I—greater than all." He declared that he came from God to obediently do the Divine will, and that he came under the promise that he would again be exalted to the spirit plane after finishing the work which the Father gave him to do, in the which he was stimulated by the "joy which was set before him" (Heb. 12:2).

He did, indeed, declare that he and the Father were one; but he showed that he meant not one in person but one in harmony, because he did not his own will, but the will of the Father. He showed this by praying in the same connection for his disciples "that they may be ONE even as thou Father and I are one," not one in person, but one in unison of heart in fellowship with the Father, sharers of his spirit (John 17:11).

Why do not Bible scholars inform the people of the truth?

I am Jehovah; that is my name (the self-existent one). He has another name, never used but once on earth, and then lost because not

reiterated. The name he used when speaking to Moses at the bush that burned and was not consumed, that name means, *The One who never had a beginning*. That is the name that Abraham never knew. It is the name given to Moses, the mediator, only; and as mediator, he alone heard it. It will be heard once more when the Messiah, the Mediator of the New Covenant, is here in the plenitude of His glory and power, representing Jehovah.

Verse 9. Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

Every *time* prophecy, has been fulfilled; and new ones are now unfolding a new autocratic government, in righteousness, and truth, and restitution. The price Messiah paid for the human race is equal to human perfection, and calls for its fulfillment in restitution.

Verse 10. Sing unto Jehovah a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

The fulfillment of all past prophecies should give us confidence in these, to the extent that we lift our voices in songs to God, assured of the salvation to be wrought by Messiah as the Priest and King (Melchizedek), having passed the training and testing of the Aaronic Priesthood.

Verse 11. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Let the sea of mankind join in song with the wilderness of heathendom, and the villages of established society, to praise the Lord Messiah, as the sent of Jehovah to accomplish this great work of salvation from sin and death, to eternal life, joy, and peace forevermore.

Verse 12. Let them give glory unto Jehovah, and declare his praise in the islands.

Let them give praise to Jehovah, and declare His praise on land and sea and every bit or small part of the habitable.

Verse 13. Jehovah shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

“Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth [the entire social fabric] shall be devoured with the fire of my jealousy [wrath]. For THEN will I turn to the *people* a pure language [a pure word of instruction which they can understand —

in contrast with the present mysticism and confusion. Their communications with each other shall no longer be selfish, but pure, truthful and loving, to the intent] that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:8, 9).

While man is permitted the exercise of his free agency, God, by his **OVERRULING PROVIDENCE**, is shaping human affairs for the accomplishment of his own wise purposes. And therefore, while men and their works and ways are the agents and agencies, God is the great Commander who now gathers the nations and assembles the kingdoms from one end of the earth to the other, preparatory to the transfer of earth's dominion to him "whose right it is"—Immanuel. The Prophet tells us **WHY!**

It is evident that no one man or company of men can change the present order of society; but by the Lord's power and in the Lord's way, as pointed out in the Scriptures, it can and will be changed by and by for a perfect system, based, not upon selfishness, but upon love and justice. And to introduce this the present conditions must be entirely overthrown. The new wine will not be put into the old bottles, nor a new patch upon the old garment. Hence, with sympathy for both rich and poor in the woes near at hand, we can pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," even though it be introduced with "the fire of God's indignation," for which we see the "elements" already in preparation.*

Jehovah, through Messiah, will speak very loudly so that none shall fail to hear. The works of healing and bringing forth the dead, as relatives prepare for them, will indeed be a shout, to call attention to the efficacy of the New, or Keturah Covenant, and the all powerful Messiah.

Verse 14. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

For a long time have I covered myself with silence; and thou thoughtest I was one like thyself, in favor of evil: but now I will bring forth changes, like spasms upon a travailing woman.

Verse 15. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

I will bring down kingdoms and republics, and dry up their plans that seem to offer success and prosperity; and I will cut off the confidence of

* "The Day of Vengeance."

prospective supporters, and bring fear and destruction.

Verse 16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

The heretofore blind shall be brought by a new way, even the New Covenant way, which they have not known. The permission of evil shall be made plain to them; and their eyes shall open with joy and understanding, at the glorious results of following the Messiah in his directions to truth and life.

Verse 17. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

They shall be greatly ashamed, who persistently and obstinately cling to creeds, and human theories and plans, and fail to grasp the plain truth at once.

Verse 18. Hear, ye deaf; and look, ye blind, that ye may see.

The blind are admonished to really look, and see the wonders of his grace. And the deaf are admonished to stop and listen, and really hear, to the extent of comprehending and obeying the precepts of truth and righteousness, and using the ashes of the Red Heifer (the instructions of the Ancient Worthies) to learn how to enter into the blessings of the Golden City, the Divine Government, and receive Restitution and Life.

Verse 19. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as Jehovah's servant?

Then men's attention is drawn to another blindness, practised by the Lord Messiah, who was blind to the insults of the Jews, and lack of gratitude of the masses whom he healed—they finally crucified Him!

Perfume Very Precious

"She hath done what she could."

It was Saturday night, the evening following the Jewish Sabbath day, that Jesus and his disciples and Lazarus, whom he had previously awakened from the sleep of death, with some other friends of the family, sat down to a feast prepared in special honor of Jesus at the home of his friends, where he was always welcome and where he stopped more frequently than at any other house during the period of his ministry, so far as the records show. It was at Bethany, the home of Lazarus and Martha and Mary.

We can imagine better than we can portray the loving sentiments of

Lazarus and his sisters toward Jesus, the one they esteemed so highly, the one who, by calling Lazarus forth from the tomb, had demonstrated his Messiahship and that in him was the resurrection and the life power. This was probably the first visit the Lord had made to the Bethany home since that great event.

“She Hath Done What She Could”

The use of such expensive perfumes was very rare: indeed, even the emperors used it sparingly, but when used it was generally poured upon the head. Mary followed this custom in pouring it upon the Lord's head, as Matthew and Mark recount; but having done this, she proceeded to his feet and anointed them with the perfume, and then wiped his feet with the long tresses of her hair. What a picture of loving devotion is here given us! Mary esteemed her Lord and Master as infinitely above and beyond her. She had recognized him first as the most wonderful of men, speaking as never man spake; she had come afterwards to understand that he was a great teacher, especially sent at a special time; and finally, through the awakening of Lazarus from the sleep of death, she had evidence that the power of the Almighty was in him, that he was none other than the Son of God, and she appropriately did him the reverence due to his exalted station — the purest and best.

“Me Ye Have Not Always”

The opportunity for honoring the Lord was limited — a little while and his sufferings would be ended and he would be glorified, beyond the veil, beyond the power of human attention. It was appropriate then, when viewed from the right standpoint, that Mary should spend a great price upon her Lord — that the head upon which fell the slanders and anathemas of the chief priests and doctors of divinity of that day, and upon which shortly the crown of thorns would be placed, should now be honored by one amongst a few of those who realized his true worth, his true grandeur, his Kingship, that he was indeed the Son of God. It was appropriate, too, that those feet which had trodden the valleys and hillsides of Palestine, and that were so weary at times, and that symbolized the feet of consecration treading the narrow, rugged way, and that so soon would be pierced with the nails on the cross, should now be highly honored by one who appreciated and trusted them, who loved them and who was seeking to walk in the Master's steps.

Let Us Do It Now

If Mary had waited another week she might have used the perfume upon herself but not upon the Lord. Within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it and there would have been no opportunity even to have poured it upon the dead body. How much better that she improved the opportunity, that she showed the Lord her devotion while he was still her guest.

We may well imagine that as our dear Redeemer was thinking of the severe trials, including the cross, of the week already begun, Mary's manifestation of love and devotion would come to him as a special encouragement and refreshment of spirit. So few seemed to understand him! even his disciples did not appreciate the situation. Here was one who at least loved him, had confidence in him. No doubt it gave him courage for the remaining days of his journey.

The Truth Tersely Stated

Respecting the propriety of using present opportunities for the comfort and encouragement one of another, a writer has pointedly said: "Don't keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with gladness. Speak approving, cheering words while they can hear them . . . If my friends have alabaster boxes full of the fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them . . . I would rather have a plain coffin without a flower, a funeral without a eulogy, than life without the sweetness of love and sympathy . . . Flowers on the coffin cast no fragrance backward on the weary road."

Mrs. Preston's poem, "Ante Mortem," expresses the same thought thus:

. . . . "Had I but heard
 One breath of applause, one cheering word —
 One cry of '*Courage!*' amid the strife,
 So weighted for me with death or life —
 How would it have nerved my soul to strain
 Thro' the whirl of the coming surge again."

It was the next day probably that the Jews began to gather in considerable numbers to see Jesus and Lazarus, and to take counsel respecting the putting of them to death—"for the good of the cause." And, by the way, let us remember that the "good of the cause" has nearly always been the basis of every mean and despicable act against the truth from first to last.

Verses 20-21. Seeing many things, but thou observest not; opening the ears, but he heareth not. Jehovah is well pleased for his righteousness' sake; he will magnify the law, and make it honorable.

Seeing, but not beholding; hearing, but paying no attention; never violating the Law of Love and holiness, pity, and sympathy. Jehovah is well pleased with his character likeness to himself, by which Christ magnified the LAW, and made it honorable. Thus He proved also his own perfection, and separateness from sinners; for the law was the full measure of a perfect man's ability. And when He died, justice was satisfied for the perfect man Adam; and all of his children are sure of restoration, all who faithfully conform to the requirements of this New Covenant, containing all that the Messiah laid down, wherewith to seal it.

Our Heavenly Father seeks in us perfection of intention. Every word that proceedeth out of the mouth of God—every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the kingdom. The eating of natural food could not bring this life-eternal, nor its attendant glories; but the eating and appropriating of these words from the mouth of God can bring to us all these blessings which we crave. Let us then, more and more as the disciples, pupils, of the Lord Jesus, keep in memory and act upon the suggestion of the words of this text, "Man shall not live by bread alone: but by every word which proceedeth out of the mouth of God" (Deut. 6:4-6; 10:12-16; Lev. 19:18; Luke 10:25-37).

The Pharisees boasted to the Lord that they were sure of God's favor because they were children of Abraham: But He very pointedly answered that if God could get no better children for Abraham from among his literal sons, He would create children out of stones rather than recognize them, whom He denominated children of the devil, because his course they followed and his works they did.

They builded sepulchres for the prophets of old, forgetful that their fathers, whose same spirit they had, were the very ones who had killed those prophets—had persecuted them to death. Matt. 23:26-32; Luke 11:48; R 5390.

The righteousness of God's law which could by no means clear the guilty (Exod. 34:7) without a satisfaction of the claims of Justice by the sacrifice of a life for a life (Exod. 21:23; Lev. 24:17-21; Deut. 19:21), Jesus was about to fulfill by the sacrifice of Himself.

Acts 7:54-57; 6:8-13: "This is the victory which overcometh the world, even your faith." In Stephen's case the faith working by love produced zeal for the Lord and His cause; and the faith and zeal blended with the spirit of holiness gave Stephen extraordinary grace and power (Acts 6:8); and the same combination will produce like grace and power in all of the Lord's people in proportion as these elements of character are found in each.

Stephen rehearsed to his hearers the fact that Moses, the great Law-giver, whom they now revered, had at one time been rejected by Israel, saying, "Who made thee a judge or a ruler over us?" But he was God's agent and representative, and hence, in due time, he became Israel's deliverer. He reminded them also that Moses had said, "A prophet shall the Lord your God raise up unto you from among your brethren like unto me."

The lesson which Stephen desired his hearers to draw is, that as Moses was rejected at his first offering to the Israelites, so the One like unto Moses would, like him, be rejected—had been rejected, in the person of Jesus. Nevertheless, as Moses subsequently became the leader and commander of the people, and delivered them, so also Jesus would in due time become the great Deliverer of his people—at the second advent.

He pointed further to the fact that the prophets all down through the Jewish age had been refused by the people in the time of their presence and ministry with them, many of them being foully dealt with; but nevertheless subsequently they were discerned to have been the Lord's representatives.

Stephen would have his hearers recognize Christ as the great Prophet, whom God had set forth to be the instructor of the people. We see no attempt to defend himself, except by showing up the truth. The Apostle declares, The sword of the spirit, the Word of God, is sharper than any two-edged sword—Heb. 4:12. The Scriptures constitute God's witnesses of Christ at both advents. Please see Isa. 55:4; 52:12.

Everything about Stephen's attitude seems to imply gentleness, forbearance, love. It was the truth, and it was the right time to tell it. He knew the likely result anyway, and wished to give his testimony that as those who had *foretold* the Just One had been killed, it was no more remarkable that those who *afterward* bore witness to Him should be

killed also.

Stephen, undaunted by their manifestations of hatred and malice, was so filled with an appreciation of the Lord's goodness, and of his being a servant of the truth, that he was all aglow with interest in his theme, and his face illuminated with an angelic expression, such as the truth only can impart.

His adversaries could have found nothing against him in anything he had said, or that any witness could have proved; but now, affecting great indignation at the thought that Jesus whom they had crucified, had become exalted to heavenly glory, next to Jehovah himself—this furnished their opportunity for the claim that Stephen was a blasphemer, and therefore ought to be stoned to death—all being in a wrong attitude of heart.

His persecutors were thwarted; their attempt to traduce him and show him an enemy of the Lord, of the nation, and of the law, had abundantly failed. He stood before the Sanhedrin a great teacher, reproving them, and showing from their own Scriptural records that they were now intent on doing toward him as their fathers had done toward the Lord's faithful in every age. His hearers were "cut to the heart." This expression reminds us of the record (Acts 2:37) of those who heard Peter preach in the same theme—they were "pricked to the heart."

These men were in a wicked condition of heart, and the truths uttered by Stephen were to them stings, rebukes, arousing their hatred to a pitch of frenzy—"they gnashed on him with their teeth." They rushed upon the faithful servant of the truth, pushing him out of the city to a secluded spot, where they stoned him to death.

Verse 22. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

But this whole world is a people robbed and spoiled by Satan, shut up in the prison house of death with none to deliver. That is the work of Messiah; and it cannot be performed by a human being: hence the birth, life, death, and resurrection of Messiah.

Verse 23. Who among you will give ear to this? who will hearken, and hear for the time to come?

Who among you will give ear to this? the antitypical tribe of Judah, those who have been faithful to this day, among the children of Jacob. They are waiting and listening for the trumpet of the jubilee to sound, and it is nearly time.

Verses 24-25. Who gave Jacob for a spoil, and Israel to the robbers?

did not Jehovah, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

For disobedience and wrong doing, the children of Jacob have been sorely punished. Now let us see if they have learned their lesson that righteousness exalteth a nation, and evil bringeth a reproach. The trumpet is ready, and waiting (Prov. 14:34).

CHAPTER 43

Verse 1. But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.

This is a chapter of assurances to the nation of Israel at a time when the way is dark and threatening and they need to remember their relationship to God, chosen in Abraham, Isaac, and Jacob; and that God Himself is omnipotent, omnipresent, and cares for the children of Jacob and for Israel, those who are still orthodox.

Verse 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Verse 2 has been so wonderfully fulfilled during the last 1900 years that it should give confidence for the last phase of Jacob's troubles so near at hand—and so necessary.

Verse 3. For I am Jehovah thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

So now, fear not; I, Jehovah, have redeemed thee and called thee; thou art mine. Through all the centuries, I have kept thee; every name is safe with me, and shall be brought forth in the resurrection when called forth by the Messiah, Christ Jesus. All shall return, according to the work of the New (Keturah) Covenant. And now I will give order to the children of Ham, Egypt, Ethiopia and Seba, to support and comfort thee, after the destruction of the great Gentile army at Jerusalem. Coming events cast their shadows before; therefore are the Jews helping those nations right now to become republics, and without compensation.

Verses 4-7. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for

thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.

Israel is very precious in the sight of God; and he is going to bring them forth so that all Israel shall be saved, to his praise and for his pleasure. The promises concerning them, also concerning the land; therefore they shall be gathered to that land from over all the earth. God seems to have a special interest in each and every Jew.

Verses 8-9. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.

Among them there are those that are blind, but have eyes, good eyes. There also are those that are deaf, but have good ears. Catch their attention with the truth about Messiah and the New Covenant, and how they will see and hear and rejoice. None among the nations can bring forth this story of restitution, though it is spoken by the mouth of all the holy prophets since the world began.

Verse 10. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Ye who possess such a record are to be my witnesses in all the earth; to cause the blind to see, the deaf to hear, and the dumb to rejoice and praise the Lord in song, and to testify to the glory of God in setting forth the Divine Plan of the Ages, with the Anointed Messiah ruling over all. Hurry, to become a child of Abraham.

Verse 11. I, even I, am Jehovah; and beside me there is no saviour.

We are happy to receive the assurance that there is no other God as all sufficient as our Jehovah: and that He is pleased to be our Saviour from sin and death; and that Messiah represents him in that great work, and is endowed with all his power.

Verse 12. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith Jehovah, that I am God.

Especially, the associates of Messiah, the spiritual Israel of the Gospel Age, are glad of every opportunity to witness to his glory: that he is

God, and has begotten us by his holy spirit to the Divine Nature. No better evidence of the existence of his father can a child have, than his own being.

Verse 13. Yea, before the day was, I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Before the day, was I. And God said, Let there be light: and there was light. My hand creates and controls the whole universe. Therefore, fear ye not. None can set it back.

Verse 14. Thus saith Jehovah, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

Thus saith Jehovah, your Redeemer; I have sent to Babylon, the confederacy, and have ordered down all the religious leaders and creed makers, whose cry is in the denominations. The Church Union is not by me, and will not stand. My word is absent from it, except for condemnation.

Verses 15-17. I am Jehovah, your Holy One, the creator of Israel, your King. Thus saith Jehovah, which maketh a way in the sea, and a path in the mighty waters; Which bringeth forth the chariot and horse, the army and the power; They shall lie down together, they shall not rise; they are extinct, they are quenched as tow.

I am Jehovah, your Holy One, Creator, and King, which can control the sea, the restless, dissatisfied masses of men: this shall not be; if the chariot (religious organization) and horse (doctrine) be not of me, it shall fail and become extinct.

Verses 18-20. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

A new thing is coming: the fulfillment of the Rainbow Covenant with Noah, and the beasts of the field, and every creeping thing; the work of destruction has been accomplished, and is to be remembered no more (Gen. 9:8-17).

Verse 21. This people have I formed for myself; they shall shew forth my praise.

This people, composed of Israelites indeed, I have formed for myself; and eventually they shall all join in showing forth my praise. For all Israel shall be saved.

Verses 22-24. But thou hast not called upon me, O Jacob; but thou

has been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

But now Israel is discouraged, and has fallen away from the observance of my ceremonies and sacrifices; therefore thy sins have multiplied; so that another setback is necessary to call your attention to yourselves and the promises.

Do ye not remember the former things, neither the things of old? Yet the deliverance from Egypt and the journey through the wilderness were but foreshadowings of future blessings upon all who shall become true Israelites, who were typified by Israel in bondage. The greater deliverer than Moses is Christ (Head and body); the greater overthrow than that of Pharaoh and his army will be the overthrow of sin and Satan in the time of trouble already begun; the leading and care and miracles greater than those through the Wilderness will be those of the Millennium; and the greater Canaan beyond will be the condition of everlasting perfection to be entered by the worthy of mankind at the close of the Millennium.

Verses 25-26. I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

I will thus atone for these transgressions, and thy sins remember no more. Recall former mercies and blessings: and prepare thy heart for the entrance of light, and love and admiration of Messiah, including all that he may deem necessary for your rehabilitation and salvation. I accomplish the blotting out of sins through the operation of the terms and conditions of the New Covenant, which gradually produces a new body, free from faults and downward tendencies to evil, as the faithful ones march up the way of holiness. The unclean shall not pass all the way over it; but it shall be for those: the wayfaring man, though unacquainted therewith, shall not err therein.

Verses 27-28. Thy first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

Thy first father sinned. Therefore, the fathers have eaten a sour

grape, and the children's teeth are set on edge. But he who now dies, shall die because of his own iniquity (Jer. 31:29-30; Ezek. 18:2). The end of the way of holiness is perfection of nature, and everlasting life, through the Messiah—after he tests every man's character.

CHAPTER 44

Verse 1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

Now hear, children of Jacob, and Israel, Orthodox Jews: God has not forgotten that you are children of his promise to the fathers: and he has a blessing for you, even the fulfillment of those promises, as soon as the time is ripe according to his great Plan. Man's extremity is God's opportunity; and that is where the nation of Israel is now.

Verse 2. Thus saith Jehovah that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob my servant; and thou Jesurun, whom I have chosen.

Thus saith Jehovah that made thee, and formed thee from the womb of the Hagar Covenant. The womb of the Hagar Covenant is God's promise to Abraham of an earthly seed, as the sands of the seashore. The womb of the Sarah Covenant is God's promise to Abraham of a spiritual Seed, as the stars of heaven; this one takes in the Messiah and his associates. Thus saith Jehovah; Fear not, O Jacob [fleshly Israel]; and Jesurun [darling, upright] the Messiah, whom I have chosen. His Plan goes majestically forward, every item being fulfilled, and fulfilled exactly on time. Evil angels, including Satan, and evil men do not and cannot retard or change it one iota.

Verses 3-4. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring; And they shall spring up as among the grass, as willows by the watercourses.

For under the instructions and assistances of the New Covenant, and favorable circumstances, the thirsty for truth shall find; and where they are devoid of truth, shall be plenty; and I will pour out my spirit upon all mankind; and believers shall spring up like grass and willows where there is plenty of water. Satan will be restrained, the fallen angels dead, and men will wonder why they have been so backward.

Verse 5. One shall say, I am Jehovah's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel.

One shall say I am Jehovah's; another shall say, I am of the house and

lineage of Jacob; others shall claim to be of Israel, by the grace of Jehovah. All will seek to be religious, and looking to Messiah for his instructions and blessings. It has been dangerous to be a Jew; then it will be most desirable.

Verse 6. Thus saith Jehovah, the King of Israel, and his redeemer Jehovah of hosts; I am the first, and I am the last; and beside me there is no God.

Thus saith Jehovah, to give confidence to Israel: I am thy King and Redeemer; I am the first Jehovah, and the last; and beside me there is no other such God. Your case is as safe as though already accomplished; fear not, only believe in *faith*.

Verses 7-8. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

Who can answer these questions, or meet these demands, except by My Word? There is no God beside me; I know not any.

Verses 9-17. They that make a graven image are all of them vanity; and their delectable things shall not profit: and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed; and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint. The carpenter stretcheth out his rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it: he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith, Aha, I am warm, I

have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

This is a comprehensive account of the making of an idol; and itemized to show the foolishness, incongruity, and worthlessness of it when completed. Its purpose is to teach a lesson in regard to creeds, which are equally weak, and foolish; and so much more destructive of the Word of God. Calling such close attention to the creeds of Christian churches, falsely so-called, indicates the time is drawing nigh to bring them out for inspection, analysis—and the discard. The Word of God, the Bible, is coming into its own.

Verses 18-20. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

The power of Satan over men's minds is terrific, and terrible, and frightening. He can cause them, like "mother Eddy,"* to read the Scriptures to say just the opposite of what they do say: the resurrection will show it. So, *he feedeth on ashes.*

Few are aware to what extent Spiritism is now active. The end sought is POSSESSION "obsession." Lying, seducing, enslaving and demonizing spirits—sham "angels of LIGHT"—have represented themselves as the Lord; there have been apparitions of the Virgin Mary, etc., etc., ad nauseam, as Satan deceives and bewilders humanity to hinder the truth now due them.

The only safe course is to fully accept of Christ Jesus the REDEEMER, the RANSOMER of the race as your Saviour and your Teacher, and to be controlled only by his spirit of truth expressed to man through his Word—the Bible; for the GOSPEL is "the POWER OF GOD unto salvation to every one that (obediently) believeth."

Believing Satan's lie that none are really DEAD, we cannot wonder that Christendom totally rejects the Bible doctrine that the only hope

* Mrs. Eddy, "Mother Eddy," originated a theory which she called Christian Science." In truth there is nothing more UN-Christian than to deny the sacrifice of the Lord as a sin offering. And certainly there is nothing more UN-scientific than denying a fact.

for a future life rests in God's promise of a "RESURRECTION OF THE DEAD," and makes nonsense of it by claiming that it is merely a resurrection of the BODY that died—which the Apostle declares will NEVER BE RESURRECTED; but a new body be substituted when the SOUL, the BEING is resurrected (I Cor. 15:12-18 and 36-38).

"Christian Science" by its attractive but deceptive name, no less than by its lying proposition that there is no pain, no sickness, no death, no sin, no devil, no Saviour—nor need of any—by the very absurdity of its claims attracts the curious; and by its seeming harmlessness and "good works" ensnares the unguarded and uninstructed, who do not know "the depths of Satan" (Rev. 2:24). All, therefore, who deny our Lord Jesus as the REDEEMER of mankind "who gave his life A RANSOM PRICE for many," are not of God, and their "wonderful works," whether good or bad, are not to be credited to divine power.

God has foretold that he will permit Satan and his legions to have great power in the end of this age; because He will "pour out his indignation, even all his fierce anger," upon the world of mankind, as a chastisement for sin and for a correction toward righteousness; to humble mankind and to prepare them for the blessings of the Millennial kingdom.

Let us remember that God is able and willing to overrule the wrath of men and of devils and to restrain whatever would hinder his grand purposes.

Let us hear the Word of the Lord: Deut. 18:9-12; Isa. 8:19-20; Acts 17:27; Rev. 20:1-2.

Verse 21. Remember these, O Jacob and Israel, for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

Jacob and Israel will have their part to accomplish: first to become children of Abraham by faith; and then to lead the Gentiles thither to do the same, so that the name *Abraham* (father of nations) may be fulfilled by Abraham himself. The wrong thing in the beginning, that allowed sin to come into existence was lack of faith in God; this wrong condition was witnessed in heaven, and in the garden of Eden. That is what makes Abraham's faith so remarkable, and so appreciated by Jehovah: and thereby he indicates what he intends to establish in all his vast and ever expanding universe.

Verse 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

The blotting out of sins depends on the Resurrections, of which there are four. Whether the resurrection is instantaneous, or requires a

thousand years, verse 22 is a prophecy.

Verse 23. Sing, O ye heavens; for Jehovah hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for Jehovah hath redeemed Jacob, and glorified himself in Israel.

Sing, O ye ecclesiastical powers, the new heavens; shout, earthly society, the new earth: break forth into singing, ye Ancient Worthies, O forest of men going up the highway: for Jacob, and Israel, are leading the world to *SALVATION*.

Verse 24. Thus saith Jehovah, thy redeemer, and he that formed thee from the womb, I am Jehovah that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Thus saith Jehovah, the maker or author of all permanent things; I arrange the ecclesiastical heavens, and the order of society: even to lining up the boundaries of the nations, according to the plan and work to be done, taking into consideration the times and seasons.

Verse 25. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

The liars are many, and their lies incredible, unbelievable: and so blasphemous of a good God, as to make one marvel at the forbearance of God; as, for instance, in my town when a boy, they taught that God predestinated millions of unborn infants to go into eternal torment. In the resurrection, how will God refute the monstrous lies of those frustrated liars!!!

Verse 26. That confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

God is infinite in Justice, Wisdom, Love, and Power: and how all that will be manifested in the four resurrections!

Verse 27. That saith to the deep, Be dry, and I will dry up thy rivers;

That saith to the restless, anarchistic masses of men, Partake of everlasting salvation, rest, joy, peace, contentment, and life more and more; and he will dry up their sources of supply.

Verse 28. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Cyrus means "sun" (Mal. 4:2) and refers to our Cyrus, Jesus the

Messiah, who will soon turn the waters away from Babylon the Great, the Confederacy—and destroy it.

In the prophecy Cyrus* is evidently indicated, and yet just as evidently a greater than he is indirectly referred to: The Prince of the kings of the earth, who in Revelation is shown as drying up the symbolic Euphrates and destroying symbolic Babylon, and delivering spiritual Israel. The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational union expected soon, and the season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent not only the precious truths of divine revelation, but also the Lord's consecrated people. Those consecrated vessels were all highly honored, and restored to the Temple by Cyrus; and likewise we know that not only the truths of divine revelation will all be cared for by our Lord, but also that all that are his shall be glorified in the spiritual temple which he will rear shortly.

Only in proportion as we learn to appreciate the divine perfections, and our own deficiencies, can we appreciate the many and important lessons to be learned, and the necessity for the trying experiences we are required to undergo in order to develop in us the divine likeness.

The Scriptures inform us that the Heavenly Father is preparing a glorious spiritual Temple, in and through which the world of mankind is to have the privilege of coming to at-one-ment, reconciliation with himself. We see in the Scriptures the great Architect's ideal in respect to this temple—that the ideal of the whole was represented in the person of our Lord Jesus Christ, its chief corner stone, and "top-stone," "laid in Heaven." We can see the better what is required of all those who will be acceptable to God as the "living stones" of that Temple—to be builded together with Christ the Head, "for an habitation of God through his Spirit." And we discern our own roughness by nature, our inharmony with the graceful lines of the Temple, delineated in its "top-stone." We can readily discern that much chiseling and much polishing are absolutely necessary to us, if we would be fitted and prepared for the place in this Temple to which, through the grace of God, we aspire. "The At-One-Ment Between God and Man," Chapter 9.

Our Lord Jesus himself laid the foundation of the spiritual Temple, and he himself will complete it as its top-stone, and it shall be acclaimed glorious, not only by men, but by angels in God's due time.

One peculiarity is that this tried, chief, corner top-stone of God's

* Please see comment Isaiah 45:19

eternal building—in conformity with the lines of whose glorious character all things worthy of everlasting existence must be built up under him—is laid first and called a *foundation* stone. Thus is illustrated the fact that the foundation of all hope toward God and righteousness is laid, not on the earth, but in the heavens. And those built under it and united to this heavenly foundation are held to it by heavenly attractions and laws. How appropriate to find that our foundation is laid *upward*, not downward; and that we as living stones, are “*built up* into him in all things.” Thus the work will progress during the Millennial Age; until every creature, of every nature, in heaven and in earth, will be praising and serving God in conformity with the lines of perfect obedience. The universe will then be clean; for in that day “It shall come to pass that the soul that will not hear that Prophet shall be cut off from among the people” — in the second death.

The Prophet Isaiah joyfully anticipates that blessed time when the finished temple of God shall displace the present tabernacle (60:1-3).

What a hope is set before the faithful ones, who, as living stones, have come to Messiah to be built upon this foundation! From the eloquent imagery of prophets and apostles we catch the inspiration of that holy joy which shall be fully realized when all the living stones of the glorious spiritual temple of God shall noiselessly come together without the sound of a hammer (I Kings 6:7)—in the first resurrection, and when the headstone shall crown this glorious building of God, amid shoutings of “Grace, grace, unto it!” What tongue can tell or pen portray the glory to be revealed in the saints by and by, when the sacrifices of this day of atonement (the Gospel Age) are all over? and what plummet can sound, or line measure, the wealth of blessing that will flow to redeemed humanity from the glorified temple of God? Zech. 4:7,9.

Isaiah (28:16) refers to Messiah as the “precious corner-stone, a sure foundation.” Job speaks of the rejoicing when the chief corner-stone was laid (38:6, 7). The Prophet David speaks prophetically from the standpoint of the future: “The stone which the builders rejected is become the head corner-stone. This is Jehovah’s doing. It is marvelous in our eyes. This is the day [the Millennial day of Messiah’s glory as the Head and Ruler of the world] which Jehovah hath made; we will rejoice and be glad in it” (Psa. 118:22-24).

“*The foundation of this house*” has already been laid in Heaven: for this building is not an earthly, but a Heavenly building, having a Heavenly foundation; It is held together, not by earthly, but by Heavenly attraction. And it is in accordance with this thought that we are invited to come unto Christ, the chief corner-stone, to be built up

under him and to be fashioned for our places as living stones in this building, in accordance with the lines and angles seen in him who is the model. "Minor Prophets," pp. 274-276; "Jeremiah," p. 173.

While the more faithful of the Jews had gone back to Palestine to repair its wastes, the Lord was not negligent of the remainder of the people who had not been sufficiently zealous to return to "The land of promise" under the decree of Cyrus granting them the privilege. While special lessons and peculiar trials were given to those rebuilding the Temple, the Lord's favor was upon the remainder of the chosen people to the extent that he permitted to come upon them a great trial, severe testing, which undoubtedly taught them a valuable lesson in their far-off homes, about forty years after the completion of the Temple.

The story of Esther is a most remarkable one, and confirms the proverb that "Truth is stranger than fiction" (4:10-5:3). This prayer and fasting convinces us that not all the Jews who had faith in the Lord had returned to Palestine; that some of this kind were still scattered throughout all Asia. No doubt the exceptional trial of this time thus proved a great blessing and strengthening to the faith of Esther and her uncle and all the Jews.

The heart of this lesson is respecting divine providence, divine care over the Lord's people. True, God's providence has not been manifested in favor of the Jews for more than 1800 years because they have been cast off for a time, rejected from the Lord's favor, their house left desolate because of their rejection of Messiah. We are glad, however, that the Lord through the apostle has made clear to us that this blindness on their part and rejection of them are not to last forever—that in due time their blindness is to be turned away: the good promises of the Lord are still theirs and shall be fulfilled to them. The Apostle assures us that their casting off is merely until the fulness of the Gentiles shall have been brought in to divine favor, until the full number of the elect church to be selected from the Gentiles shall have been gathered. With the completion of the elect spiritual Israel, the Apostle assures us that divine favor will again return to natural Israel, who are still beloved for the fathers' sake—these now shall obtain mercy through your (the church's) mercy—through the mercy of the glorified Christ (Rom. 11:25-32).

Likewise we reason that if God exercised his providential care in the interests of the typical people he is both able and willing to do as much and more for his spiritual Israel—Israelites indeed, in whom there is no guile—those who have entered into covenant relationship with him and are seeking to walk not after the flesh but after the spirit; who love him

more than they love houses or lands, parents or children or self. All who can thus affirm to their own hearts their loyalty to the Lord, their faith and trust in him, may be assured that all things are supervised for their good and working out for their welfare, in matters temporal and eternal.

CHAPTER 45

Isaiah prophesied (44:26-28; 45:1-4) that the Lord had distinctly marked out the return of his favor to the Israelites, and had mentioned Cyrus by name as the one who should accomplish their deliverance.

The anointing thought pertains to the *office*. God is calling out a people to become joint-heirs with Christ (Anointed) in the Kingdom. The anointing is the divine recognition of them as kings and priests. Under the law the *anointing* was the ceremony by which the priests were installed in their service. They were anointed to their office with a peculiar ointment, called the "Holy Anointing Oil," used upon none but the priests, and unlawful for any one else to have or to make. The anointing of the antitypical Cyrus is as new creatures for a work yet future. The ingredients of the antitypical holy anointing oil, the antitypical spices, which came upon the Head of the Body at Jordan are enumerated in Isa. 11:2. Please see Berean Comments on Exodus 30:23-25.

"Thou anointest my head with oil, my cup runneth over" (Psa. 23:5). Our Lord Jesus is the Christ, the Anointed. His anointing was typified by the anointing of Aaron with precious oil (which typified the holy Spirit), which ran down his beard and unto the skirts of his garment (Psa. 133; Lev. 8).

The Lord has made provision against our ignorance: first, He has given us the Word of Truth that the man of God may be perfectly informed, thoroughly furnished unto every good work; and second, he has promised to supply such helps in the spirit of holiness, and the understanding of *His Word* as will enable us to do those things which are pleasing in his sight (II Tim. 3:17; John 16:13). Thus, carelessness respecting the Word of the Lord is one evidence of the lack of love.

As the most fruitful branches well know, obedience to the Lord's words, and the privileges thus obtained of abiding in Him and His love, is the greatest joy—a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace that passeth all understanding, which rules in the hearts, and which brings with it the promise, the assurance, not only of the life which now is, but

also of that which is to come.

The Key of the Divine Plan

God is now selecting or electing the kingdom class—the “overcomers” who shall inherit all things and sit in the throne of their Lord. As soon as the elect shall be all complete—having made their calling and election sure through obedience in sacrifice—then “changed,” glorified with Christ, they with him shall live and reign the thousand years foretold; binding Satan, subduing all things contrary to God and His law, and blessing and uplifting the willingly obedient of mankind—unto life everlasting as men.

But how was the kingdom “at hand” nineteen centuries ago, yet not established even now?

We reply: According to the divine program the kingdom was first offered to the natural seed of Abraham, so that had there been enough of that people “Israelites indeed”—enough to have filled the foreordained number—the invitation to joint-heirship would never have come to us Gentiles. Then there would have been no Gospel age. The Millennial kingdom would have been established directly, as it is about to be established now because the full number of the elect is almost completed.

The thought we continually seek to enforce is that the great Millennial Kingdom is nigh, at our door; and it is the world’s only hope. The Bible points out that the world in its *selfishness* is about to wreck present institutions in anarchy. God’s people should seek peace and righteousness, and love; and pursue these while looking with the undimmed eye of faith to the glorious blessings of Messiah’s kingdom, which will be established without their swords or guns by our *Immanuel*.

Verse 1. Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut:

The word *Cyrus* means “sun” and applies to the Messiah, Christ, Anointed, as the Light of the world. Cyrus represents the Messiah in that he is the one to let God’s people, the nation of Israel, and Jacob, go free. He is the one to turn the waters away from the city, to capture it. For him also, the two leaved gates are open; and he is the one who is to capture, and destroy Babylon. Messiah is even now gathering Israel and Jacob from the ends of the earth to their promised land; He also will

turn the support of the people, the river Euphrates, away from Babylon, in her destruction. Cyrus opened the two leaved gate by making the river bed bare: the two leaved gate for our Cyrus is the Old and New Testaments. Marvelous is Jehovah, to make pictures so far ahead of fulfillment.

Verse 2. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

It is Jehovah speaking to His Anointed, Christ, Messiah: born of a virgin, and at thirty, anointed of the holy spirit as Daniel said: from the time of the order to rebuild Jerusalem, to Messiah the Prince at thirty years of age, no gates or hindrances can prevent or retard him in the work he has to do as Jehovah's special agent. He can leave evil practically unchecked, and yet accomplish God's plan to build up righteousness. Soon now he will be given full authority to destroy evil. When the time comes, he will ask Jehovah, and he will give to the Messiah the heathen for his inheritance, and the uttermost parts of the earth for his possession. Justice will he lay to the line, and righteousness to the plummet; and the hail of hard, distressing truth shall sweep away their refuge of lies. Thank God.

Verses 3-7. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me: I am Jehovah, and there is none else. I form the light, and create darkness; I make peace, and create evil. I Jehovah do all these things.

Here Jehovah God is speaking to Cyrus, a heathen king; but one who has a deep respect for the God of the Hebrews, because of treasures of darkness, and of hidden things, which affected Cyrus that way, being a thoughtful man. His surname was Cyrus, Mine Anointed; Jehovah used him to perform those four services for him: I am Jehovah that girded thee, though thou hast not known me. I create light, and darkness; I am the Author of all the great and ever expanding universe.

Psalm 50:1: "The mighty God, even Jehovah, speaketh [through the glorified church, the Christ, head and body], and calleth the earth *from the rising of the sun* [the Sun of righteousness, with healing in his

wings" — Mal. 4:2] unto the going down thereof" [From the beginning to the close of the Millennial day, Jehovah, through *his Anointed*, will be calling the earth to repentance and to righteousness and eternal life].

"Out of Zion, the perfection of beauty [out of the church exalted and glorified], God shineth forth" [His glorious character and plan are made known].

In verse 7 and Amos 3:6, the Lord would remind Israel of his covenant made with them as a nation—that if they would obey his laws he would bless them and protect them from the calamities common to the world in general; but that if they would forsake him he would bring calamities (evils) upon them as chastisements. See Deut. 28:1-14, 15-32; Lev. 26:14-16; Josh. 23:6-11, 12-16.

When calamities came upon them, however, they were inclined to consider them as accidents and not as chastisements. Hence God sent them word through the prophets, reminding them of their covenant and telling them that their calamities were from him and by his will for their correction.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together;" and in the reign of the Christ thus begun "shall all the families of the earth be blessed" ("Divine Plan," Chapter 9; Please see comment on Isa. 9:7.).

Verse 8. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I Jehovah have created it.

The condition of righteousness in all the earth beneath, and all the new heavens above is predestinated; and as it springs forth, it shall have thy favor and support. Sin and every evil have had a practically free hand for six thousand years. Now righteousness shall have the same for one thousand years; and the power and wisdom of Messiah shall completely overturn and destroy all of Satan's work and that of his coadjutors, and give men and angels a lesson in righteousness and the fruits thereof.

Verse 9. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no

hands?

Woe to him that striveth with his maker! There is nothing more useless or hopeless or foolish; but cooperation, how good and safe and profitable! Satan's end is destruction, and an evil name: but Messiah's is honour, peace, love, joy, and Eternal Life: and with God the Father.

Verse 10. Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

God has many children, and all his work is perfect; there is no question as to what he made: we stand in wonder, awe, and appreciation. For the heavens declare the glory of God: and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. The spacious firmament on high, with all the blue ethereal sky, and starry heavens a spangled frame, their Great Original proclaim (Psa. 19:1-2).

Verses 11-13. Thus saith Jehovah, the Holy One of Israel, and his Maker, Ask me of things to come. Concerning my sons, and concerning the work of my hands command ye me? I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith Jehovah of hosts.

Thus saith Jehovah, the Holy One of Israel, and his Maker, as to the work of my hands: I have created all the earth and heavens and the host of them, calling each and every one by its own name. I have also raised up Cyrus to let my captives go, and to build my city, not for reward. So Cyrus typifies the Messiah who will do likewise; He will let the captives go, including the prisoners of death; and he will build and establish the New Jerusalem.

Verse 14. Thus saith Jehovah, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee, in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else; there is no God.

Thus saith Jehovah, The labor and merchandise of the whole world shall be thine, including the heathen, and all religions: they shall worship thee, saying, Surely God is with thee; and there is no other God but Jehovah.

Verse 15. Verily, thou art a God that hidest thyself, O God of Israel, the Saviour.

Verily thou art a God that hidest thyself. How the permission of evil has effected that! Even the awful names of blasphemy used by Catholics, and more by Protestants, have darkened his own dear and holy name. I kept silence; and thou thoughtest I was altogether such an one as thyself; but I will reprove thee, and set things in order before thee (Psa. 50:21).

Verses 16-17. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in Jehovah with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

The heathen religions were fascinating to the people, not only because they were showy, but because they contained a large element of licentiousness, and it is a weakness of the fallen human nature to want to be right and yet to be wrong at the same time — to pretend to be doing good and serving righteousness and exercising the religious elements of human nature, while at the same time gratifying the lower and baser instincts.

The religion of the Bible is the only one that lifts its standard far above all baseness, and which demands of its followers the highest ideals: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are reputable, if there be any virtue, or any praise, think on these things."

Makers of idols such as the horrible creeds of Christendom, shall have confusion, and be totally confounded. But Israel shall be saved in Jehovah with an everlasting salvation: as the dew that descended upon the mountains of Zion; for there Jehovah commanded the blessing, even life forevermore (Psa. 133:3).

Verse 18. For thus saith Jehovah that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am Jehovah, and there is none else.

For thus saith Jehovah that created the earth; I created it not in vain, I made it to be inhabited; and the earth abideth forever. The earth shall yield her increase, the earth shall bring forth abundantly; it shall rejoice, and blossom as the rose (Eccl. 1:4; Psa. 67:6; Ezek. 34:27; Isa. 35:1-2).

After the next ring comes down, that great electric ring, things shall spoil no more; conditions will be like those which prevailed before the flood. Noah, not aware of the change, became intoxicated. One great curse about the earth shall be removed, and drunkenness shall be no

more. Praise God from whom all blessings flow.

Verse 19. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain. I Jehovah speak righteousness, I declare things that are right.

Again Jehovah God urges all men to have at least confidence in Him: for His Word has always been true, and fulfilled. All my promises to Israel have been kept: ye are my witnesses, whether they be for good, or evil. The end must be for good. I said not to Israel, Seek me for nought. The first commandment, Thou shalt love Jehovah thy God with all thy soul, mind, and strength is for thy good: whoso loves God, blesses himself; for God is the source of life, and of all that which makes life worthwhile.

Verses 20-21. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I Jehovah? and there is no God else beside me; a just God and a Saviour; there is none beside me.

The New Covenant says to all who escape with their lives in the time of trouble, Assemble yourselves and come; forsake all man made palliatives, for the sure word of God: Messiah is here. Again He assures us that there is no God equal to Himself; and that He is a just God, and a Saviour. It seems that the fear of someone greater than He, and not so good, is a legitimate fear, and one to be quieted. We rejoice that there is not one beside Him.

Verse 22. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

Therefore, look unto me, all ye ends of the earth; and be ye saved, to life and happiness, to all that makes life worth living. Salvation is truly of God.

Verse 23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

To him shall all consecrate, and to him shall be songs of heartfelt praise, as all draw nearer and nearer to him in understanding and love: whom to know aright is eternal life. O the depth of the knowledge and wisdom of God!!

Verse 24. Surely, shall one say, in Jehovah have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed.

Surely, shall men say, in Him, Jehovah, is righteousness and strength: and to Him shall men come: and all who have misconceptions of Him shall be ashamed when they learn the Truth, and find that they really do love Him.

Verse 25. In Jehovah shall all the seed of Israel be justified, and shall glory.

At the end of this glorious reign of a thousand years, by Messiah and spiritual Israel, shall all the seed of Abraham be justified by God Himself; and all the world will be of the earthly seed of Abraham. That will be everyone's signature, to obtain Eternal Life. Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail because of sin, and picture before your mental vision the glory of that *perfect earth!!!*

CHAPTER 46

Verse 1-2. Bel boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

Bel* and Nebo are the names of two Babylonish gods or idols, meaning "master" and "height" respectively. In this chapter they refer to the two parts of the confederacy now building up between the Catholics and Protestants. Bel, of course, refers to the Catholic side as masters, in their religion, and in their relationship to the Protestants; and Nebo (height) refers to the Protestant side. But Bel boweth, and Nebo stoopeth, from their high position and influence in the world, to practical obliteration: from the highest mountain, to the lowest degree of failure ever known.

Verses 3-4. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the womb, which are carried from the birth: And even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

Hearken to me, all ye of the house of Jacob, and all orthodox Jews left alive, whom I have carried from the womb of the Old Law Covenant: and I will carry you to the blessings of the New Law Covenant: and thus will I deliver you, to the fulfillment of all the gracious promises to Abraham. I was there with you in the Sinaitic, Mosaic Covenant; I have

* Please see Isaiah 13/19.

been with you all the nineteen centuries: and will be forever.

Verse 5. To whom will ye liken me, and make me equal, and compare me, that we may be like?

To whom will ye liken me, or compare me? There is no likeness to Jehovah, in Heaven above, or in all the earth. He gave a name to Moses at the bush: not the name Jehovah, but a name that means, He that never had a *beginning!!!* There is none else.

Verses 6-8. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down; yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

Idols are made or formed out of inanimate things that neither see nor hear, and are incapable of action. They are foolish and detestable: but not more so than the creeds of the confederacy. Be men in maturity, childlike in guilelessness. Pastor Russell said, The most uncommon thing in the world is common sense.

Verses 9-10. Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Remember the former things that only a God could do: and I am HE. Melchizedek was without beginning of days, or end of years: and I brought him forth to signify what is my purpose in changing the Aaronic Priesthood to the Melchizedek order: all in the Messiah. He has served the Aaronic order; and will soon, very soon, change his sacrificial garments to royal garments of the Divine Nature, and rulership, and power. He will also be infinite in Justice, Wisdom, Love and Power—My purposes to accomplish.

Verse 11. Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Calling an eagle from the East, the source of light: Messiah comes from the North, the seat of Divine Empire: and from the East, He is coming as the Light of the world: to fulfill all My purpose, spoken by the mouth of all the holy prophets since the world began; and carried out yearly in the Day of Atonement ceremonies, of sacrifices and blessings.

Verses 12-13. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

Hearken, ye leaders of the confederacy, who are far from righteousness—even the knowledge of the Divine Plan of the Ages—How can you be right? I am placing my righteousness very near, in a New Covenant, of which Messiah is the Mediator. His work is Salvation. He has spiritual associates, also human helpers, and invisible policemen.

CHAPTER 47

Verse 1. Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

This forty-seventh chapter of Isaiah is a wonderful description of the confederacy or church union that is now being built up by Catholics and Protestants. Their growth, power, and downfall are all portrayed in truth. The forecast by this first verse denotes a certain amount of failure and disappointment. Therefore, the prophet was lead to admonish the leaders of this great religious movement to humble themselves even to the dust, in acknowledgment of their inability to make it a success, a joy of the whole earth. *Virgin daughter of Babylon* has two thoughts: one of sarcasm, seeing how old the Catholic church is in such things; but Babylon, yes, considering the babel of faiths, creeds, peoples, and tongues that are included in its ecumenical councils, and amongst its supporters. Sit on the ground: there is no more throne: no more blind submission to false creeds and dogmas, and contradictions of the Scriptures; which are even Chaldean (heathenish), out of relationship to God.

Verses 2-3. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

Endeavor to grind out food for all men. Labor ever so tirelessly. There is not enough to satisfy all: complaints, fault finding, will be the order of the day; and even the sword of the state will not be sufficient to produce harmony and peace. Their lack of Scriptural authority, and barrenness of results, will portend defeat.

Verse 4. As for our redeemer, Jehovah of hosts is his name, the

Holy One of Israel.

Our redemption is sure, for our Redeemer is Jehovah of hosts, the Holy One of Israel. They that wait for me shall not be ashamed.

Verse 5. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

The confederacy, because of success and pride, and exigencies of her condition, position, and circumstances has fallen into evil practices of oppression, injustice, and many evils; consequently she is now the same as a daughter of the Chaldeans, no better than heathen: therefore, be silent, and stay out of sight, all religious leaders—less talk, less trouble.

Verse 6. I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

I was wroth with my people, the children of Jacob, and gave them over to thine hand: thou didst shew them no mercy, forcing the elders to accept thy religion and ceremonies.

Verse 7. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

So confident art thou of thy stability, that thou didst not lay these things to heart; saying, I shall never be moved, never shall see such evils coming to me: and thou hast bound up thy heart in dislike, without compassion.

Verses 8-9. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: They shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

So hear this, thou that art given up to pleasures, fearing not the loss of supporters, or the withdrawal of support by the civil government: both of these are coming to thee in a moment, in one day, by the failure of thy promises of peace and prosperity.

Verses 10-11. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee: and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee sud-

denly, which thou shalt not know.

For thou hast trusted in thy perversions of God's Word, thinking they will not know or understand: but the Bible Students have awakened them. Therefore evil shall come upon thee; thou shalt not know from whence it cometh, nor be able to put it off: thou hast nothing to stand on.

Verses 12-14. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble: the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

Stand now with the multitude of thy creeds, and methods of handling one and another, wherein thou hast labored from thy youth; if so be thou mayest prevail: for thou art wearied in the multitude of thy counsels, and thy counsellors. In the time of strife and need, they shall be as stubble, dried out: there shall be nothing new, good, or helpful: there shall not be a coal to cheer, my fire to comfort one, or to be used in the New Covenant.

Verse 15. Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

Everything has been tried and has failed: everyone shall wander to his best outlook, that promises food and fellowship, and possible safety. There was a way that seemed right to a group of men; but the end thereof proved to be the ways of death.

CHAPTER 48

Verse 1. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of Jehovah, and make mention of the God of Israel, but not in truth, nor in righteousness.

The forty-eighth chapter of Isaiah is especially for the children of Jacob; reproving them for slackness in loyalty and service of the true God, and ending on a note of favor. In verse 1 God's messenger, the Prophet Isaiah, arrests their attention by the names he applies to them: first is the house of Jacob, referring to their grandfather, and therefore

the promises of God through him to them: second, the change of name from Jacob to Israel (Prince with God) giving them their privilege of prayer; and then, their relation to Judah, rulership over the earth. Their weakness in these things is because they do not follow earnestly enough after Truth and Righteousness.

Verse 2. For they call themselves of the holy city, and stay themselves upon the God of Israel; Jehovah of hosts is his name.

They call themselves citizens of the Holy City, Jerusalem, and pray to the God of Israel; Jehovah is His name, in Zion.

Verses 3-6. I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

All thy history was laid out to thee before it happened, to prepare thy way before thee. I knew also of thy spirit of opposition and tendency to evil, even to the worship of idols, to gain favor with the neighboring nations. Your pride of heart is abomination to me; and now these things have come to pass: I tell you of more to look for, according to the prophet Isaiah. Now where is thy faith which will mark thee a child of Abraham?

Verses 7-8. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

They are created now; Israel is now a Republic in the Land of Promise, since May of 1948. And still ye believe not: trying to think that thine own hand has accomplished it. What a lack of faith and gratitude!! How can ye claim relationship to promises that belong to Abraham? the promises are to Abraham IN THE LAND!

Verse 9. For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

For my name's sake—that of a merciful God—will I restrain further punishment, for my name of faithfulness to Abraham, will I refrain

from cutting thee off.

Verses 10-11. Behold, I have refined thee but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

Thy trials should have had a refining work upon thee; and out of the furnace of affliction should I have secured a faithful people to Myself. My name is Love and Faithfulness: and I will not give my glory to any other person, or thing, or set of circumstances—to take it away from me.

Verse 12. Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I also am the last.

Hearken, O Jacob and Israelites indeed: I called thee at the first, and will be with thee at the last, to secure unto thee thy salvation. Consider a perfect house of Israel and Jacob, a perfect earth, a present Messiah and eternal life, and the earth full of the knowledge of God!!

Verse 13. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.

Mine hand has laid down in plan and prophecy the new heavens and the new earth: and has set the bounds of the nations, where, and when, not a stain of sin mars the peace and harmony of a perfect society. Such will earth's society be. The new heavens will be spiritual Israel, with Messiah at their head, under Jehovah; and the earthly phase will consist of Abraham, Isaac, Jacob, David, Moses, Aaron, et al.

Verses 14-15. All ye, assemble yourselves, and hear; which among them hath declared these things? Jehovah hath loved him; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous.

Assemble ye, and hear about Messiah. Jehovah hath loved him; and the pleasure, or will of Jehovah, shall prosper in his hand. All the religious masses or organizations of Christendom, and all the irreligious masses of men, shall obey the directions of Messiah, to their blessing and salvation. I have called him, and brought him, and shall make his way prosperous, even to the completion of the Divine Plan of the Ages, to the everlasting glory of God.

Verses 16-17. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God and his spirit hath sent me. Thus saith Jehovah, thy Redeemer, the Holy One of Israel; I am Jehovah thy

God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Now saith Isaiah the prophet, for all the prophets God has used in telling the Plan of the Ages; The permission of evil, the work of Messiah, has been made plain upon tables: and now the Lord God saith by his spirit; I am Jehovah thy God, thy Redeemer, the Holy One of Israel; I am Jehovah which teachest thee to profit, not only in money, but in the study and understanding and appreciation of the Truth; and now, the New Covenant is the way thou shouldest go.

Verse 18. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea;

O that thou hadst hearkened to my commandments! then had thy peace been like a river, deep, powerful, and passing all human understanding: and thy righteousness like the waves of the sea, rolling in and speaking of the Justice, Wisdom, Love, and Power of God. And thy love of God, and confidence in Him, would have sweetened all thy days, whatever thy experiences.

Verse 19. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

Thy seed also would not have been diminished by war, or famine, or persecution. The refining by fiery trials would not have been necessary.

Verse 20. Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, Jehovah hath redeemed his servant Jacob.

Now go ye out of Babylon, the confederacy of today, and shun all connections with the Gentiles; but have a song to the goodness and righteousness of Jehovah in thy pending deliverance.

Verse 21. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

Recall the wonders of God's grace and power when going through the wilderness: waters flowed out of a rock. And that rock represented Messiah, who literally is now ready to lead you into the promised land of peace, prosperity, and life forevermore. He nourished them before, to a lesser end; He will care for you now, to perfection; and thy dwelling place shall be sure.

Verse 22. There is no peace, saith Jehovah, unto the wicked.

All this, is the fruit of righteousness; whereas, all that misery, was the fruit of unrighteousness.

CHAPTER 49

Verse 1. Listen, O isles, unto me; and hearken, ye people, from far; Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name.

This chapter of Isaiah is an introduction to Messiah, from God's standpoint; and He is speaking to Israel, after the downfall of the kingdom or mountain. When a mountain or hill is practically swallowed up in water (all except the top), that top is an island. That is where these isles come from; and that is exactly what is taking place right now. Messiah is speaking when he says that Jehovah has called Him from the bowels of his mother. His mother is the Sarah feature of the Abrahamic Covenant; and the bowels are the terms and conditions of that covenant.

Verse 2. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me;

He hath made my mouth like a sharp sword. Never man spake like this man. The emphasis of the Bible is not in vituperation, but in the fact that it means just what it says: and once said is enough, though it often repeats, line upon line, etc. Also the mouth of Messiah is like a sharp sword because of its authority and importance. In the shadow of his hand hath he hid me, to bring me forth at the due time. When the hour was come, God sent forth His Son, made of a woman, made under the Law, that He might redeem them that were under the Law. He made me a polished shaft, as a new creature, in sacrificing the man, the Ransom for Adam, and also for a Sin Offering. As a new creature, spiritual, has he hid me in his quiver, the Abrahamic Covenant. The promised seed is the antitype of Isaac, to whom Abraham gave all; and he, Isaac, blessed his brethren. It all reads like a song.

Verse 3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

And said to me, Thou art my servant, O Israel, the Messiah, in whom I will be glorified. Glory to God in the highest, and on earth peace and good will. I delight to do thy will, O God: Thy Law is written in my heart. He delighted to do the Father's will even though he knew the day and hour of his crucifixion. Such courage and devotion was never surpassed (Luke 2:14; Psa. 40:7-8).

Verse 4. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with Jehovah, and my work with my God.

So the powers of evil triumphed, and the crucifixion was carried out on time, at the hour indicated by the Passover Lamb, on the fourteenth day of the first month. At three o'clock P. M. he died, as the antitypical Paschal Lamb. Thus God can make the evil of men and angels to praise Him. A resurrection makes everything all right. What a covenant contains is manifest in the resurrection it provides.

Verse 5. And now, saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength.

Messiah, being faithful unto death, even the death of the cross, God has highly exalted him and given him a name next to his own, above every other; that at the name of Jesus, every knee shall bow, of those in Heaven and those of earth; and my God shall be my strength.

Verse 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

And a heavier burden is thine, O Messiah, not only to bring the preserved of Israel; but to bring all the Gentiles to the same salvation of becoming children of Abraham by faith. *Abraham* means "father of nations."

Verses 7-8. Thus saith Jehovah, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of Jehovah that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith Jehovah, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

Thus saith Jehovah, the Redeemer of Israel, and His Holy One, to Him whom man despiseth. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid our faces from him. But he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Thus saith Jehovah, to Messiah, In an acceptable time have I heard thee and in a day of salvation have I helped thee. And Messiah replied, Jehovah is My strength; and I shall not be confused or confounded. *The desolate heritages* of this verse refer to the mental status of humanity. Medical science has stated that there are innumerable cells in the brain; and that

if one's brain is examined shortly after death, only one cell in fifty will show signs of life. We are only 2 percenters, and have nothing to be proud of. So we see why the proud in heart are an abomination to the Lord.

The present work, the work of this Gospel Age, is to gather from among men "a royal priesthood, a holy nation, a people for a purpose." This offer went first to *natural* Israel, but after a time was thrown open to Gentiles as well—"the middle wall of partition being broken down." It was this that the Jews denied—that after God's favors had been to their nation only, for over 1,600 years, outsiders were granted just the same privilege as they to become "Abraham's seed and heirs according to the promise" (Gal. 3:29). It was this that the Apostle combated, and showed that Jew and Gentile could become sons of God and joint-heirs with Christ—not by the Law Covenant, nor by heathen ignorance, but by faith in the only name given under heaven and among men whereby we must be saved (Acts 4:12; 2:34; John 3:13; Rom. 2:15-3:20).

Verse 9. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

The power of the Messiah is so great, and his authority so unlimited, that he is able to say to Satan's prisoners in death and the grave, Go forth, shew yourselves, and feed on the highest places in the earth, even with the Ancient Worthies, who as gates into the Golden City (the Divine Government) have the privilege, by their instructions (the ashes of the Red Heifer), of assisting the people to obtain the blessings of the New Law Covenant.

Verse 10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

They shall not hunger nor thirst; for the Truth shall be their food in the Covenant, and the fellowship of kindred minds will be refreshing for drink. The heat of the Gospel Light will no longer be uncomfortable to them by reason of wrong doing: and the springs of water will be found in spiritual Israel, the Messiah and His associates (like Aaron and the under-priests), soon to be changed to the Order of Melchizedek.

Verses 11-12. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

All my mountains shall be used to make a highway and a way; it shall be called a way of holiness; the unclean shall not pass all the way over it

and still be unclean; but it shall be for them; the wayfaring man, though a fool, shall not err therein. And I will gather them from all corners of the earth, even from China (Isa. 35:8; Jer. 31:8-10; 32:37-42; Ezek. 20:34-41; 36:24-38).

Verse 13. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for Jehovah hath comforted his people, and will have mercy upon his afflicted.

Sing of mercy and truth, all people and ecclesiastical heavens, the new earth. Picture before your mental vision the glory of that perfect earth, and society; for the Lord seeks such to worship him as worship him in spirit and in truth. And he can bless such sincere ones, as he alone can bless; He loves to be gracious.

Verse 14. But Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me.

But Zion thought the time long, and trials heavy, and said, How long, O Lord? how long? it seemed to them that they were forgotten. But he was with them, and the storm was in vain. He is ready to say, Peace, Peace, be still.

Verse 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Then Messiah remembered Jehovah's little ones, who still needed to be fed; and this he is prompt to do, having superhuman knowledge of how to feed.

Verse 16. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Jehovah is exceedingly great as a Father; none are so concerned as he as to the welfare of his children. He is so careful not to forget them, or neglect them, that he has each name of the faithful ones engraved on the palms of his hands: His infinite power is always ready to keep, guide, protect, and feed them with the very best. The wall symbolizes a means of defence, and includes a correct understanding of the Truth, the deep things of the spirit, for strength and confidence. The necessity for this is always before Him, and includes the eating of the flesh of the Passover Lamb: a heart appreciation of Christ, as our atonement.

Verse 17. Thy children shall make haste; thy destroyers and they that made thee waste, shall go forth of thee.

Thy children shall make rapid progress in these things at the present time when the Present Truth is so plentiful and understandable. Therefore, study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Verse 18. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith Jehovah, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

Israel shall lead the nations to the Messiah: and they will gather around her as to a guide, a protector, a source of blessings increasing from day to day in improvements mental, moral, and physical as they all go up the way of holiness to righteousness and life.

Verses 19-20. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too straight for me: give place to me that I may dwell.

So rapid shall be the growth of the Jewish nation that they shall be afraid, and fear that the situation is beyond their ability to handle Gentiles crowding in to get a share of the good things coming to the children of Abraham.

Verse 21. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

They wonder where they all come from. Then shall they realize that their enmity was not so much because of the crucifixion of Christ, but really because of envy of the children of Jacob showing themselves to be superior to all races; "And I tell you, Sir, that we will not stand for it."

Verses 22-23. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am Jehovah: for they shall not be ashamed that wait for me.

Then shall the door open to the Gentiles, and they all shall join together to do everything possible for the Jews. From the least to the greatest, of the Gentiles, will hasten to be of service to him in whose face is the mark of Abraham. The dust of their feet has to do with the result of the progress the children of Jacob make in becoming the children of Abraham, which the Gentiles will notice, and will seek to copy. Happy will all those be who humbly and with a contrite spirit seek to walk

there; they will be very repentant towards all Jews.

Verses 24-25. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith Jehovah, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

The mighty one here is Satan, and the prey shall be taken from him; not only those alive upon the earth, but those held captive in death. The gates of brass and iron shall be cut asunder; and the voice of Messiah shall be heard saying, Come forth to love your God (Psa. 107:16; Isa. 45:2).

Verse 26. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob.

And the nations shall at last see the uselessness of war, and envy, and contention: and all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob; and that I am mighty to save all the families of the earth who wish to join this family known as the Children of Jacob. Praise God!!!

CHAPTER 50

Verse 1. Thus saith Jehovah, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Biblical Christianity makes no claim of being in antagonism to ancient Judaism. Quite to the contrary, it claims that "holy men of old (Jews) spoke and wrote as they were moved by the holy spirit." It claims however, that the real *force* and the true *meaning* of those inspired words were not appreciated, not intended of God to be understood, until, the antitypical sin-offering having been presented by "the Lamb of God," the holy spirit was granted to all consecrated believers.

Christianity, instead of being split off from Judaism, was the natural outcome and proper development of it—the fulfillment of the promises of God upon which the hopes and prospects of Judaism were all built.

The Apostle shows this matter most distinctly in his letter to the Romans (chapter 11), where he pictures the Jewish nation as the olive tree whose root was the Abrahamic promise, and whose branches were

the people of Israel. He does not picture Christianity as another tree nor yet as a new shoot out of this original olive tree; but he does picture it as the fuller development of this tree, representing all Jews refusing to progress and to accept of Messiah, as branches that were broken off: All the true Jews who continued to be recognized of the Lord, all the Israelites indeed, were the Christians who from Pentecost onward have been known as spiritual Israelites.

Jehovah recognizes that something has come between himself and the Law Covenant and the people of Israel. The observance of the Day of Atonement has ceased, and so all the ceremonies of the Jewish people have ceased to have any meaning or virtue. He sends them the query as to the reason. Has their mother been divorced? or have they been sold for debt? there is something the matter. Their mother, the Old or Mosaic LAW Covenant, was declared at an end, and they were cast off in thirty-four A. D. The branches of the olive tree, the Jewish nation, have been broken off, and their house is left desolate. The casting off by Christ Jesus, the Messiah, was acknowledge by Jehovah; and seven times, or 2520 years of Gentile rule, are before them, from 606 B. C. to 1914 A. D. (September 21). In the present view, manifestly things changed for the Jew from that date; and by May of 1948, a Republic was set up in the Land of Promise.

Verses 2-3. Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

Is my hand powerless to save? I am able to dry up the sea of anarchistic men, and to darken the ecclesiastical heavens, and to make the religious leaders void of understanding—as is their condition today. They have rejected the Truth, and now what light is there in them?

“Blessed is the man whom thou chastenest, O Jehovah, and teachest him out of thy law” (Psa. 94:12). “Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (James 5: 10-11).

Job's Experiences Typical of Human History

"All these things happened unto them for ensamples ("types"), and they are written for our admonition upon whom the ends of the ages are come" — I Cor. 10:11.

Job is introduced as a man of great learning and influence; as a man of great piety, who knew and revered God and appreciated justice; as a man of great generosity, who considered the widow and the orphan; and as a merchant prince of great wealth, who by his numerous servants and three thousand camels, carried on an extended and very prosperous traffic.

In Ezek. 14:14 and James 5:11, Job is classed with other holy men.

Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. Still he trusted in God: "Though he slay me, yet will I trust him!" Conscious of his own heart-honesty toward God, he cries out that he is as righteous as he knows how to be, and expresses his confidence in God of his ultimate deliverance (Job 13:1-16).

Then with prophetic wisdom he presents a most wonderful statement of the course of God's dealing with mankind (14:7-10), respecting the utter hopelessness inherent in man in death.

The question which perplexed Job and confused his reasonings was, Why does God permit evil (calamities, afflictions, etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? (Please see I Cor. 2:9-14.)

Job represents mankind; at first in Divine favor (Psa. 8:4-8). Because of Adam's sin of disobedience, Satan was permitted to usurp an influence in human affairs which has resulted in degradation, sickness and death, for two reasons: first, that all may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and, second, that God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity.

Job fully agrees with the teachings of our Lord and the apostles that the only hope of our race is a Resurrection (14:12-13; 14-15).

In chapter 33:23-24, he shows the one thing necessary to man's recovery from the power of death, and his restoration to divine favor: "I have found a RANSOM."

But an acknowledgment that God is just, and RESTITUTION unmerited, will be required: "He will chant it before men, and say: I

have sinned and perverted the right; and it was not required me. He has redeemed my soul from going into the pit and my life that it may be brought to the light (verses 25-28).

Jesus *became a man*. Then he gave himself a ransom-price for all by paying the death-penalty that was upon Adam and his race by heredity (Acts 3:19-21).

God has never really forsaken his creatures, and waits to be gracious unto all in and through Christ Jesus our Lord, under the terms of the New Covenant, during the Millennial Day now dawning. It is earth's JUBILEE! the great antitypical SABBATH for the healing of the nations.

Verse 4. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Now Messiah is heard speaking. The Lord God hath given me the tongue of the learned, that I might speak a word in season to him that is weary. That continued for a space of forty days and forty nights of intensive study, without sleep, or time to eat or drink; and then angels ministered unto Me. And since that time, every day has been full of experiences and instructions, and preparation to fill the office of High Priest of the Aaronic Order, to be advanced to the Order of Melchizedek, a spiritual Priesthood: a Priest upon his throne.

Verse 5. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

The Lord God hath opened mine ear. The types of the Day of Atonement shewed to me the necessity and value of sacrifice, and my place in it. Death by crucifixion is shown by the blood being sprinkled in the form of a cross. Also the copper serpent on the banner pole in the wilderness was hung so as to suggest a cross. Death by crucifixion was necessary to deliver the Jew from the curse of the law. The blood of Messiah abrogates the Adamic death penalty, but not the death by Law, which came upon every Jew by reason of his inability to keep it (See Numbers 21:7-9 and John 3:14-15).

Verse 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Verse 6 was fulfilled upon Christ, and the effort of Pilate to save his life — which he did not wish saved. This all served to prove his love for God, and his faithfulness to the Sarah Covenant, unto death. The Sarah Covenant is the only covenant that contains promise of a spiritual resurrection.

Verse 7. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

**“Hosanna in the Highest!”
Israel’s King Rejected**

“Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the Highest” (Matt. 21:1-17; John 12:12-26)! “Blessed is the Kingdom of our father David, that cometh in the name of the Lord!” “Peace in heaven and glory in the highest!”

The word Hosanna is an acclaim of praise and confidence and expectancy and very closely resembles in thought the word “hallelujah.”

Our Lord, of course, understood the whole situation. “He knew what was in man.” He knew the depths of the sincerity behind these exclamations and acts of reverence; he knew, too, of the forces of evil and their power to make light appear darkness and darkness appear light.

He knew that he was to be the Passover Lamb, and that within five days another multitude, led by religious teachers, would be crying “Crucify him! Crucify him!” He knew that the Shepherd was about to be smitten and the sheep to be frightened and scattered, yet he said nothing; he allowed the divine program to be enacted; he was going as a sheep to the slaughter, but he opened not his mouth to appeal for aid, to defend himself, to explain the true situation. He could, but he would not, deliver himself out of the hands of those who sought his life; for this very purpose he had come into the world—to die, to be sacrificed for sins.

Some of the Pharisees who had come along spoke to the disciples, requesting them to call to the attention of Jesus the language of the multitude, and to suggest that it was not appropriate for him to permit them to thus proclaim him the Messiah and King.

But Jesus would not bid the multitude stop. On the contrary, he explained that their shouts were but a fulfillment of a prophecy made centuries before by Zechariah (9:9): “Shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly and riding upon an ass.” Furthermore, by way of emphasizing the matter, by way of convincing his disciples that he was the very one mentioned by the prophet, he declared that if the multitude had not broken forth in a shout the very stones of the ground must have shouted, because thus God had caused it to be written aforetime in the prophecy, and not one jot or tittle of the divine declaration could fail. A little later

on, when our Lord and his followers had reached the Temple, the shoutings of "Hosanna" were renewed; and in that connection it is particularly mentioned that the children joined in the shouting, in accord with the words of the Scripture, "Out of the mouths of babes and sucklings thou hast ordained praise."

"Your House is left unto you Desolate"

The little procession was not long in passing from Bethany to the knoll of the Mount of Olives which overlooks Jerusalem. Here the Master stopped and the multitude with him, their attention riveted upon the city and the King. They knew not the importance of the moment, they realized not that the great clock of the universe was striking, that a new dispensational change was taking place, that the favor which God had for centuries bestowed upon Israel as a nation was about to pass from them, because they were not as a nation in heart readiness to receive the blessings and privileges proffered to them.

In God's providence, as he had foreknown and foretold, the fall of natural Israel from divine favor was about to open the way for so many of the Gentiles as were ready for the blessing, to come into divine favor, and become with the elect of natural Israel members of spiritual Israel. The Master saw all this, and as it was the marked-out divine plan he murmured not in any particular, and yet he wept as he beheld the city, as he thought of the privileges that were about to be removed from Israel as a nation, and how instead of blessings there would come upon them as a consequence of their rejection of their opportunities a "great time of trouble," awful trouble. He felt now as he expressed himself a few days later as they wept with him on the way to Calvary, "Weep not for me, weep for yourselves."

"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord' " (Matt. 23:37-39; Psa. 74:9; 118:14-16).

When that typical house of servants was left desolate it furnished the opportunity for the installation of the antitypical house of sons. The Apostle expresses this, saying, "Moses, verily, was faithful as a servant over his house, but Christ as a Son over his house (house of sons): whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:5, 6).

The point is emphasized by the Lord and the Apostle that as soon as the spiritual Israel class has been completed and glorified, then favor shall return to natural Israel; and the blindness, which came upon them

because of the rejection of Messiah and because their house was rejected from the Lord's favor, will pass away. "All Israel shall be saved" from their blindness—their eyes of understanding will open, and they also will see out of the obscurity, out of the darkness under which they were then laboring and under which they have been for more than nineteen centuries of this Gospel age. The Lord through the prophet tells the same thing, assuring us that in *that day* he will pour out his spirit upon the house of David and the house of Judah, and they shall look upon him whom they have pierced and shall mourn because of him. He assures that in that day he will pour upon them the spirit of prayer and supplication.

While our Lord was preaching in the Temple, certain Greeks, realizing that the Lord was not appreciated by his hearers, apparently thought to invite him to go with them to their homes, not realizing the plan of God in respect to his great sacrifice. Jesus used the incident for an opportunity to impress still further the lesson of the hour, that the time had come for him to be glorified—not glorified in the way that his disciples and friends had expected and hoped, but glorified in the higher sense which our Lord realized. He knew that his hour was approaching in which he was to be crucified, and that his obedience unto death, even the death of the cross, was the condition upon which his high exaltation in the divine plan was made to hinge. His heart, fully consecrated, was merely waiting for the opportunity to finish the work which the Father had given him to do.

"Sorrowful Even Unto Death"

Not until he had finished giving admonitions to his apostles and had left some to watch at the entrance of the garden, did the Master seem to give special thought to himself and to the momentous events anticipated within a few hours. As he was leaving his favorite three, he gave utterance to the weight of oppression which seemed suddenly to rest down upon his soul. He explained, "My soul is exceeding sorrowful, even unto death!" I feel as if I would die now, without coming to that great crisis which is before me. We read that "He was greatly amazed and sore troubled." The Greek is equally strong, signifying utter amazement and sore trouble, carrying the thought of loneliness, home-sickness, friendlessness.

Exhibition of True Courage

Jesus comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

Jesus had left the heavenly glory, divesting himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the divine purpose and arrangement he was to die, the just for the unjust, as man's redemption-price. This was the Father's will concerning him. He tells us that for this purpose he came into the world. This thought dominated his entire life. Daily he was laying down his life, in doing the will of God and in serving humanity. Now he had come to the great climax.

The heavenly Father had promised that if our Lord was faithful in this work given him to do, he would be raised from the dead by divine power to the spirit plane of being and to a station still higher than he had before. He doubted not the Father's faithfulness in this matter, nor did he doubt the Father's power. But the Father's provision and promise were conditional; only if our Lord would perform his part faithfully would he receive the resurrection to the higher life. If in any sense or degree, great or small, he should yield to sin, the penalty for sin would be upon him—"Dying, thou shalt die."

For three and one-half years his life had been devoted to God and to the doing of the divine will. The only question was, had he done the divine will fully, completely, and absolutely in such a spirit as had been pleasing to the heavenly Father? more than this, could he, would he, pass through the experiences of the next few hours with proper courage, proper faith, proper obedience; or would he fail, and lose his all in death?

He had no Advocate. Had the Master failed, there was no one to make good for him. His failure meant everlasting death. Moreover, it meant the loss of all those special blessings which God had promised him as a reward for special faithfulness. It meant the loss of the great privilege of doing the Father's work in uplifting humanity from sin and death conditions through the Messianic kingdom. In a word, the Master's personal eternal life was in the balance that night in Gethsemane, as also were all his prospects of glory, honor, immortality and high exaltation at the right hand of the Father, far above angels, principalities and powers.

No wonder the Master, realizing all this, was overwhelmed with the thought! No wonder he wished that if it were possible for the divine plan

to be otherwise worked out, he might be saved from, spared from, the special tribulations and horrible experiences of the hours just before him! Part of the horrors of that experience surely was the fact that he must be dealt with as a malefactor, as a blasphemer of God, as an enemy of God and of righteousness.

He was saved out of death; and more than this, he was given the assurance by the Father that he would be saved out of death.

The prophecies were fulfilled!

By his knowledge of God, shall My Righteous Servant justify many; for he shall bear their iniquities. Because of his faith in Jehovah, he was not confounded or ashamed. And even after a terrible night, following three years of healing others by the use and loss of his own vitality, he humbly tried to carry his cross, till He fell beneath it. How pleasing to his Father! and satisfactory to Justice! and now he is able to save to the uttermost all that come to God by him (Heb. 12:2; Isa. 53:11; Phil. 2:8; Heb. 7:25).

Verse 8. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

Inasmuch as all of this proved his perfection, and that God (not Joseph) was His Father, there is therefore now no condemnation, against Him, nor of anyone justified by Him: now, by faith; or during the thousand years of his reign, about to begin. Salvation, Oh the joyful sound, what tidings for our race; deliverance for the world is found, through God's redeeming grace.

Verse 9. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Three Tempting Questions

(Matt. 22:15-22; 34-46)

Some young Jewish students who were studying the New Testament as a part of a course in Comparative Religion, came to the lesson where the Pharisees made a vain attempt to lower the prestige of the Great Teacher in the estimation of the people by entrapping Him in His speech. The consummate skill and wisdom with which He, who spake as never man spake, answered all their questions, at the same time exposing the hypocrisy of the questioners, elicited spontaneous applause from the students (Matt. 22).

The majesty of the Master's answers silenced not only the Pharisees

but also the agnostic Sadducees, and the Doctors of the Law as well. They were answered as never before, and all their treacherous compliments, intended to ensnare Him, stood to His credit in the minds of the common people. See Isa. 53:11.

Then Jesus turned questioner. The Great Teacher asked the Pharisees, "What think ye of the Messiah? Whose Son is he?" They answered, "The Son of David." The Teacher then queried, "How then doth David in spirit [prophetically] call him Lord, saying, "The LORD [Jehovah] said unto my Lord [Adon, Master—Messiah], Sit thou at my right hand until I make thine enemies thy footstool? If David then calleth him Lord, how is He his Son?"

Of course the question was too deep for the Pharisees. The Great Teacher could answer all of their questions, but they could not answer His. How beautifully clear we see it to be that the Messiah, according to the flesh, was born of the lineage of David, but that God's purposes were not fully accomplished in Messiah of the flesh—that he lay down his flesh, sacrificially, and was raised from the dead to the plane of glory, honor and immortality, "far above angels, principalities and powers." We perceive that in the days of his flesh he was the Son of David, but that in his glorification he is David's Lord in that David will receive through him, in due time, not only resurrection from the dead, but also the blessings of participation in the Messianic kingdom. The father of Messiah in the flesh will thus become the son of the Messiah of glory, whose earthly life is to be the restitution price for the whole world, including David. Thus it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes [rulers] in all the earth" (Psa. 45:16).

Note: The word JEHOVAH is not a general name, like the word "god," but a proper name, the distinctive personal name of the Almighty Father, and is NEVER applied to any other being. Some erroneously suppose that the name Jehovah applies also to Christ—Messiah.

Jehovah is frequently declared to be the Saviour of men because he was the author of the plan of salvation, our Lord Jesus being the saviour in a secondary sense, as the instrumentality through whom the plan of Jehovah was executed. "All things are *of* the Father and *by* the Son." David makes the distinction between Jehovah and our Lord Jesus very marked in Psa. 110:1: "The LORD [Jehovah] said unto my Lord [Adon, Master—Christ], Sit thou at my right hand until I make thine enemies thy footstool." Our Lord Jesus and Peter call attention very forcibly to this Scripture and to the distinction made (Luke 20:41-44; Acts 2:

34-36).

The Lord God helped me; then who shall condemn me? it is God that justifies. Old age alone will remove my enemies; while Eternal Life is mine—and Jehovah is from everlasting to everlasting.

And I have the hidden manna to give to my associates who prove faithful. Give to the winds thy needless fears; He who died on Calvary's mountain is to reign a thousand years.

Verse 10. Who is among you that feareth Jehovah, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of Jehovah, and stay upon his God.

Verse 10 is a prophecy concerning the I. B. S. A., the International Bible Students' Association, brought into being by Pastor C. T. Russell who labored from 1876 to October 31, 1916, forty years. He was that faithful and wise servant who brought forth Present Truth from the Bible, according to the Divine Plan of the Ages; and from which this exegesis of Isaiah has been brought forth by a little class of Associated Bible Students.

Verse 11. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

CHAPTER 51

Verse 1. Hearken to me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

Chapter fifty-one, by Isaiah the prophet, is a call from God to His people Israel: first, spiritual Israel of the Gospel Age; followed by fleshly Israel, or the children of Jacob, in the Millennial Age. Abraham has a spiritual seed, with Messiah at their head, and an earthly seed numerous as the sand of the seashore. To the spiritual seed, God says, Consider the rock from which ye were hewn, and the pit from which ye were dug. The rock represents the hard hearted condition of the fallen men. The pit, containing sticky, miry clay well illustrates the fallen or downward impulses and tendencies from which we never thoroughly extricate ourselves.

Verse 2. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

Look unto Abraham, representing God as your Father; and unto the

Sarah feature of the Abrahamic Covenant, as your mother; and Isaac as the prototype of Messiah by the holy spirit; consider the faith, exemplified by no one in greater measure than by Abraham, seeking to obey God, even in the sacrifice of Isaac in whom was centered all the promises (Gen. 22:1-18).

Abraham, who was faithful to God's promises, is reckoned as the father of *the* faithful one—our Lord Jesus; and he is the only heir of the covenant made with Abraham. And he selects others who under the cover of his perfection and united to him as his bride, are counted with him—the Seed of Abraham, a Royal Priesthood, a Holy Nation. And in this nation, when complete and glorified, which we believe will be very shortly, all the families or nations of earth shall be blessed. Israel *first* shall be blessed, and become the earthly agency for blessing others of the earthly family.

Verse 3. For Jehovah shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Assured by the Scriptures

"He said to Jesus, Remember me when thou comest into thy Kingdom. And he [Jesus] said to him [the penitent thief], Indeed I say to thee this day, thou shalt be with me in Paradise" (Luke 23:42, 43).

To get the true import of this Scripture, which has been much misunderstood, let us take in the surroundings and connections.

The word translated "verily" or "indeed" is the Greek word "amen," and signifies "So be it," or "your request is granted." "I say to thee this day [this dark day, when it *seems* as though I am an impostor, and I am dying as a felon], thou shalt be with me in Paradise." The substance of this promise is that, when the Lord has established his Kingdom it will be a Paradise, and the thief will be remembered and be in it. Notice that we have changed the comma from before to after the word "today." The punctuation of the Bible is not inspired. The writers of the Bible used *no punctuation*. It was invented a few hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, in harmony with all other Scriptures.

This makes our Lord's words perfectly clear and reasonable. He might have told the thief that the reason he would be privileged to be in Paradise was because his *ransom* was then and there being paid (Heb. 2:9; 1 Tim. 2:5, 6; Acts 3:19).

The word "paradise" is of Arabic origin, and signifies *a garden*. The

Septuagint renders Genesis 2:8: "God planted a *paradise* in Eden." When Christ shall have established his Kingdom, and bound evil, etc., this earth will gradually become a paradise, and the two thieves and all others that are in their graves shall come into it, and then by becoming obedient to its laws they may live in it and enjoy it forever.

In the Scriptures Paradise is used to describe man's primeval state of bliss, in harmony with his Creator, before the curse and blight of sin entered into the world. Redeemed for man by our Lord Jesus' death, a part of his glorious restitution work will be to restore Paradise—"that which was lost"—the purchased possession (Matt. 18:11; Eph. 1:14; Rev. 2:7).

The Scriptures distinctly assure us, not that our Lord came down from heaven, or from Paradise (which has not yet been re-established), at his resurrection; but that he "rose from the dead on the *THIRD* [Note this was also the third day *after* He spoke words of comfort to the penitent thief] day, according to the Scriptures" (I Cor. 15:4).

For Jehovah shall comfort Zion, both spiritual and earthly. At the present time he comforts spiritual Zion; all of whom have experienced the blessedness herein portrayed. Though the Messiah led a life of sacrifice even unto death, the resurrection is glorious. The Apostle Paul (and a Jew) said, I consider the sufferings of the present time not worthy to be compared with the glory that shall be. God is a great Comforter. Another Jew (and Apostle) said, Unto us are given exceeding great and precious promises; that by these we might attain to the divine nature, in the resurrection. That, and the promise of having a share in the blessing of all the families of the earth, is certainly a great comfort. Jehovah knows how to comfort His own (Rom. 8:18; II Pet. 1:4; Gen. 12:3, 7; 28:14; Gal. 3:16, 29).

Verse 4. Hearken unto me, my people, and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

Hearken to me, my people; for a New Covenant, and its law, shall go forth from me. I will make a New Covenant with the house of Israel, and with the house of Judah; not according to the covenant I made with their fathers, when I took them by the hand, to lead them out of the land of Egypt; but this is the covenant that I will make with them; 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.

Verses 5-6. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens,

and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

My salvation is gone forth in prophecy; and mine arms, the Messiah and My Word, shall judge the people. The present heavens, the ecclesiastical powers, shall vanish away like smoke; right now they are in fear, and the earth is troubled with earthquakes (revolutions): all is being prepared for the new heavens and new earth wherein dwelleth righteousness.

Verses 7-8. Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

Hearken to me, ye that know righteousness, ye orthodox Jews: fear ye not the reproaches of modern Jews, for they shall pass away: but my righteousness shall be forever, and my salvation from generation to generation. The remembrance of the Types of the Old Law Covenant will bring you to Messiah, under the New Law Covenant, of which he is the mediator. There is a sign of the office of mediator, for the antitypical Moses, when he comes. He will know the name the angel of Jehovah used when speaking to Moses at the bush. When Moses inquired, He gave a name which means, The One Who Never Had a Beginning.

Verses 9-10. Awake, awake, put on strength, O arm of Jehovah; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Verses 9-10 are a call to Messiah, and a reference to his prehuman life as the Logos—the only One, Jehovah Himself ever created. Here are recounted some of the marvellous things he did, before his life principle was transferred to the little Jewish girl whose given name was Mary (from *Mara* “bitter”), but whose faith and devotion were miraculous. Thus His Father was God, and He was separate from sinners. Here credit is given to Him, Messiah, in the taking of the children of Israel across the Red Sea, and the cutting of Rahab, or Egypt. Messiah is very great, and always has been; He must be, to perform the work of Messiah in dealing with the whole world all the way back to Adam.

"I WILL RANSOM THEM FROM THE POWER OF THE GRAVE; there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (Hosea 13:14; I Tim. 2:5, 6; Rom. 5:11).

"HEREBY KNOW YE THE SPIRIT OF GOD" from the spirit of antichrist (I John 4:2,3; II John 7): "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist."

Nothing should be plainer to any intelligent mind than that the Apostle is not referring to a person, but to an influence, doctrine or teaching. The Apostle points out one general *test* respecting true and false faith, true and false teachers—the Spirit of truth and the spirit of error. This test was the affirmation or denial of Messiah's having come in the flesh.

Very early the Adversary began attacks on the true faith set forth by the Lord and the apostles from two standpoints, both of which denied that he came **IN THE FLESH**.

(1) The heathen philosophies (against which the Apostle Paul also warned, I Tim. 6:20, 21) claimed that Jesus was indeed a great prophet, a great teacher, but they denied our Lord's pre-human existence—denied that he **CAME** in the flesh; denied that he was anything else than a member of the fallen race, though admitting that he was a bright specimen of it.

(2) According to his usual custom the Adversary early began to set one extreme of error against another extreme, that in the warfare between the two errors the truth between them might be left undefended and be forgotten. Hence he started the other extreme error on this subject, whose claim was and still is that Messiah was not a man at all—that he was the very God, the Father, who merely pretended to be flesh for a time, while really maintaining all his divine powers; using the body of flesh as a covering or disguise to hide his glory and to permit him to appear to weep and hunger and thirst and die. This view also denies that Messiah came in the flesh—that "he was **MADE FLESH**" (John 1:14), became "the man Christ Jesus," the **RANSOM**.

As a confession that Christ came in the flesh at his first advent is essential to a proper belief in the **RANSOM**, and a denial of that fact means a denial of the **RANSOM** (because otherwise he could not give a **CORRESPONDING PRICE** for man), so all who believe that Christ is a **MAN**, are thereby denying the **RANSOM**: for if our Lord is still a **MAN** he either did not give his manhood as our ransom, or, giving it for three

days, **TOOK IT BACK AGAIN**—took back the redemption PRICE and thus vitiated the purchase. But on the contrary the purchase was final, our Lord's humanity never was taken back: Him hath God highly exalted and given a name and nature far above angels, principalities and powers and every name that is named (the Father's alone excepted). He is no longer a man nor in any sense like us: we if faithful shall be "changed" and made like him and "see him as he is" (I John 3:2).*

Verse 11. Therefore the redeemed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Therefore the redeemed of Jehovah shall come to Zion, the source of all their gladness and joy; and every day shall be free from sorrow and mourning. The blessing of Jehovah, it maketh rich, and He addeth no sorrow therewith. Anyone in Heaven or earth, who loves God sincerely, blesses himself. And his beauty of holiness is our comfort.

Verses 12-13. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest Jehovah thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

His greatness in the universe should assure us of complete protection, and that He will cause all things to work for our good. Therefore, in everything give thanks, looking forward to a glorious resurrection, and life more abundant. Messiah is to be the *mediator* of the Keturah Covenant. Now He is the *advocate* of the children of the Sarah Covenant; making up for our deficiencies, by faith, so that our record is clear—to bring under priests to Messiah.

Verse 14-16. The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am Jehovah thy God, that divided the sea, whose waves roared: Jehovah of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

The exile captive hastens to get his freedom; but a greater freedom, is to be the slave of the Lord Messiah. George Washington led us to

* "The At One Ment Between God and Man," Chapter 11: "Jeremiah," pp. 158-160.

freedom from King George of England; but Messiah leads us to freedom from sin and death. I shall have new heavens, or ecclesiastical powers, and a new earth, or order of liberty loving people. And He has said to Zion, Jerusalem, Thou art my people; thy freedom is assured.

Verse 17. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Jehovah the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.

Therefore, awake Jerusalem, and stand up. Assume thy proper place in the world. While thy foes are planning to destroy thee, Jehovah is planning to defend and deliver thee. So, fear not: the black race will be thy rear guard for safety.

Verses 18-20. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? Desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of Jehovah, the rebuke of thy God.

It looks so dark: there is not one of her sons to take the lead, not even David Ben-Gurion. And two things seem imminent; desolation, and the sword: and none to be sorry. But Jehovah says, Then shall I go forth as in the day of battle; and deliverance shall come in one hour—the destruction of all thine enemies. They shall even die on their feet. The children of Jacob have lost faith; but are still beloved for the fathers' sakes.

Verses 21-23. Therefore, hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

But hear now, thou afflicted: I have taken the cup of affliction, fear, and trembling out of thy hand, and have placed it in the hands of those who afflict thee; and their destruction is sure. Remember that the angel of death killed 185,000 in one night (Isa. 37:36). Remember that Joshua was empowered to hold the sun behind clouds all day, and the moon at night, so that Israel covered the ground with the dead bodies of their enemies, sun and moon worshippers. And this is the plague wherewith

Jehovah shall smite thine enemies: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth (Zech. 14:12).

CHAPTER 52

Verse 1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

This chapter of Isaiah is a direct admonition to God's true people of today to wake up to the fact that the Gospel Age is ending, and the Millennial Age and reign of Messiah is right at the door; that a preparation for that blessed time and work is already manifest in the land of promise, and it is claiming the attention of the whole world. Put on thy strength, O Zion, the spiritual part of the Kingdom, by gradually taking the strength of the nations away from them, and concentrating it in the Holy Land. Put on thy beautiful garments of God's promises, typified by the garments of glory and beauty, worn by Aaron the High Priest. Those garments represented the three covenants with Abraham, typified in his three wives: Hagar, Sarah, and Keturah. The last Covenant is about to begin functioning.

Verse 2. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Shake thyself from the dust, by getting out thy long neglected Pentateuch; and read about the institution of the Old Law Covenant, typified by Hagar. All that took place there in the shaking and burning mountain, is being fulfilled now in antitype, in what is taking place in the earth, on a world wide scale. The trumpet of Present Truth has blowing for forty years, by the instrumentality of Pastor C. T. Russell; and this exegesis of Isaiah is part of it. According to thy faith, be it unto thee. Loose thyself from the bands of thy neck, O captive daughter of Zion. Loose thyself from the traditions of men, which are put forth by the rabbis, instead of the precepts of God (Exod. 19; Heb. 12:18-29).

Verse 3. For thus saith Jehovah, Ye have sold yourselves for nought; and ye shall be redeemed without money.

Thus saith Jehovah, Ye have sold yourselves for nought; and ye shall be redeemed, not by money, but by the sacrifice of Messiah.

Verses 4-6. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed

them without cause. Now, therefore, what have I here, saith Jehovah, that my people is taken away for nought? they that rule over them make them to howl, saith Jehovah; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.

Thus saith Jehovah, My people went down to Egypt to dwell there; and they were cruelly abased. Now, their treatment is even worse, by pseudo-Christians, who are thus blaspheming my name every day, and discrediting Messiah. Therefore, my people shall know my name in a permanent salvation, by the arm of the Messiah, in an everlasting deliverance.

Verse 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

How beautiful are the feet members of Messiah, in a world wide mountain top declaration of Present Truth, by Pastor C. T. Russell from 1876 to 1916 (forty years); and we have a small part in it at the present time. The time of the declaration of the message from the present Messiah, is nearly ended; it is almost time for the inauguration of the New Covenant, and to say unto Zion, Thy God reigneth!

Verse 8. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when Jehovah shall bring again Zion.

Thy watchmen, as in this exegesis of Isaiah, shall lift up the voice together; they shall see eye to eye, now that it is time for Jehovah to bring again Zion, Jerusalem—as will be surely done.

Verse 9. Break forth into joy, sing together, ye waste places of Jerusalem: for Jehovah hath comforted his people, he hath redeemed Jerusalem.

Show thy faith, by lifting up thy voice in song; for the blessings will be according to faith, at the first. A great setback is due for the Arabs, and for all that plot against Jerusalem.

Verse 10. Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

The arm of Jehovah is the Messiah; and now he is making it bare before all nations; all are watching, waiting, surmising. What is the meaning of all this? Aaron may literally put on his garments of glory and beauty again, and shock the creed bearers.

Verse 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of Jehovah.

Here is an express message for all orthodox Jews and Christians: Go ye out of Babylon, represented in the confederacy; touch none of their unclean creeds or methods; be ye clean, that bear the vessels, Truths, of Jehovah; and I will receive you.

During the nineteenth and twentieth centuries, observes Rabbi Kohler, Dr. Berkowitz, and others, there has been a gradual opening of the New Testament to the Jews—not willingly upon the part of the rabbis, but by force of circumstances, the growth of intelligence and the fact that the best people of the world have drawn their inspirations from it. It was this same *force of circumstances* that *compelled* the granting to Roman Catholics *residing in the United States* liberty to own and to read the Bible.

Verse 12. For ye shall not go out with haste, nor go by flight: for Jehovah will go before you; and the God of Israel will be your rereward.

For ye shall not go out secretly by flight: but by determination, and a public declaration for truth and righteousness. And God Himself will be thy guide and protector; in Him is safe fellowship.

The Apostle Paul refers (I Tim. 6:13) to the good confession of his kingship and its divine authority which Jesus witnessed before Pontius Pilate: "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth my voice."

How few, even amongst professed Christians, have recognized the truth of this statement that He is A KING: that when He died for our sins He purchased not only man but the empire originally given to the first Adam; and that throughout the Millennial age He will be a priest, speaking mercy, forgiveness and grace to help, upon His THRONE, "after the order of Melchizedec," His Church and Bride being associated with him and sharing in both his priestly and his kingly offices.

A very large proportion of our Lord's parables related to the kingdom in its various stages—now embryotic, by and by to be set up with full power and authority to overthrow evil; to DELIVER from the bondage of sin and death; and to bring in everlasting righteousness.

This Kingdom is to be a Kingdom of Truth, of Righteousness and of Love, working well for its subjects; and our Lord's mission at the First Advent was to lay the foundation for that Kingdom by witnessing to the

Truth—the truth that God is both just and loving, and is willing to receive back into harmony with Himself all who love truth and righteousness.

It was our Lord's faithfulness to the truth that brought upon him the opposition of those who were blinded by the Adversary; hence his statement that he came to bear witness to the truth is a brief statement of his mission. It was his witness to the truth that cost him his life, and it was the giving of his life in defense of the truth that constituted the redemption price.

Similarly all of the Lord's followers are to bear witness to the truth—the truth in respect to God's character and plan—the features of that plan accomplished at the first advent in the redemption of the world; and the features of that plan yet to be accomplished in the second advent, in the deliverance of the world from the bondage of sin and corruption.

It is such witness to the truth that is to cost all the true followers of Jesus their lives in presenting themselves living sacrifices, holy and acceptable to God through Christ Jesus.

Let each one who hopes to be a joint-heir with the Prince of Life in the kingdom witness to the truth—a good confession respecting the kingdom, its foundation and ultimate superstructure in glory. Isa. 42:20-21.

All of Messiah's persecutions came from professors of religion. Had our Lord Jesus joined hands with the popular leaders in the Jewish Church, and abstained from speaking the truth in love, abstained from pointing out the false doctrines of his day, he would not have been "hated, nor persecuted;" on the contrary, he probably would have been "highly esteemed amongst men." But, as he himself declared, much that is "highly esteemed amongst men is an abomination in the sight of God."

Had our Lord simply kept quiet and refrained from exposing the hypocrisies, shams, long prayers and false teachings of the Scribes and Pharisees, they no doubt would not have persecuted him; and he would not have suffered for the truth's sake. So also it is with his followers. "The At-One-Ment Between God and Man," Chapter 9.

Verse 13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

My servant, the Messiah, shall be with you. He shall deal prudently enough, and he shall be exalted and extolled; he shall be very high; and his reward is with him, to the praise of the Most High.

Verse 14. As many were astonished at thee; his visage was so marred

more than any man, and his form more than the sons of men;

His visage was so marred on the cross of calvary. He was not defaced, but because of his perfect organism, he was sensible to more pain than any other human being. As the curse of the Law upon all Jews, required crucifixion to abrogate it, so Jesus, Messiah, refused to take any sedative to numb his feelings and ease the pain, in order that justice might be satisfied, and the blessings of justification by the New Covenant might be sure. What a Saviour!!!

Evidently something is amiss in such a statement — it is a faulty translation — for not such an one would Pilate present before the people, saying, “Behold *the* man!” Not such an one would the common people hail as the Son of David, and think to take by force to make him a king. Besides, have we not the assurance that not a bone of him was broken? But how changed is this prophetic statement for the better — how much more consistent with the facts of Scripture history and the logical deductions of his holiness and purity, when rendered thus:

“As astonished at thee have been many (so marred by man was his appearance, and his form by the sons of men) so shall he astonish many peoples.” As the people of his day were surprised that he would submit to the abuses of those who crowned him with thorns and smote him and spat upon him and crucified and pierced him, so others of all nations, now and in the future, hearing of the endurance of “such contradiction of sinners against himself” (Heb. 12:3) have wondered and will wonder at such patience and such meekness.

“Before him shall kings shut their mouths; for what was not recorded (of others) they will see (exemplified in Him); what they have never before heard of they shall understand.” The great ones of earth never heard of any king voluntarily submitting to such indignities at the hands of his subjects, and in order that he might do them good. Verily, “His is love beyond a brother’s.” No wonder if all are astonished “in due time.”

Undoubtedly also our dear Redeemer’s face bore marks of sorrow, for as we have seen, his deeply sympathetic heart was “*touched*” with a feeling of our infirmities: and no doubt those marks increased, until the close of his ministry at Calvary.

As a perfect being, who had left the courts of heavenly glory, and had humbled himself to become a partaker of man’s woe, his sympathizer and his Redeemer, he surely felt much more than we the miseries of “the groaning creation.” What wonder, then, if the weight of our sorrows cast a shade over the glorious beauties of his perfect face! All this at the cost of his own life, *his own vitality*, marked deeply the face and form of

the Son of the Man! *

Note the various records of martyrdom for the truth's sake. The testimony respecting the first Christian martyr—Stephen—is to the effect that his face was radiant and beautiful, so as to be even comparable to the face of an angel. "All that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). And yet, because of the hardness of their hearts, so far from loving his angelic face, which must have been much less angelic than that of the Master, and instead of heeding his wonderful words, which were much less wonderful words than those of the Great Teacher, "they ran upon him with one accord . . . and they stoned Stephen," even as they cried out to Pilate to have the Lord of glory crucified—"the chiefest among ten thousand;" "the fairest flower that ever bloomed upon this earth." "Yea, he is altogether lovely." "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever" (Psa. 45:2).

Verse 15. So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider. [Please see "Minor Prophets: Hosea to Malachi," pp. 299-300.]

Here is the grandest example of self-denial in the interest of others on record—the gift by our Lord Jesus of himself for the world. He was rich in the possession of the spiritual nature and its honors and glory, yet for our sakes he became poor, taking the human nature that he might redeem us; and to this end he surrendered even life itself at Calvary, that through his sacrifice we might become rich—become possessed of divine favor, and the riches of divine grace in Messiah.

So kings shut their mouths at him: for what they never heard of another king (dying for his subjects) shall they see exemplified in Him. And they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his firstborn—*So He is!* the only son of Israel, and the firstborn of the Jewish Nation (Zech. 12:10).

CHAPTER 53

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace [a new will, mind or disposition in

* "The At-One-Ment Between God and Man," Chapter 7. Please see Isaiah 42:20-21.

harmony with God] and of supplications; and they shall look upon me [who constantly wishes their blessing] whom they have pierced, and they shall mourn for him [mourn that they rejected him—because of a realization that they crucified the Prince of Life], as one mourneth for his only* son [“He shall see of the travail of his soul and shall be satisfied], and shall be in bitterness for him, as one that is in bitterness for his firstborn.” He was the only Son of Israel: He was the firstborn of the nation.

We quote from the noble Mr. Rabbinowitz: The Jews have kept up great questionings and controversies about the meaning of Zech. 12:10: “They shall look upon ME whom they have pierced.” They will not admit that it is Jesus whom they have pierced, hence the dispute as to who is meant. Mr. Rabbinowitz points out that the word used consists of the first and last letters of the Hebrew alphabet, *Aleph Tay*, and adds: Do you wonder, then, that I was filled with awe and astonishment when I opened to Revelation 1:7, 8, and read these words of Zechariah quoted by John, “Behold, he cometh . . . and every eye shall see him [Horao, discern him; recognize his power, presence, and authority], and they also that pierced him,” and then heard the glorified Lord saying, . . . “I am the *Aleph Tay*, the Alpha Omega.”

Jeremiah foretells (2:35), “YET THOU SAIDST, ‘I AM INNOCENT! surely his anger is turned away from me:’ Behold, I will enter into judgment with thee, because thou sayest, ‘I have not sinned!’ ”

Please see also Ezek. 33:29-33; Isa. 30:10; Jer. 8:10; Isa. 28:15, 18; Jer. 17:15; 23:28: “ . . . He that hath my Word, let him speak my word faithfully [without waiting for any human ordination; not uncertainly, doubtfully, but as the oracles of God] . . . Behold, I am against the prophets, saith Jehovah, that . . . say He saith . . . and cause my people to err by their lies, and by their lightness; yet I sent them not.”

The perfect harmony of *every statement* of Scripture with reference to any subject is the *only proof* of the correctness of our interpretation.

The death of Messiah by crucifixion was foreshadowed by the fiery copper serpent which Jehovah instructed Moses to set upon a pole, as recorded in Numbers 21:8-9; As Moses lifted up the serpent [symbol of sin] of copper [symbolizing the perfect humanity of Jesus] in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have eternal life (John 3:14-15).

* The word “only” is from the Hebrew word *yachid* which is also translated “darling,” as in Psalm 22:20; 35:17. The same word *yachid* (darling, only) is found in Gen. 22:2, 16 where it is translated “only.” This Hebrew word appears also in Prov. 4:3 and Amos 8:10.

“And it came to pass that if a serpent had bitten any man, when he beheld the serpent of copper, he lived.” He who knew no sin was made sin for us, by BEARING ITS PENALTY (II Cor. 5:21); being hung on a banner pole in the form of a cross. It was the *penalty* that was imputed to Him. He bore the PENALTY of our sins in order that in God’s due time He might justify and, by a resurrection, deliver from death all who accept His grace.

The sacrifices of forty centuries commanded and acknowledged of God as *types of the true sin-offering*, the words of Jesus himself, the fact of his death, and the many expressions and elaborate arguments in the writings of the Apostles, attest the fact that according to God’s arrangement, “Without the shedding of blood” there could be “no remission of sins,” no “reconciliation for iniquity,” no “access to God,” no “life” hence no RESTITUTION. All these attest that the blood, the life of Christ, as the “Lamb of God taketh away the sin of the world;” and that “He put away [our] sin by the sacrifice of himself.”

If Israel had been able to keep the Law that was given to them at Mount Sinai they would have been a living nation—not a dying nation, as the other nations are (Rom. 7:10). In the fullest sense, no one ever kept it but *the perfect man*, Christ Jesus (Rom. 3:23); for the Law was the *full measure of a perfect man’s ability*.

The blood of the bullock was taken in by the high priest and sprinkled, every Day of Atonement, on the Mercy Seat in the Most Holy of the Tabernacle in the form of a *cross* (Lev. 16:14).

“The man Christ Jesus, *gave himself* a ransom for all.” *He died by way of the cross to deliver every Jew* who ever lived, from the curse of the law—death which they had incurred by their failure to keep that Law Covenant. “Cursed is every one that hangeth on a tree.” Messiah’s death by crucifixion met the extreme penalty of the Law for the Jews.

As a result of that giving of his life typically on the Day of Atonement, the priest was *granted* the right to go forth to the people who were lying in the dust and, pronouncing their sins cancelled, bid them arise from the dust and again enjoy communion with God (Job 33:24; Hos. 13:14; I Tim. 2:5, 6).

Divine truth is set before us a complete and philosophical system, consistent with itself and with the divine character in every element and feature.

Those who deny that Jesus “gave himself a *ransom* for all” should give some reason for his death—an *adequate* reason for so great an event. To say that he died as we die, because of sin and imperfection, is to deny the testimony of Scripture, that he was holy, harmless and separate

from sinners and had no cause of death in him. To claim that he died merely as our example (to show us how to die?) is to furnish an inadequate reason, for there are many noble examples furnished in Scripture of those who laid down their lives for the truth (Heb. 11:37, 38).

The only *adequate* reason for Jesus' death is repeated over and over again in Scripture—from the text books of the Law of Moses, and the Prophets: that we being condemned to death by inheritance in the one perfect man Adam, he the perfect man Jesus took our nature that he might "taste *death* for every man." "He died for our sins," "redeemed" us, "purchased" us, "bought us," giving himself "a ransom [equivalent price] for all"—that "in due time" he *might have the legal right* to RESTORE it to perfection.

And Moses wrote further of Messiah and the results of his ransom in the typical Jubilee year, for at that time, when the priest came forth from the sacrificial work of the Day of Atonement, he caused the trumpet to blow announcing the JUBILEE begun—the time of RESTITUTION (restoring to a *former* condition or estate) of all things spoken by the mouth of all the holy prophets. And what unprejudiced mind cannot see that this and *this alone* would be the work of Messiah as expressed in the declaration: He came to seek and to save (recover) *that which WAS LOST*.

Hence, both the death of Messiah was necessary for our purchase, and his resurrection was essential to the carrying out of the blessed PLAN for our restoration to harmony with Jehovah.

Verse 1. Who hath believed our report? and to whom is the arm of Jehovah revealed?

This fifty-third chapter of Isaiah gives a detailed account of the earthly life of Messiah as fulfilled in the experiences of Jesus Christ during the thirty-three and a half years of his first advent. The question is still patent: who hath believed our report? There are as many unbelievers as believers, though the evidences to the believers are many, and so thoroughly satisfactory as to leave no room for question or doubt. Belief also brings great joy, peace, rest, and a sense of security and faith in God. The Arm of Jehovah applies to the Messiah, and to no one else. To have a revelation of him is the greatest of all blessings.

When John the Baptist sent messengers to inquire of Jesus, "Art thou he that should come [the Messiah], or look we for another?" he sent word to John particularly of the WORK he was doing: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel

preached to them.” These were UNMISTAKABLE EVIDENCES of his Messiahship. It was by these that Israelites were to recognize him as Messiah, in fulfillment of the predictions of the prophets.

Mark carefully the answer of Jesus to John; he in substance recalls to him the TRANSPIRING EVENTS, as in the Scripture, “Ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?” (Luke 12:56-59); and he expected John to be able to DISCERN THE TIME by the events. There was in transpiring events proof that he who was then present was no less than the Messiah promised.

When the people believed on Him and saw his miracles as evidences of Messiah, the Pharisees and chief priests sent officers to take him. When they returned without him the Pharisees asked why they had not brought him. The officers answered, “NEVER man spake like this man!”

The learned there, might have known from Daniel’s prophecy that the time was fulfilled (Dan. 9:24-27; Mark 1:15); but for the masses, the evidence was simply, and only, the signs of the times; but these, because blinded by the traditions of men, they did not appreciate. In following men, the Word of God became of none effect, so that the people as well as the leaders were blind.

As our eyes open we behold that Messiah, Head and body, will yet constitute the arm of Jehovah—which shall overthrow evil, establish righteousness and bless all.

“All bare Him witness, and wondered at the gracious words which proceeded out of His mouth” (Luke 4:22; please see verse 18 and Isa. 61:1-2 from which He read.)—The eloquence of truth—the result of a thorough understanding and conviction of the truth, which carried force and commanded the respect of even its enemies. “Grace is poured into thy lips” [Psa. 45:2].

This joyful message, which, rightly appreciated, should bring ready responses in every place and from every class, is generally rejected; and the Prophet speaking for the royal priesthood cries, “Who hath believed our report, and to whom is the Arm of Jehovah [Messiah, the power of God unto salvation] revealed?” (See John 12:38). It is efficacious now toward the comparatively few only—even as many as the Lord our God calls to be of the royal priesthood; for no man taketh this honor to himself, but he that is called of God.

Verse 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Though a perfect man, and more handsome than any other, yet his growing up as a tender plant, gave Him a poor recommendation. And coming out of dry ground, the promises of God to Abraham having ostensibly failed, and having no connections or position of authority, and no preparation necessary for a great general, or army life, there was nothing about Him to attract a populace being ground down under the heel of the great Roman Empire.

“Yea, he grew up like a small shoot before him, and as a root out of dry ground: he hath no form nor honor, and when we observe him there is not the appearance that we should desire in him.”

Since this Scripture deals with our Lord Jesus at his first advent, it should be understood as signifying that he did not come up to the Jewish ideal. This is very evident, since the very one of whom Pilate exclaimed, “Behold the Man!” was the very one of whom the Jews cried out the more lustily, “Crucify him! Crucify him! We have no king but Caesar!”

We are to remember that at the time of the first advent the Jewish nation was in subjection, under the Roman yoke: and that it had been “trodden down of the Gentiles” for over six hundred years. We should remember also the hopes of Israel, begotten of the divine promises to Abraham, Isaac and Jacob, and reiterated through all the prophets, to the effect that in God’s due time he would send them his Anointed One, a greater law-giver than Moses, a greater general than Joshua, and a greater king than David or Solomon.

It will be remembered that the name Joshua is otherwise translated Jesus and means “deliverer of his people—help of God.” Joshua and Caleb representing the Lord and the faithful though despised few who share with him the people’s wrath for their good report, shall in the near future as God’s representatives lead forward all the hosts of his people—redeemed mankind—who, learning lessons of bitter experience in the wilderness condition, will eventually be glad to enter into Millennial Canaan, there to inherit the rich promises of God’s Word.

We should remember that at this very time Israel was looking for Messiah according to their ideals: as it is recorded, all men were in expectation of the Messiah. But when Jesus was announced to be the Messiah, his presentation was so different from all they had expected that their proud hearts were ashamed of him; and as it were they hid their faces from him—turned their backs upon him—especially the leaders and prominent ones of that nation, whose guidance the common people followed. As it was God’s goodness and mercy that hardened Pharaoh’s heart, so it was the love and humility of Jesus that hardened Judas’ heart; and these principles are still at work and may be witnessed

in the harvest siftings today (II Cor. 2:16; Exod. 7:13).

They were expecting a great general, great king, and great law-giver combined, full of dignity full of hauteur, full of ambition, full of pride, full of self-will—haughty and domineering in word and in act. This was their *ideal* of what would constitute the necessary qualifications of the King who would conquer the world, and make Israel the leading nation.

They were unprepared to accept the meek and lowly Nazarene, who welcomed to his company publicans and sinners, and whose only weapon for conquering the world was “the sword of his mouth.” Like a similar class today looking for the Messiah’s second advent, they took for granted that their expectations built upon “traditions of the elders” were correct, and correspondingly neglected to honestly and earnestly search the Scriptures, which would have made them “wise unto salvation.” See “The At-One-Ment Between God and Man,” Chapter 7.

Verse 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Therefore He was despised and rejected of men; and became a man of sorrows and grief: we turned our backs upon him; and we despised him.

The Time of thy Visitation

Luke 19:41-46

The Lord’s earthly ministry was fast nearing its close, as also was the time of Israel’s special favor. To Israel first was the Gospel of the new dispensation preached; and the privilege of preparing to enter the spiritual phase of the kingdom of God was being withheld from the Gentiles to fulfill the promise of God to their fathers, that his special favor should be to them first—“to the Jew *first*, and *afterward* to the Gentile” (Luke 24:46, 47; Acts 13:46; 3:26).

In fulfillment of his promise God had greatly favored Israel, but chiefly in that to them were committed the oracles of God—the law and the testimony of God (Rom. 3:2) and by and by he sent to them prophets and wise men to remind them of their privileges and obligations, that at the appointed time they might be found worthy to enter into their inheritance. But they heeded not the prophets (Matt. 23:37-39), and so, last of all, God sent his Son (Matt. 21:33-46). And now, for three and a half years, the Son of God himself had been preaching to them the gospel of the kingdom. But neither did they reverence his Son. They not only despised his teaching, but they also hated and reviled him, and were continually plotting against his life.

Mark 11:18; Luke 20:19-20; 22:2; John 5:16, 18; 7:1, 30; 10:39; 19:12.

In the midst of all this ingratitude and wickedness God had patiently borne with Israel, but now the time of retribution was close at hand. As a nation they had so hardened their hearts by continued perversity that, although according to the promises they were looking for and expecting the Messiah about that time, they were nevertheless unable to discern "the time of their visitation." The Messiah had come—born a Jew, of the lineage of David; his advent was announced by angel messengers with heavenly anthems of praise and benedictions; his anointing likewise received the divine testimony from heaven—"This is my beloved Son, in whom I am well pleased." His claims and his teaching had received the most marked seal of divine approval and endorsement in the testimony of numerous and very public miracles, and his personal character and demeanor were such as to command the most profound respect and reverence of all men, even his enemies bearing witness to the grandeur of his character. "Never man spake like this man," said the officers who were sent to arrest him, but who could not, being overawed by the majesty of his presence. Many of the people said, "Of a truth this is the Prophet." Others said, "This is the Christ . . . When Christ cometh will he do more miracles than these which this man hath done?" And when Pilate thought to subdue the people when they clamored for his death, he brought him forth and said, "Behold *the* man!" Should a man like that die? "I find no fault in him."

It was in view of this dreadful condition of heart which prevailed throughout the nation, and for the national crime which was even then contemplated and which should so soon be perpetrated by his people—"his own people" according to the flesh—and of the fearful retribution they were about to precipitate upon themselves, that Jesus wept over them and uttered the plaintive lamentation: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace."

These words were not the demonstration of a merely selfish patriotism for his own nation according to the flesh, but the deep solicitude of a noble heart which grieved for a nation that failed so sadly to realize both its privileges and its degradation, and which therefore must so receive the fearful visitation of divine wrath.

"Jerusalem—The crucifixion of one man will be remembered unto eternity.

"So must the memory of six million Jews of Europe who perished in the Hitler holocaust of thirty years ago ever exist in the mind of mankind. The admonition is that of Gideon Hausner."

When Messiah was crucified the Jewish population numbered six

million. WHY—SIX MILLION?

The great national sin of Israel was the rejection and crucifixion of the anointed Son of God. On the part of the minority of the nation—the rulers and recognized teachers—the sin was *active*: they plotted and planned; and finally they violently and publicly instigated an excited and clamorous mob against him. But on the part of the majority of the people the sin was *passive*, both in the rejection and in the crucifixion. They weakly failed to exercise their right of private judgment, and although often they heard him gladly, and hung upon his words, and said, Of a truth this must be the Christ, and on one occasion were even constrained to take him by force and make him their king, nevertheless they failed to act on their own convictions and dependently inquired, “Have any of the rulers or of the Pharisees believed on him?” They blindly submitted to their erring and blind leaders, and both together fell into the ditch. Thus the whole nation, except the remnant that believed, were either *actively* or *passively* involved in the great sin of the rejection and crucifixion of the Lord.

There is a most potent lesson here for those weak and ignoble characters which think to shirk responsibility by indifference and passive acquiescence with popular errors. Both the active and the passive of the nation of Israel suffered alike the penalty of their national crime; for that which the Lord in the above words foretold soon came to pass. The siege of Jerusalem was one of the most appalling calamities. Their enemies stormed the city from without, cut off their supplies of food and drove them to all the horrors of famine, when parents actually killed and ate their own children; and added to all this were the terrors of civil war: every man’s hand was against his neighbor. Jews were crucified around the City of Jerusalem until there was room for no more crosses, says history. The punishment inflicted upon the nation extended, not only to the inhabitants of the capital city, but to the whole people, driving them out of their land and scattering them as fugitives among all nations, never again to be reinstated until their King should come “a second time without a sin-offering, unto salvation;” when their blindness shall be turned away and they shall say, “Blessed is he that cometh in the name of the Lord.” Then will be fulfilled the words of the prophet David (Psa. 118:18-27). The answer to their prayer (verse 25) will follow fulfillment (as prophesied by Zech. 12:10) of verse 26 (Compare Matt. 23:39), during the Millennial Day of verse 24—Jehovah’s doing (verse 23), through His glorified Messiah of verse 22. But not until the fulness of the Gentiles shall have come into possession of the Kingdom which was first offered to, but was rejected by, them

shall their blindness be turned away. The forfeiture of this chief favor, together with the calamities and persecution they have suffered ever since, is their national penalty.

There is something touchingly beautiful in this expression of the Lord's sympathy for the blind and erring. What moral grandeur is this that could so triumph over vindictiveness and hate! What dignity and grace and glory! Lord, help thy children to "Consider him who endured such contradiction of sinners against himself;" who, "When he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously;" who seemed to forget the sting of persecution against himself in his deep sorrow and pity for the blindness and moral degradation of his persecutors.

Matt. 23:37-39: Hear him again: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." How long the Lord waited to be gracious, how slow was he to wrath, and how plenteous in mercy! But, nevertheless, the reckoning day must come and the harvest of an evil sowing must be reaped (Luke 19:41-46).

"If thou hadst known," O Israel, "the things that belong unto thy peace," how different would have been the consequences! But while we consider these words, we call to mind the fact that in all these things fleshly Israel was typical* of the whole nominal Gospel church—"Christendom"—and see that these words of lamentation over their stumbling and fall apply with equal force, as the prophets also indicated, to Christendom—the nominal spiritual Israel, which at this parallel point of time, the harvest of this age, similarly fails to recognize the time of her visitation, and which, in consequence, is about to precipitate upon herself "a time of trouble" therefore, even greater than that which befell fleshly Israel; and justly so, for her privileges and opportunities have been a thousand times greater.

We rejoice to know that even as in the Jewish harvest there was a remnant who did know and follow the things that belonged to their peace, and who therefore received the end of their faith as joint-inheritors with the Lord of his kingdom and glory, so now also there is a believing and faithful remnant out of nominal spiritual Israel which

* "The Minor Prophets: Hosea to Malachi," pp. 293-300.

discerns the time of her visitation. R 1846-7.

Praise the Lord for his keeping power! His truth is our shield and buckler; and beyond the tempest which, according to the sure word of prophecy, we know must soon come, we see the glory of the established kingdom—the kingdom of light and peace.

Verse 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Though he was of perfect health, it soon became apparent that he was using his vitality for the benefit of sick ones; and that he was thus doing God's will. We considered him stricken of God: but it was made plain that he had a Covenant of sacrifice to fulfill.

The Bible account shows that, so far from compelling the great sacrifice, God induced it: He offered the only begotten Son a great reward as compensation for the faithful performance of the service. The statement is, that "For the joy that was set before him [Jesus] endured the cross, despising the shame." Read carefully the context also—Heb. 12.

As to what the reward or "joy" consisted of, we may draw from the Scriptures very satisfactory conclusions. (1) "Lo, I come to do thy will, O my God. Thy law [will] is written in my heart." This undoubtedly would be the first moving impulse. (2) "He was moved with compassion for the multitude," and said, "The good Shepherd giveth his life for the sheep." "I lay down my life of myself—no man taketh it from me." (3) At his resurrection the Father gave him a still higher form of life than he had ever previously enjoyed ("I was daily His delight, rejoicing always before Him.")—life on a higher plane—"far above angels, principalities and powers:" although he had always been the first, and highest of all the heavenly sons of God; "the First-begotten," "the beginning of the creation of God," and who in all things had always had pre-eminence over others and been next to the Father. Henceforth, as a reward for his obedience, love and zeal, he was made a "partaker of the divine nature" with "life in himself:" and associate in *the Kingdom of the Universe*, on the right hand of the Majesty on High.*

Verse 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

The spirit of prophecy was in him, which testified that he was wounded for our transgressions. He was bruised for our iniquities, and

* "The At-One-Ment Between God and Man," Chapters 5 and 15; "Tabernacle Shadows of the Better Sacrifices," Chapter 4.

the chastisement of our peace was upon him, that he should be scourged. Without the shedding of blood there is no remission of sins: and he came forth from God to do that work. He will be grandly rewarded. Having been the Logos he gave up his life principle to God, through Mary to produce a perfect human being, to be a Ransom price for the perfect man Adam, who had sinned, lost his life rights, and received a death sentence.

Verse 6. All we, like sheep, have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

All we, like sheep without a shepherd, have gone astray from God; and even from a way of salvation; and so God laid on Him this iniquity of us all: a Ransom for all, to be testified in due time. The price, being a perfect man, demands at least restitution for all. The Gospel Age also offers the privilege and opportunity of the Great Salvation: to be made like the Messiah; to be His Bride Class or Associates.

Verse 7. He was oppressed, and he was afflicted; 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.

He was oppressed and afflicted; He was brought as a lamb to the slaughter; yet he opened not his mouth—so that Pilate marvelled. He knew that was all contained in the Plan of God, for the good of His people: so He took it all in silence, having full confidence in God as to his resurrection. "For thou wilt not leave my soul in sheol [Hebrew "sheol," Greek "hades"—the condition of the soul in death.]; neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:10; Acts 2:24-27; Acts 13:30-37). His resurrection was manifested by the miracles performed in His name by eleven of his apostles. Now he shall see his seed, he shall prolong his days, and the Plan of God shall prosper in his hand.

Concerning these verses, a question was propounded by a court officer of the kingdom of Meroe, the Ethiopian eunuch of Acts 8:26-40. He had been to the head centre of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the holy prophets—Isaiah—a treasure in those time, costly. He was hungering and thirsting for the truth, and making his best possible endeavor to obtain it. *He was studying* when the Lord, by his Spirit, influence, power, directed and instructed Philip to approach the chariot of the eunuch. In what manner Philip was directed of the Holy Spirit we are not informed, and it would be unwise to speculate.

Our God has at his disposal unlimited means, agencies, for com-

municating his wishes to his people. Compare Acts 8:39 with verse 29. He asks Job (38:35), Canst thou send out lightnings, that they may go, and say unto thee, "Here are we" (innumerable messengers who run to Thee like the lightning to joyously perform Thy slightest bidding)? *Baraq* (lightnings) is the same word used in Psa. 97:4, "His lightnings enlightened the world: the earth saw, and trembled."

Only by coming into full harmony with God, through his Word of truth, and through the spirit or real meaning of that Word, are we enabled to comprehend the deep things of God. The Spirit of God in his people is the holy mind or influence or disposition of God in them. To those who are cleansed by the washing of water through the Word, who are brought nigh to the Lord through faith in the precious blood; and sanctified, fully consecrated to the Lord; to these God is pleased to reveal his deep things, yea, all the riches of his grace, step by step— as the various items of truth become "meat in due season." "The At-One-Ment Between God and Man" Chapter 11.

All the teachings of the Scriptures on the subject show God's usual method: He uses His inspired Word as the text, and sends His specially qualified representatives to expound it.

As Philip approached his chariot he heard the eunuch reading from Isaiah. "Understandest thou what thou readest?" inquired Philip. The eunuch was a devout Israelite indeed, a man of influence and some wealth; his devotion had led him to the Holy City, to which hundreds of thousands came yearly from various quarters. He was reading verses 7 and 8 of Isaiah 53. He answered Philip, "I pray thee, of whom speaketh the prophet this? of himself, or of another?"

His sincerity as a worshipper of the true God was evidenced by his desire to know the will of the Lord, as indicated by his searching the Scriptures. Philip was the Lord's willing messenger sent to him.

The eunuch was an attentive inquirer. As a Jew he had been waiting and hoping and praying for the Messiah and his Kingdom. He knew of certain passages of Scripture which extolled the glory of that Kingdom and the blessings that would flow from it; other passages which seemed somewhat in conflict he did not understand; and now an explanation had been offered to him which in every sense of the word fitted the prophetic statement and reconciled all differences. What else could he or any honest man do than accept the facts of the case?

Now that the matter was set clearly before his mind— what it meant and how it was fulfilled— *he wasted no time in acknowledging Jesus the Messiah.* He at once symbolized his consecration, requesting Philip to baptize him. "And he commanded the chariot to stand still: and they

went down both into the water, both Philip and the eunuch; and he baptized him."

"And he went on his way rejoicing!"

Verse 8. He was taken from prison [Leeser—through oppression] and from judgment [by injustice of those who condemned him and contrary to Jewish law: by divine justice because He had consecrated Himself unto death as man's Redeemer, and the Father had accepted Him as such]: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that that deceiver said, while he was living, After three days I will arise . . . And departing, they secured the tomb with the guard, having sealed the stone . . . And, behold, a great shaking occurred, an angel of the Lord descending from heaven, came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said" (Matt. 27 and 28; 16:21; Luke 9:51).

"Behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And they with the elders . . . gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him while WE SLEPT (How foolish would be the testimony of men who would say what took place WHILE THEY SLEPT!). And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

It has always been Satan's policy to misrepresent the Truth, to misrepresent the Bible, and to make its teachings appear unreasonable and self-contradictory, in order to hinder mankind from seeing the great beauty and reasonableness and harmony which inhere in the Divine Plan and Word.

A former "Orthodox" Israelite observes that when, instead of reading Rabbinical fables, the Jews study the Bible they will find that the Lord Jesus is the true Messiah who has made "his soul an offering for sin."

He was taken from prison and from justice: and who shall declare his generation? for he was cut off from the the land of the living: for the transgression of my people was he crucified: to take away the curse of the Law. The curse of the Old Law Covenant is still upon the Jew, and

can be removed only by coming into the New Law Covenant, which will contain the merit of his crucifixion.

Verse 9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

He came to seek and to save that which was lost: accordingly, he made his grave with the wicked, and his death with the rich. The meek shall inherit the earth; and he is now the real and legal owner of the earth.

Verse 10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

John 3:16 contains the Gospel in a nutshell. It suggests the cost of the world's salvation to our Heavenly Father. His only begotten Son was the delight and treasure of His heart; and all the painful process of His humiliation and sacrifice even unto an ignominious and cruel death were at the expense of the fondest affection of Him who loves as never man loved.

The waving of the barley sheaf of first-fruits on the 16th of Nisan ("the morrow after the Sabbath" or Passover of the 15th— Lev. 23:5, 6, 11, 15, 16) typified the resurrection of Messiah our Lord, as "the first fruits of them that slept" (I Cor. 15:20). Here is the strongest possible confirmation of the correctness of the position that our Lord was not three full 24 hour days in the tomb.

The showing of this type that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (I Cor. 15:4; Luke 24:46) that our Lord rose on "the THIRD DAY, according to the Scriptures." This Scripture concerning the first-fruits is the only one which we recall as in any way pointing out the TIME of our Lord's resurrection.

The only Scripture seeming to oppose all these facts is the declaration of Matt. 12:40 that our Lord would be three days and three nights in the heart of the earth—it does NOT say IN THE TOMB. Was the Roman government the principal organ or heart of the earth at that time? John 19:11 tells us in the words of Jesus that Pilate, representative of the power of the Roman government, "couldst have no power against me, except it were given thee from above." Hence we see that it was only by Divine permission that the Son of Man was for a time in the power of the Roman government, "in the heart of the earth."

At all events the evidence is overwhelming that he died on the 14th of Nisan and rose on the 16th — the third day after.

It is clear from the Scriptures that Jesus rose on the first day of the week (Mark 16:2), and also that this was "the third day" after his death (Luke 24:21, 46; I Cor. 15:4; also Lev. 23:11). It follows that he must have been crucified on a Friday. That this is of importance in estimating the dates of Jesus' birth and death, is pointed out in "The Time is at Hand," p. 60. Some object to this that Jesus in saying (Matt. 12:40) that he would be three days and three nights in the heart of the earth, contradicted the statement by the Apostle Paul that he rose on the third day. Those who reason in this way have failed to note that the phrase used by Jesus was purely idiomatic, and implied that he would be in the heart of the earth "till the third day." The proof of this is to be found in Esther 4:16; 5:1; Gen. 42:17, 18; II Chron. 10:5, 12. God is his own interpreter.

It pleased Jehovah to carry this out according to His Plan: so that after offering, and sacrificing his soul for sin, he shall own the human race, and have in his power the means for their salvation. He is to bless all the families of the earth, all the way back to Adam. Then he shall be their Father: Indeed, the Everlasting Father, the Prince of Peace. Thus his seedswill be like the sands of the seashore, while his associates will be like the stars. And the Pleasure of Jehovah shall prosper in His hand.

Verse 11. 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.

The parable of "The Wicked Husbandmen" is recounted in Mark 12:1-12; Matt. 21:33-46; Luke 20:9-19. Mark 12:12 shows the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. Not a selfish thought stirred his generous soul. Here was goodness, purity, benevolence, grace, standing on the verge of an awful tragedy, with calmness and composure doing the last works of his earthly life. He had no time for gloomy thoughts or fearful forebodings: He must be about the Father's business. He must give the last words of testimony, of instruction, of warning, and fulfill all that remained to be fulfilled of the prophecies concerning him in the flesh. Then he was ready to be offered for the sins of the world—for just such ungrateful, wicked people as the Jews had proven to be, even under all their advantages (Isa. 5:1-7; 62:6; Psa. 80:14, 15; Jer. 2:21; 6:17; Ezek. 3:17. See also Jer. 37:13-21; I Kings 18:13; 22:24-27; II Kings 6:31; II Chron. 24:20, 21; 36:16; Acts 7:52; Heb. 11:35-38), and as the Gentiles also were without those ad-

vantages.

But, thank God, he shall yet see of the travail of his soul and be satisfied.

He who *descended* from the spirit nature (where in his pre-human existence he was daily his Father's delight, rejoicing always before Him), to the *human nature*—even into the grave, as the great *ransom* sacrifice for Adam and all the race condemned in him by heredity—is the same who has *ascended* far above all, even to Jehovah's own *divine nature*; that *He might fulfill all things* (Eph. 4:8-10). Hear his own testimony. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen!"

His glory and honor, influence and power will be proportionate to the sufferings and ignominy which he experienced. And this is the thought everywhere held out in the Scriptures, not only as respects our dear Redeemer but also as respects His Church.

In the Hebrew language the expression, "According to the word of the Lord," in Deuteronomy 34:5, would literally be, "by the mouth of the Lord," and Jewish rabbis have given this a poetic turn and say, "by the kiss of the Lord." It is a beautiful thought for while Moses was about to pass to the extreme limit of the curse—death—he was recognized of the Lord and dealt with as a faithful servant; and in view of the fact that the divine plan had arranged for his redemption from sheol, the grave (Hosea 13:14), his death is appropriately described as a sleep. And thus we have the picture of a father kissing his child to sleep: and the other picture of the glorious morning of the resurrection in which the *antitypical* Moses, as the Father's representative, will awaken him to the blessings and eternal rewards which are his in the divine plan because of his faithfulness.

This is the signification of, "Precious in the sight of Jehovah is the death of his holy ones." In a prominent sense our Lord was the Holy One of God, and his death was in the sight of the Father very precious, and his soul was not left in sheol, in hades, in the state of death. "He was raised again from the dead on the third day." And through him not only the faith and obedience of the church are counted for righteousness, but likewise the faith and obedience of Moses and the Ancient Worthies. It is on this account that these may be called saints, holy ones, because in the divine plan the merit of the Redeemer is imputed to them, and through him all these are now in divine favor. Consequently, precious in Jehovah's sight was the death of all such; and of all now walking by faith and seeking to do his will.

From this standpoint we may understand that the death of our dear

Redeemer, like that of all of God's consecrated ones who have died, and much more so, was precious in the Father's sight, and that even though he died as the sinner, crying, "My God, my God, why hast thou forsaken me," nevertheless he died with the Father's kiss. So may it be with all those consecrated to walk in the footsteps of their Redeemer. Covered with his robe of righteousness they are all precious to the Father, and their death under whatever circumstances will really not be accidental, but a kiss of divine approval and seal of the coming blessing in the first resurrection.

It is written that Moses esteemed "the reproaches of Messiah greater riches than the treasures of Egypt." The reproaches of Messiah were heaped against the Israelites; for undoubtedly the Egyptians had learned that the Israelites believed themselves to be the heirs of the great promises from the Almighty made to their father Abraham, and repeated to Isaac and Jacob that through this nation should come the great Messiah, the great Deliverer, who should bless and rule the world. No doubt the oppressed people were frequently taunted upon these extravagant hopes, by their oppressors. But Moses, believing these promises, preferred to associate himself with the despised people, and left the courts of Egypt. As the Apostle explains, this was because "he had respect unto the recompense of the reward"—he hoped by allying himself with his own people to preserve his share in these Abrahamic promises and in the blessings which must ultimately come through them by a better resurrection (Exod. 3:1-12; Heb. 11:24-26, 35, 39, 40). See verse 16.

In the type, the *scarlet thread* thrown into the burning of the red heifer pictures that the life rights of the Messiah would be applied on behalf of the Ancient Worthies subsequent to their death but previous to their resurrection (Num. 19:6, 9, 12. Please see "Tabernacle Shadows of the 'Better Sacrifices,'" Chapter 7, "The Ashes of a Red Heifer Sprinkling the Unclean"—Heb. 9:13).

Moses preferred to suffer affliction with the people of God, rather than to participate in the honors of the Egyptian government. Although adopted into the family of Pharaoh, he had respect to the promise that the Messiah would come. Hence he suffered on account of his faith in the promise.

The heavenly country for which Abraham, Isaac and Jacob and all the faithful of the fleshly house of Israel waited as "pilgrims and strangers" is after all to be earthly, in the sense of being *on the earth*; but it will be heavenly in the sense that its governing regulations, laws, etc., will be heavenly laws, etc., and not "earthly, sensual, devilish."

Israel will by and by look upon him whom they have pierced, and they shall all mourn because of him (Zech. 12:10). This blessed satisfaction will be part of the Lord's treasure which, at his first advent, he laboriously laid up in heaven's keeping. It was the prospect of this treasure that assisted him to so patiently endure mocking, ignominy, scorn, ingratitude, pain and death. Under all his sufferings he did not grow discouraged nor faint, but confidently looked to the joy of the future set before him—the joy of a renewed, grateful and loving race. So also our heavenly Father has for six thousand years patiently borne with the ingratitude and wickedness of men, sending his rain and sunshine upon the just and the unjust, and at great cost providing for their redemption and restitution which by and by will reveal to him also the treasure of grateful hearts which shall to all eternity ascribe to him the praise of their salvation. Similar will be the joy of all the faithful sons of God who likewise now lay up treasure in heaven.

Just as we now look back in loving remembrance upon the worthy character and noble example of a sainted father or a tender mother with a degree of appreciation which childhood could not realize, so will men by and by learn to appreciate every worthy character; and so every good and noble deed will eventually receive its due reward.

He shall see of the travail of his soul: the tears in Gethsemane, the agony of the cross, and the heart break caused by His Father's withdrawing his spirit from him at three o'clock that Friday afternoon: and he shall be satisfied, because of the glorious results. It was at that time that God allowed him to take the place of the sinner: it was necessary to withdraw from him for a moment, long enough to consummate his death at the appointed hour for slaying the Passover Lamb—our safety. By his knowledge of God shall he justify many, bearing their iniquities. The blood of atonement was sprinkled on the mercy seat, on the Day of Atonement, because of the uncleanness of the children of Israel. In this typical annual sacrifice our dear Lord saw the benefit of his death go to his beloved Jews many times, before his great sacrifice was called for, or carried out.

Verse 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

We are to remember the very object for which our Lord came into the world, as he himself explained it: The Son of Man came to minister to others, and to *give his life* a ransom for many. True, the wages of sin

was not suffering, but death; and hence suffering on our Lord's part would not alone pay the wages of sin for us; it was absolutely necessary that he should "*taste death for every man.*" Hence we read, "Christ *died for our sins*, according to the Scriptures" (I Cor. 15:3). Nevertheless, it was appropriate that in *taking the sinner's place* our Lord should experience all that was implied in the curse—the penalty of death: and inasmuch as the human family has died, by a process of gradual loss of life, through weakness, sickness and infirmity, it was correspondingly appropriate that our dear Redeemer should pass through this experience also. And since he himself was not the sinner, all the penalties of sin which could rest upon him must be as the result of his *taking* the sinner's place, and *bearing for us* the stroke of Justice.

Our Lord did this, so far as sickness and pain and weakness were concerned, in the best and most helpful manner: by voluntarily pouring out his life, day by day, during the three and a half years of his ministry, *giving away his vitality* to those who appreciated *not* his motive—his grace, his love. Thus, as it is written, "He poured out his soul [being, existence] unto death: "He made his soul [being] an offering for sin." And we can readily see that from the time of his consecration, when he was thirty years old, and was baptized of John in Jordan, down to Calvary, he was constantly *pouring out* his soul: *vitality* was continually going out of him for the help and healing of those to whom he ministered. And while all this would *not have been sufficient*, as the price of our sins, yet it was all a part of the dying process through which our dear Redeemer passed, which culminated at Calvary, when he cried, "It is finished," and the last spark of life went out. Please see Mark 5:25-34; Luke 6:19.

It would seem to have been just as necessary that our Lord should thus sacrifice, spend his life-forces, and be touched with the experiences of our dying process, as that later, when on the cross, he should be obliged to experience, if only for a moment, the sinner's position of *complete separation* from the Heavenly Father, and the withdrawal of all superhuman help, at the time when he cried, "My God! My God! Why hast thou forsaken me?" (Psa. 22:1)

As the sinner's *substitute*, he must bear the sinner's *penalty* in all its particulars, and not until all this was accomplished was his sacrificial mission finished—not until this had been faithfully endured had he passed all the tests deemed of the Father requisite to his being made "the Captain of our salvation," and exalted far above all angels, and principalities, and powers, to be *the Father's associate in the throne of the Universe* ("The At-One-Ment Between God and Man," Chapter 5).

Please see Isaiah 9. Continuing, from verse 5 to verse 8, the prophecy pictures the child grown to manhood and the government placed upon his shoulders—the responsibility falling upon him as a royal mantle from the heavenly Emperor, Jehovah. The prophecy steps over the earthly trials and sufferings of our Redeemer, the Head, and of the Church, his body, throughout this Gospel Age; it ignores the names Beelzebub, prince of devils, man of sorrows, etc., and points us to the complete and glorified Messiah at his second advent, as viewed from the standpoint of Jehovah and from the standpoint from which ultimately the whole world shall recognize him, when every knee shall bow and every tongue confess him to the glory of the Father. “His name shall be called Wonderful, Counsellor, Mighty God [or mighty Lord], Everlasting Father [or giver of everlasting life], the Prince of Peace.”

It has required this entire Gospel Age to *lift up*, first the Head, and afterward the members of his body, joint-sacrificers with him—“The strong.” When all the sufferings of Christ are ended, and the last member of the body has finished his course in death, then, through the power of the first resurrection (which began with our Lord, and will finish with the change of the last member of his body) the entire church will be *lifted up* in the secondary sense, of exaltation, and then will begin the work of drawing the world—pointing all to the great sin-offering finished at Calvary.

That our Lord meant by this expression, “lifted up,” more than his own crucifixion is evident from his words, “When ye have lifted up the Son of Man, *then* shall ye know that I am he” (John 8:28). The Jews do not yet know Christ as the Messiah: and this is an additional proof that his words include the lifting up, the crucifying, of all the members of his body—the church.

Therefore shall I, Jehovah, divide him a portion with myself; and he shall divide the reward with those strong enough to be faithful to the High Calling of the Gospel Age unto death. The order of the High Calling of the Gospel Age is Consecration, Justification, Spirit Begetting; then follows sanctification of the new creature into the character likeness of Christ, the Messiah. When triumphant in death, there is granted a share in the First Resurrection—glory, honor, and immortality.

The relationship of the son to the work of restitution will be wholly different from any of his previous works. In all the previous creations the son simply acted for Jehovah, using powers and energies not in any sense *his own*; but in this grand work *to come* he will be using a power and authority that are his own—which cost him 34 years of humiliation,

culminating in his crucifixion. By that transaction, which the Father's wisdom and love planned for him, he "bought" the world, Adam and all his progeny, and his estate—the earth—with all his title to it as its monarch "in the likeness of God." The Father delighted to honor the "First Begotten," and therefore planned it thus, and rested, or ceased from creative processes, that the Son might thus honor Him and be honored by Him.

Our Lord Jesus is called the Father of the redeemed and restored race, but was not recognized as the Father of Adam or his children previously, although he was the direct creator of Adam—as it is written, "Without him was not anything made that was made." The difference lies in the fact that in the original creation the *Logos* was the agent of Jehovah, and performed a work wholly without expense to himself; while as the Second Adam he will be giving to men life-rights at his own cost: bought with his own precious blood. Please see Ezek. 46:16-17; "The At-One-Ment Between God and Man," Chapter 15, and "The New Creation," Chapter 1.

When we reflect upon the prophecy, "He was numbered with the transgressors," and then consider the terrible persistency with which the leading Jews pursued the dear Redeemer to secure his execution, it furnishes us fresh evidence of divine foreknowledge which, without interfering with the free moral agency of any man, is nevertheless working all things according to the counsel of God's will. We see afresh how God causes the wrath of man to praise him, and to testify to his wisdom and foreknowledge.

In His own due time God sent forth His Son to be the King; sent Him into this world, this rebellious province, to tell mankind that the great God who had condemned them has mercy on them and wishes to bless them. He who had come into the world as its rightful King, as God's Representative, was crucified. But His death as a man was the gateway to glory, when He was resurrected by the power of the Almighty, and sat down at the right hand of the Majesty on High, there to remain until He should come to earth again to take His rightful authority as earth's Ruler for a thousand years.

In Phil. 2:9-11 and Rev. 5:9-13 is pictured to us the high exaltation of the Heavenly Father's representative, the "Messenger (servant) of the Covenant." Because of his humility and complete submission to the Father's will he is proclaimed thenceforth the sharer of the Father's throne: and finally "every creature" shall catch the thought that Jehovah has very highly exalted his Only Begotten Son, even to association with HIMSELF IN THE KINGDOM, and shout their

approval, saying, "The blessing, and the honor, and the glory, and the power be unto Him that sitteth upon the throne [OF THE UNIVERSE—JEHOVAH] and THE LAMB—for ever and ever!" No wonder, we are instructed that thenceforth all men shall honor the exalted Son even as they honor the Father. (John 5:23; I Cor. 15:25-28)

Jesus said, "As the Father hath appointed unto me a Kingdom, so I appoint also unto you (my disciples) a kingdom" (Luke 22:29). And again He says to His faithful followers, "Him that overcometh will I grant to sit WITH ME IN MY THRONE, even as I also overcame, and am set down WITH MY FATHER IN HIS THRONE." Evidently the Church will enter into this greatest honor at the close of the Millennial Age (Rev. 3:21)—"that where I am there ye may be also," as He has promised. The thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures.

CHAPTER 54

Verse 1. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah.

Among the Jewish people, it was considered a reproach for a wife to be childless. Rachel said, when after a long while barren she had a child, that God had taken away her reproach. So here, Sarah was barren till her case was hopeless; and Isaac was brought forth by superhuman power. That was because the Sarah feature of the Abrahamic Covenant was to be barren a long time, about two thousand years; and in the midst of that period, Isaiah the Prophet, is given a message to that covenant, assuring her of many more children than she which had an husband. This comparison is with the Hagar feature of the Abrahamic Covenant. It appeared, as indicated by children, that Hagar had a husband; but not Sarah: Hence the message to Sarah, of hope. That is the way it has worked out. The Hagar Covenant brought nothing to perfection; but the desolate one, Sarah, has a family like the stars in multitude, with Messiah at the head. Thus the word of Jehovah, through the prophet Isaiah, has been fulfilled.

Verse 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes:

But these only are her children: those who have made their calling

and election sure, by following in the footsteps of Jesus, the Messiah, in a sacrificial life unto death; and then have a share in the First Resurrection to glory, honor, and immortality. These constitute the promised seed of Abraham; to whom is committed the blessing of the whole world, not only back to Abraham, but back to Adam, the first man — the only one to have a second chance. To enlarge the place of the tent, then, is to enlarge our minds to take in the Plan of God, which has always been his. At the creation of the Logos, Jehovah intended in due time to use his life principle to bring forth the Messiah, by transferring it from the Logos to a Jewish maiden, to bring forth a perfect human being which was to be the Ransom Price for Adam. When Adam was created perfect, he amounted to nothing until Jehovah recognized him by entering into a covenant with him, placing in that covenant a set of Life Rights, including dominion of the earth and all it contains. So now, Adam's perfect human soul and body condemned, call for a Ransom Price, which Messiah provided by sacrificing the same value. What is needed next is a Sin Offering; which is found in these Life Rights. Messiah obtained this Sin Offering when he, as a New Creature, typified by Aaron, sacrificed the bullock, Jesus, on the Day of Atonement, and took possession of the Life Rights which belonged to Jesus when he became the Messiah at thirty years of age.

Verse 3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

The result will be seen in the salvation of the whole world through the Messiah and the children of Israel: for salvation is of the Jews. When they, the Gentiles, all become Israelites, children of Jacob, children of Abraham, this verse will be fulfilled. The desolate cities might have many applications; but the most comprehensive would be the human brain. Medical science has discovered that only one cell in fifty is very active. How desolate is that city or government!

Verse 4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

Speaking as to a wife desiring children, Jehovah assures the Sarah Covenant an abundance of children. Indeed, when we consider that the spiritual children of Sarah are given the work and responsibility of bringing forth the children of the Keturah Covenant, more than an abundance are assured by this arrangement. The personification of the Sarah Covenant is completed in crediting it with being conscious of the

two thousand years of being barren, even though Jehovah was her Husband.

Verse 5. For thy Maker is thine husband; Jehovah of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Thy Maker is thy caretaker; Jehovah of Hosts is his name; He is the One who sets thee free, by placing all opposing forces within thy power, to work out as shall be best for eternity. The God of the whole earth is the Mighty One thou shalt have to depend on.

Verse 6. For Jehovah hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

He continues this personification to call the attention of her children to God, and His Divine Plan of the Ages which is being worked out through the Sarah feature of the Abrahamic Covenant. She is the mother. She supplies the nature; and the standing of her children, depends on the honorable position the mother holds with the Father, which, in this case, cannot be improved. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness (Prov. 31:25-26).

Verse 7. For a small moment have I forsaken thee; but with great mercies will I gather thee.

If two thousand years is a small moment to Jehovah, then forever, is both reasonable and logical for the future; great mercies which she will have the pleasure to dispense are sure.

Verse 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer.

When Sarah laughed I was angry with her. That is, in a little wrath I hid My Face for a moment from the Sarah Covenant; but now I will gather it in great mercies, to be dispensed.

Verse 9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

For this brings to our minds the Rainbow Covenant made with Noah, his family, and all the earth whatsoever (Gen. 9). The New Covenant, now ready to go into operation, will carry out all of this to perfection during the next thousand years. When I made that covenant with Noah, I had in mind Messiah and his great work. At the end of that reign of Messiah, the curse will be removed from the earth, and all the ravages of sin.

As in the Days of Noah, "They Knew Not."

"But as the days of Noah were, so shall also the presence [Greek PAROUSIA] of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and **KNEW NOT . . . SO SHALL ALSO THE PRESENCE OF THE SON OF MAN BE** (Matt. 24:37-39).

The real point of this illustration is overlooked by many who presuppose, without any authority in the Master's words, that the similarity here being pointed out is the **WICKEDNESS** of Noah's day and that of the day of Christ's presence. But while such a comparison might have been justifiable and proper (Ezek. 14), the fact remains that such comparison was not made, but avoided. The comparison made is **SIMILARITY OF IGNORANCE**. Only Noah and his family **KNEW**; the people **KNEW NOT**, but proceeded as usual—marrying, planting, building, eating and drinking. Similarly, **DURING THE TIME OF CHRIST'S PRESENCE** in the end of this age, and while the great time of trouble is impending, the only ones who will know of his **PRESENCE** or have a clear apprehension of what is coming, or why, or the outcome, will be the Lord's people. Others will "**KNOW NOT**."

In Luke (17:16-29) the same lesson is taught; and both Noah's and Lot's neighbors are shown to have been **IGNORANT** of their impending troubles **IN THE DAYS** of Noah, and **IN THE DAYS** of Lot, as people here will be ignorant of the coming trouble **IN THE DAYS OF THE SON OF MAN**—after He has come and is present. We see this clearly fulfilled about us today. The world is fearful and perplexed; but it knows not of the **PRESENCE** of the Son of Man, and the "harvest" reckoning now in progress. Even though they may approximately surmise the trouble coming, they cannot guess the blessing that is beyond it.

"**REMEMBER LOT'S WIFE!**" is our Lord's pointed warning. Babylon is doomed, "Escape to the mountain (Kingdom, government of the Lord) lest thou be consumed . . ." (Gen. 19:17; Rev. 18:4, 5, 21, 24).

The illustration is heightened when we remember that Christendom is "that great city (Babylon) which spiritually is called Sodom" (Rev. 11:8).

While the world and the nominal church declare this to be a time of union and "confederacy," God declares it to be a time of separating (Isa. 8:12).

Verse 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee.

For in the time of trouble such as never was, nor ever will be again, the kingdoms, and smaller organizations, shall depart; but not my kindness, neither shall the Covenant of my peace be removed from the Sarah Covenant, in the operation of the Keturah Covenant.

Verse 11. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours and lay thy foundations with sapphires.

O thou faithful children of the Sarah Covenant, tossed about, and afflicted in all thy sacrificing experiences, I will lay thy living stones, fitted, polished, and prepared for a place in My Temple, in fair colors—the character likeness of Messiah; and thy foundation stones are the exceeding great and precious promises of Jehovah God, by which we attain to the Divine Nature. These are the comforts and encouragements wherewith God does comfort and strengthen his faithful children of the Sarah Covenant, to be associates of Messiah, the under priesthood.

Verse 12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

And I will make thy windows, or sources of light (Truth, the Pentateuch), especially the eighth, ninth and sixteenth chapters of Leviticus, clear and unbreakable. Thy gates, or entrance into the Sarah Covenant, consecration, justification, spirit begettal and sanctification, these I will make solid and safe, and unchangeable, as precious jewels; and all thy borders shall be like the border of a well kept garden of the graces of the holy spirit.

Verse 13. And all thy children shall be taught of Jehovah; and great shall be the peace of thy children.

“Every man, therefore, that hath heard, and hath *learned of the Father*, cometh unto me” (John 6:45).

The Father Himself, the great Jehovah, is not only the great Law-Giver but also the Great Teacher of His Own Law. His Own great plan for human salvation will yet be seen by all of His intelligent sons to contain the grandest possible exemplifications of Justice, Love and Wisdom in combination; and yet each perfect, inviolate.

Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. And this is precisely what our dear Redeemer claimed and taught.

Did He not publicly declare that His teachings were of things He had already learned of the Father? "I speak that which I have seen with My Father." "My doctrine (teaching) is not Mine, but His that sent Me." "Sanctify them through *Thy* truth: *Thy* word is truth" (John 7:16-18; 8:38; 14:24; 17:6, 14, 17; "The At-One-Ment Between God and Man," Chapter 2).

The people of God were to be all taught of *Jehovah*, and none can be true teachers save as they present to men the words and plan and character of *Jehovah* as the standards of truth and excellence. In doing this they necessarily call attention to "the doctrines of Messiah" and "the Apostle's doctrines," all of which were but expressions and inculcations of the Father's grand and eternal law.

Mark the humble and beautiful words of our Lord Jesus: "I do nothing of Myself, but *as My Father hath taught Me*, I speak these things" (John 8:28).

Thus shall all thy children be taught of *Jehovah*; and great will be the peace of thy children. The greater this character development, the greater also will be the understanding, appreciation, and love of *Jehovah*, and the Mighty God Messiah (made so by *Jehovah* because of being so much like him). These, and these only, shall be worthy of the name Messiah, Christ, Anointed. The anointing is what Messiah does for the members of his body by the holy spirit.

Verse 14. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

By righteousness shalt thou be established. That nature, and power, places thee so far from fear or oppression, as to make all subservient to thee, and glad to do thy will.

Verses 15-16. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

Behold, the confederacy shall gather together against thee to oppose thee: but it shall be to their own destruction, seeing that I have prepared for that, by creating the smith to blow on the coals of fire, to increase the heat of opposition to that union of churches not founded on my Word; and I have created the waster to destroy it.

Verse 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of *Jehovah*; and their

righteousness is of me, saith Jehovah.

No weapon used against the church after her exaltation, can prosper; it can be only to the maker's chagrin and condemnation. This is what the judgment will reveal to all, the living and the dead, as they return to this, their home. The earth abideth forever: He has given it to the children of men. He formed it to be inhabited.

CHAPTER 55

Verse 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

This chapter of Isaiah is a call to all the world to heed the voice of Messiah, as it announces the institution of the New, or Keturah Covenant, and its invitation to the privileges and blessings of Restitution—without even taking up a collection. The wine is pure doctrine (not creeds): the Ransom and Sin Offering secured by the Messiah by the sacrifice of his human soul and body unto death; the resurrection of the new creature, spiritual; and assuming the position and power that are his in the Plan and providence of Jehovah God. The milk is the nourishing power of the Covenant, in the Life Rights of the earthly man Adam, which he lost when he disobeyed, and broke the covenant. The liferights were obtained at Jordan, by Jesus, at thirty years of age; and then they were secured by the new creature, when he finished the sacrifice of Jesus, at Calvary.

Verse 2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Here are bread and wine for the asking: food unto Eternal Life, by virtue of the life in the covenant, assured to all who meet its terms and conditions laid down by Jehovah; and dispensed by Messiah, according to the faithfulness of the applicant. The covenant is the mother, and gives the nature.

Verse 3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

This New, or Keturah Covenant contains the sure mercies of David; that of his seed there should be an everlasting covenant. Like the Abrahamic promise, it starts with an earthly seed; and then, by the power of the holy spirit, it becomes a spiritual seed: a human, or earthly

Messiah could never do the work of blessing all the families of the earth; but a spiritual Messiah can, and will. Therefore, let us look for the invisible Messiah, with full power; and not a fleshly one, subject or liable to death. Messiah is immortal.

Mankind has long been floundering in the mire of sin. They were powerless to profit from any new trial granted them that would not include a Redeemer. He has provided a Saviour, and a Great One, who was strong, not only to bring about the abrogation of the death sentence by a payment of their penalty, but also to deliver them from all the bonds of sin and death in their members. He must be a saviour having power to bind the great adversary who has so long held the race of man in slavery and blindness. He must heal their wounds, open their blinded eyes and their deafened ears, and lift them up, up, into the light and liberty of the sons of God. Truly, man needs a mighty Saviour; and such, praise God, has been provided in his beloved Son!

The New Covenant, the Everlasting Covenant, the sure mercies of David (the beloved), is to be proffered to all. That New Covenant, as the Apostle points out, is the divine agreement to be merciful—to forgive, to cancel sins that are past—“I will put my law in their minds and write them in their hearts: and I will be to them a God and they shall be to me a people . . . I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more” (Heb. 8:8-13; Jer. 31:29-34). “The sure mercies of David” are the mercies guaranteed to Israel and the world through his greater Son, our Lord. The real David (the real Beloved) shall be the divine channel for the outpouring of the blessings and mercies of the Abrahamic Covenant.

This antitypical David, “Beloved of the Lord,” is the great Prophet, the great Priest, the great King, typified by Moses and Melchizedek and the kings of the line of David.

Isaiah evidently realized, as did Solomon (Eccl. 1:7), that the results shall be worthy of the One who conceived the Plan: they shall show not only to restored humanity in the Millennial age, especially at its close, but they shall show also to all the holy angels, the wisdom, justice, love and power of God, and how grand and noble and loving are his thoughts and plans toward his creatures.

Verse 4. Behold, I have given him for a witness to the people; a leader and commander to the people.

And Beginning at Moses

“Then the eleven disciples went away into Galilee, into a mountain

where Jesus had appointed them . . . And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth . . . and, lo, I am with you alway, till the end of the age."

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me" (Luke 24:27, 44; Acts 3:18; 26:22, 23).

"And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself."*

"Did not our hearts burn within us while he talked with us by the way?" (Luke 24:13-35)

We are not informed what features of the law and the prophets our Lord enunciated; but we can surmise that he pointed out to them in Moses' writings various features of the law which pointed to himself as the paschal Lamb, whose death must take place before the first-born and all Israel could be delivered from the bondage of sin, and from the great task-master, pre-figured by Pharaoh, and be led ultimately into the Canaan of promise. We can surmise that he recalled to them Abraham's sacrifice of Isaac, the typical seed of promise, and how this represented the actual death of Messiah, the antitypical seed, the Son of God. We may presume that he called their attention to various of the psalms, which prophetically spoke, not only of the glories of his reign, but also of his sufferings and his death, and his subsequent exaltation to the right hand of the majesty of God. No doubt he called their attention also to the utterances of Daniel the Prophet, respecting Messiah's being cut off in death, but not for himself. Undoubtedly he reminded them of the words of Isaiah, that Messiah should be led as a lamb to the slaughter, be despised and rejected of men, and how, nevertheless, in due time God would set him as his King upon his holy hill, Zion. Spellbound with this wonderful exposition of the divine Word, his listeners drank it in, realizing its truth by the manner in which it harmonized the various testimonies of God's Word—nor did they think for a moment of inquiring of their teacher whether or not he had an ordination from the scribes and Pharisees, with a license to preach. They perceived that he had a divine ordination, and this was fully

* Gen. 22:18; 49:10; Exod. 12:46; Lev. 16:13, 14; 17:11-12; Num. 9:12; 21:8,9; Deut. 18:15, 18; 21:23; Psa. 34:20; 22:1, 16; 118:22-26; Isa. 7:14; 9:6-7; 11:1-5; 52:13-15; 53:28; 16; Ezek. 21:25-27; Dan. 9:24-27; Mic. 5:2; Zech. 12:10; 11:12; 13:1; Mal. 3:1-4; Matt. 26:15; 21:4; 27:46; 21:4,5,9; 23:36-39; Luke 19:35-48; 13:34-35; John 3:14-17; 19:34-37; Rev. 1:7,8; Leviticus, Chapters 8,9 and 16. There are many others.

attested by his ability to make clear to them what other teachers could not make clear.

All the prophecies that witness to the Messiah are fulfilled in Jesus of Nazareth, born in Bethlehem, of a virgin, of the tribe of Judah, and of the lineage of David. The copper serpent on a banner pole in the form of a cross, foreshadowed his manner of death; copper typifies a perfect human nature, and the serpent is a symbol of sin. He who knew no sin was made sin for us. Therefore, the serpent's bite was cured by looking at this serpent on a cross. Also, the blood of atonement, every year, was sprinkled in the form of a cross. His High Priesthood was shown in Aaron; his resurrection was also shown in Aaron rising up beyond the veil with the blood; and his future glory, was apparent in the garments of glory and beauty, which really are the garments of the Melchizedek Priesthood. He is now exalted to the Melchizedek order of Priesthood: a Priest and King upon His throne; not to offer, but to receive sacrifices. See beginning of Chapter 53.

Verse 5. Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

Therefore, he calls into being a New Nation, a New Creation in Jesus, Messiah (Spiritual): the work, now completed, of the Gospel Age. This work, with the glory that is theirs in the First Resurrection, has occupied Messiah during the entire Gospel Age, from Pentecost in the year 34 A. D. to the end of the First Resurrection, which is now so near. The exact date is not stated. But the testimony of the Republic since May 1948, of its nearness, is unmistakable. Abraham will soon be here to take possession of that small portion of earth, computed to be three times the pecuniary value of these United States.

Verses 6-7. Seek ye Jehovah while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, and he will have mercy upon him: and to our God, for he will abundantly pardon.

The New Covenant will soon be open to all. Therefore, seek ye Jehovah while He may be found; call upon him in consecration while he is so near. Let the wicked forsake his way, and the unrighteous man his thoughts and plans. The New Covenant will teach him how to attain to life, but he will have to study that covenant. There will be plenty to engross his time and attention: and he must *build a righteous character*.

Verses 8-9. For my thoughts are not your thoughts, neither are

your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

It is very evident that his plans and thoughts are not like ours. There is no limit to how high the heavens are above the earth. So the comparison is good, as between his thoughts and our thoughts; and his plans and our little plans.

It is when we get the grand sweep of the divine plan that we can see God's ultimate purpose of vanquishing sin and blessing all the families of the earth with the knowledge of his goodness and with a favorable opportunity for reformation — when we come to see that the election of the Jewish age and also of this Gospel age are but means to that grand end of blessing the world. Then we begin to discern how high are God's ways above man's ways and God's plans above man's schemes, and to discern the heights and depths and lengths and breadths of God's love and provision for the blessing of the world.

This reverence continued leads into the very deepest work of grace obtainable — to a fullness of consecration to the Father's will and service.

The true children of God love the Truth because they have an affinity for it. When they have found the Truth they recognize its value; they prize it, and meditate upon it. They say, It is just like God: it is the manifestation of His glorious goodness, the reflection of His loving, benevolent, wise and just character. And therefore they love the Truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it. Truth is sown for the righteous, and the joys of the Truth for the upright in heart (Psa. 97:11).

To be faithful ambassadors for Messiah — faithful representatives of the truth and faithful proclaimers of it — requires great humility and simplicity of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle shows (II Cor. 2:15-17), is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the message of divine grace. What God is looking for in us is loyalty to him and devotion to his cause; and this condition of heart he appreciates, regardless of our success or failure to secure large results. What a

comfort it is amidst all discouragements to know that under all circumstances the Spirit of Messiah in us is as sweet incense to God. And the reward of his constant approval is richer than all the unwholesome sweets of ambition gained by corrupting the Word of God.

The responsibility of the hearer of the Gospel message is great. The *tendency* of rejection of any item of truth is to death, and vice versa; unless such a course is interrupted—changed.

Verses 10-11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

See Eccl. 1:7. The Divine Plan, when fully consummated, will show forth divine *wisdom* in a way in which no other plan could have shown it. It will show how God knew the end from the beginning, and how he has been working all things according to the counsel of his own will, even while men and angels saw not the purpose and the intention of his operations, and even while the fallen angels and Satan supposed that they were frustrating the divine will. It will be demonstrated beyond peradventure that God is able to cause all things to work together for good, for the accomplishment of the divine purpose. "The At-One-Ment Between God and Man," Chapter 15.

The results shall be worthy of the one who conceived the plan: they shall show not only to restored humanity in the Millennial age, especially at its close, but they shall show also to all the holy angels, the wisdom, justice, love and power of God, and how grand and noble and loving are his thoughts and plans toward his creatures.

The report, the result of the promise, shall be that which the Heavenly Father in His greatness and mercy and love designed.

As the rain and snow have a service to perform for the earth, to cause it to produce food for its inhabitants; so My Word never returns to me void; but always accomplishes what I please. Behold, Messiah, and the New Covenant!!!

God proposes that through Messiah's reign He will give an opportunity to human sinners to return to harmony with their Maker. But they must show their desire for harmony with Him by responding to the blessed arrangements He will provide through Messiah's reign. Every effort for righteousness will receive its reward, as promised. The thousand years appointed for the purpose by Divine Wisdom is surely sufficient. The earth and its inhabitants will be grandly perfect beyond

our ability to describe or even to fully imagine, since we have never known a sinless Eden nor a sinless human being.

Praise God for the lengths and breadths of His great and gracious Plan of Salvation through Messiah: "There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." This is the work of God to be accomplished when the kingdom shall be established in the earth under the dominion of His anointed Son and Heir; when Adam and all of his children are permitted to come back from the "land of the enemy" (Jer. 31:16), from the power of the grave and from under the dominion of sin and death — back to harmony with God, to perfection of human nature, to inheritance of the land and all the blessings and rights and privileges which originally belonged to Father Adam — redeemed at Calvary; according to the terms and conditions of the NEW (Law) COVENANT. Isa. 2:3, 4; Zech. 14:16, 17; Lev. 25:9, 10; Zeph. 3:8, 9 — ". . . a pure message" (the pure Gospel of the Love and the Justice of God); Acts 3:20.

Verse 12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Under the New Covenant, when some, who start at the beginning and progress quite well up the Highway and the Way of holiness, see their wonderful improvement mentally, morally, and physically, and perfection begins to look possible, how they will break forth into singing. The whole world will be encompassed with an atmosphere of *joy* and *song*. The trees symbolize men of Jehovah's own planting, through, and like, Messiah.

Verse 13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it [this restoration of mankind to perfection] shall be to Jehovah for a name, for an everlasting sign [of his greatness and power] that shall not be cut off.

Instead of thorny, quarrelsome characters, there shall be evergreen characters, or dispositions. Instead of briars, or touchy, unpleasant neighbors, shall come up the myrtle tree, beautiful and harmless. Life itself shall be a song, so that when men meet in the morning or through the day, their greeting will be, Praise to Jehovah.

CHAPTER 56

Verses 1-2. Thus saith Jehovah, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

The fifty-sixth chapter of Isaiah includes the exaltation of the Sabbath. Much prominence has been given by some persons to the Sabbath; but few understand its true and deep significance. The Sabbath was first brought to our attention by Jehovah, when, after the creation of the earth, he spoke of resting: He who is never weary, and who never slumbers nor sleeps. He set us an example of how to keep his Sabbath when he professed to stop working, and left everything in the hands of the Lord. One day with Jehovah is seven thousand years long; and he left everything concerning the earth in the hands of Jesus, the Logos, the Messiah, for seven thousand years: six thousand for the permission of evil; and one thousand years for the reign of Messiah, and the putting down of all evil; rectifying also all the evil work which Satan had been able to accomplish in six thousand years. A plan is being carried out during all of that time. It looks like a stupendous proposition to carry out a plan for God, and at the same time not to interfere with Satan and all evil. Evidently He accomplished it all to the satisfaction of God, the Father, and justified God's faith or confidence in him. The point of this verse is that we should follow the example of God, and keep a like Sabbath, by leaving all of our affairs in the hands of the Messiah, assured that every time we worry we are breaking our Sabbath. In a larger sense, the Sabbath represents the Millennial Age, and the reign of Messiah, when God visibly leaves everything to Him; the world should learn to do the same. This shows the importance of the Sabbath; it is so important that one who broke the Sabbath was stoned to death, to illustrate the end, death, of those who, in the Millennial Age, try to save themselves by their own works; ignoring the truth that salvation is found only in Messiah (Num. 15:32-36; Exod. 31:13-17).

Verse 3. Neither let the son of the stranger, that hath joined himself to Jehovah, speak, saying, Jehovah hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

Let not the Gentile fear to take hold of my Covenant, saying, I am a stranger to Israel: nor a eunuch, one who has no religious affiliations, who may be better off than some others that do belong to some church.

Verses 4-5. For thus saith Jehovah unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will

give them an everlasting name, that shall not be cut off.

Please see comment on Isa. 53:7 which speaks of the Ethiopian eunuch to whom Philip was sent to minister.

To such eunuchs, God sends a message of comfort, if they have some understanding and appreciation of the Sabbath and the work of Messiah, and its benefits, enabling them to consecrate to keep this covenant; to them will I give a name as good as that of sons and daughters. Their name will mean son of Messiah, and grandson of Almighty God: a name that lasts forever, being accompanied by eternal life. Literal eunuchs lose nothing, as those who attain to that resurrection and life, are not given in marriage; something so much better is their portion.

To Do Good on the Sabbath

Jesus corrected certain misapprehensions of the law which had crept in through the teachings of their rabbis, the Doctors of the Law, and the Pharisees who had strayed away from the real spirit of the Law in many particulars. Their tradition, represented at the present time by their Talmud, attempted to explain the law, but really, as Jesus said frequently, made it void, meaningless, absurd.

These for show exaggerated the letter of the law in some respects, while they entirely ignored its spirit. Thus when the disciples of Jesus, passing through a wheat field, rubbed some of the grains in their hands to hull them before eating, the Pharisees complained that they were breaking the Sabbath—they were threshing and winnowing. Jesus showed that this was not the purport of the law. He resisted this absurd misinterpretation of the law, and by his arguments proved to anyone willing to be taught that they had mistaken the divine intention: they had mistranslated the law of the Sabbath. But after convincing them from the Scriptures that their position was untenable, our Lord asserted to them His authority as an interpreter of the law, saying, "I say unto you, One greater than the Temple is here." If it was right for the Levites to perform the Temple services on the Sabbath, Jesus was greater than the Temple in that He was the Son of God, the mouth piece of God, and His disciples might therefore rest secure in anything done in His service and with His approval.

What a personality our Lord must have possessed that He could make such a statement before His enemies without its being challenged! We are convinced that he not only spake as never man spake, but that his appearance must have been superior to that of members of the fallen

race.

Mark his statement again (Matt. 12:8): "The Son of man is Lord even of the Sabbath day." As the Lord of the Sabbath, as the great Teacher, he had not indeed the right to abolish this feature of the law except by fulfilling it, "nailing it to the cross:" but as the Lord of the Sabbath he was the proper Teacher to set forth its real significance to the Jew. Our Lord called the attention of his critics to the testimony of God through the prophet, "I will have mercy and not sacrifice" (Hosea 6:6). Our Lord declares that if they had given heed to this direction their thoughts would have been more merciful, more in line with the divine sentiment, and this would have hindered them from condemning the disciples, who the Lord declared were entirely guiltless of any violation of the Sabbath day commandment.

Proceeding to the Synagogue the same question was raised—the predominance of love above any law was manifested. A man there had a withered hand, and the Pharisees, seeking to prove Jesus and to catch him, inquired whether or not it would be right to heal on the Sabbath day. They fain would condemn him on some score: his defense of his disciples was complete—would he now commit himself to a matter of healing on the Sabbath?

Our Lord's answer was along the lines of the prophecy he had just quoted, that mercy was higher in God's estimation than sacrifice, and he proceeded to show mercy to the afflicted man. First, however, he showed them from their own course in life that they were inconsistent; that if they owned but one sheep and it fell into a pit on the Sabbath day it would be rescued—not for love of the sheep but for fear of the loss of its value. Our Lord inquired, "How much then is a man of more value than a sheep? Wherefore it is lawful to do good on the Sabbath day." The Lord set the value of a man when by the grace of God he gave himself a ransom for man. Those who receive of his Spirit should more and more count it a privilege to do anything they can for the relief of their fellow man in matters temporal or spiritual.

The Pharisees were answered at every point; and, less popular in Galilee than in Judea anyway, they felt that their influence before the people had been lessened by their conflict with the Lord, the great Teacher. So when Jesus had healed the withered hand by word they went out of the synagogue angry, to take counsel against him how they might destroy him. They were rabid sectarians, fully convinced of their own importance. They felt that anything that discredited them must be injurious to the Lord and to his cause, that they were the orthodox body, and that they would be fully justified in murdering anyone whose

words and conduct so overmatched them as to hinder their influence from spreading more and more over all the people of Israel.

On several occasions he healed the sick on the Sabbath day. Indeed, the majority of his healings were done on that day, greatly to the disgust of the Pharisees, who claimed that he was a lawbreaker in so doing. We cannot suppose that Jesus performed these miracles to aggravate the Pharisees; rather we are to understand that their Sabbath day typified the great Sabbath of blessing and healing—the antitypical Sabbath which is in the future—the period of the Messianic reign and the healing of all earth's sorrows: this is the great antitypical JUBILEE.

Jesus clearly pointed out to the scribes and Pharisees that they were misinterpreting the meaning of the divine arrangement, that God did not make man merely to keep a Sabbath, but that He had made the Sabbath for, in the interest of, mankind.

According to the Doctors of the Law, to search for a biting flea would be sin on the Sabbath day, because it would be "hunting."

A few years ago an absurdity came to light in a letter published in the Jerusalem Post which suggested that there were urgent problems of more vital concern to intelligent Jews than such matters as the philosophy of the bee's body relationship to his honey and the Torah. The writer deplores such wasted brain power engaged in eruditely searching as to whether there is possible violation of the law involved in partaking of honey. Incidentally, might not said bee have innocently gathered a little honey on the Sabbath?

Thus in various ways they made the reasonable law of God to appear unreasonable to the people; and while thus particular in trifles, they ignored (and still do) the weightier matters of the law, which appertained to justice, love and mercy.

In the lesson before us we have two instances of healing on the Sabbath. A woman had an infirmity which had bowed her down for eighteen years. Jesus released her from her bondage on a Sabbath day. He laid his hands upon her and said, "Thou art loosed from thine infirmity;" and she was made straight and glorified God. But the ruler of the synagogue was indignant and said unto the people, There are six days in which you can come and be healed, and not on the Sabbath day.

This was intended as a special rebuke to Jesus, intimating that he was not so holy and so careful of the Sabbath as he should be, but was a violator of the law. But Jesus replied: "Ye hypocrites! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to water? and ought not this woman, whom Satan hath bound, lo,

these eighteen years, be loosed from this bondage on the Sabbath day?" And His adversaries were put to shame.

The other case was that of a man troubled with dropsy. Jesus, knowing their attitude of mind, discussed the subject in advance on this occasion, asking the Doctors of the Law and the Pharisees, "Is it lawful to heal on the Sabbath day or not?" They made no answer. Then he took the sick man and healed him, and inquired of the critics, "Which of you having an ass or an ox fall into a pit would not straightway draw him out on a Sabbath day? But they could not answer. Then said Jesus, If so much might be done for a dumb creature, might not a good work of mercy and help for mankind be properly enough done on the Sabbath day?"

The Lord's wonderful power and sympathy, manifested in the healing of multitudes of the sick and afflicted, in casting out devils and in preaching the blessed Gospel of the coming kingdom, were but a faint illustration of his mighty power to be exerted at the time appointed, and now at hand, for the blessing of all the families of the earth.

It will require the entire Millennial Age, the great antitypical Jubilee, or Sabbath, to rewrite in the heart of man the Law of God, the Law of Love, as it is written there by the finger of God — by the Great Prophet, the Messiah, whom Moses typified. A full knowledge of the Truth, as God's pen, will re-engrave the Law of Love and Godliness in all obedient hearts.

Verses 6-7. Also the sons of the stranger, that join themselves to Jehovah, to serve him, and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people.

Indeed, all men who join themselves to my covenant, in consecration, and keep my Sabbath honestly and sincerely, not accounting their improvements to science; even them will I bring into my one great fold and flock, and accept their efforts and prayers; for my house is to be a house of prayer to all people.

Verse 8. The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him.

Thus will God, through the Messiah, gather in others besides the outcasts of Israel; even all men who find the way of salvation, through

the generosity of the New Covenant arrangement. The great Sin Offering, furnished by the Messiah, will be adequate as the sealing power of Messiah, to seal that covenant; to put it in operation, and bless all men as they shall go up the Highway to the life contained in that covenant; even the Life Rights Messiah secured at Calvary.

Verse 9. All ye beasts of the field, come to devour: yea, all ye beasts in the forest.

Verse 9 reminds us of the actual condition of the leaders of the church union, or confederacy, Every devouring power, or opposing influence, is called to come and partake in the downfall of that religious organization built on the traditions of men, instead of the precepts of the Scriptures, the Word of God.

Verses 10-11. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter.

Compare verses 10-12 with 28:14-20.

His watchmen, says the prophet, speaking for the Most High, are blind; they are all ignorant, "blind mouths" and dumb dogs that cannot bark. They are blind to, and ignorant of, God's evaluation of them and their false organizations. There are those who even feel qualified to doctor divinity. And they are Dumb Dogs, instead of good Protestant D—D—'s or Doctors of Divinity. Personally, we prefer not to have our divinity doctored. What *blasphemy!* They cannot bark. How can they bark, seeing they have rejected the Truth? And what light is in them now? But each one can look for a good salary from his own quarter (Jer. 8:7-13).*

Verse 12. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

So blind and ignorant of God's Word are they, that they think they can make their confederacy work even after it has begun to lose membership. Come, they say, and let us make up some more wine, or doctrines, that will carry us along on the wave of prosperity, and make our organization stronger than ever. He that sitteth in the heavens shall laugh when their fear cometh; he shall have them in derision. O that thou hadst known; but now are they hid from thine eyes (Psa. 2:4; Prov. 1:23-30; Isa. 13:16).

* See "Thy Kingdom Come," pp. 157-8 on Jer. 8:7-13.

CHAPTER 57

Verse 1. The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

This fifty-seventh chapter of Isaiah is a condemnation of the confederacy, after it has reached the zenith of its power. The righteous perish because of their opposition to the evil practice of the leaders of the confederacy, and their God dishonoring doctrines and creeds, none considering that the merciful ones are being taken away from the evil to come.

Verse 2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

The righteous and merciful, knowing the truth about the Plan of God, and the errors of the confederacy, rest in their beds, looking for the judgment of God, and the downfall of the iniquitous system; and therefore they are at peace in their minds and hearts.

Verse 3. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

But listen, ye children of the great prostitute, hobnobbing with the world in the most worldly spirit and methods of the sorceress: God is merciful, but just; and wise to direct you.

Verse 4. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood;

Against whom do ye enlarge yourselves, and treat with derision, but the humble, faithful children of God? Are ye not a seed of falsehood?

Verse 5. Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?

Complimenting every man that has a freshener to bring into the organization, no matter how worldly his ideas or support; and following the heathen practice of slaying children in the valleys, turning the young and immature to support the confederacy, instead of teaching the Word of God.

Verse 6. Among the smooth stones of the stream is thy portion; they, they are thy lot; even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

Among the smooth well worn stones, or arguments, of the streams is your lot; you are as far away from the ten commandments and seventy judgments as possible, and the path of sacrifice, and righteousness;

forgetting that the reward of the Gospel Age is a share in the First Resurrection; and that the path thereto is narrow and difficult—to an inheritance—as the Messiah found it.

Verse 7. Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

Upon the very highest mountain of earthly elevation and influence ever known hast thou made thy bed, to share with the earthly leaders: and thou callest that sacrificing!

Verse 8. Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered thyself to another than me, and art gone up: thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

Behind closed doors thou hast set up thy ceremonies and methods, remembering those that worked so well, once upon a time; and they are dearer to thy heart than sacrificing, so that thou hast made an agreement with the civil government to support them in return for their support.

Verse 9. And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell ["sheol," oblivion, becoming figuratively dead].

So thou hast debased thyself, and the name and service of God, for earthly advantage and an easy and safe life.

Verse 10. Thou art wearied in the greatness of thy way: yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

Thou art wearied in the multitude of thy decisions and agreements: but it is a pleasant life, being one of elevation, influence, and honor.

Verse 11. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

Thou hast never shown any fear of Me; but now thy lies testify thou art fearing someone, even the opposition of thine own followers and supporters. These lies, and fear, indicate that the opposition is justified.

Verse 12. I will declare thy righteousness, and thy works; for they shall not profit thee.

The setting forth of thy righteousness, and thy works, will not be to thy credit. Your falsehood and oppression and general selfishness is like sowing to the wind, and is sure to raise the whirlwind which will be your harvest.

Verse 13. When thou criest, let thy companies deliver thee: but the

wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

When thy trouble comes, let thy companies deliver thee: but the whirlwind shall carry them away: but he that putteth his trust in me shall possess the land, and those of the Gospel Age shall inherit my holy Kingdom. Messiah obtains his glory, honor, and immortality by inheritance.

Verse 14. And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

And shall say, Prepare the way of the New Covenant, take away all the stumbling stones, make it smooth and straight so that the wayfaring man, though unacquainted therewith, shall not err therein.

Verse 15. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thus saith the High and Lofty One inhabiting eternity; Though I dwell in the high and holy place, I also dwell in the humble and contrite heart, to revive the spirit of the meek and humble, in every time of weakness, trial, or sorrow.

Verse 16. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

Jehovah is so merciful and considerate! He knows that we are but dust, and cannot endure very much pressure, mentally or physically; and he will not allow us, if faithful, to be tried beyond what we can bear, but will with the trial provide a way of escape. However, a perfect character is the object of our trials and testings; and such a character, with the graces of the spirit, calls for knowledge and faith; and experience seems to be a great teacher. Therefore, we rejoice in tribulation: knowing that tribulation works patience; and patience, experience; and experience, hope. When we see ourselves capable of standing trials and testings satisfactorily, it give us confidence that we are in line for a great prize, even eternal life.

Verse 17. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

Selfishness is a bane to a proper character, and makes sacrificing impossible. Also it is possible to receive and accept the blessings of the New Covenant selfishly, and fail to develop the character necessary for

final justification and eternal life.

Verse 18. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners.

I know how to correct such a wrong disposition in an individual, and in a religious organization, that desires to do right and to be right. Though the confederacy fail, yet I will comfort them and all their mourners, in sincerity.

Verse 19. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith Jehovah; and I will heal him.

I create the fruit of the lips, by bringing forth conditions for peace and joy, and therefore, understanding and love of God. The Keturah Covenant is based on such a work to be done universally to all mankind. Even the heathen shall wash their clothes and come into the camp, on the third day, and the seventh day. And sorrow and sighing shall flee away.

Verse 20. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

But the effect of the spirit of Satan on anyone is to stir up mire and dirt and unhappiness, whether it be a human being or the fallen angels.

Verse 21. There is no peace, saith my God, to the wicked.

There is no peace to the wicked, even Satan. He knows that all his nefarious work done in six-thousand years will be demolished, and disappear through the work of Messiah in one thousand years; and then his own end in death is sure. The last thousand years must be full of bitterness to him.

CHAPTER 58

Verse 1. Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

"I have hewed them by the prophets; I have slain them by the words of my mouth."

In this verse God is recognizing the dual nature of the worship of the children of Jacob, claiming to observe the feasts and fasts, but managing to both from a selfish standpoint, and even treating their brethren very unkindly in the matter of interest, demanding usury. So the word of the Lord to the prophet is to cry aloud; lift up thy voice, and shew my people their sins. Greed can blind the eyes to any unkindnesses.

Verse 2. Yet they seek my daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in

approaching to God.

Yet they call for justice, and delight to know and do my ways as a nation; and depend on the Day of Atonement for continuing our Covenant relationship, and the abrogation of sins.

Verse 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Even in a fast day they make it a pleasure, and extort all their interest or mortgages. Therefore is the observance of such ceremonies hypocritical.

Verse 5. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Behold, ye use your fast or feast time as an opportunity for controversy and debate, to make your argument heard on high.

Verse 5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?

Is this the fast that I have chosen? to hypocritically afflict the soul? to go about with a bowed head, and to sit in sackcloth and ashes? to look repentant, but to continue in uncharitable practises?

Verse 6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is not this the fast, and feast, that I have chosen? to practice kindness and righteousness, to let the oppressed go free, to remove all yokes? To exemplify in yourself your appreciation of God's kindness to you, by your thankful heart and generosity to others? The members of spiritual Israel of the Gospel Age are quick to do this, and their service will extend throughout the thousand year reign of Messiah — to bless.

Verse 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Your main thought in moving about among others should be alertness to their comfort and well being, especially the hungry, thirsty, and naked. Looking at these spiritually, what a responsibility it puts upon us to provide ourselves with these viands that we need so much to realize God's blessing on ourselves, and to have his glorious Truth to dispense to

others. Thou hast magnified Thy Word above all Thy Name— and certainly above ours.

Verse 8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of Jehovah shall be thy reward.

Then shall thy light be increased wondrously, to thine own betterment and joy. For instance, the Day of Atonement becomes luminous. Aaron typifies the Messiah, the Christ, the Anointed, on the way to become Melchizedek. The bullock represents the perfect man, a Ransom price for Adam. And Aaron's sons signify the associates of Messiah; all of whom, when faithful to death, will have part in the First Resurrection; and the privilege, service, responsibility, and joy of blessing all the families of the earth, back to Adam, who will be sorry for what he did and for what he brought upon all of his children. But his sorrow will be turned into joy.

Verse 9. Then shalt thou call, and Jehovah shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity,

Then thou shalt lift up thy voice in prayer, in harmony with God's will; and the answer shall be prompt and satisfactory.

Verse 10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

The most difficult to love and bless will be the Gentiles who persecuted the Jews. But when it is realized that they must become Israelites indeed, in whom is no guile, sincere children of Abraham, in order to have life, and that they must love all as Messiah did, it will not be so hard.

Verse 11. And Jehovah shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And Jehovah shall guide thee and keep thee continually, and in thy soul shall be springs of water to eternal life, according to the virtue of the New Covenant. Keturah is the mother of all, and her death is not mentioned, indicating that the New Covenant is an Everlasting Covenant.

Verse 12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

The waste places of many generations are the brain cells. Adam, the perfect man, could talk sensibly; whatever he named a thing was satisfactory, and is still good: such as *man, woman, cattle*, etc. How imperfect we are when born; even at thirty we are not too bright. We need teachers for even our letters. What an opportunity and place, for memory. What will society be, when brains are good! what conversations! what scientific studies and discussions—not about one and another's faults and failings.

Verse 13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of Jehovah, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

The advancement and delight in these things can be largely accredited to medical science, which is doing wondrous things at this time. The Sabbath means rest, by leaving all things to the Messiah, as God did in creating the earth. So we leave our all to his care and wisdom, and seek not to take it out of his hands. The blessings of the thousand year sabbath upon the world will be attributable to him. God will not tolerate any who endeavor to credit the blessings to anyone else, or anything else. Hence God's emphasis in this verse.

Verse 14. Then shalt thou delight thyself in Jehovah; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it.

Thou shalt delight thyself in Jehovah; and thou wilt love him and so bless thyself. The heritage of Jacob in his birthright (29:22-23) shall be thine; and great shall be the peace of thy children. Praise God from whom all blessings flow; praise His dear Son; and love them so!!!

CHAPTER 59

Verse 1. Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

This fifty-ninth chapter of Isaiah is to the Jews, while in their unenviable and unsatisfactory condition among the nations of earth. It is as though God had forgotten his chosen people, or that his arm was shortened, that he could not save. Therefore, there is some reason for their difficult position which seems impossible to improve.

Verse 2. But your iniquities have separated between you and your

God, and your sins have hid his face from you, that he will not hear.

Their lack of faith is manifested in their luke warm services and religious ceremonies, using so much of the traditions of men instead of the precepts of God as contained in the Pentateuch and the prophets. They seem to have given up the promises of God to Abraham, and they try to think that the fifty-third of Isaiah is somehow fulfilled in the Jewish nation instead of in Messiah. So they are very despondent, and they turn to making a satisfactory living in whatever land they find themselves, entirely forgetting that God's promises to Abraham, Isaac, and Jacob, also took in the land: that land has been preserved to them for 1900 years, and even now is waiting for the return of Abraham, Isaac, Jacob, Moses, Aaron, David—all the Ancient Worthies—and Messiah.

Verses 3-8. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Therefore do they speak lies concerning the Messiah and the promises and the land, seeking to justify their evil course of faithlessness and unbelief and forsaking of the land. Another chastisement is evidently needed to correct all this. No one has sincerity or faith enough to ask for the truth of the matter; and their rabbis may spend seven days a week composing treatises, instead of reading this chapter, or the terms, conditions and promises of the Covenant. The way of peace, they have not known; and they show only poor judgment in the way they have chosen to walk and to live. The rabbis seem to have lost contact with all reasons for joy, and faith, and the fulfillment of any and all promises to Abraham, even when the very atmosphere seems to exude the nearness of them all.

Verses 9-12. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for

brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them:

We look for light, but from the wrong direction; from earthly sources, when it should be from Jesus the Messiah, the Light of the world. Therefore, we grope in darkness even when some signs are clear as the noonday. We spend our time looking upward, and complaining, instead of spending our time in prayer. Without faith it is impossible to please God; and without study there is no ground for faith: only despondency and gloom, when salvation is so near. Strengthen the knees, by prayer; and lift up the weak hands, by study. Acquaint thyself now with Him, and be at peace (Job 22:21).

Verses 13-14. In transgressing and lying against Jehovah, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

In transgressing and lying against the Lord, by thus denying the Holy Scriptures which are able to make thee wise unto salvation; and really believing in the heart these falsehoods concerning the justice and love of God. Truth is fallen, and equity cannot enter. There is only sure judgment from God to thy further punishment and chastening and discipline. Turn ye, turn ye and believe; for why will ye die (Ezek. 33:11; 18:31-32)?

Verse 15. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and Jehovah saw it, and it displeased him that there was no judgment.

Yea, truth faileth; and he that doeth righteously maketh himself a prey and a laughingstock for others who consider themselves more clever: but he shall appear to the joy of such, and the others shall be ashamed. And Jehovah was displeased, that better judgment was not shown (Isa. 66:5).

Verse 16. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him.

Therefore his own arm, Messiah, brought salvation, the salvation of the New Covenant which he had so long planned; and his righteousness,

it sustained him in all his judgments. He will not always chide; neither will he keep back his anger forever.

John the Baptist, described as the last of the prophets, was Messiah's forerunner; the trumpeter, as it were, of the great Messiah—the "Messenger of the Covenant"—the Messenger through whom God's covenant with mankind was about to be established—the Messenger or Mediator of the New Covenant; to become operative to the world in general during the Millennial age.

John declared that it was necessary that the people should come into a condition of heart-repentance if they would be ready for the Messiah and prepared to enjoy the blessings and favors of God which Messiah would dispense. John made no pretensions of being the Messiah himself, but humbly declared that the one who would be shortly made known to Israel as Messiah was so much greater that he (John) would not be worthy to stoop down and loose the fastenings of his shoes—his sandals. He proclaimed that those who would be ready for Messiah and the kingdom should not only renounce sin and reform their lives but should publicly declare the same—symbolizing it by a baptism in water. And yet he assured them that this baptism which he performed for them was as nothing compared to that greater baptism which Messiah would give to the faithful—a baptism of the holy Spirit; yea, also, to some a baptism of fire.

John's prophetic message was most distinctly fulfilled. Those Israelites indeed who received Jesus as the Messiah were in due time, at Pentecost, baptized with the holy Spirit from the Father as members of the body of Messiah. Moreover, a work of grace was continued with the Jewish nation, and for over thirty years the apostles and other believers sifted thoroughly that people for very true grain of wheat and gathered them into the Gospel garner—into the anointed body, the church. Then, all the true wheat having been found, the fire came upon the remainder of that nation—the fire of trouble which consumed and destroyed their national polity, causing indescribable suffering and scattering the remainder of that people throughout the earth. Some were baptized with the holy Spirit: and some with fire.

It was the most humble that had the hearing ear for the Lord's message.

When Jesus came to John and requested baptism John demurred, declaring that our Lord had no sins that he needed to repent of—that if either one needed baptism it was John himself. The inference is that John did not urge any to be baptized, except such as realized themselves to be transgressors against the law, who had not been living up to its

requirements to the extent of their ability; and that himself and others who had been living consistent lives did not need this baptism. We are to remember the Apostle's words that the whole nation of Israel had been baptized into Moses in the sea and in the cloud when they left Egypt (I Cor. 10:2). They were still in Moses, except as they had neglected the Law Covenant which he established. John's baptism was intended to bring the hearts of the people back into accord with the Law, into accord with Moses, that thus they might be ready for transfer from Moses to Messiah—from the typical house of servants to be made the antitypical house of sons. "For Moses verily was faithful as a servant over his house; but Messiah as a son over his house, whose house are we if we hold fast" (Heb. 3:5-6).

In the light of the New Testament we see that our Lord's baptism was a new thing, totally distinct from John's baptism; that it symbolized or represented a baptism unto death—a burial of the will into the will of God, and the beginning of a reckonedly new life as a new creature, symbolized by the rising from the water.

Thus our Lord's baptism into water symbolized a baptism into death, a consecration to death; and this consecration he fulfilled in the subsequent three and a half years of his ministry, which ended on the cross with his cry, "It is finished." And this is the baptism which belongs to us his followers—not a washing away of sins, not a returning to Mosaic covenant relationship as Jews; but a consecration of our justified selves, the presentation of our mortal bodies, living sacrifices, holy, acceptable to God, our reasonable service—to be completed in our natural death and in our resurrection beyond the veil.

While John was a partial antitype of Elijah on a limited scale, he by no means fulfilled the entire type. He was, we might say, an antitype on a small scale to the little nation of Israel. The kingdom was indeed offered to natural Israel: but only a remnant of that people had heartily repented of sin and were truly ready to welcome Messiah: and the rest were blinded; while the few were received of the Lord at Pentecost and became the nucleus or foundation of the kingdom which, during this Gospel age, has progressed in development in embryo—unborn, unseen of the world, unknown. Soon the completed embryo will be born in the resurrection, and thus the kingdom will be fully established in power and great glory—the Messiah.

Verses 17-18. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. According to their deeds, accordingly he will repay, fury to his adversaries,

recompence to his enemies; to the islands he will repay recompence.

The end of the allotted time having come, and further forbearance being unprofitable, the decision is just and right that according to their deeds will be the penalty; and to the republics He will repay what they merit.

Verse 19. So shall they fear the name of Jehovah from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of Jehovah shall lift up a standard against him.

So all nations shall see and fear and appreciate the name of Jehovah. When Satan or some evil influence shall come in like a flood, the spirit of Jehovah shall raise up a standard against him. The love and reverence and fear of God constitute a great safeguard.

Verse 20. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

And the Redeemer, Messiah, shall take His place in Zion, spiritual Israel; and He shall come to them who turn transgressors to righteousness in Jacob, fleshly Israel, all the way back to Adam.

Our Lord came in accordance with the prophecy of Malachi (3:3). He was present with the Jews as the Reaper and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel Age been seeing to it that those who came unto the Father, through him, should pass through fiery trials and experiences, which would fully test their loyalty and their fitness to be associated with him in the great Kingdom of Glory as members of his Body, as members of his Bride, as members of the great antitypical Prophet, Priest, Mediator, King.

The matter was traced in St. Paul's words in Rom. 11:27, where he assures us that as soon as the Church, the Body of Christ, is completed, God's covenant with Israel, the New Covenant, will be instituted. Then their sins will be forgiven, their iniquities pardoned, and they as God's people will be received back into Divine fellowship, through the great Mediator. Also the Apostle's words are, "They shall obtain mercy through your mercy;" that it is God's mercy, that it comes primarily through the Lord Jesus. Yet it is "your mercy" — the Church's mercy — the mercy of God and Christ *through you* to natural Israel, and through natural Israel for the blessing of whosoever wills of all the families of the earth. Oh, the lengths and breadths, and the heights and depths of the love of God; how unsearchable are his riches, and his secrets past finding out! And yet his secrets, his plans are all glorious, generous, loving and just. Well may we rejoice, not only in the share which the Church

will have in the glorious plan of God, but also rejoice in the share which Israel restored to Divine favor will have, and in the blessings which then will flow to all the families of the earth.

The fact is the root or promise contains a double set of branches: first, the *select branches* (natural and engrafted) the spiritual seed of Abraham—the Christ which is to bless all nations; and secondly, a lower order of re-engrafted branches (Israel restored) *the* natural seed of Abraham through which the spiritual seed will principally operate in blessing all nations.

Verse 21. As for me, this is my covenant with them, saith Jehovah; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever.

Therefore, this is my covenant with the children of Jacob; my spirit that is upon thee (Isaiah) is the spirit of the New Covenant. The measure thereof is the measure of a perfect man (as was Adam), enabling him to know many things without experience. And my words are words of life, that shall never depart from thee, or thy seed, or thy seed's seed for ever. Glory to God in the highest, and on earth peace, good will toward men.

CHAPTER 60

Verse 1. Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

This verse and chapter contain an admonition from Jehovah to Israelites indeed, the real children of Jacob, to realize that the light of Present Truth has come, and that Messiah is back of it. Therefore, the glory of Jehovah is seen in the salvation of the world, to the Jew first, and among them Judah (Israelites indeed) first. Salvation is of the Jews; but it will require much forgiveness on their part, to be kind to the Gentiles. However, when we think of God's patience, forgiveness, and goodness to us, it makes it easier for us to forgive, and forget, and to be kind.

Verse 2. For, behold, the darkness shall cover the earth, and gross darkness the people: but Jehovah shall arise upon thee, and his glory shall be seen upon thee.

At the time this is due, darkness of ignorance shall cover the earth (society), and gross darkness (ignorance, including superstition) the heathen: but Jehovah shall arise upon thee, and thou shalt have the

privilege of declaring his glory to all people, as exemplified in his dealing with Israel, and his faithfulness regarding all his promises to them. The development of the Jewish Nation shall be the wonder of the world.

Verse 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

And Gentiles shall come to thy wonderful light. A light to lighten the Gentiles, and the glory of thy people Israel, is Messiah. And *Abraham* means "father of nations" (Luke 2:32).

Verse 4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

No Jews will be missed, overlooked, or forgotten; everyone's name is recorded from the first to the last. Notwithstanding present conditions, they shall be released, and they shall come from every quarter of the earth.

Verse 5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Thine heart shall see, and fear: because the abundance of the sea (the forces of the Gentiles) shall be converted unto thee; and what wilt thou do for space? Abraham was given the center of the land surface of the globe, to indicate that the whole world is to be his. Hence thy fear will be groundless. There will be room enough: and the desert shall rejoice and blossom as the rose. God never has an emergency in his plans: his wisdom is infinite.

Verses 6-7. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of Jehovah. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

The contentions of Midian, or of Keturah, claiming an interest in the New Covenant by heredity, will be settled; Ephah, or obscurity, shall be cleared up; Sheba, indicating the covenant, brings gold and incense; the flocks of Kedar, powerful nations, shall be contributed; and the sacrifices of Nebaioth (husbandry, fruitfulness) shall be welcome. All shall be brought to Jehovah, at the behest of Messiah, and shall be acceptable.

Verse 8. Who are these that fly as a cloud, and as the doves to their

windows?

A cloud of searchers after truth shall fly to their windows, places of meekness and joy, like so many doves, to learn the good news. They will come to the Ancient Worthies for instructions how best and most quickly to come into the covenant. All men shall seek its blessings; and they will crowd into as close relationship to Messiah as possible: The Wonderful, The Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase and peace of his government there shall be no end, upon the throne of David, to order it, and to establish it with justice and judgment, from henceforth even forever (Isa. 9:6-7).

Verse 9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, because he hath glorified thee.

Surely the isles, or what is left of the mountains or kingdoms, shall wait for me; their own plans having ended in failure, as have all plans or hopes of salvation. The ships of Tarshish, strong ships for immense cargoes and long voyages, will be tendered to Israel to take them home. They also refer to the strongest religious organizations, which shall call upon the Jews for a dependable faith or fundamental religion with a promise of salvation. Their gold and silver of this verse refer to Divine truths on which to lay hold, to bring them all, out of their misery and pending destruction, to the Highway and Way of Life.

Verse 10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Strangers to the commonwealth of Israel will keep thy walls or defences, and the leaders of the people shall serve thee: because thy period or time of disfavor is over, and thy path of favor is good as long as thine obedience shall continue and thy character is established.

Verse 11. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

Therefore thy gates, the Ancient Worthies, shall always be open; they shall be available for help to come into all these blessings which the Golden City is releasing. They all shall become children of Jacob and Abraham; not a Gentile shall be left. Even the kings shall come to thee, glad of something solid to stand upon. Uneasy lies the head that wears a crown, is not true of Messiah.

Verse 12. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.

Any nation that will not go up to Jerusalem to worship, upon that nation no rain shall fall. How eager all will be to become children of Abraham, the mark of which, is faith in God (Zech. 14:17).

Verse 13. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Lebanon means "white" and refers to justification, which is the glory of Lebanon. Men will become literally justified by the merit of Messiah's perfection, which He sacrificed for that purpose, and with which He will seal the New Covenant. By this arrangement it will be applied to men until they are actually perfect. That is what God means when he says he will give thee for a covenant of the people; and thus, like the pine tree and the box tree men's dispositions shall be harmless, beautiful, and useful.

"And I will make the place [footstool] of my feet glorious." "Thus saith Jehovah, Heaven is my throne, and the earth is my footstool." "The earth abideth forever." "The earth hath he given to the children of men." "He created it not in vain, He formed it to be inhabited" (Isa. 60:13; 66:1; 45:18; Eccl. 1:4; Psa. 115:16).

Ah yes! "In that day [Millennial Day of Jubilee] Jehovah shall be King over all the earth;" his Kingdom shall have come as his faithful have long prayed; and by the end of that day his will shall be done on earth even as it is done in heaven (Zech. 14:8, 9; Ezek. 47:1-12; Rev. 22:1, 2).

God's footstool shall then be glorious indeed! as it is written: "AS TRULY AS I LIVE, THE WHOLE EARTH SHALL BE FILLED WITH THE GLORY OF JEHOVAH" (Num. 14:21; Isa. 11:9; Hab. 2:14).*

Verse 14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of Jehovah, the Zion of the Holy One of Israel.

Those that afflicted thee shall come bending or bowing to the soles of thy feet. This refers to what we stand upon, which in this case is the Abrahamic promise as it will operate through the Keturah feature of the Abrahamic Covenant. That will be the basis or standing of all in the Millennial Age who believe, and who desire salvation from sin and death, to eternal life — calling Jerusalem, the City of Jehovah.

Verse 15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy

* "The Day of Vengeance," Chapter 14.

of many generations.

Having been hated and despised, so that no one would associate with thee, it will be pleasant to be regarded as an eternal excellence, the joy of many generations; for thy covenant is an everlasting covenant. It contains the Life Rights of the Man Jesus, sacrificed by the New Creature, Christ or Messiah, but retaining the merit of the sacrifice with which to seal the New Covenant, and by which to dispense its blessings.

Verse 16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the Mighty One of Jacob.

Thou shalt draw great help, profit, wealth, and nourishment from the Gentiles: and thou shalt know that I Jehovah am thy Saviour, Redeemer, and the Mighty One of Jacob forever, world without end, Amen.

Verses 17-18. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

For brass, gold, and for iron, silver, infers that the blessings of Messiah's reign will be so much better than present blessings. And thy walls, or protection, will be plentifully provided in thy salvation; thy gates into God's favor, will be a heart and mind full of praise. When men meet in the morning, they will salute each other, and the day, with, Praise to Jehovah.

Verses 19-20. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended.

The sun and moon will not be thine only light. The sun represents the Gospel light, and the moon refers to the Old Law Covenant with its types and shadows; and the trees of righteousness on each side of the river of life will bring forth their fruit every moon or month: this is God's own planting by the hand of Messiah.

Verse 21. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Because of that, all the people shall be righteous: they shall find an everlasting inheritance in the land, and everlasting life for themselves;

and the name of Jehovah shall be glorified. How foolish and incredible, will they say, was our yen for idol worship.

Verse 22. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

A little profit shall become a thousand, and a small beginning a strong development. In quietness and confidence shall be thy strength (Isa. 30:15). The love of God shall keep all hearts warm and generous; the voice of war shall be heard no more — nor any evil thing. At the end of the thousand years Satan will be allowed to test all hearts or characters unto worthiness of eternal life. Then shall he die; he is aware of that.

CHAPTER 61

Abraham saw Messiah's day with the eye of faith — believing the divine promise respecting Messiah. He may have seen his day of sacrifice, typified in the offering of Isaac his only son, but at all events he saw Messiah's coming glory-day, the Millennium, and its blessings upon all the families of the earth, through this promised Seed. And no wonder the prospect made him glad. He with the eye of faith beheld the heavenly city, the New Jerusalem, the glorified Church, the Kingdom class, and he beheld similarly the heavenly country — the world blessed by that Kingdom (Heb. 11:10, 16; 12:22; 13:14).

Our Lord avers that he *existed* before Abraham. Nor do the Scriptures in any place intimate that the existence of the Only Begotten ever ceased from the time it began, as "the beginning of the creation of God," until it ceased at Calvary for three days; after which he was raised from the dead to die no more, death having never more dominion over him (Rom. 6:9). The incident of his birth as a human being, "a little lower than the angels," for the purpose of being man's sin-sacrifice, did not involve a death to the spirit nature preceding the birth of a human babe, but merely a transference of his life from a higher or spirit nature to a lower or human nature. Hence our Lord's words, "Before Abraham was *I am* (John 8:14, 23, 42-58), signify that there had been no cessation of his existence at any time in the interim, and positively identifies Jesus, the Son of God, in the flesh, with the *Logos*, the first-born of all creation.

Of course our Lord's testimony was not received by many who heard it, nor has it been received by many since. There seems to be a perversity of disposition, which leads mankind to reject the simple, plain statements of the Lord's Word, and to prefer to regard our Lord either

as a sinful member of the fallen race, or else as his own father.

Only the meek are ready to "receive with meekness the engrafted word, which is able to make truly wise," and only for such is the Word of God's testimony intended.

Our Lord's words are still applicable: "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him" (Matt. 11:27). The world knew him not: knew not of his high origin, and his great humiliation on its behalf; and when we remember that a long period of time probably intervened between the beginning of the creation in the person of our Lord, and the time when he was made flesh, and when further we remember that during all that period he was with the Father, "daily his delight, rejoicing always before him," we cannot wonder that the Son knew the Father, as his disciples and the world knew him not — as we are learning to know him through his Word of revelation and the unfoldment of his wonderful plan of the ages. Hear him again declare, "O righteous Father, the world hath not known thee, but I have known thee" (John 17:25).

The key to his wonderful knowledge of heavenly things is furnished in the statement, "He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all, *and what he hath seen and heard, that he testifies*" (John 3:31, 32). No wonder, then, that even his oponents asked, "Whence hath this man this wisdom?" (Matt. 13:54) And it was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting absolute faith in the Father's promises, which enabled him, as a perfect man, to overcome the world, the flesh and the devil, and to present an acceptable sacrifice for our sins. Thus it was written beforehand through the Prophet: "By his *knowledge* shall my righteous servant justify many, while he will bear their iniquities" (Isa. 53:11).

The power of the Father, which, through the *Logos*, created all things, shall be exerted through him, as the Savior, in the restoration and perfecting of those who, when privileged to know him, shall yield to his righteous requirements; so that ultimately our Lord's power, as Jehovah's agent, in creation, shall be fully equaled and exemplified in his power, as Jehovah's agent, in restoring and blessing the world: and thus will be fulfilled the prediction of the Psalmist, "Thou hast the dew (freshness, vigor) or thy youth" (Psa. 110:3).

The *Logos*, the beginning of the creation of God, called also by Isaiah the Wonderful, Counsellor, the Mighty God, etc. (Isa. 9:6), we find described by Solomon, and represented under the name of Wisdom, yet

with all the details which harmonize the statement with the account given by John the Evangelist (John 1:1, 18):

"Jehovah possessed me in the beginning of his way, before his ways of old. I was set up from everlasting, from the beginning, or ever the earth was [formed]. When there were no depths [seas] I was brought forth: when there were no fountains abounding with water. Before the mountains were set before the hills, was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his command: when he appointed the foundations of the earth: then was I by him, *as one brought up with him; and I was daily his delight, rejoicing always before him*" (Prov. 8:22-30).

The Scriptural declaration is that our Lord actually laid aside, or, as the Greek renders it, "divested himself of," his prehuman conditions, and *actually took our nature*—"the Logos was *made flesh*. He actually became a man" the man Christ Jesus, who gave himself a ransom for all" (I Tim. 2:5). He is now an invisible (to humans) spirit being, rewarded by exaltation to the Divine nature. He is mighty to save—able to save to the uttermost all who come unto the Father by him (Psa. 89:19; Isa. 63:1; 59:16; Heb. 7:25).*

Thus we see that, previous to His human existence, our blessed Lord was the honored agent of Jehovah in all His mighty works: that He was His only begotten and well beloved Son; His bosom friend and confidential companion, ever in fullest harmony, sympathy and cooperation with Him. And whether we contemplate the vastness and grandeur of the physical universe; or the innumerable hosts of intelligent creatures, angelic and human, which by the power delineated to Him, He brought into existence; or the grandeur of the heavenly court and the presence of the Divine Father, the great Emperor of the Universe, we are overwhelmed with a sense of the glory that He had with the Father before He humbled Himself to the comparatively humble low estate of manhood. Yet He that was so rich, for our sakes became poor, that we through His poverty might be made rich (II Cor. 8:9).

The Scriptural assurance then that our Lord had a pre-human existence, the life-principle of which was transferred to Mary's womb and born of her "holy," is abundant assurance that he was as the same

* "The At-One-Ment Between God and Man," Chapters 3-7.

Scriptures declare “holy, harmless, *undefiled, separate from sinners.*” Just such an one “became us” or was suitable to the necessities of our case – such an one as could be accepted by Justice as our *ransom-price*; and then being made humanity’s High Priest in things pertaining to God, would be able to compassionate the weak and burdened when he himself compassionately took out sicknesses (Matt. 8:16- 17; Heb. 7:26).

Verse 1. The spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

As it was the spirit of the Lord God upon our Lord Jesus that anointed or qualified Him to preach the Gospel, so it must be the same anointing received of Him that will qualify any for this service of preaching or witnessing, in a manner that will be acceptable to the Lord and profitable to His flock.

We should not forget that every member of the anointed body is anointed to preach; fortifying the various members against attacks of error and strengthening in each the comprehension of the truth.

This commission through the Prophet Isaiah is the only Divinely authorized commission that was ever given to any man to preach the Gospel, by right of the anointing.

The little work that was done by our Lord at His first Advent, in the way of healing the naturally blind and sick and lame, and setting at liberty a few from the prison of death, was merely a foretaste of the greater and grander work which is to be accomplished by him and his glorified soldiers of the cross, at his second advent.

If the physical and temporary releases from sickness and death at our Lord’s first advent were grand blessings, how much more grand and how much more blessed will be the “greater works than these,” which we, as his glorified church, in association with him, shall be privileged to perform during the Millennial age. How much greater is the work of opening the eyes of the understanding than of opening the physical eyes; how much greater the work of healing the lameness of character than of healing the lameness physical; how much grander the giving of an ear to hear the truth and to understand and to appreciate it, than the opening of the natural ear, to natural sounds; how much greater the work of loosing the tongue of the world, to speak for the praises of him who has delivered them, than of merely loosing the tongue of the dumb to speak of natural things; how much more stupendous the work of giving eternal life to as many of the world of mankind as will accept it under the terms

of the New Covenant than was the work of giving for a few years the lives of Lazarus and the son of the widow of Nain, and the daughter of Jairus.

O, we praise the Lord for this glorious prospect of being associated with him in these "greater works" of the future, and we see it all comprehended in his statement that "the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth." All the deaf ears of understanding shall be unstopped; they shall hear, in the sense that the knowledge of the Lord shall fill the whole earth. And the Master's assurance is, further, that they who hear properly, obediently, shall live—not "live at this poor dying state," of the present time, but live in the grandly superlative sense of life—in perfection of being, with the power of life eternal, lifted completely out of sin and out of death, back to the fulness and perfection of life which God gave originally, and which was lost in Eden.

"Lazarus, Come Forth"

"Jesus said unto her, I am the resurrection and the life" (John 11:25).

Those who are of the Truth must speak the truth and nothing else; they must tell plainly, "There is no work, nor knowledge, nor device, nor wisdom, in the grave whither thou goest" (Eccl. 9:10). They must point as the only hope of a future life to Jesus, the Redeemer, and to the resurrection power by which he will ultimately deliver from the tomb all whose ransom price he paid in the sacrifice of himself.

We are glad of those words which constitute the shortest verse in all the Bible—"Jesus wept." They tell us as no elaboration could have told of the sympathies of our Master's heart; they tell us that we have an High Priest who can be touched, who was touched, who is touched still with a feeling of our infirmities, a sympathetic feeling. The Lord presented to us in the Scriptures is the only great and sympathetic Immanuel known to the world—"To us he is precious."

This stupendous miracle testified to our Lord Jesus as the special messenger and representative of the heavenly Father and authorized to use divine power. Before performing the miracle our Lord lifted his eyes to heaven in acknowledgment of the Father's power and that he was acting as the Father's agent and representative. What a manifestation we have in this of true humility. It was so in all of our Lord's utterances; he freely acknowledged that he had come to do the Father's will and not his own; that the Father was above all, and that what he did in the way of wonderful works was by the Father's power.

As might have been expected, this wonderful miracle, the revival of a man dead more than three days, created no little stir. No wonder that we read that many of the Jews seeing these things believed. It would be wonderful indeed that they could disbelieve under such conditions. We remember, too, that subsequently the Jews sought the more to take the life of Jesus because of the fame of this miracle. Verily, the truth of God is either a savor of life unto life or of death unto death. All we know of divine power and goodness either affects us favorably or unfavorably, to draw us nearer to the Lord or to separate us the more from him if we are not at heart disposed for righteousness but are controlled by envious or wicked motives.

“All that are in their graves shall come forth”

Lazarus was not resurrected — he was merely awakened from the sleep of death — resurrection would signify the complete raising up out of sin and death conditions to perfection and life conditions. The calling forth of Lazarus, therefore, is a good picture of what may be expected early in the Millennial reign, after the living nations shall have been to some extent enlightened and brought under the influence of the heavenly Kingdom. Then all that are in their graves, order by order, class by class, generation by generation, will come forth as Lazarus did to a measure of health and a measure of strength, but not to perfection of being. Their cases, however, will be different from his, in that his release from death was merely a temporary one: later on he died again. Those in the Millennial age, on the contrary, who will come forth under the new conditions of that Millennial kingdom, need never die again, but instead, by hearing the voice of the Son of Man, by obeying the same, going onward step by step, they shall emerge gradually from all the weight of the curse, from all the weaknesses and imperfections of the present dying condition, to the full life and perfection and joy of the life-eternal condition, at the close of the Millennial age.

We have the Lord's positive declaration that “No man has ascended up to heaven” (John 3:13): that when Lazarus was dead he was asleep; his waking thought after four days was next to the one he had when he fell asleep in death. It would be preposterous to suppose that Lazarus was in heaven for four days and that the Lord in mercy and compassion called him away from blessed scenes there. What an unfriendly act this would have been! “Thy *friend* Lazarus sleepeth,” said his disciples. “He whom thou lovest is sick,” was a previous message to Jesus.

“So let our lives and tongues express
 The glorious Gospel we profess;
 So let the glories in us shine,
 That all may know that we are thine.”

Verse 2. To proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that mourn;

To proclaim the acceptable year of Jehovah, and His day of vengeance; to comfort all that mourn. The acceptable year of Jehovah indicates a Plan of God comprehending salvation. Further search and study reveals that, preceding the common salvation of the world, God proffers a special salvation, to obtain associates of Messiah, to do that work. To them is granted a higher, a greater salvation than restitution. Attainment of this great salvation calls for a life of sacrifice like to that of Messiah Himself. It is called the acceptable year of Jehovah, when such sacrifices will be, and are acceptable. It is a great privilege, and gains a magnificent reward. As to the *day of vengeance*, it is here, and has been here since September 21, 1914. This is the Battle of Armageddon; and the climax will be a period of anarchy.*

The increase of knowledge is responsible for the increase of discontent and fear which are bringing Armageddon, or the Day of Vengeance of God, upon the whole world. Bible students are convinced that the first great world war is the beginning of that great trouble which the Bible calls “Armageddon” and which the Bible declares will prepare mankind and usher them into the kingdom of God’s dear Son, which will be “the desire of all nations” (Haggai 2:7), and through which a reign of righteousness will be established throughout the whole earth.

Verse 3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah that he might be glorified.

To comfort all that mourn in Zion; to give them the beauty of the resurrection for the ashes of death; the oil of joy in full measure; and therefore, a garment of praise for the spirit of heaviness. Surely if ye will not believe, ye shall not be established. The resurrection of spirit beings is invisible to human beings, but is manifest in works that belong to, and can be done by, no others. Hence the growing Republic of Israel is proof of a live and present Messiah. Then shall they be called trees of righteousness, of Jehovah’s own planting.

* “The Divine Plan of the Ages,” Chapter 14; “The Day of Vengeance,” 1916 Foreward.

Verses 4-5. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vinedressers.

The old wastes shall be rebuilt, and the desolate cities of many generations; but of how much greater force is the application of this verse to the mental, moral, and physical conditions of the people generally. Messiah in sacrifice, laid these down in their perfection; and these are the repairs he is going to make through the New Covenant. And I will put my law in their inward parts; and I will write it in their hearts. This will be far more glorious than ruling over one's enemies, especially since they are sorry, and have become friends.

Verse 6. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Messiah and His associates will be priests after the order of Melchizedek; but there will be a priestly work of teaching, sowing, instructing the people generally: especially will this take into consideration the Gentile converts; it will be the privilege and responsibility of the children of Abraham to perform that service; and in their glory or improvement shall ye boast yourselves.

Verse 7. For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double [mishneh]; everlasting joy shall be unto them.

For your shame ye shall have double honor: and ye shall have double satisfaction in your land, in building it up in harmony with the New, Everlasting Covenant—made sure in Messiah.

Verse 8. For I Jehovah love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

For I Jehovah love righteousness, I hate robbery; and on this basis I will make an Everlasting Covenant with Israel, even the sure mercies and promises of David. David means "beloved," and in this case, Messiah.

The Jew under the Law Covenant was unable to be justified because unable to keep the letter of that law, and because Moses, the mediator of that Law Covenant—himself an imperfect member of a condemned and dying race—had no merit or grace to contribute to the people which would excuse them from the letter of the Law and make the spirit of that Law available for their justification.

The New Law Covenant, like the old one, will require obedience to the letter of the law of God, and not merely to its spirit. The rule of that Covenant will be, "He that doeth these things shall live by them." The difference will be that the New Law Covenant will have the better Mediator, who will have the right during the existence of the Millennial kingdom to instruct, and chasten, and reward, and assist, and uplift all who will be obedient to him. All who desire eternal life, all who appreciate righteousness, or who could be made to appreciate it, will have been brought up to that perfect condition mentally, morally and physically which Adam enjoyed but lost by sin, and which Messiah redeemed by the sacrifice of himself.

The New Law Covenant has the better Mediator, who is able to cancel the sins that are past and to take away the stony heart, and by restitution processes restore the heart of flesh. The great Mediator who *bought them* and who bought the charges which were against them, freely forgives them and starts them afresh on trial for life—under the *spirit* of the divine Law and not under its letter. Additionally, he will instruct mankind to that condition where they can, if they will, keep the Divine Law perfectly, both in letter and in spirit.*

Verse 9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed.

And their seed will be seen by the Gentiles, who will acknowledge that God has saved and blessed them: and therefore they wish to become children of Abraham also.

Verse 10. I will greatly rejoice in Jehovah, my soul shall be joyful in my God: for he hath clothed me with garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

In this verse, one of the associates of Messiah is heard speaking representatively for all. I will greatly rejoice in Jehovah: for he has clothed me with the garments of salvation, He has covered me with the robe of Christ's righteousness imputed by faith, in my justification. The jewels of the graces of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and self-control reflect a character likeness to him, that must be developed, to be an associate of Messiah, and have part in his resurrection.

* "The At-One-Ment Between God and Man," Chapters 8 and 15.

Verse 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

As the earth causes things that are sown in it to grow, thus the New Covenant will cause to grow such a character; for it is the Keturah Covenant, and the land is Beulah. God was the Husband of the Hagar Covenant (which my covenant they brake, though I was an Husband unto them) through Moses; He is the Husband of the Sarah Covenant (spiritual) illustrated in the birth of Isaac; and he will be the Husband of the Keturah Covenant through the Messiah—The Messiah will be the Everlasting Father to all the world.

CHAPTER 62

Verse 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

In this sixty-second chapter of Isaiah, the Messiah is heard speaking, first about the Little Flock (Messiah and His associates), and then about fleshly Israel (Abraham, Isaac, etc.). Messiah is saying that he has a mission to perform that requires preaching, to proclaim the Word of God in regard to his Plan: first, about Zion, the spiritual children of Sarah; and second, the fleshly seed of Keturah; and he will not stop till it is accomplished.

Verse 2. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name.

And the Gentiles shall see thy righteousness manifested in the work of the New Covenant, represented by Keturah. The new name is said to be, "Our Righteousness of Jehovah;" this also is one of the names of Messiah, Himself. Bridegroom and Bride therefore, shall be called by a new name (Jer. 23:6; Jer. 33:16).

Verse 3. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God.

Thou, Messiah and His Bride (associates), shalt also be a crown of glory in the hand of Jehovah, and a Royal Diadem in the hand of thy God. Notice that this crown and diadem are not to be worn on the head of Jehovah, but will be carried in the hand, and will thus be to his glory: not a diadem to be worn—but rather as representing a beautiful or-

nament in the Divine hand, as you take something in your hand to look at its beauty. The glory of the Divine nature would seem to us to be the highest glory: but this, to be borne in his hand, does seem to be greater; for we esteem Him, and love Him so.

The Lord's Jewel Box

The Lord says that the Church is His peculiar treasure — not a diadem that He is going to wear on His head, as though he needed any glory to be added to Him; but it is a diadem that he is going to have in His hand which represents power. In His power He will show the Church forth: showing forth the character of the Church and what He has been able to do with the Church. It will be a glorious thing for those who will be the jewels to reflect the glory on the One who designed this great diadem and all of this great Plan in which they will be associated.

Verse 4. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for Jehovah delighteth in thee, and thy land shall be married.

Sarah was barren for about twenty-five years: the Sarah Covenant was barren for about two thousand years, and was called Desolate; now the word from God is that she shall no more be called forsaken, but will have two names, both of which shall be very appropriate: Hephzibah, my delight is in her; and Beulah, which indicates that she is married.

Verse 5. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

For as a young man becomes the caretaker of a virgin, so shall thy sons become thy caretakers: and as a Bridegroom rejoices over the Bride, so shall thy God rejoice over thee.

And the children of these two (Jehovah and Sarah) shall be of the highest nature: Divine, Immortal. But one name belongs to God alone: and that is the name the angel used to Moses at the bush. It means "The One who never had a beginning." Moses heard it, and forgot it, or was forbidden to write it down. It will not be heard again until the Mediator of the New Covenant, Messiah, brings it with him.

Verses 6-7. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of Jehovah, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Jerusalem is to be the home of the Ancient Worthies, from which

shall go forth the word of Jehovah to all the world, explaining the Plan of God as it is contained in the New Covenant terms and obligations and blessings. Keep not silence, ye that make mention of Jehovah and Messiah. The Ancient Worthies are represented as watchmen on the walls; and in another service as gates, giving instructions about how to enter into the Golden City, or the blessings of the Divine Government. And what a praise to Jehovah it will be!

Verses 8-9. Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise Jehovah; and thy that have brought it together shall drink it in the courts of my holiness.

As the good of the land will be to those that own and cultivate it, so the benefits of the covenant and its administrator, will be to bless the people individually with the food of corn, and wheat, and oil: the Truth, and its spirit, and appreciation and love of God, and the wine of true doctrines as Israel had in their beginning. So they shall all grow up before him as calves of the stall; good to see, and beneficial to one another of the sons of Jacob, and to all men.

Verse 10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Go through, go through the gates or means of entrance into the Bride Class, the associates in sacrifice of the Messiah. Open up the Keturah Covenant arrangements, gather out those not prepared to go up the highway, remove the stones of false doctrines, and set up the standard of exact holiness: for it is the way of Holiness; and all must attain thereto for a favorable judgment—all necessary assistance being supplied.

Verse 11. Behold, Jehovah hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

The last word of encouragement to the Bride of Christ the Messiah is; Say to the daughter of Zion, Behold, thy salvation cometh in the person of Messiah; his reward is with him, and his work before him: To him that overcometh will I give to eat of the hidden manna, Immortality—the Reward; and his work, the New Covenant work, is before him. But the promised Seed of Abraham is on hand; and the blessing of all the world is sure. The price Christ gave, infers the certainty of Restitution.

Verse 12. And they shall call them, The holy people, The redeemed of Jehovah: and thou shalt be called, Sought out, A city

not forsaken.

And they shall call the Bride of Messiah, The Holy People, The Redeemed of Jehovah, A City (or government) Sought Out, The Desire of All Nations, A City Not Forsaken.

CHAPTER 63

Verse 1. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Edom represents Christendom; and Bozrah is the sheepfold, or ecclesiasticism. And here is an account of their condition, at the second advent of Messiah, in his own language. Evidently the religious leaders, the clergy of all faiths or denominations, have come short in judgment to the point of destruction, as represented by blood. His glorious garments are indicative of his being clothed in the Divine Nature, received 1900 years ago, at his resurrection. Now the time has come for judgment on his representative church: and we find them seeking to the caves and rocks of worldly organizations, to escape somehow from the wrath of the Lamb of God, who is displeased with the way they have belied their profession to be the church of God, and of the Lamb (Rev. 6:16).

The Scarlet Thread

Rev. 17:3-4: This union of the woman (church) with the beast (empire) constitutes the spiritual harlotry of which she is guilty. In His Word, God has been pleased to recognize the papacy as a system, as a government. The beast is the papal system of government. The cornerstone of all false doctrine, the "sacrifice of the Mass," was the climax of doctrinal degeneracy.

It was a scarlet colored beast because of the SCARLET THREAD. It is the monstrous presumption of ecclesiastical usurpation by that system of the power to forgive sins, which is the sole prerogative of the glorious Redeemer who furnished the sacrifice (scarlet—blood, ransom, sin-offering, liferights), that identifies papacy as the "woman arrayed in purple and scarlet color" which "sat upon a *scarlet colored* beast."

The base, or foundation truth upon which the truly consecrated or Sanctuary Class is built, is that our Lord Jesus, by the sacrifice of Himself, has redeemed all, and will save to the uttermost all who come

unto God by Him; without any other mediator, without priest, or bishop, or pope, and without any other sacrifice—any other being an abomination in God's sight, as teaching by implication the insufficiency of Christ's Great Ransom Sacrifice! This doctrine of the RANSOM is the *base* of the sanctuary or holy temple—the consecrated Church.

It was the PENALTY that was imputed to Him. He bore the *penalty* of our sins in order that in God's due time He might justify and, by a resurrection, deliver from death all who accept His grace.

"A RANSOM FOR ALL" IS THE SCARLET THREAD RUNNING ALL THROUGH THE SCRIPTURES!"

Verses 2-3. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

The question is put to Him, Why are thy garments red, like the garments of one treading in a winepress? The answer is that I have trodden the winepress alone; and that the grapes are people, who have failed in keeping their covenant with him. It is the Sarah Covenant of the Gospel Age; to follow the Messiah in sacrifice unto death, and to share in his resurrection and life and service in the Kingdom, as his associates in the great and worldwide work of blessing all the families of the earth. This seed of Abraham and Sarah (Isaac) is spiritual, and not earthly; and is prepared and empowered to do all that wonderful work to the credit of the Ransom, and Sin Offering, furnished by Messiah in His sacrificing of the Man Jesus unto death; followed by the resurrection of the new creature (spiritual) which was begotten at Jordan, when the heavens were opened to him. If the Jews understood this, how happy and confident they would be right now.

Verse 4. For the day of vengeance is in mine heart, and the year of my redeemed is come.

The day of vengeance against the wilful opposers of God and His Truth is in my heart, and the time of the redemption of my faithful people is here. Even those of this class, asleep in death, shall be remembered and rewarded.

Verse 5. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

There was none among men to bring salvation; so mine own arm, Christ, the Messiah and Son of God, came forward to offer his service

and was accepted, having everything necessary. Indeed, proclamation was made in Heaven, Thou art worthy, for thou wast slain, and hast redeemed to God by thy blood (Rev. 5:2, 6, 9, 12, 13). Being faithful unto death, and resurrected to further power, authority, and means available for the rescue of human beings, the desired results may now be accomplished. The Ransom price removes the Adamic death penalty; and the sin offering will gradually obliterate the ravages of sin, from a depleted human nature, and make possible a perfect human nature, and life.

Verse 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

A time of trouble and treading down of the guilty is about to break, especially upon the religious leaders: "for this they willingly are ignorant of" (II Peter 2:5); that their present order of service is to be brought to an end, even as Messiah passes from an Aaronic Priesthood to Melchizedek.

Verse 7. I will mention the loving kindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses.

Then the prophet is heard speaking for the orthodox Jews, Israelites indeed; I will make mention of the loving kindnesses of Jehovah, as were certainly ours in many years of experience, and a foundation for belief in the promise yet to be fulfilled—this establishes a good beginning since May 1948 A. D.

Verse 8. For he said, Surely they are my people, children that will not lie: so he was their Saviour.

For he looked us over and said, Surely they are my people, that will not make false vows to me: so he is ready to be our Saviour, especially and finally through the Messiah, who is fully qualified to do the work.

Verse 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old.

In all their afflictions he felt a fatherly care and sympathy, and provided them with the angel of his presence who saved them: and he has carried them along to the present day; and now is ready to perform all his good pleasure to them, as promised to Abraham, Isaac, Jacob—and to David.

Verse 10. But they rebelled, and vexed his holy spirit: therefore he

was turned to be their enemy, and he fought against them.

The reason for their latest tragedy is that they have wandered so far away from their religious faith and service that they must needs be chastened and humbled till mere earthly prosperity is not satisfactory to mind or heart when it lacks the love of God, and sense of his guidance, and approval. The organs of veneration are upon the top of the head, and they must be exercised if one is to have comfort.

Verses 11-12. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting name?

Then God remembered the days of old, Moses, the Mediator, the crossing of the Red Sea, and the Jordan, and the putting of his holy spirit in him: and he thought of the antitypical Moses, or Mediator of the New Covenant, and all the blessings coming to Israel. He was also thinking of the time when the tongue of the Egyptian sea will be destroyed; that is, the language of the world shall be no more heard amongst the people of God (Isa. 11:15).

Verse 13. That led them through the deep, as an horse in the wilderness, that they should not stumble?

That led them through the deep, like a horse in the wilderness, that they should not stumble: the horse in the wilderness, being the doctrine of the ten commandments and the seventy judgments—also Isaiah, Jeremiah, and Ezekiel.

Verse 14. As a beast goeth down into the valley, the spirit of Jehovah caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

As a four footed sacrificial beast goes down in the valley, so the spirit of Jehovah led them to rest in the valley of blessing, to make for himself an everlasting name.

Verse 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

Look down from Heaven, and behold our difficult position: where is thy zeal, and strength, and mercies? are they restrained?

Verse 16. Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Jehovah, art our father, our redeemer: thy name is from everlasting.

The modern Jew is heard speaking: Doubtless thou art our father, though Abraham be ignorant of us, and the orthodox Jews fail to acknowledge us: but thou art our redeemer, forevermore. The presence of Messiah will soon be made plain to all, Jew and Gentile.

It is true that the Jew has held and still holds too rigidly the national idea — that God's plan for ruling and blessing the world centers in the national exaltation of the seed of Abraham; but it is also true that nominal Christians have not held that idea sufficiently. Both extremes are disadvantageous and blinding. The Jew fancies his nation *necessary* to God's purpose, and hence is proud and boastful and unready for God's real plan. The Gentiles losing sight of all blessing *through* any particular people, theorize that God is now trying to draw the world to himself, and are perplexed at the small results of the past nineteen centuries.

The truth lies between the two positions. God will use *a nation* to bless the world in general, and that nation must first be exalted to universal dominion before *through it* "all the families of the earth shall be blessed." But God is not bound by his covenant with Abraham to take his literal children according to the flesh for this nation which he shall exalt to bless all others. On the contrary Abraham, who was faithful to God's promises, is reckoned as the father of *the* faithful one — our Lord Jesus; and he is the only heir of the covenant made with Abraham. And he selects others who under the cover of his perfection and united to him as his bride, are counted with him — the Seed of Abraham, a Royal Priesthood, a Holy Nation. And in this nation, when complete and glorified, which we believe will be very shortly, all the families or nations of earth shall be blessed. Israel *first* shall be blessed, and become the earthly agency for blessing others of the earthly family.

Verse 17. O Jehovah, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

We have erred from thy ways, and from thy fear: but return now to us, as to the twelve tribes of thine inheritance. They are all represented in us, who have returned to the Land of Promise, and are waiting for fulfillment of the promises.

Verse 18-19. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

We are here in possession a very little while: and thine adversaries are treading us down again; but we trust in thee. They were never called by

thy name—not even children of Jacob. We believe they are treading down thy sanctuary for the last time.

CHAPTER 64

Verse 1. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence.

This chapter of Isaiah is a prayer of the Jewish people to God, as they sense the time of their deliverance is near. The prayer is to Jehovah, but it is really for the second advent of Messiah, through whom all will be accomplished to a greater and grander extent than they have any idea or thought. To rend the heavens is to disrupt the religious denominations, or clergy, and take them by surprise, destroying their power and order. The kingdoms naturally will give place to the rulership of Christ: and already there are very few left.

Verse 2. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

The fire or heat of Present Truth causes the waters of peoples, nations, and tongues to boil; consuming the refuse of errors, and whatsoever is an abomination to God: as he is preparing a pure message of salvation. It is also calling attention to our Lord's great prophecy of the greatest time of trouble that the world has ever known (Matt. 24:6, 21, 22 and Mark 13:7, 8, 19, 20). Our Lord announces his presence by fire (Luke 12:49). Also, says the Holy One of Israel, "The whole earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent (Zeph. 3:8-9).

Verse 3. When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.

Like the terrible and great things done at Sinai at the giving of the Old Law Covenant, so it is right now, preparing for the New Law Covenant in a worldwide pronouncement to all people—if they only understood (Exod. 19; Heb. 12:18-29).

Verse 4. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

For since the beginning of the world men have not seen the things God has in preparation for those who love him and wait for him. Only the spirit begotten see them, for they are hidden in types and shadows of

the Old Law Covenant—even a glorious Melchizedek Priesthood, and a peaceful, happy world.

Only those who gladly obey God, out of love for him and for his righteous laws, will be permitted to live beyond the harvest time of the Millennial age. All others shall utterly perish. Then the holy in every sphere of life, in every part of the mighty universe of God, shall ascribe glory, honor and praise to the almighty Creator and to his glorious Son throughout the ages of eternity.

And will then see and acknowledge how marvelous was Jehovah's plan of redemption. The majesty and glory of the divine character will stand revealed—his unswerving justice combined with infinite compassion, his glorious wisdom, his marvelous love, his mighty power. Then all will bow before him and adore!

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise!”

Verse 5. Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

And the books shall be opened to the children of Jacob; thus God will meet with him that believeth, and rejoices in the Holy One of Jacob, and accepteth his salvation now so near. By the fulfillment of these types and promises shall we be saved. And so all Israel shall be saved at the second advent of Messiah who has everything necessary for God's purposes.

Verse 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

But we, by heredity, are imperfect, unclean; we are lost to life, or help, in ourselves; there are none righteous, no not one. None can give a Ransom for his brother. However, He, God, has laid on Him, Christ, the iniquity of us all; and by His stripes shall we be healed.

Verse 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

We are so misled, and mistaught, that none know how to call upon thy name. Our iniquities also have come between us; and our case is

hopeless, without Messiah. O Lord, "Thy Kingdom come. Thy will be done in earth, as it is in Heaven" (Matt. 6:10. See also Luke 11:2).

Verse 8. But now, O Jehovah, thou art our father: we are the clay, and thou our potter; and we all are the work of thy hand.

But now, O Lord, thou art our father: we are the clay; and may we all become the work of thy hands, in love and in thy likeness.

Verse 9. Be not wroth very sore, O Jehovah, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.

What a penitent heart is represented here! there is acknowledgment of sin and turning of one's back on all the goodness of God expressed in the Old Law Covenant: there is also a glimmer of hope that the prayer may be acceptable.

Verse 10-11. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: all our pleasant things are laid waste.

Here is an appeal to the memory and mercy of God for his house; which is to be a house of prayer for all people. It is in the hands of those who are not friends of God; and so with the Land of Promise, it also is in the hands of enemies.

Verse 12. Wilt thou refrain thyself for these things, O Jehovah? wilt thou hold thy peace, and afflict us very sore?

Wilt thou forget? wilt thou close thine eyes to all this, for the sake of punishing us? will it not be very, very sore??

CHAPTER 65

Verse 1. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

Jehovah speaking, tells or complains that his own people of Israel are very cool in their love and service; whereas the Gentiles are seeking to obtain his favor, and to serve him as his people: and I say to them, Behold Me, behold Me, to a nation that was not called by my name. However, there is a nation, a peculiar nation, zealous of good works, that can be gathered from the Gentiles, that can become Israelites indeed, even associates for the Messiah.

Verse 2. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

But to my own people, I have spread out my hands all the day long. I find them a rebellious people, walking after their own thoughts and ideas, which are not good for them — such as their traditions of men. See 52:2; 29:13-14.

Verse 3. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

A people that provoketh me to anger: doing their sacrificing in pleasures, and Gentiles methods, and on altars of brick, of their own manufacture; not on the copper altar of Messiah, in the Court.

Verse 4. Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels;

Which remain among the graves of old traditions and practices and heathenish ceremonies; which eat things that were typical, but now have been fulfilled in the person of the Messiah.

Verse 5. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.

They have a false assumption of their own holiness, and despise those not so guilty as themselves. They are like smoke to my nostrils, that never cease to deserve penalties.

Verse 6. Behold, it is written before me; I will not keep silence, but will recompense, even recompense into their bosom.

This is all written in the prophecies; there are punishments to recompense, and they are designed to be corrective. Tell my people their sin.

Verse 7. Your iniquities, and the iniquities of your fathers together, saith Jehovah, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

Your iniquities, and the iniquities of your fathers shall be remembered together, and punished together, at once. The work of Hitler was allowed on this account.

Verse 8. Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

On the contrary, because of some still faithful to me, though a single cluster, I will not destroy it; but I will bless it: for the new wine will be found in it, even the message of the New Covenant, and Messiah: for Abraham will be there, and the blessings will be abundant; Messiah is a

light for the Gentiles, and the glory of my people Israel.

Verse 9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

Thus a seed will be found in Jacob, and Judah an inheritor also of my mountain or Kingdom. The enmity of Ishmael and Isaac shall cease. Mine elect, the Messiah and his associates, shall inherit it forevermore.

Verse 10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

And Sharon (equality) shall be a place for flocks, and Achor (trouble) a place or valley for herds to lie down in, in safety and plenty, for my people that have sought me.

Verse 11. But ye are they that forsake Jehovah, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

Now, to the faithless ones, God says, But ye are of those that forsake Jehovah, that forget my holy and promised Kingdom, that regard all things from the standpoint of a gambler who deals in tables and numbers, and has no faith in God.

Verse 12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that where in I delighted not.

As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation (Luke 21:24). Our Lord's prediction (verses 20-36) when uttered seemed most improbable: the city and country were more prosperous than for a long time, and the temple; after forty-six years of building, had just been completed and was truly magnificent. Yet within forty years it was an awful ruin (See "The Time is at Hand," Chapter 4).

Therefore is there a pronouncement of evil, which has all been completed.

Verse 13. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

Verse 13 sounds severe enough literally, but how much more so when applied to God's Word, and enlightenment concerning coming good things. Ye are bowed down in gloom and misery and hopelessness, instead of rejoicing in Hope.

Verse 14-15. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

Behold, my servants shall sing for joy, while ye are deep in sorrow; and the Lord God shall call his servants by another name than Jacob: Israel, prince with God, will be the collective name of the faithful, from henceforth. The children of the Keturah Covenant shall have no cloud on their horizon forever.

Verse 16. That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

That whosoever blesses himself in the earth, will bless himself in the God of Truth; whoso loves God with all his heart, soul, mind, and strength blesses himself. And he who makes vows in the earth, will make vows in the God of Truth, and in accord with the New Covenant, unto Everlasting Life; and the former evils and temptations are no more.

Verse 17. For behold, I create new heavens, and a new earth: and the former shall not be remembered nor come into mind.

For I create new heavens, and a new earth, immensely superior to the former. The heavens will be composed first of the Messiah and his associates: next are the Ancient Worthies; the new earth will be a new order of society, based on love of God and man; and perseverance in the practice of honesty will culminate in perfection and justification.

Verse 18. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

So be glad in Jerusalem, the joy of the whole earth, because of her people who fill the earth with rejoicing, becoming righteous, leaving no cause for trouble or regrets.

Verse 19. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

I will rejoice in Jerusalem, the Ancient Worthy Class, the earthy phase of the Kingdom, visible to human beings: Abraham, Isaac, etc., and the Prophets. Ye shall see your teachers, and joy in my people, the children of the New Covenant (Isa. 30:20). When the whole world become perfect in nature, their characters will be tested for worthiness of eternal life, separating between the sheep and the goats. The sheep who follow the Good Shepherd go into eternal life: the goat class walk into the everlasting cutting off of life.

Verse 20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.

Men, by obedience to the covenant, may live a thousand years; Adam's penalty, to die inside of a thousand years, having been abrogated by the Messiah. But, by disobedience, one might not live out half his days; while one who is incorrigible and refuses to make progress will not be allowed to live more than one hundred years. Thus he dies, as an infant.

Verse 21-22. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall plant, and eat; they shall build, and inhabit. How good, to be sure, and secure; but to apply that to one's mental caliber and character is much better: for that, after all, is the object of the New Covenant, and the work and object of its Mediator, Messiah and his associates—the Melchizedek Priesthood.

Verse 23. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of Jehovah, and their offspring with them.

Their mother is the Keturah Covenant; and the Messiah has the Life Rights to use in the work of the Covenant. So all the children of that covenant are the seed of the Blessed of Jehovah, and their offspring with them—there will be some babies even under the New Covenant.

Verse 24. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.

And they will have such close attention, that before they call, I will answer: and while they are still speaking, I will hear. Everything will be ready, wherewith to answer them.

Verse 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

The savage nature of the wild animals will revert to its pristine condition as it was before man lost his sovereignty. The lion shall eat straw like the ox, etc. But in that prophecy is a deeper meaning: people of wolllike character, and those like wild animals to shed blood, shall also be changed to characters that are kind, generous, pure, and

good—a copy Lord of thine. And thus, the Keturah Covenant becomes an everlasting Covenant, giving Life, Life, Life. There is no mention of the death of Keturah, or of Melchizedek.

CHAPTER 66

Verse 1. Thus saith Jehovah, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

Jehovah appreciated the sentiment of King David, and then of Solomon, to build him an house in which to worship him. But in this verse he presents another aspect of the proposition: He it is who has created the heavens and the earth, and he himself is so great that the heavens are only large enough to form a place for his throne, while the earth itself is only big enough to be his footstool; therefore what can you furnish me for a house to dwell in?

Verse 2. For all those things hath mine hand made, and all those things have been, saith Jehovah: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

Then he encourages the thought of David by saying, To this man will I look, even to him that is poor in spirit and of a contrite heart; where his spirit might dwell for the blessing of such an one.

Verse 3. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood: he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

As to sacrifices, seeing that the great sacrifice has been consummated, even the Messiah, as the antitype of the bullock of the Day of Atonement, it follows that any typical sacrifices which ignore his, are very distasteful to God: so that he regards the offering of an ox as sacrificing over again the Man Jesus; the sacrifice of a Lamb, as being that of a dog. Then he charges his people with wilfully doing just these things; refusing to accept Jesus Christ as the Messiah.

The greatest event of all history in the Universe of God was the sacrificial death of the Saviour of the world. The Israelites were commanded to celebrate the Passover as the first feature of the Law and as one of their greatest memorials as a nation. Therefore we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics. They still have a measure of

respect for the Passover as an ancient custom.

But is it not strange that with the bright minds which many of our Jewish friends possess, they have never thought it worth while to inquire as to the meaning of this celebration? Why was the Passover lamb slain and eaten? Why was the blood sprinkled upon the door-posts and lintels? Of course, God so commanded; but what was the reason, the motive, behind the divine command — what lesson, what object? Truly a reasonable God gives reasonable commands; and in due time Jehovah will cause his faithful people to understand the significance of every requirement.

If the Jew can realize that his Sabbath day is a type of a coming epoch of rest and blessing, of release from toil, sorrow and death, why cannot he see that similarly *all* the features of the Mosaic institution were designed of the Lord to be foreshadowings of various blessings, to be bestowed "in due time?"

"Why are ye the last to bring back THE KING?" II Sam. 19:11, 12.

Verse 4. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Therefore I will choose their delusions, and bring their fears upon them. The Gentiles have made the name of Christ obnoxious to them, by carrying out the most horrible persecutions, in his name. The Gentiles crucify him every day in the mass; the true reason why they persecute the Jew is envy and jealousy, and also to rob the defenseless.

Verse 5. Hear the word of Jehovah, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let Jehovah be glorified: but he shall appear to your joy, and they shall be ashamed.

The modern Jews, who have so treated the orthodox Jews, shall be ashamed.

Our Father in Heaven declares his approval of those who "tremble at his word."

Such cooperate with God in the development of their own characters, noting their own defects and seeking to correct them — hearkening for the Father's voice of direction, instruction or loving reproof, and ever seeking his approving smile; their sentiments are well described by the words of the poet:

"Sun of my soul, my Father dear,
 I know no night when thou art near.
 O let no earth-born cloud arise,
 To hide thee from thy servant's eyes."

Those who have been teaching errors will soon be ashamed, while the fire of this day will only manifest the truth to all. No power, no tongue, no pen, can successfully contradict the truth, the great divine plan of the ages. It is strong before its enemies and before all who make assaults upon it, and ere long the folly of its foes shall be made known to the whole world. "There shall be weeping and gnashing of teeth."

Verse 6. A voice of noise from the city, a voice from the temple, a voice of Jehovah that rendereth recompence to his enemies.

There is trouble abroad, nearly, if not quite, universal: there is a voice from the religious orders, or denominations; also from the Temple Class; and the voice of the Lord from his professed people: foretelling failure and punishments.

Verse 7. Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

The first evidence comes from the nominal church which is with child; and the birth came before she travailed. The child is a man child, and is known as Christ and the members of his body, or Messiah and his associates. They are born spirit beings, in their resurrection, and invisible to human eyes. The time of this great event began in 1878 A. D. and is not yet complete. There are many evidences of their presence in the things being done by their power or influence. Like Satan and his coadjutors, spirit beings are very evident from many sinful, injurious things and events.

Verse 8. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

"A nation shall be born in a day." Israel will be that nation: (1) Spiritual Israel, the "holy nation;" (2) Fleshly Israel its earthly representative.

This is the Salvation day whereof the Prophet David sang (Psa. 118:18-27):

"This is the day which the Lord hath made;
 We will be glad and rejoice in it!
 The stone which the builders refused
 Is become the Head stone of the Corner!

Blessed is he that cometh in the name of the Lord.
 Save now, I beseech thee, O Lord!
 O Lord, I beseech thee, send now prosperity.
 The Lord hath chastened me sore:
 But he hath not given me over unto death.
 Open to me the gates of righteousness:
 I will go into them and I will praise the Lord.
 This is the gate that leadeth to Jehovah;
 All the righteous shall enter thereby.
 I will praise Thee; for thou hast heard me
And art become my salvation:
 God is the Lord, which hath showed us light."

The Bible teaches four resurrections: the Little Flock; the Great Company or Scape Goat Class—these two are spiritual—then there are two that are not spiritual, but earthly resurrections: the Ancient Worthies (Kohathites); and the world of mankind (the Gershonites). First in order is the exaltation of the Little Flock; the resurrection of the Scape Goat Class comes next during her travail in the time of trouble, now pending; third is the instantaneous resurrection of the Ancient Worthies as perfect human beings; and the immense fourth class comes forth to a gradual resurrection by judgments of the Millennial Age as they go up the *highway* to eventual human perfection.

No creature of the redeemed race will be too low for divine grace to reach, through the all-powerful and blessed agency of the Kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the blood-bought soul; no darkness of ignorance and superstition will be so dense in any heart but that the light of divine truth and love will penetrate its gloom and bring to it a knowledge of the joy and gladness of the new day, and an opportunity to share the same by obedience. No disease that can attack and pollute the physical system will be beyond the prompt control of the Great Physician. No deformity, or monstrosity, or superfluity, or redundancy, or mental imbecility will be able to resist his healing touch*

Verse 9. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I cause to bring forth, and shut the womb? saith thy God.

Shall I bring to the time of birth, and then not bring forth? As soon as Zion travails, she shall bring forth all her children in resurrection

* Compare Matt. 23:39 "The Day of Vengeance," Chapter 13: "The Divine Plan of the Ages," Chapter 10

powers: Messiah and his associates are of the Melchizedek Priesthood, a priest upon his throne, one who receives sacrifices and dispenses blessings.

Verses 10-11. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

Rejoice in Jerusalem, the home of the Ancient Worthies, from whence goeth forth the Word of the Lord to all the world. And thus ye may draw from her the way to joy, peace, prosperity, and life forevermore; and be delighted with the abundance of her glory.

Verse 12. For thus saith Jehovah, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dangled upon her knees.

For thus saith Jehovah, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Like a steady flowing stream will the Gentiles be seeking residence in Jerusalem under the power and blessings of Messiah. Soon there will be no more Gentiles, nor mere Jews: but all will become Israelites indeed, children of Abraham in FAITH.

Verse 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

As one whom his mother comforteth, so shall I comfort you. The Bride Class is here referred to. The Bride of Messiah, the second Eve, will assist him in nourishing all the children of the New Covenant, till they reach perfection, the perfection of restitution to what Adam fell from, and what Messiah sacrificed for a Ransom.

Verses 14-15. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the land [hand] of Jehovah shall be known toward his servants, and his indignation toward his enemies. For, behold, Jehovah will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

And then shall your heart rejoice, and the hand or power of Jehovah shall be manifest toward his servants, and against all his enemies. Then shall ye return and discern between him that serveth God, and him that serveth him not. The incorrigible sinner shall not live out half his days: for Everlasting Life will be possible — and in a perfect HOME.

Verse 16. For by fire and by his sword will Jehovah plead with all

flesh: and the slain of Jehovah shall be many.

For by the time of trouble shall Jehovah plead with all humanity, and by his sword of Truth shall many be converted. Consecration to the New Covenant will be easy and pleasant, and the rewards immediate; deterioration shall be no more.

Verses 17-18. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith Jehovah. For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

All present practices that smack of heathendom shall go into the discard: and I will gather all nations and tongues; and they shall come and see my glory, the glory and beauty of my holiness: and they will desire the same for themselves. The Ancient Worthies, in the beauty of the perfect human nature and its corresponding character, will appeal to them, and be a great encouragement – the antitypical ashes of the Red Heifer sprinkling the unclean (Num. 19).

Verse 19. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

I will set a sign amongst them, the sign of Present Truth; and those who accept it shall be sent to all nations, that Abraham might be a father of many nations: to Tarshish (Italy), Pul (Libya), Lud (Africa), Tubal (Arabia), and Javan (Greece); and they shall declare my glory among the Gentiles. See Isa. 11:10

Verses 20-21. And they shall bring all your brethren for an offering unto Jehovah, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith Jehovah, as the children of Israel bring an offering in a clean vessel into the house of Jehovah. And I will also take of them for priests and for Levites, saith Jehovah.

And every conveyance shall be used to bring thy brethren from all parts, and corners of the earth. They shall be brought an offering to Jehovah in a clean vessel, the New Covenant Arrangement. And I will take of them for Priests and for Levites, saith Jehovah: some form of visible worship will be necessary to satisfy all comers.

Verse 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and

your name remain.

This is an Everlasting Covenant: the new religious order, or heavens, must be everlasting; and the new earth, or order of society, will continue forever; so shall your seed and your name remain. The earth abideth forever; and I have given it to the children of men for their habitation: both are to be eternal.

Verse 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith Jehovah.

The Law Covenant, Old or New, is based on the moon or month. The trees by the river of life, bring forth their fruit every month: Messiah and his associates have one thousand years in which to deal with the whole world, living and dead; and the work must be finished, completed in that time. Therefore, to ensure this every month must fulfill its quota.

Yes, dear redeemer and Lord, we recognize thy beloved presence, and rejoice in the evidences of the establishment of thy gracious Kingdom in this our day. Our hearts overflow with gratitude as we see the converging rays of divine testimony—from the Law, the Prophets, the Apostles and thine own hitherto dark sayings, and even from the long-hidden mysteries of Egypt's wonderful "Witness"—now drawn to a glorious focus, showing thy believing followers that the glorious day is soon to break, although clouds and thick darkness yet obscure thy glory from all eyes except the eyes of faith of thy betrothed. In this radiant focal light, gem after gem of thy precious truth now gleams with a luster hitherto unknown, and thy majestic presence is reflected by them all.*

Verse 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

In the literal *gehenna* the bodies of animals, etc., frequently fell upon ledges of rocks and not into the fire kept burning below. Thus exposed, these would breed worms and be destroyed by them, as completely and as surely as those which burned. No one was allowed to disturb the contents of this valley; hence the worm and the fire together completed the work of destruction—the fire was not quenched and the worms died not. This would not imply a never-ending fire, nor everlasting worms. The thought is that the worms did not die off and leave the carcasses there, but continued and completed the work of *destruction*. So with

*"The Divine Plan of the Ages," Chapter 10; "What Say the Scriptures About Hell?"

the fire also: since it was not quenched, it burned on until all was consumed. Just so if a house were on fire and the fire could not be controlled or quenched, but burned until the building was destroyed, we might call it an "unquenchable fire."

Though Isaiah gives the valley no name, he describes it; and all should notice that he speaks, not as some with false ideas might expect, of billions alive in flames and torture, but of the *carcasses* of those who transgressed against the Lord, who are thus represented as utterly destroyed in the second death.

The two preceding verses show the time when this prophecy will be fulfilled, and it is in perfect harmony with the symbols of Revelation: it is in the new dispensation, or the Millennium, in the "new heavens and new earth" condition of things. Then all the righteous will see the justice as well as the wisdom of the utter destruction of the incorrigible, wilful enemies of righteousness, as it is here written: "They shall be an abhorring unto all flesh." *

Men shall go forth, in their minds, to consider why any should fail and go into eternal death, the Second Death, after a loving God has made every provision for them to gain life; and they shall realize the poor, mean, ungrateful characters they were in spite of all the benefits they received. They will conclude that death is, and should be, their portion. And such ingrates will be an abhorrence to all men.

Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay — not even the fear of such things.

Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. Praise God from whom all blessings flow!!!

* "Thy Kingdom Come," Chapters 4 and 9.