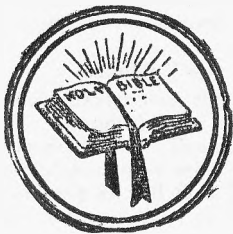


“Isaiah Speaks of Israel’s Restoration”

and told them that they shall be called
the “redeemed of the Lord”.

Isaiah 62:12

“BIBLE HARMONY TRUTH”
as revealed from
“THE DIVINE PLAN OF THE AGES” 1879



Bible

“He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.” *Job 26:7*

“Then shall the Earth yield her increase; and God, even our God, shall bless us.” *Psalms 67: 6,7*

They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniquity.

Ezekiel 7:19

Zephaniah 1:18

ISAIAH SPEAKS OF ISRAEL'S RESTORATION

One of the regrettable features of present day freedom of thought and study by Bible Students is the effort made by some to foreclose the nation of Israel from any possibility of restoration. They cancel off the prophecies of restoration and depict Israel as a nation irretrievably and eternally lost. This is a morbid teaching, and some of those who advocate it seem willing to gloat over Israel. We wonder why they travel on such a tangent. Isn't it possible that there is some trace of anti-Semitism among Bible Students?

The Restoration of Israel as a nation is indisputably taught in the Scriptures. The Old Testament prophets told of it in glowing terms. The apostle Paul confirmed it. It is foolish to inveigh against Scriptural facts. Some do through ignorance, and it is with the idea of assisting such that this article is written. Testimony is here presented from one prophet, Isaiah. In faithfulness to his trust he denounced Judah and Israel for their sins, but he also told them of their redemption and restoration. He was an inspired prophet of God, and his testimony must be accepted as true. Remember: He wrote to Judah and to Israel and his message especially concerned them.

Chapter Two

Let us begin with chapter two, right at the beginning of the book of Isaiah. Consider verses 1-5. Events of the last days are there brought to view. The mountain of the Lord's house is to be established over other mountains and hills, and all nations or peoples will flow into it. The law and the word of the Lord will then go forth from Zion and

Jerusalem. "Jerusalem will be the seat of government in the new kingdom".

Will the people of Israel be restored along with their capitol Jerusalem? The answer is: Yes. The prophet conclusively establishes that fact. His proofs will be given as we proceed with this study.

God's Favor to Israel will be Manifested to all

Now turn to chapter four, verses two through six. They discuss Messiah's reign and its relation to Israel's restoration.

Christ's glorious reign is described as a "branch of the Lord." Messiah is that branch. Jeremiah in chapter 23:5 and 33:15, 16 names Him as that branch, gives details of that reign telling how Judah and Jerusalem will then be saved and dwell securely. Now observe how Isaiah describes Israel's glory in that day. The survivors will have gone through a fiery purging. Their sins and filth and blood stains will have been washed away. They will be called holy, and their names will be recorded for life in Jerusalem. It is clear that these verses refer to a repentant and cleaned Israel, once again restored to favor with God.

Prejudice against Israel throughout the world is very great in these days. Some of it is a malicious, unreasoning hatred, which will listen to no argument in favor of that troubled nation. It will take much proof to convince such minds that Israel is again God's favored nation. Isaiah 4:5-6 tells of the proof that the Lord will then furnish.

In the days of the Exodus God gave visible evidence of His favor and presence with Israel through a pillar of cloud by day and of fire by night. It rested over the tabernacle. It guided them on their journey. It was in their sight continually. See Exodus 13:21-22. 40:34-38.

On Israel's return to favor, the cloud and pillar of fire will again be seen. God will establish it over their dwelling places in Zion and over their assemblies. It will give visible evidence to all that God is again giving Israel His favor and protection.

Such uncontrovertible evidence will surely silence those who decree that Israel is eternally lost from God's favor.

Many Promises of Restoration Blessings

Chapter twenty seven of Isaiah adds another link to the strong chain of evidence proving that the nation of Israel will be restored. Consider the following verses.

Verse 6. Jacob and Israel will take root, blossom forth, put forth shoots, and fill the earth with fruit. Verse 12, 13. Israel will be gathered one by one from Assyria and Egypt. They will worship the Lord on Mount Zion in Jerusalem.

Thus with her sins purged, her idols destroyed, her people regathered to their home country, and her regrowth "through the return of God's favor," blessings will come to all nations.

Chapter Thirty

Chapter 30:19-26. Note the blessing here predicted to come upon the people who dwell in Zion in Jerusalem.

1. They shall weep no more.
2. God will be gracious to them and answer their cry.
3. They shall observe their Teacher.
4. They will be taught the way they should walk.
5. The products of their soil will be rich and plenteous.
6. The light of the sun and moon will be sevenfold for them.
7. The Lord will bind up their hurts and heal the wounds inflicted by His blow.

These benefits have not yet happened to Israel.

Chapter 33

Chapter 33. Here are some more restoration promises.

Verses 5-6. God will fill Zion with justice and righteousness, and they will be established with salvation, wisdom and knowledge.

Verses 20-24. Jerusalem will be firmly established as a quiet habitation for Israel.

The Lord will then be their judge and ruler and will save them.

Sickness will be no more, and they will be forgiven their iniquity.

Chapter 35

Chapter 35 is a restitution song familiar to many Christians. It is generally applied to all mankind who receive life in Christ's kingdom. We would not detract from that, but it must be borne in mind that it primarily applies to Israel. Isaiah, an Israelite prophet, delivered it to Israel. The ransomed ones of verse ten who come to Zion are Israelites. The blessings unfolded in the chapter are benefits which will be given to Israel on their restoration. It is another chapter of prophetic statements telling of Israel's restoration.

Chapter 40

Chapter 40. Here is another voice of comfort for God's wayward people, Israel.

Verses 1-2 look into the future and speak tenderly to Jerusalem telling her that her warfare is ended, and her iniquity is pardoned. Verses 9-11 describe Zion and Jerusalem as those who herald glad tidings. The glad tidings are that the Lord God will come with might, and will feed His flock (Israel) like a shepherd. He will gather them as a shepherd gathers defenseless lambs, and gently lead and sustain them.

The fulfillment of this is still future.

Chapter 51

Chapter 51. Here, under the name Zion, are more restoration promises to Israel.

Verses 3-9. Zion will be comforted, her wilderness restored, and joy, gladness, thanksgiving and song will be found in her.

Verses 4-5. God's law will go forth to her. His deliverance and salvation will come to her.

Verses 11-16. His people, the ransomed of the Lord, will come to Zion and receive manifold blessings.

Verses 22-23. God, who pleads and contends for His people Israel will transfer the bowl of His wrath to their fomentors "and they will be required to drink it".

Chapter 52

Chapter 52. In verses 1 and 2 Zion and Jerusalem are told to put on beautiful garments and strength. They are freed from captivity and bondage, and the uncircumcised and unclean will be no more with them.

This cleansing and redemptive work is described further in verses 7-10 which say that the Lord will return to Zion, comfort His people, and establish her with salvation.

The Throne of David

In the days of King David God made a covenant with him wherein he swore unto David, "Thy seed will I establish forever, and build up thy throne to all generations." (Psalm 89:3,4) He confirmed this covenant by promises of favor and protection to David, and by stating that his throne shall be established forever. (Psalm 89:20-37) In later years when an angel informed Mary that she would bring forth a son named Jesus, he said: "... the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:31-33) Thus it is clear that this covenant with David will be fulfilled through Christ assuming kingship over Israel on David's throne. This means that Israel will then be restored as a nation. Otherwise there would be no "house of Jacob" "if she as a nation is not in existence."

In Isa. 55:3-5 we find this thought confirmed by the prophet. Here is what he says:

3. "...and I will make an everlasting covenant with you, even the sure mercies of David.

4. "Behold, I have given him for a witness to the people, a leader and commander to the people.

5. "Behold, thou shalt call a nation that thou knowest not, and nations that knew thee not shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee."

If, as some deluded ones claim, there is no restoration of Israel as a nation beloved by God, this Davidic promise becomes a mockery. The promise that Christ will sit upon David's throne then becomes an empty phrase. How could Israel call nations that she knew not.

Chapter 59

Isa. 59:21. In the Old Testament days Israel followed a course of repeated backslidings and of conversion. When trouble came she would turn to the Lord and readily repent of her wrong doing. The repentance would be brief and soon she would again be wallowing in sin. But in the days of her coming restoration there will be a permanent conversion and repentance. The prophet says concerning that day, "... my spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouths of your children, or out of the mouths of your children's children, says the Lord, from this time forth and forever more. Isa. 59:21.

This permanent attitude of faith has not yet come to Israel. It will come, because the mouth of the Lord has spoken it.

Chapter 65

Many other statements by this prophet, Isaiah, could be cited. The entire 60th chapter of his book points in beautiful language the marvels of that day when they shall know that God is their Savior and Redeemer, the mighty one of Jacob. Isaiah 65:17-25 speaks of the time when God will rejoice in Jerusalem and be glad in His people. Then there will be heard no sound of weeping. Prosperity and the blessings of the Lord will be their lot, and nothing shall hurt or destroy them in all His holy mountain. Similar promises are contained in chapter 66, which can be summed up in verses 12-14. RSV.

For thus says the Lord:

Behold, I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall suck, you shall be carried on her hip, And dandled on her knees,

as one whom his mother comforts,

So I will comfort you;

You shall be comforted in Jerusalem.

You shall see and your heart shall rejoice;

Your bones shall flourish like the grass;

and it shall be known that the land of the Lord is with **his servants,**

and his indignation is against his enemies.

This evidence, and much more which could be cited, all comes from the one faithful and true prophet, Isaiah. Add to this the testimony of others, such as Jeremiah, Ezekiel, Zechariah, and other prophets. Then give the apostle Paul's masterly analysis in Romans chapter 11 an unbiased study. The result is an unanswerable conclusion that the nation of Israel will be saved and restored to its former condition of favor with God, and the blessings coming to that unhappy nation will be far greater than they ever imagined could come to them.

O.R.M.

A GREATER EXODUS TO COME

The great deliverance wrought by Jehovah for Israel at the Exodus and their subsequent history is often compared by the prophets with events in the future, when they will be delivered from their oppressors, brought out, not merely from one country, Egypt, but from the many lands to which they have been driven, and finally restored to their own land.

This particular feature of the prophecies, apart from other important features of the Scriptures, is now denied and thrown to the winds by "Jehovah's witnesses," which is the outcome of their great disappointment of 1925 and the failure of their campaign with the "Jew" book. But what saith the Scriptures? "And for all that, when they be in the land of their enemies, I will not cast them away . . . to destroy them utterly, and to break my covenant (made with Abraham v. 42) with them." But I will for their sakes remember the covenant of their ANCESTORS." Lev. 26:44, 45.

The Exodus of the future will be a much greater event than that of the past, and the prophet Jeremiah twice speaks of the contrast, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought the children of Israel out of the land of Egypt; the Lord liveth that brought up the children of Israel from the land of the north, and from all the land whither He had driven them; and I will bring them again

into their land that I gave unto their fathers." Jer. 16:14, 15; 23:7, 8.

The oppression in Egypt is in Isaiah 52:4, 5, compared with the oppression preceding their final deliverance. "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 the Lord, that My people is taken away for nought? they that rule over them make them to howl, saith the Lord; and My name continually every day is blasphemed."

At the darkest hour of the night in Egypt, God heard their cry and remembered His covenant with Abraham, and the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God by reason of their bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them" (Ex. 2:23-25). "And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them" (Ex. 3:7-9). "And I have also heard the groaning of the children of Israel, whom the Egyptian keep in bondage; and I have remembered my covenant", Ex. 6:5.

Just as surely as He heard their cry then, so He will hear their cry with all the groaning creation in the closing years of this age.

We read in Lev. 26:40-42, when they acknowledge "that also they have walked contrary unto Me; And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land."

The Lord told Moses to "say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn" (Ex. 4:22); and He will again give this as a reason for bringing them

back to their land. "Behold, I will bring them from the north country, and gather them from the coasts of the earth . . . a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. Jer. 31:8, 9.

The children of Israel were a cause of anxiety to Pharaoh on account of their having become "stronger than their enemies," and this brought forth his oppression; but finally the Egyptians were eager to get rid of them. "Egypt was glad when they departed; for the fear of them fell upon them" (Psa. 105:38) "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." Ex. 12:33.

Before they are restored to their own land Israel will have to become a burden and a source of danger to the nations, so that they will be glad to be rid of them, as we have recently seen in Germany and elsewhere.

Moses refused to leave any of the people, or their possessions in Egypt. He said, "There shall not an hoof be left behind" (Ex. 10:26); and when God gathers them once more out of the midst of the nations. He will have "left none of them any more there." Ezek. 39:28.

His own glory will be the reason for His again remembering His people, just as it was in the past. These are the words He spake by Moses, "That ye (Israel) may know that I am the Lord." "In this thou (Pharaoh) shalt know that I am the Lord" (Ex. 10:2, 7:17). He will first teach Israel to know him (Ezek. 39:28), and then, "by means of Israel" the nations will learn. Ezek. 36:23-28; 38-16.

In Ezek. 20 the past and the future are compared, and this expression, "that ye may know that I am the Lord," is again repeated in connection with both (see verses 9-12, 20 as to the past, and verses 38, 42, 44 as to the future). When He brought them out of Egypt "He saved them for His name's sake, that He might make His mighty power known" (Psa. 106:8; Ex. 9:16), and this expression also occurs several times in Ezek. 20 as to the past in vs. 9 and 22, and as to the future in v. 44. Another reason given in Exodus was that Pharaoh might know "that I am the Lord in the midst of the earth" (chap. 8:22), and again, "that

thou mayest know how that the earth is the Lord's (chap. 9:29). And all will learn, through the Kingdom established, that He is indeed "in the midst of the earth," and that "the earth is the Lord's."

— From: Time and Truth.

WHY HAVE THE NATIONS RAGED?

(Psa. 2:1,2; Acts 4:25. Weym.)

The people of the earth are in a most unhappy condition. Beginning in the Spring of 1960 with the earthquakes in Southern Chile, the vexations in the United (?) Nations particularly at the hands of Nikita S. Khrushchev, Premier of the Soviet Union, and the general uneasy situation in the far east, including Israel, the whole earth is, as it were, a time-bomb which could explode at any moment. Add to the disturbing condition among the nations the fact that this year of 1960 has seen a presidential election in the United States, with all the social upheavals inherent in such events, and the further fact that prophecies centering around the Mediterranean Sea have put the world in a jittery frame of mind. Luke describes the present situation thus: "There will be signs in the sun, moon, and stars; and on the earth enguish among the nations in their bewilderment at the roaring of the sea and its billows; while men's hearts are failing for fear, and for anxious expectation of what is coming on the world. For the forces which control the heavens will be disordered and disturbed. (Isa. 34:4). And then will they see the Son of Man coming in a cloud (Dan. 7:13) with great power and glory. But when all this is beginning to take place, grieve no longer. Lift up your heads, because your deliverance is drawing near." (Luke 21:25-28. Weym.) see: Ezekiel 38:14-23.

"And He spoke a parable to them. 'See,' He said, 'the fig-tree and all the trees. As soon as they have shot out leaves, you know at a glance that summer is near. So also, when you see these things happening, you may be sure that the Kingdom of God is near. I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place.

Earth and sky will pass away, but it is certain that my words will not pass away.'

'But take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth. But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils and to take your stand in the presence of the Son of Man.'" (Luke 21:29-36. Weym.)

Holy Spirit Promised

Nearly two thousand years ago our Lord spoke the foregoing words in answer to certain questions propounded by his disciples regarding the end of the age, and His return for them that they might be with Him always (I Thess. 4:16-18). At the time they were spoken, however, our Lord was close to His own death as the Lamb of God in substitution for the passover lamb; the real sacrifice under the New Covenant for that merely foreshadowed under the law. He was crucified but was raised to life from the dead by God the Father. After being resurrected he had shown himself alive to them with many sure proofs, appearing to them at intervals during forty days, and speaking of the Kingdom of God.

"It is not for you," He said, "to know times or occasions which the Father has reserved within His own authority and yet you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the remotest parts of the earth.' When He had said this, and while they were looking at him, He was carried up, and a cloud closing beneath him, hid him from their sight. But, while they stood intently gazing into the sky as he went, suddenly there were two men in white garments standing by them, who said, "Galileans, why stand looking into the sky? This same Jesus who has been taken up from you into heaven will come in just the same way as you have seen him departing into heaven." (Luke 1:9-11. Weym.)

The First Christian Church

Then the disciples returned to Jerusalem, from that mountain called the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's journey, and coming into the city they went up into the upper room where the apostles were in constant prayer with the women and with Mary, the mother of Jesus, and with his brothers. It was then that Peter stood up in the midst of the brethren and said, "Brethren, it was necessary for the scripture to be fulfilled which the Holy Spirit, through the mouth of David, foretold concerning that Judas who became a guide to those who apprehend Jesus. For he was numbered among us, and obtained the lot of this service." (Acts 1:16, 17). And they set forth two, that Joseph, was called Barabbas, who was surnamed Justus, and Matthias. And they prayed, "Thou Lord, who knoweth the hearts of all, show which one of these two thou didst select" (Acts 1:24).

And they gave them the lots; and the lot fell on Matthias, and he was counted with the eleven Apostles who were: Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alpheus, Simon the zealot, and Judas the brother of James (Acts 1.13).

Thus, the first Christian Church had its beginning. Subsequently the Gentiles also were admitted and Saul, also called Paul (Acts 13:9), became identified with the Church in Antioch, growing in faith and power, and doing many wonders in the name of the Lord. He was a prolific writer and wrote many letters to the various Churches he had established. In writing to the Thessalonians, he says, concerning the resurrection of the Church, "For the Lord himself will come down from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Afterward we who are alive and survive will be caught up along with them in the clouds to meet the Lord in the air. And so we shall be with the Lord forever." (1 Thess. 4:16, 17). And, in another place, he says, "I will tell you a secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet will sound, and the dead will rise imperishable, and we shall be changed. For this perishable nature must clothe

itself with the imperishable, and this mortality must clothe itself with immortality" (1 Cor. 15:51-53).

The Last Trumpet

Paul reminds us that (1 Thess. 4:16, 17) at the last trumpet (Rev. 11:15) we shall all be caught up with the dead, who have been resurrected, and with them we shall meet the Lord in the air. In 1 Cor. 15:51-53 he opens a secret to us: that we shall not all sleep; but that we all shall be changed, in a moment, in the twinkling of an eye, at the last trumpet (Rev. 11:15).

Many Bible Students have hazy interpretations of Acts 1:10, 11, and 1 Cor. 15:51-53. At Acts 1 many seem to put the emphasis on the verb "see", reading the passage as, "those who saw him go, will see him come."

The suggestion was made by someone writing on the subject that the angels do not say that those who saw him go will see him come again, nor that anyone will see him come; he further suggested that the manner of his going and the manner of his coming are the important things. Paul explains the manner of his coming in 1 Thess. 4:16, 17.

In regard to the secret disclosed in 1 Cor. 15:51-53 wherein it is stated by Paul, "I will tell you a secret: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet call; for the trumpet will sound, and the dead will rise imperishable, and we shall be changed."

In Acts 1:10, 11, we are told that as Jesus went up into heaven at Pentecost, so he would come down from heaven at his second advent. When the time arrives Paul says that all shall not sleep, but those surviving until the coming of the Lord will be changed, in a moment, at the last trumpet. That is, such being changed, would be carried up as Jesus was at his first advent, and thus meet the Lord in the air.

E.A.H.

THE CUP

In the garden of Gethsemane when our Lord prayed so fervently and in such agony of mind he asked his heavenly Father, "If it be possible, let this cup pass from me?" Matt. 26:39.

Only a short time before in the upper room, he had distributed the bread and the cup among his disciples saying that the cup represented his blood of the New Covenant that was about to be shed. Was he now asking to be relieved of this cup? Matt. 26:27-29.

Let us examine the use of the word cup in the Bible. Cruden's Concordance offers some helpful suggestions: (1) that the word sometimes applies to a literal cup; (2) that it is sometimes used figuratively for the contents of the cup; (3) for the sufferings which one undergoes as one drinks a cup of nauseous medicine to the dregs (Ps. 51:17); (4) for the blessings which God gives us as pleasant and refreshing drink. Ps. 23:4.

We are sure that no one has any difficulty wherever a literal cup is referred to. It is when it is used figuratively for its contents that causes the difficulty. What is sometimes hard to understand is exactly what is meant by the contents of the cup. Since our Lord referred to the fruit of the vine as representing his blood which was shed for sin, then this same cup becomes a cup of blessing to all who have faith in that shed blood. We are told to continue partaking of this cup until the Lord's second coming. (1 Cor. 11:26) Our Lord never partook of this cup himself. He didn't need any cleansing from sin.

Since our Lord never partook of that cup, and had no need to do so, then he could not have been referring to it in the garden of Gethsemane. He must have been referring to another cup. On a previous occasion when the Apostles wanted to sit on his right hand and left hand, he asked them, "Are you able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" (Matt. 20:22). This was the cup in which they were given the opportunity to share. What did this represent?

Our Lord could not have been asking to be relieved of

the necessity of dying as a man. He had said that he came to give his life a ransom for many." And again, "My flesh I give for the life of the world." (Matt. 20:28. John 6:51). So for him to ask to be relieved of dying would have been equivalent to his going back on his contract, to his asking to be relieved of his consecration vows. Since we know that he had no such thought in mind, then he must have been referring to some experience that was to accompany this act of dying. We suggest that it was the manner in which he was to die that appalled him. It appears that the full force of the ignominy, shame, contempt and blasphemous charges that were to be hurled at him did not weigh on his mind until he was able to reflect in the garden of Gethsemane. He who had come to honor and magnify the name of Jahovah among the people who called themselves God's people was about to be accused of blasphemy against the Father whom he so dearly loved; to be kicked around and spit upon, to be pushed around and abused, to be cursed and have the name of his mother publicly disgraced by calling him illegitimate, and to be finally numbered among the transgressors and nailed to a tree. He was overwhelmed with the full realization of it all, when it dawned on him that he had to bear all this alone; so he fervently prayed that he might be spared part of this experience, of God the Father turned His Face from him as He Jesus took the sinners places.

Why the Ignominy?

He could have died in a quicker and easier manner and thus provided the ransom for all. (1 Tim. 2:5, 6). We often hear of people who die in their sleep. We hear of people who have one brief heart attack and die. But that was not to be. Why? We are told that he was made perfect (mature) through sufferings (Heb. 2:10), that he was tempted in all points as we are, yet without sin (Heb. 4:15). He had to take the sinner's place and endure all those things so that he could learn to be a MERCIFUL highpriest, having been through all those experiences himself. Only those who suffer can fully sympathize with and be fully merciful to others who are passing through similar experiences. This is why God required this of him. The

providing of the ransom did not require this. But a loving God asked this additionally of him so that when he was lifted up, he would be enabled to draw all men unto himself. So all sinners can expect mercy when they stand before the judgment seat of Christ. Heb. 2:17.

Those experiences were necessary for our Lord, because he was a man, a created being. Had he been God himself, as many claim, there would have been no need for him to learn anything more, since God is omniscient. But being a man, a mortal being, there was much for him to learn. God required all this from him before he highly exalted him to his own nature, the divine.

So he was asked to drink of this cup of ignominy, shame, contempt, false charges, etc. for his own eternal benefit to serve as a faithful son of God. Because of his faithfulness, he now sits at the right hand of the Majesty on High.

Here are some other uses of the word cup:

Cup—portion—Ps. 11:6. 16:5.

Cup of salvation—Ps. 116:13.

Cup of blessings—Ps. 23:4.

Cup of trembling—Zech. 12:2.

Cup of the Lord—

and

Cup of demons—1 Cor. 10:21.

Cup of fury—Jer. 25:15.

Golden Cup—Jer. 51:7.

Cup of abominations—Rev. 14:10. 16:19. 17:4. 18:6.

H.W.

**“THE KING OF THE JEWS”
“HE ANSWERED NOTHING”**

Mark 15:3, 5. 15:10 to 14
Isaiah 53:12

There is no spectacle in all the Bible so sublime as the silent Savior “Messiah” answering not a word to the men who were maligning Him, and whom He could have laid prostrate at His feet by one look of Divine power, or one word of fiery rebuke. But He let them say and do their worst, and He stood in “THE POWER OF STILLNESS”—God’s holy silent Lamb.

There is a stillness that lets God work for us, and holds our peace; the stillness that ceases from its contriving and its self-vindication, and its expedients of wisdom and forethought, and lets God provide and answer the cruel blow, in His own unrailing, faithful love.

How often we lose God’s interposition by taking up our own cause, and striking for our defense. God gives to us this silent power, this conquered spirit! And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, holy heavenly Dove.

The day when Jesus stood alone
And felt the hearts of men like stone
And knew He came but to atone—
That day “He held His peace.”

They spat upon Him in the face,
They dragged Him on from place to place,

They heaped upon Him all disgrace;
"But Jesus held His peace."

My friend, have you for far much less
With rage, which you called righteousness,
Resented slights with great distress?
Your Savior "held His peace."

"Before you" He trod all the path of woe,
He took the sharp thrusts with His head bent low,
He knew deepest sorrow, pain and grief,
He knew long endurance without relief,
He took all the bitter from death's deep cup,
He kept not a blood-drop but gave all up,
"Before you" and for you, He won the fight,
To bring you to glory and realm's of light.

Isaiah 53:12 Selected.

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