
A HELPING HAND

JEREMIAH

FOR

BIBLE STUDENTS

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FOREWORD

God had such faith in His own promises and arrangements that He miraculously operated upon certain chosen persons, so that "holy men of old spake as they were moved by the holy spirit" (power, influence of God), things which were not their own thoughts, but which encouraged themselves and inspired their own faith and zeal, as well as the faith and zeal of all about them. This view of the prophets and their prophecies gives the glory to God where it rightfully rests, and makes the words of the prophets of the Bible, messages from God, and hence authoritative and reliable; while the fervent utterances of the very best men could not be considered reliable, but, as we all know, frequently faulty, because of the fallibility of their authors. The Apostle Peter asserts this view of the matter (I Peter 1:10-12).

It is in the realization that the prophecies, although having some force and application to the times in which they were written, have a special force and application to the antitypical Israel, and to the building of the antitypical Temple, that we get the true force, value and beauty of these prophecies.

Let us remember that God no longer speaks to His people after the manner in which He spoke to these prophets of olden time in communicating the truth to them, but has closed the canon of His revelation by speaking "unto us through his Son," the greatest of all Prophets—of whom Moses wrote respecting the Messiah in the Pentateuch, the first five books of the Old Testament, called the Law, and of whom all the Prophets also wrote—and his specially commissioned and empowered twelve chosen Apostles. (John 5:46; Luke 24:26, 27; Hebrews 1:1, 2)

The spirit of prophecy is the testimony of Jesus who came to bear witness of the Truth concerning His Heavenly Father. The Book of Isaiah, the Book of Ezekiel, the Book of Jeremiah, bear witness; and the Book of Revelation so declares. They all combine in eloquent tribute to the majesty of Jehovah our God; "How Great Thou Art"!!! The names of places, peoples, individuals and events were in the mind of Jehovah God ages before they came into existence; and all were to be fulfilled in exact accord with a Divine Plan of the Ages. Jeremiah is a shining example.

So surely as Ezekiel's prophecy was the Word of the Lord,

so surely 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 were never fulfilled. Just so surely they belong to the future. Spiritual Israelites may realize that the prophecy not only related to natural Israel but also to spiritual Israel, not only to a deliverance from literal Babylon but also a deliverance from mystic Babylon, "Babylon the great, the mother of harlots," whose power is soon to be completely overthrown as precedent to a full deliverance of all who are Israelites indeed and the establishment of the kingdom. (Revelation 18)

The wonderful prophecies which speak of the fall of Babylon (Isaiah 14:22; Jeremiah 50 and 51) were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of the prophecy still waits for fulfillment in mystic or symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of literal Babylon, which unmistakably refer to symbolic Babylon, and use language almost identical with that of Jeremiah. (See Revelation 16:19-18:24.)

The larger and fuller book of Jeremiah's prophecy, as we now have it, was prepared, not especially for the people of that time, but as the Apostle Peter points out, it was designed for the instruction and edification of the Gospel church. (Jeremiah 36:32; Romans 15:4; I Peter 1:12) Even those things which were applicable in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon, were, as we have seen, of two-fold significance—applying not only to the literal Babylon of that time but also to the mystic Babylon of this Gospel Age. As Jehoiakim finally found it vain to fight against God, and that burning the words of Jeremiah did not destroy nor render null and void his prophecy, so others are finding the matter to this day. "I am Jehovah; that is my name: and my glory will I not give to another, neither my praise to graven images. (Isaiah 42:8)

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 whole Scriptures of the Old and New Testaments constitute what the Lord himself terms the harp of God (Revelation 15:2). And the various testimonies of the law and the prophets are the several chords of that harp, which, when tuned by the holy spirit dwelling in our hearts and swept by the fingers of the devoted searchers after divine truth, yield the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which even we have learned through the testimony of his holy Prophets, of whom the Lord Jesus is chief. But although the testimony of the Lord and the Apostles must harmonize with that of the Law and the Prophets we should expect them to testify of things *new* as well as *old*; for so the prophets have led us to expect. (Deuteronomy 18:15, 18; Daniel 12:9) And so we find them not only expounding the hidden truths of ancient prophecy, but also disclosing new revelations of truth.

The Lord declares also, "My Word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." (Isaiah 55:11) And "Thou hast magnified Thy Word above all Thy name." (Psalm 138:2) O, HOW GREAT THOU ART!!! *HOW GREAT THOU ART!!!*

Hugh S. Cox

Grateful acknowledgment is made of comments and explanations freely drawn from the writings and works of Charles Taze Russell.

CHAPTER 1

Verses 1-2. The words of Jeremiah the son of Hilkiah of the priests that were in Anathoth, in the land of Benjamin: To whom the word of Jehovah came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

These names all end in "ah"; every one refers to Jehovah. Jeremiah came from a religious family which was also a priestly family; his name Jeremiah means "Jehovah is exalted." He was the son of Hilkiah (Jehovah protects) and of the land of Benjamin; Benjamin, the youngest of the children of Jacob, was the only one who was born in Palestine—a short distance from Bethlehem. Anathoth (answers) was the home of the priests, just the place where one should be able to go to get answers. Judah, including the tribe of Benjamin, went into captivity one hundred thirty-four years after Samaria, the ten tribes of Israel. There were no "lost tribes" after the division into ten tribes and two tribes. Three years of war with the Assyrians had reduced their numbers from 18,000,000 to 260,000. Jeremiah prophesied about forty years, down to the captivity of Judah.

Verse 3. It came also in the days of Jehoiakim [Jehovah sets up] the son of Josiah [Jehovah supports] king of Judah [praise], unto the end of the eleventh year of Zedekiah [Jehovah is might] the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

Jeremiah prophesied that this captivity would be seventy years. In studying the book of Jeremiah we are considering something God arranged personally: the birth of the prophet, the time, the message, which was all laid out for him by Jehovah God.

Verses 4-5 Then the word of Jehovah came unto me, saying, Before I formed thee in the body I knew thee; and before thou camest forth out of the womb I sanctified thee [set thee apart]; and I ordained thee a prophet unto the nations.

With what meticulous care he arranged for the giving forth of this prophecy!

Verses 6-10. Then said I, Ah! Lord God! Behold, I cannot speak; for I am a child. But Jehovah said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of

their faces: for I am with thee to deliver thee, saith Jehovah. Then Jehovah put forth his hand, and touched my mouth. And Jehovah said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

In his deep humility, and appreciation of the divine perfection, Jeremiah was in a condition of heart ready for the blessing of usefulness, the divine service. Although the faithful prophet would be persecuted for boldly declaring the word of the Lord which foretold trouble upon Israel, he was withal promised such protection and deliverance as would prevent his enemies from prevailing against him to hinder the Lord's purposes in him. The Lord by his power *touched his mouth* reassuring him: 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.

Verses 11-12. Moreover, the word of Jehovah came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said Jehovah unto me, Thou hast well seen; for I will hasten my word to perform it.

The almond rod which was laid up in the ark of the covenant typified the elect character of the Melchisedec Priesthood. It is the nature of the almond tree that the fruit buds appear before the leaf buds are seen. John the Baptist, recognizing the proper order, admonished, "Bring forth therefore *fruits* meet for repentance," that they might become children of God, true children of Abraham. Using the illustration of the haste of the almond tree in bringing forth fruit, He emphasizes that He will hasten His word to perform the fulfillment of this prophecy.

Verses 13-16. And the word of Jehovah came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north. Then Jehovah said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith Jehovah; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who

have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

From the north, trouble was coming upon His nation slowly and surely, even as a seething pot is slowly boiling. The experience coming to the Jewish Nation would require time; it was seven hundred years to the destruction of Jerusalem. Although Jeremiah was sent by the Lord as a prophet to all the nations, yet this picture belongs to His own. The trouble coming from the north, the seat of the Divine Empire, extends down to our time and to the establishment of the New Covenant; it is coming from the north, from the Plan of God to tear down the nations and to set up the Jewish Nation. Since the republic of Israel was formed in 1948 what a struggle there is to become established; it is like a seething pot, but the time is coming when He will make a short work on the earth—the lease to the Gentiles, a period of 2520 years from 606 B. C., terminated in 1914 A. D. All who will be accounted worthy of the New Covenant blessings must become children of Abraham, starting with the Jews themselves (The Lord shall save the tents of Judah first. Zechariah 12:7).

Verses 17-19. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith Jehovah, to deliver thee.

This is a wonderful prophecy because it began way back there in Jeremiah's day, and he saw the fulfillment of his prophecy; and now it has stretched out to all nations and is just beginning to be fulfilled as proclaimed in the work and service of Charles T. Russell during the forty years from 1876 to 1916.

The faithful Prophet Jeremiah was persecuted because he boldly declared the Word of the Lord which foretold only trouble upon Israel, and the government foolishly thought to avert the trouble by persecuting the Lord's warning messenger, instead of heeding his wise counsel.

The mental attitude of the one persecuted has much to do

with the amount of the sufferings. As, for instance, Jeremiah in his dungeon, with all those unhappy surroundings, had a mind at peace with God, whereas the very king who caused him to be put into prison, a little later, captured by the Chaldeans, had his sight destroyed and was put into a dungeon. Poor man! Disappointed in everything, with no human sympathy and no fellowship with the Almighty, his must have been a terrible dungeon experience.

Such joy and peace in the midst of sorrow and persecution can come only from the Lord. To be worthy of this blessing, and to receive it means to develop and possess a character which the enemies of righteousness would deem worthy of persecution.

CHAPTER 2

Verses 1-2. Moreover, the word of Jehovah came to me, saying, Go, and cry in the ears Jersusalem, saying, Thus, saith Jehovah, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

Jeremiah was commissioned to go and cry in the ears of those especially who represented the government as indicated by Jerusalem, the city of peace. Instead of reminding them of the great blessings that He was bringing to them, He makes a most marvelous statement, placing Himself in the position of recipient. Jehovah is always wonderful, as manifested in this instance by His referring to that matter as being something for which He was indebted, instead of calling attention to their great debt brought about by what He had in mind for them. It is the very depth of kindness, of meekness, of humility on His part to speak of *the kindness of thy youth*. The time of their espousals was their beginning as a nation, recorded in Exodus 24, when Moses sealed the Covenant: When they had received all the words of the covenant they said, All these things we will do. He speaks of these great blessings coming to *them* as a matter of kindness to Him. How wonderful is He in gracious loving kindness!

Verse 3. Israel was holiness unto Jehovah, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith Jehovah.

In Exodus 19:5-6, 8 we read, Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And all the people answered together, and said, All that Jehovah hath spoken we will do. And Moses returned the words of the people unto Jehovah.

Verse 4. Hear ye the word of Jehovah, O house of Jacob, and all the families of the house of Israel:

There is a distinction between Jacob (Modern Jews) and Israel (Orthodox Jews). Both are admonished to *Hear the word of Jehovah*.

Verses 5-6. Thus saith Jehovah, What iniquity have your fathers found in me, that they are gone from me, and have walked after vanity, and are become vain? Neither said they, Where is Jehovah that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

Can you visualize that whole land in which they sojourned? they were shut up in that wilderness during forty years, because (with the exception of Caleb and Joshua) the spies brought back an evil report of the promised land. Six hundred thousand fighting men who came up out of Egypt would mean about two million people. They did not inquire for Him although He graciously provided them plenty of food to eat, clothing to wear, and was mindful of their every necessity.

Verses 7-8. And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof: but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is Jehovah? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

Baal gives the thought of overlord—making slaves of even their own people—a matter which is very objectionable in the sight of God.

Verse 9. Wherefore I will yet plead with you, saith Jehovah, and with your children's children will I plead.

God is going to plead with them under such force of circumstances that they will listen to the presentation of His message of truth. They will turn their hearts to Him, and will no longer say, My power, and the might of mine head, hath gotten me this wealth. (Deuteronomy 8:17).

Verses 10-11. For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing: Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

Chittim (terrible giants) fitly represent the idols of the nations; and in connection with that he speaks of Kedar (powerful), son of Ishmael, indicating the Arabs. He calls attention to the fact that those who worship idols never change: but my people have changed their glory for something unprofitable; their faithlessness in giving up their faith in Him is contrasted with the faithfulness of the heathen to their idols. During the first year after He brought them up out of the land of Egypt they rebelled against God about seven times. At the present time also they lack faith and reverence even toward their Messiah.

Verses 12-13. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Jehovah. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

The *heavens*, religious leaders, will be terrified in their time of desolation. Verse 13 is the explanation of verses 8-12. *My people have forsaken me, the fountain of living waters* of truth and refreshment and blessing, and have *hewed out broken cisterns* of creeds and idolatrous errors which *can hold no waters* of truth.

Verse 14. Is Israel a servant? is he a homeborn slave? why is he spoiled?

Why is he spoiled? is it because he was born to that condition of slavery? No, indeed! It is because of the terrible sins of Manasseh in which the whole nation had joined, and for which they were being punished. (II Kings 23:26; II Chronicles 33:9; II Kings 21; II Kings 17) This leads irrevocably to another

matter: the whole nation's accountability for the death of Messiah at a time when the Jewish population numbered six million; six million Jews died in the death camps under Hitler, before the republic of Israel was formed in the promised land, thus squaring the books of justice on that score. Now preparations are in order for the bringing forth of Abraham, father of nations, to receive the promised covenant blessings in the land of promise which will extend to all Israelites indeed, both Jews and Gentiles, throughout the earth, under the supervision and control of the exalted Messiah. "All power is given unto me in Heaven and upon earth." This is his testimony since his resurrection.

Verses 15-18. The young lions roared upon him and yelled, and they made his land waste: his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken Jehovah thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

Thou has procured this for thyself in that thou hast rebelled against the Lord. What hast thou to do in the way of Egypt, typical of worldly ideas, plans and spirit? Egypt, land of the Nile River, is here identified with the waters of Sihor (muddy). Are the Jews looking for the New Covenant, or any covenant? no. Are they holding to the faith of Abraham and his promises? It is necessary for the Jews themselves to become children of Abraham in order to share in the promises to Abraham. The waters of Assyria (level, communism or socialism) are the waters (peoples, nations—supporters) of the Euphrates (the peoples and nations that contribute to the wealth and resources of Christendom) which support great Babylon (confusion). Communism, or socialism, is also supported by worldly ideas, plans and spirit.

Verse 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken Jehovah thy God, and that My fear is not in thee, saith the Lord God of hosts

That verse should be considered with Zechariah 14: Behold the day of Jehovah cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jeru-

salem to battle. Not until all nations are against them at that time will they earnestly search the Lord's word through the prophets for something to comfort them; and the Lord will give them the message of comfort and hope and appreciation of their Messiah and the New Covenant blessings.

Verse 20. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

Therefore, He is justified in what He is going to do as recorded in Zechariah 14 as one more and final setback for Israel.

Verse 21. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?

The various advantages conferred upon Israel, such as the worship of the sanctuary, the wonderful leadings of Jehovah, the teachings of the prophets, should have caused the vine, Israel, to yield a large increase of precious fruit, and her vats to overflow with wine. Well did the Lord inquire through his prophet: "What could have been done more to my vineyard that I have not done in it?" He prepared and equipped the vineyard with every advantage to insure an abundant harvest, which he had a right to expect at the appointed harvest time, in which those addressed were then living. The fruits which the Lord had a right to expect from Israel, in view of all his favors to them as a people, were gratitude, love, obedience, meekness and readiness of mind and heart in the end of the age to follow the further leading into the new paths and the greener pastures of the Gospel dispensation, through the long promised and then present Messiah, the Son of God. These fruits, properly cultivated all through the age, would also have been manifested in a proper treatment of the prophets and in giving heed to their counsel and warnings; but the fruit was deplorably lacking.

His faithfulness and tender care in the nourishment of this vine is vividly portrayed in Isaiah 5.

Verses 22-23. For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God. How canst thou say, I am not polluted, I have not

gone after Bualim? See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways;

O how true that is; it seems the Jews have been in a constant attitude of rebellion: they depend on Him and depend on Him, and yet they will not serve Him. No matter how much borax and how much detergent is used for thine cleansing, yet the responsibility for your sins remains.

Verses 24-25. A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope; no; for I have loved strangers, and after them will I go.

But if you are going to worship the Lord be sure your going (foot) is prepared, being shod with the preparation of the gospel of peace. He has been speaking of some perverse influence which attracts the Jews who were in Covenant relationship with Him, drawing them away from the religion which He gave them, into heathen religion, other ideas, etc.; and He points out that they are just as eager for that as a wild ass is for her mate. They were so enamored with the benefits and advantages of association with the heathen for which they thirsted that they would not listen to their prophets, but sought satisfaction from the idol worship of heathen nations.

Verses 26-28. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

Imagine that! II Kings 17:30-31 speaks about that very thing—they had a god for every city.

Verses 29-31. Wherefore will ye plead with me? ye all have transgressed against me, saith Jehovah. In vain have I smitten your children: they received no correction: your own sword hath devoured your prophets, like a destroying lion. O generation, see ye the word of Jehovah: Have I been a wilderness

unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee?

For the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword. (I Kings 19: 10; II Chronicles 36: 16; Matthew 5: 12; Acts 7: 52, 53) Following their idolatrous practices which they borrowed from their neighbors they were built up in successful business and earthly blessings, and feeling superior (lords), determined to come no more to worship Jehovah.

Verses 32-34. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

They were severe overlords! They oppressed the innocent ones, those who were meek and easy to handle; they robbed them, they demanded their support and they took from them what they had no right to take. In our Lord's day He accused the scribes and Pharisees of taking widows' homes from them, taking advantage of them—they heartlessly wrested their very living from them and allowed them to starve to death. Blood is found in their skirts.

Verses 35-37. Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head: for Jehovah hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER 3

Verse 1. They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith Jehovah.

There is much of beauty and importance in this chapter. As regards the nation of Israel, the three wives of Abraham

(Sarah, Hagar, and Keturah) typified three covenants even as Abraham pictured Jehovah as the Husband of these covenants—the Keturah Covenant is yet future. “Beulah” means married “. . . but thou shalt be called Hephzibah (My delight is in her), and thy land Beulah (married): for Jehovah delighteth in thee, and thy land shall be married (Isaiah 62:4). 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 (Isaiah 50:1).

Verse 2. Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

Are there any places where you have not been illegally associated with heathen people in some form of idol worship? He is using this illustration of the Jewish Nation as a wife, and He as the husband from whom they wandered away continually in unfaithfulness. (Jer. 2:23-24) During the first year after their wondrous deliverance from Egyptian bondage they revolted against Him seven times; even today they appear to have more confidence in their own power than in the God of Israel. Instead of being faithful to Him and receiving the blessings of faithfulness they were playing the harlot in idol worship for the returns thereof; they were wandering about after something fleshy, earthly, something wrong, something discreditable to God.

Verse 3. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed.

This verse shows that God is mindful of what is going on; He withheld the early and latter rain which was needed to produce food. The coming blessings are waiting for Abraham, Isaac, and Jacob; when they are restored then their blessings will flow in abundance.

Verses 4-5. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

This is not an individual matter, the whole nation is involved:

they will cry unto Him, *Guide of my youth, now help me.* It will surely come to pass. Graciously, He will not keep his anger for ever. We note in Genesis 6:3, And Jehovah said, My spirit shall not always strive with man: and then he told them that they would have an hundred and twenty more years of life to the end of man's existence upon earth—then came the flood when all perished upon the earth except Noah and his family (eight souls).

Verse 6. Jehovah said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

As a Jew surveys the situation he looks for the green tree, whether it is one city in the world or another; wherever located he seeks the green tree, the sign of life, whatever will promise fruitful profit—and no matter what the height, a Jew manages to ascend to the top.

Verses 7-8. And I said, after she had done all these things, Turn thou unto me; but she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance (Romans 11:28-29). Israel, the ten tribes, went into captivity about 133 years before Judah. And Judah saw all that. They saw the king of Assyria besiege Israel for three or more years, and they saw the nation of Israel reduced from about 18,000,000 to about 260,000. But Judah (the two remaining tribes which included Benjamin) refused to take heed, and continued in their wicked ways.

Verses 9-11. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith Jehovah. And Jehovah said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Israel, the ten tribes, were more justified in their defection

than Judah because Judah had witnessed their example and their going forth into captivity as a result of their backsliding.

Verse 12. Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah, and I will not cause mine anger to fall upon you: for I am merciful, saith Jehovah, and I will not keep anger for ever.

Proclaiming these words toward the north of Israel, who should have understood these things, serves to focus attention upon their religion: the north indicates the seat of Divine Empire. When He told Jeremiah to proclaim this message to the north, He was telling him to declare a message, a rebuke, to the religious leaders, to Judah itself—not Israel, but Judah—the two tribes of Judah and Benjamin reckoned as one tribe. (Psa. 48:2; Isa. 14:13, 31; Job 37:22; 26:7; Zech. 14:4)

Verses 13-14. Only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith Jehovah. Turn, O backsliding children, saith Jehovah; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

If you will acknowledge your fault I will forgive you. How compassionate and gracious! He in His great faithfulness remembers His covenant; He will save the tents of Judah first (Israelites indeed) when he regathers Israel and they are accepting the New Covenant Arrangement.

Verses 15-16. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.

And thine eyes shall see thy teachers (Isaiah 30:20; 43:27). The types of the Old Law Covenant will be superseded by the antitypes in the New Law Covenant.

Verses 17-18. At that time they shall call Jerusalem the throne of Jehovah: and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they

shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Verse 17 becomes literal in their experiences under the blessings of the New Covenant Arrangement; the Ancient Worthies will be there, resurrected to instantaneous human perfection, the first children of the New Covenant, princes in all the earth, representing the earthly phase of the Kingdom. O everything fits so perfectly!

Verse 19. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me.

Every person that enters into the New Covenant is going to be a child of Abraham. That condition of tentative justification which will be their standing can merge into actual justification for all. Whether from Israel or from Judah they must become children of Abraham. There will be no more friction among them. The literal tribal lineage, which is lost, will not matter; but by actual understanding and belief in the promises of Abraham they will become children of Abraham.

Verses 20-21. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith Jehovah. A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten Jehovah their God.

That is true today. They will work assiduously to attain their own high places which they desire to occupy, only to experience disillusion accompanied by tears, disappointments, etc., in the time of trouble. The high places they seek in the New Covenant Arrangement will require consecration, study and understanding of the terms and conditions of the Covenant. And they will receive no blessings until they seek to do these things.

Verses 22-23. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art Jehovah our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in Jehovah our God is the salvation of Israel.

This time they will forsake their vain hopes for salvation apart from Jehovah. Israel (Orthodox Jews) and Jacob (modern Jews) are both sorely in need of instruction from Jehovah.

Verses 24-25. For shame hath devoured the labour of our fathers from our youth: their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against Jehovah our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of Jehovah our God.

The relationship of the Jews to God is a *shame even unto this day!*

CHAPTER 4

Verse 1. If thou wilt return, O Israel, saith Jehovah, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

The word "remove" contains the thought of being *forced*; if you will put away all your abominations you will not be forced to remove. In Jeremiah 3:1 and 4:1 He is admonishing them that if they are to return to him they must be willing to put away their abominations, and gratefully accept whatever means he has provided for straightening things out on a foundation of justice, that righteousness may prevail. *To return unto me* in its completeness means heart acceptance of their Messiah, and gratitude for the gracious provision of an opportunity to develop a character of holiness like His, and to be baptized into His life as the antitypical Moses into whom in a figure they were baptized in the sea and in the cloud. (I Corinthians 10:2; Psalm 66:6) Before she who has played the harlot can return to Him she must pass through a purifying process.

Verse 2. And thou shalt swear, Jehovah liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

When you do return and have been through this purifying arrangement successfully then you will be able to see and understand that *Jehovah liveth, in truth, in judgment* (decision), *and in righteousness*—how are the mighty fallen! (II Samuel 1:25)

Verse 3. For thus saith Jehovah to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

Fallow ground is ground that has not been sown. Men of Judah would include all the Jews; but Jerusalem is the city,

the government. He is sending a message by Jeremiah to the Jews as a whole, and especially to the leaders who represent the government. When the seed is sown the ground is no longer fallow. He is admonishing the Jews to wake up, cease so much worldliness, ridicule the Messiah no more, accept the evidences, break up your fallow ground by sowing your minds to accept and act upon these messages by the prophets; to understand and appreciate what is now transpiring, and the prophecies concerning these things which are now in process of fulfillment.

Verse 4. Circumcise yourselves to Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

Circumcision was a sign of the covenant, which Abraham received, before as yet there was any covenant. He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is of the heart. Cut off your idols and turn your hearts to Jehovah. (Romans 2:28-29)

Verse 5. Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

The defenced cities of today are the denominations who are always on the defensive whether Catholic, Protestant, or heathen. Here is a verse that introduces the confederacy; these are nominal Jews and Jerusalem—they are not literal—and the leaders of the various churches are saying, Let us get together, and go into the defenced cities and work for a union of all denominations to support us, just as we see them doing at the present time.

Verse 6. Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction.

Retire means "strengthen" which is what they are working toward in the confederacy. There are two events in preparation today which are very much alike: He is gathering the nations together against Jerusalem that He may destroy the Gentile nations as such; and He is gathering all religions together in a confederacy that He may destroy all false religions. Joel

gives a very graphic picture of the forces of great destruction against the confederacy.

Verse 7. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate: and thy cities shall be laid waste without an inhabitant.

Here is a picture of communistic methods as they operate today which result almost invariably in gain for communists; *the lion* of communism is come up *from his thicket* where he has been planning secretive and sudden havoc as *destroyer of the Gentiles*; meanwhile professing efforts for just the opposite of the resultant desolation.

Verse 8. For this gird you with sackcloth, lament and howl; for the fierce anger of Jehovah is not turned back from us.

This is the time when the trouble *from the north* (verse 6) reaches the confederacy, especially the religious leaders; although it has been approaching for some time, they did not realize it until it was manifest in the defection of supporters of the confederacy. This is a message to the leaders, of *the fierce anger of Jehovah against them*.

Verse 9. And it shall come to pass at that day, saith Jehovah, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

Here is confirmation of the thought that he is not speaking to the men of the world, but to the religious leaders of the confederacy as indicated by *the priests* and *the prophets*. All of those top rulers, the king and the princes, will be found in the confederacy. *The heart of the king* (pope) *shall perish* (fail); all shall fail. They shall be *astonished*, and *wonder*; because they are doing this in the name of the Lord, and he is working against them and bringing destruction upon them, and all is resulting in failure.

Verse 10. Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

Without inquiring of Him, they have deceived the people into supporting this great union which is contrary to His Word and spirit and oft repeated warnings and admonitions: they have raised up the confederacy by their own efforts, by their promises of peace and prosperity, claiming to be His representa-

tives in the earth; but without any authority from Him whatsoever. *The sword reacheth unto the soul* could have two applications: death; or the mind, the understanding, would be greatly changed by accepting and acknowledging the truth of the matter. They shall be slain by the sword of truth which proceedeth out of His mouth which will convert His enemies into friends; thus He slays His enemies by giving them an understanding and appreciation of the truth, thereby converting them into friends when by trouble they are sufficiently humbled to listen.

Verses 11-12. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, even a full wind from those places shall come unto me: now also will I give sentence against them.

From the tops of the mountains and the tops of the hills, the religious leaders, a very dry wind blows into the confederacy—the city and the government; report of a very dry message is heard from the high ones who are supporting the confederacy; these are evil reports of loss of membership, dwindling support, and increasing opposition.

Verses 13-14. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

Here is portrayed the final destruction of the great confederacy in anarchy. *His chariots* are organizations raised up at that time; *his horses*, doctrines, *are swifter than eagles* to take effect in the minds of men who are in such deep distress that they will grasp at anything which might offer some measure of relief. Verse 14 is a direct appeal to the leaders of the confederacy: *Cleanse thine heart from wickedness*, and cease *thy vain thoughts*, that thou mayest be saved. The confederacy will be based on creeds which are false: there seems to be a place for everything except the Bible; which it ignores as much as expediency will allow, and is willing to compromise in the interests of union and false promises of peace and prosperity.

Verse 15. For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

There is a voice in Ephraim complaining about affliction.

Coming from Dan, which carries the thought of "judgment," indicates that judgment is now due upon Ephraim which has long symbolized Christendom. Ephraim, doubly fruitful, is composed of two classes, Catholics and Protestants, who have been very, very fruitful. But now judgment is determined against them.

Verse 16. Make ye mention to the nations: behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

Watchers are "beleaguers" of the city, the confederacy. *From a far country* suggests that these will be far away from the whole-hearted support of the leaders of the organization; which will be manifested in complaining, fault-finding, and growing spirit of opposition against the confederacy. The leaders now conscious of their power will become arrogant in enforcing regulations and demands, making support of the people increasingly difficult as hunger and lack of means of livelihood stalk hand in hand with the unfulfilled promises of peace and prosperity; until the very force of circumstances, implemented by repeated failure, leads inevitably toward anarchy.

Verse 17. As keepers of a field are they against her round about; because she hath been rebellious against me, saith Jehovah.

The *field* is the whole world; their opposition is brought about by the distressing conditions of famine, etc., which prevail: it is because of her rebellion *against me, saith Jehovah*, that she loses the support of the people who are now *against her round about*.

Verse 18 Thy way and thy doings have procured these things unto thee: this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

The confederacy is not based on the Bible: it is based on creeds; their *way*, their *doings*—this is their *wickedness of heart*.

Verse 19. My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me: I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

My heart is pained for the religious leaders, says Jeremiah and those whom he represents as giving forth this message,

this very declaration. Those foretelling these things, will feel sympathetic when they come to pass.

Verse 20. Destruction upon destruction is cried: for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

My tents, of those dwelling in the confederacy, are spoiled; and *my curtains*, those who caused the darkness within the tents, are their religious leaders who have been leading them away from God and the truth. When their minds are enlightened concerning these things they will drop them *in a moment*.

Verses 21-25. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

In Isaiah we are given the thought that from the time the confederacy reaches its full development it will have three years to rule the world, so to speak. *Sottish children* are those who are habitually drunk, in this case with the wine of false doctrine; they do not understand, they do not know. This is not the literal earth of Genesis 1:2, but the symbolic earth, which represents society or social organization. Here is expressed the condition of society when it will be *without form and void; and the heavens* (powers of spiritual control), ecclesiasticism, have *no light* of truth—Leeser says, “Their light is gone.” *Mountains* are symbolic of kingdoms, and *hills* picture less autocratic governments. There was no one among them, of the full stature of a man in wisdom and understanding of the truth, to stabilize or help lead them out of their trouble. “Babylon the great is fallen, is fallen, and is become . . . a cage of every unclean and hateful bird.” The most execrable of society have sought and worn the garb of Christian profession and ceremonialism, in some of the various sects of Christendom. *All the birds of the heavens have fled*.

Verses 26-28. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of Jehovah, and by his fierce anger. For thus hath

Jehovah said, **The whole land shall be desolate: yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it**

The fruitful place, the confederacy, was a wilderness. For, behold, I create new heavens (powers of spiritual control), and a new earth (human society—laws and customs): and the former shall not be remembered, nor come into mind (Isaiah 65:17).

Verse 29. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

The horsemen (those who ride the doctrines) and *bowmen* who shoot the arrows aimed at the confederacy (*city*) are at this time dedicated to the downfall of the confederacy. Unable to meet the arguments of the bowmen, they shall flee for whatever shelter and protection they can find.

Verses 30-31. And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair: thy lovers will despise thee, they will seek thy life. For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

The confederacy, which called herself Zion, comes to an ignominious end. Whosoever hateth his brother is a murderer, according to the Scriptural standard (I John 3:15). Instead of bringing all together into a permanent union, they will arouse animosity, and develop a great hatred which will culminate in complete destruction of their organization.

CHAPTER 5

Verse 1. Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

This verse should be chapter 4; it reminds us of Genesis 18, when He made known to Abraham His intention to destroy Sodom and Gomorrah because of their great and grievous sin. As He communed with Abraham He assured him that if he found fifty who were righteous, or forty-five, or forty, or thirty, or twenty, or ten, He would not destroy the city for their sake. And He even delivered the *one* righteous man Lot and his two daughters. *Run through the streets* (the usual and customary activity) *of Jerusalem* (the city, the confederacy), *and seek in the broad places* (different establishments, firms, etc.), *go in and investigate and see if you can find anyone who is amenable to and searching for the truth; and I will pardon it:* and you will not find one, among all their religious leaders.

Verse 2. And though they say, Jehovah liveth; surely they swear falsely.

This confederacy is not Jewish; it is nominal spiritual Israel, Catholic and Protestant. Are the religious leaders using the Bible as the basis of their confederacy? No! they swear by Jehovah, but they swear falsely. They seek a creed that will fit each and every denomination; their strength will be their promise to save the whole world; they hope to bring everybody into the confederacy, even the heathen; therefore, they swear by Jehovah and claim to represent Him.

Verses 3-5. O Jehovah, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of Jehovah, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of Jehovah, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds.

David tells us in Psalm 138:2, Thou hast magnified thy word above all thy name. How is it with the Jews? Do they ridicule their Messiah as "coming on a white horse"? Do they claim to have improved upon the Pentateuch which was given through Moses by the hand of an angel? Does Jehovah magnify error above all His name? When the Roman Catholic priest, Martin Luther, saw the falsity of the doctrines of the papal hierarchy, he repudiated their errors as contrary to the

teachings of the Bible, and relegated them to "the dunghill of Roman decretals"; and he became a great leader of the Reformation. *They have refused to receive correction*: they are bound by creeds, creeds, creeds! Thus they go contrary to the Bible, and have refused the word of God. *Therefore I said, Surely these are poor and destitute*; they do not know the truth, they do not understand the law: the great men have known the law; but they have laid it aside.

Verse 6. Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, and their backslidings are increased.

After the Lord removed Israel from their own land to Assyria, the king brought strangers into Samaria instead of the children of Israel; and because of their irreverence for Jehovah He sent lions among them, which killed some of them. Then one of the priests was sent back there to teach the law and how they should reverence Jehovah. The Samaritans feared the Lord, as did the woman at the well of Jacob who spoke of "our father Jacob" (II Kings 17; John 4:12).

Jeremiah in this chapter discloses what the Jews will experience in the very near future at the hands of three different classes, pictured by three carnivorous animals. *A lion out of the forest* (thickly settled—trees represent men.) would seem to indicate communists who will destroy, adding to the difficulties of the Jews. *A wolf of the desert* (the condition of the laboring man), in contrast to the forest, suggests an impoverished condition of the people without wages, without food, wondering what they are going to do; that is what produces anarchy which will be directed against the Jews, to *spoil them*. *A leopard shall watch over their cities*: that is the way the confederacy will regard the Jewish effort to establish a republic; they will be against it. The leopard (spotted) is used in the Bible to represent the Roman Catholic organization: white spots would be those reformers, missionaries, etc., who were white, giving their lives, not guilty of torture; some spots were yellow; and some were indeed black. The confederacy is composed of all different kinds of people—some will be wicked, black. They are going to watch over the gatherings (cities) of the Jewish people like a leopard, and make it difficult for them.

The Jews will not amalgamate with them; they never have, and they never will, regardless of consequences. Communists, anarchists, and the confederacy will be against the Jews: this which was prophesied so long ago is now being fulfilled before our eyes. The reason is given in this verse: *Because their transgressions are many, and their backslidings are increased* (Leeser says, Very numerous are their backslidings.).

Verse 7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

They forsook Him, and assembled themselves in the confederacy; going contrary to God's Word, basing their union on creeds instead of the Bible. *They committed adultery* by going after civil governments, endeavoring to spread their religion or creed over the whole world, assembling at any and every house or group having this proposition in mind.

Verse 8. They were as fed horses in the morning: every one neighed after his neighbour's wife.

Wives symbolize denominations; they are neighing after them in an attempt to allure every group of so-called Christians into the confederacy.

Verse 9. Shall I not visit for these things? saith Jehovah: and shall not my soul be avenged on such a nation as this?

Therefore wait ye upon me, saith Jehovah, 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 shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may call upon the name of Jehovah, to serve him with one consent (Zephaniah 3: 8-9).

Verse 10. Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not Jehovah's.

The *walls* of the confederacy will be the civil governments. Revelation points out that the religious side is destroyed before the civil governments fall. Take away her battlements: Leeser says, "Remove her young shoots"; Strong suggests "tendrils." The religious leaders are continually bringing out

something new; destroy her new shoots, because they are not Jehovah's, they did not come from Him.

Verses 11-13. For the house of Israel and the house of Judah have dealt very treacherously against me, saith Jehovah. They have belied Jehovah, and said, It is not he, neither shall evil come upon us, neither shall we see sword nor famine: And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

This chapter seems to be applicable to the Jews as well as to the confederacy. Leeser says, They have denied Jehovah, and said, "He existeth not." Today the Jews are planning by their own efforts to set up a republic, a nation: they seem to be saying, "He does not exist; we are going to work this out to our salvation, He has nothing to do with it at all.

The difficulty with mankind in large measure is their ignorance of God. And they fail to know him, partially at least, because of their high opinion of their own wisdom and ability to get along without God. They will soon learn to the contrary and will then be willing to hearken to divine wisdom, 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 will walk in his paths." (Isaiah 2:3; Micah 4:2) "All the paths of the Lord are mercy and truth." (Psalm 25:10)

After portraying in symbol the dashing of the kingdoms of this world, the shaking of society by revolution and the figurative melting of society under the fire of God's judgments, and after every hope of man in his own power is gone, the still small voice is heard, commanding, "Be still and know that I am God! I will be exalted among the people, I will be exalted in the earth." (I Kings 19:11-12; Psalm 46)

Now, turning to the confederacy, how could the religious leaders set up this union without the Bible, without taking God into it? They are ignoring the Bible, they are getting together all the creeds into a confederacy. *And the prophets shall become wind* has to do with a prophecy that has failed. Their teachings fail to come to pass, and therefore they are nothing but wind or breath.

Verses 14-15. Wherefore thus saith Jehovah God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith

Jehovah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

This refers to the confederacy, because it is the confederacy that will be destroyed completely.

Verses 16-17. Their quiver is as an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

The confederacy is continually seeking more support all over the world; their membership is their *harvest*, and their *bread* is what they obtain from that harvest of membership. They are going to be destroyed by some outside nation: you do not understand their language because their thought is different from yours; your thought is to have a confederacy, but theirs is to destroy you. *Their quiver* contains the organized forces of destruction like *an open sepulchre*; and their opposition is successful. These verses contain a great description of the downfall of the confederacy which will have become so powerful and oppressive as to alienate the support of the people. Its destruction will be so complete "that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit (well) for one who is thirsty (Isaiah 30: 14). There will be nothing left of the confederacy—nothing that will be used in the New Covenant.

Verse 18. Nevertheless in those days, saith Jehovah, I will not make a full end of you.

As we have seen, the confederacy, the great religious organization, is to be completely destroyed; and there will be nothing left in it which God will use in the New Covenant. After God destroys that great army of Zechariah 14 which has come against Jerusalem, the third part which shall be left in all the land (Zechariah 13:8) would seem to leave a small nation with which to start. "I will save the tents of Judah first"; there is no literal tribe of Judah today, but every one who is an Israelite indeed is of the tribe of Judah; these will be Israelites at heart who will accept the truth and become the nucleus of the New Covenant arrangement. "Judah is my pleasant plant."

Verse 19. And it shall come to pass, when ye shall say, Wherefore doeth Jehovah our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land that is not yours.

That seems to be the last downtrodden experience of the Jews.

Verses 20-25. Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not; Fear ye not me? saith Jehovah: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear Jehovah our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you.

He uses small things as the *sand* to illustrate great things in His Plan; even as the sand keeping back the mighty ocean is a symbol of God's care of His weak ones who are true and faithful to Him. "O Lord are not thine eyes upon the truth" in the New Covenant? was it not so in the Old Law Covenant? (Jeremiah 5:3) These things will be very significant to the Jews when they get the truth of the Divine Plan of the Ages and look upon these things with new hearts and new minds. There is much in His Book for the *harvest*; there is plenty to eat and to be satisfied with the goodness of the Lord. "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)

Verses 26-27. For among my people are found wicked men: they lay wait, as he that setteth snares: they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

The religious leaders all the while set snares to catch men to support their confederacy. *As a cage full of birds*, so unclean droppings come forth from them.

Verses 28-29. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. Shall I not visit for these things? saith Jehovah: shall not my soul be avenged on such a nation as this?

These are the leaders who will alienate the people and turn support into opposition which will culminate in anarchy. Jehovah will *visit* with a penalty for *these things*.

Verses 30-31. A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Present truth did not prosper rapidly under Pastor Russell because people did not wish to be disturbed, and jolted out of their errors, even by the truth; there was trouble amongst their numbers, and their religious leaders had not the truth of the Scriptures to guide them. They have nothing that will offer them security or peace or salvation. What will they *do in the end thereof*? They will simply have to wait till the word comes from the Lord of the New Covenant arrangement.

CHAPTER 6

Verse 1. O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-hacce-rem: for evil appeareth out of the north, and great destruction.

This chapter is an account of the relationship of the Great Company to the confederacy. Rachel died in travail at the birth of Benjamin; and she called his name Benoni, the son of my sorrow: but Jacob called him Benjamin, son of the right hand (Genesis 35:18). Benoni, son of my pain, represents the Great Company class, as corroborated in Revelation 7. In verse 14 we read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They are the foolish virgins of our Lord's parable. When they are admonished to *gather yourselves to flee out of the midst of Jerusalem* is the time when they are told they have lost the prize. Get out of Jerusalem; i.e.,

Accept your position as of the Great Company Class, and do not consider yourself a member of the Little Flock any longer. *Blow the trumpet (of truth) in Tekoa* (firm, settled)—the confederacy at the height of their power. The children of pain will become “son of the right hand” in what they are going to do for the world of mankind—getting them into the New Covenant. *Set up a sign of fire in Beth-hacce-rem* (place of the vineyard): this takes us to our Lord’s parable of the vineyard as recorded in Matthew 20, and the work of the Great Company class faithfully delivering the message of truth at the eleventh hour, proving their loyalty as overcomers through fiery experiences which we understand will be their portion at the hands of the confederacy. *Evil appeareth out of the north*, the seat of divine empire; it is now inevitable.

Verse 2. I have likened the daughter of Zion to a comely and delicate woman.

Let us note Leeser’s rendering of this passage: “The comely and the delicate, the daughter of Zion do I destroy.”

Verses 3-4. The shepherds with their flocks shall come unto her: they shall pitch their tents against her round about; they shall feed every one in his place. Prepare ye war against her: arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

Noon of the confederacy would be the time of full effulgence of success.

Verses 5-7. Arise, and let us go by night, and let us destroy her palaces. For thus hath Jehovah of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

They now say, Let us go at night, when conditions are becoming very dark and severe, and they begin to take exception to her dictum of noonday authority, and accuse her of bringing all these troubles upon the earth. They support the beast until the words of God are fulfilled; and then “these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. (Revelation 17:15-18) *Trees* represent men, especially religious leaders and strong ones: these will be cut down; confidence in their authority will

vanish. When the confederacy becomes strong enough to claim jurisdiction and demand support, it will stand before the world as the spiritual Israel of God—*Jerusalem*. What a portrayal of the confederacy is contained in these verses!

Verses 8-9. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited. Thus saith Jehovah of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

The Great Company will finish their course and die, faithfully declaring the true Biblical message until there are none left here in the flesh to be born of the spirit. The perfect human merit of the Messiah that the Great Company has used during the Gospel Age to make them acceptable sacrifices in God's sight, and by which they finally gain the spirit nature, is now free to make the New Covenant operative until the work is thoroughly completed.

Verse 10. To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of Jehovah is unto them a reproach; they have no delight in it.

Even at the present time they do not wish to hear this rebuke. Abraham was circumcised as a sign of a covenant with God—he would always know beyond peradventure that he was in covenant relationship with the great Jehovah, his friend. Since circumcision is a sign of the covenant, then uncircumcision must indicate non-covenant relationship. The leaders of the confederacy are not in covenant relationship with God: *their ear is uncircumcised*: how can they hear when they are not in covenant relationship? Furthermore, *circumcision of the heart* is necessary for all who will be true children of Abraham, whether Jew or Gentile. (Romans 2: 28-29; Jeremiah 4: 4; Deuteronomy 10: 16)

Verses 11-12. Therefore I am full of the fury of Jehovah; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out of my hand upon the inhabitants of the land, saith Jehovah.

Some of those who are out in the street, *the children abroad*,

have good intentions; they are not organized, but they are supporters of the confederacy. I am going to pour out *the fury of Jehovah* upon all of them; this includes the religious leader (husband) of an organization supporting the confederacy, with the members supporting him (wife); all will be taken. In ecclesiastical parlance, the wife is the membership, and the field their particular diocese. An adverse sentiment will be aroused among the supporters of the confederacy which will remove their faith and confidence in the religious leaders. "Strong is the Lord God who judgeth her." (Rev. 18:8)

Verses 13-15. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith Jehovah.

Were they ashamed when they had committed abomination in their use of creeds instead of the Bible for a foundation of the confederacy?

Verse 16. Thus saith Jehovah, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

The New Law Covenant is the antitype of the Old Law Covenant. Go back to your old ways and examine them to see which is the good way, the way of God; and choose from the Bible that which is beneficial, and honoring to the Heavenly Father. But they refused.

Verse 17. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

He set watchmen, admonishing the leaders of the confederacy to listen to that message (*the sound of the trumpet*, verse 1). But they refused.

Verses 18-20. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense

from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

The message is becoming worldwide. *Sheba* means "covenant." None of these, your offerings, are acceptable to me because you are not in covenant relationship with me. He is speaking to a people endeavoring to worship Him who are not in covenant relationship. To what purpose, therefore, cometh your prayer and praise, and *sweet cane* (sweet sacrifices)?

Verse 21. Therefore thus saith Jehovah, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

All the efforts to perpetuate the confederacy will fail.

Verse 22. Thus saith Jehovah, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

Those armies come with the consent of the north, the seat of Divine empire.

Verse 23. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

This is the army against the confederacy and against everything the confederacy stands for. *Horses* indicate doctrines: the ecclesiastical leaders are come into judgment for all their religious arguments; and their falsity will be manifested. The prophet Joel describes Jehovah's great army bent on revenge and destruction.

Verses 24-26. We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way: for the sword of the enemy and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

Hands symbolize power, activity, accomplishment: The religious leaders complain, *Our hands wax feeble*; we do not get the support of the people any more. It is useless to go *into the field* (world) seeking supporters, for enemies are about, although they profess to be His people.

Verses 27-30. I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. They are all grievous revolvers, walking with slanders: they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because Jehovah hath rejected them.

There is a suggestion here that the Great Company offer encouragement to the leaders of the confederacy in their time of great distress by telling them about the faithful overcomers of the Gospel Age—the Messiah Company, whose faithful sacrifice and devotion to Him during the antitypical day of atonement was pleasing to God, a sweet odor, which He has most graciously rewarded by exalting them to the Divine nature, His own nature. *The bellows are burned*, they can no longer stir up an attractive warmth of membership, there isn't anything they can put out to make the confederacy attractive at this time when anarchistic conditions prevail in the earth. *Silver* symbolizes truth. Theirs is *reprobate*, counterfeit, useless. They do not have the truth.

CHAPTER 7

Verses 1-4. The word that came to Jeremiah from Jehovah, saying, Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah. Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of Jehovah, The temple of Jehovah, The temple of Jehovah, are these.

It required courage of a high order for Jeremiah to stand there in the gate and proclaim this message to the people. What would the high priest think of that! There was continual and increasing opposition to him and his message as the priests heard condemnation of themselves and their activities. There were false prophets who kept saying, The message of Jehovah, the message of Jehovah, the message of Jehovah. It seems incredible that these were saying, that because they had the temple, such forms of wickedness were permissible—He will

take care of us and grant us His protection. A similar attitude was prevalent in Samaria. They had two religions: one was for Jehovah; and the other, heathen worship, was contrary to Him. (II Kings 17. See verse 41.) Here they claimed that as long as they had *the temple of Jehovah* with them it was all right to carry out the practices of the other religion which was utterly devilish. Similar conditions exist at the present time, and such *ways and doings* will continue increasingly, although more covertly.

Verses 5-7. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. [Leeser translates these words, "from eternity to eternity."]

This covenant holds: I am giving it to your fathers, and I will carry it out with you to completeness if you will do right. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God" (Micah 6:8)?

Verses 8-11. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith Jehovah.

These wicked things here enumerated will also be found in the confederacy because of the necessities of expediency.

Verse 12. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

The ark of the covenant was kept at Shiloh from the last days of Joshua to the time of Samuel. Shiloh was the principal meeting place of the ten tribes. What had He done to them and to Shiloh? Just previous to the captivity of Judah, He took Samaria (the ten tribes) away.

Verses 13-14. And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

(See chapter 26:2-7 and I Samuel 4.) This is a part of the message which Jeremiah was delivering there in the temple. The time of His *rising up early* goes way back to Sinai where He gave them the Law and entered into covenant relationship with them. They had the ten commandments, the seventy judgments, and the five books of Moses; moreover He gave them the prophets.

Verses 15-20. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith Jehovah: do they not provoke themselves, to the confusion of their own faces? Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

Applying this to our day, He has also cast off Ephraim (doubly fruitful), Christendom—Catholic and Protestant. Gradually the support and loyalty of the people turns to the confederacy, *the queen of heaven*, in combined power and influence. In their frantic compromising to gain favor with all, there is great confusion and clashing of creeds in idol worship until they finally attain the zenith of their power and exaltation. Then, in His due time, Jehovah brings about the complete destruction of the organization as He has promised and portrayed by the prophets.

Verse 21. Thus saith Jehovah of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh.

They are offensive to me; I will not accept them.

Verses 22-24. **For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.**

He introduced certain religious ceremonies, after the construction of the tabernacle, when God called to Moses out of the tabernacle by His angel and gave him the first five chapters of Leviticus. Satan's greatest effort has been to turn away the loyalty of the Lord's chosen people, by obsession of fallen angels and every conceivable means.

Verses 25-26. **Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.**

And the Lord God of their fathers sent to them by his messengers, rising up betimes (continually and carefully), and sending; because he had compassion on his people, and on his dwellingplace: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of Jehovah arose against his people till there was no remedy. (II Chronicles 36:15-16) How could they do that unless it was by obsession? It was Satan's power over the minds of men and women that enabled them to carry out such horrible heathen ceremonies: his efforts have been directed toward religious leaders ever since; and he succeeded in filling the churches with creeds, instead of the Word of God, which are even more ugly than the idols of heathendom, and far more blasphemous.

Verses 27-28. **Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. But thou shalt say unto them, This is a nation that obeyeth not the voice of Jehovah, their God, nor receiveth correction [instruction]: truth is perished, and is cut off from their mouth.**

He who knows the end from the beginning has known all about their failures beforehand. During two thousand years

He took out the Little Flock Class; and Jeremiah will be one of the Princes in all the earth.

Verses 29-30. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for Jehovah hath rejected and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith Jehovah: they have set their abominations in the house which is called by my name, to pollute it.

We recall that when Samson's vows were broken by cutting off his hair, the strength of the Lord departed from him and he was delivered into the hands of his enemies. *High places* has the significance here of open places. Both nominal fleshly Israel and nominal spiritual Israel have been guilty of setting *their abominations in the house which is called by my name.* (II Kings 21:4, 7; Ezekiel 8:5)

Verses 31-32. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith Jehovah, that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet till there be no place.

Tophet, meaning "altar," became a place of abomination where filth was burnt; it was the abhorrence of Jerusalem because of pouring into it the filth of the city. *The days come* for such a *slaughter* of those foulsofne creeds that there will be no more room in Tophet when their burial is finally completed.

Verses 33-34. And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

All this will come into focus when the true message is given and received; and erroneous doctrines shall be no more. Christendom as it is today is going to be purified, it is going to be cleansed, it is going to give up all the errors that have been so blasphemous against God's holy name during the time of the permission of evil: and that is the *land that shall be desolate*—of all heathen religions.

CHAPTER 8

Verses 1-3. At that time, saith Jehovah, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith Jehovah of hosts.

This turns our minds to the account of the valley of dry bones as recorded in Ezekiel 37:1-14. There is a great lesson here which will never be forgotten. What they have instead of the real gospel (sun light), instead of the Tabernacle types and shadows (moon light), and instead of the teachings of the apostles (star light) is mere phantasy: the truth coming to them will have a devastating effect upon their errors, which will become an everlasting lesson when they understand the types and antitypes of the law covenant and see their fulfillment. Let us recall the circumstances of that last test on the Jews for idolatry and the experience of the three Hebrews in the burning fiery furnace. That ended Jewish idolatry. Likewise we at the present time are approaching a final showdown between truth and error, between those who are alive to the truth and those who are engrossed with error. The destruction of the confederacy will prove how wrong they were in their religion and in their teachings (Deuteronomy 30: 19-20). We note the inference that there will be some people who will reject the message of the New Covenant which leads to life forevermore.

Verse 4. Moreover, thou shalt say unto them, Thus saith Jehovah; Shall they fall, and not arise? shall he turn away, and not return?

Instead of giving thanks for assistance upward and on the right road, they are so willful and stubborn that they choose death instead of life.

Verses 5-6. Why then is this people of Jerusalem slidden back

by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

These two verses are simply a comment on the fourth verse. They refused to do what one would do naturally. Why? Commentators are of the opinion that Satan had more power over the Lord's people Israel than any others.

Verses 7-8. Yea, the stork in the heaven knoweth her appointed times; and the turtle [dove], and the crane, and the swallow, observe the time of their coming: but my people know not the judgment [ordinance, arrangement] of Jehovah. How do ye say, We are wise, and the law of Jehovah is with us? Lo, certainly in vain made he it; the pen of the scribe is in vain.

The birds return every year; and yet His people with higher intelligence do not return to the source of blessing and protection and life, and the promises He made and graciously fulfilled. How necessary is the time feature in God's wonderful Plan as revealed in the Bible! and for us today to believe that the Lord came at that date 1874 is so important. He says that all this punishment came upon them because they knew not the *time* of their visitation. How is it with us after we have seen the evidence of His presence? The sign in the heavens (the harvest message), and a potent sign in the earth (the telephone in 1875 immediately following the date of His second advent) and many others. It does seem as though there should be some interest in restitution, some idea of God's blessings for the world in general. Many people are feeling that only God can bring order out of the present chaos in the earth. How do you explain today that the Jews are so proud of being the chosen people of God, and yet they do not worship Him? How can you say, *The law of Jehovah is with us*, when you are not honoring it and studying it? What good are all those copies of the law by the pen of the scribes under these circumstances? Truly, behold in vain wrought the pen, in vain the writers, because the word of the Lord by his prophets and apostles is made void, and set aside without attention; and creeds formed in the "dark ages" are the lightless lanterns of them that walk in darkness.

Verse 9. The wise men are ashamed, they are dismayed and

taken: lo, they have rejected the word of Jehovah; and what wisdom is in them?

What wisdom is in them NOW? They not only have laid aside the law and religious ceremonies, but they rejected the message of Present Truth. They are going to be *ashamed*; they are *disheartened* by the failure of their cherished human schemes, *and caught*.

Verse 10. Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

Their *wives* are organizations in the *fields* of the world: He will give these to *the conquerors*, those who respond to the New Covenant terms and regulations: for, *from the least even to the greatest, every one* of them is seeking his own personal advantage—from the orator even unto the minister, every one practiseth falsehood; “For we have made lies our refuge, and under falsehood have we hid ourselves.” (Compare Isaiah 56: 10-12; 28:14-20.)

Verses 11-13. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith Jehovah. I will surely consume them, saith Jehovah: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

The daughter of my people will be represented in the confederacy: and when they attain to the height of their power, they will be the only representatives in the earth of this religion; not using the Bible but the creeds. As trouble grows worse and worse in the confederacy the religious leaders will endeavor to hide and quiet it, saying, Peace, peace; when there is no peace; when her whole system is diseased, and needs thorough cleansing with the medicine of God’s Word, the Truth. It will be difficult to put out any truth. But the Lord will take away everything the confederacy produces and make it useless. He will consume everything they bring forth; it will be a complete failure. The professions of the confederacy are to

bring the world to Christ and make it a better world: but they are going to make it worse; and their influence is injurious.

Verses 14-15. Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there; for Jehovah our God hath put us to silence, and given us water of gall to drink, because we have sinned against Jehovah. We looked for peace, but no good came; and for a time of health, and behold trouble!

Many will realize the troubles coming, yet will be blind to their real cause: Let us say nothing about our creeds, etc., and let us take measures for our protection and for our safety; let us unite ourselves and entrench ourselves in the strong governments (cities), and *keep* silence. They somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments. They are here represented as saying very truly: *Jehovah hath put us to silence, and given us bitter poison-water to drink, because we have sinned against Him.* The only refreshment they may have is the cup which they have mixed—it is the poison of bitter error, the “doctrine of devils,” mingled with the pure water of life, the Truth of God’s Word.

Verses 16-18. The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith Jehovah. When I would comfort myself against sorrow, my heart is faint in me.

The snorting of his horses (doctrines) was heard from Dan (judgment). Their awful false doctrines have been turned against them until their plight is pitiable.

Verse 19. Behold, the voice of the cry of the daughter of my people, because of them that dwell in a far country: Is not Jehovah in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

Their graven images were literal: but now their graven images are their creeds; the anger of God is against sin; it is for the good of mankind that there should be punishment for

sin; they have provoked Him to anger because they are putting forth those creeds that are wrong—they are *strange vanities* which provoke His love to anger.

Verses 20-22. **The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?**

The attempts to find a cure and to apply it are surely commendable. Nevertheless, sober judgment, enlightened by God's Word, tells us that none of the proposed remedies will cure the malady. The presence and services of the Great Physician with his remedies will, with efficient and persistent use, be requisite to effect a cure of the malady of human depravity and selfishness.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation (Habakkuk 3:17-18). How touching is the twenty-first verse where God expresses His sympathy for those religious leaders! *Gilead* means "strong." Then why are you suffering so much in the downfall of this arrangement? Go to the balm of Gilead and find what is proper for you to have.

We hear His decision as the Word of the Lord informs us that so far as Christendom is concerned there is *no balm in Gilead* that will help and recover her. Her case has gone too far to be rectified, and to have the old garment patched. The Lord's decision is that the present social structure shall pass away in a great time of trouble, and that on its ruin He will establish through the glorified Messiah, the kingdom which He has so long promised, and for which we are to pray, "Thy kingdom come, thy will be done on earth as it is done in Heaven." The condition of things which will be permitted to remain, and that to all eternity, will be—this earth, a paradise, fully peopled with a human race, who, through knowledge and experience shall have learned to know their Lord and Creator, and to have absolute confidence in His wisdom, His love, His justice and His power, having learned that His ways are ways of pleasantness, and all His paths are peace; a race which shall have

passed through experiences and tests which will have destroyed from amongst it all who in any degree are in sympathy with unrighteousness; leaving only those who shall of their own free will, delight to do the will of the Father who is in Heaven. The richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind in human perfection, reflecting honor upon his Maker and his wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah's "Word," and second the Bride, the Lamb's wife and joint-heir in disbursing the blessings secured by the ransom.

The period of the reign of Sin and Death is represented as the time when God "remembered" not his *footstool* in the day of His anger" (Lamentations 2:1); but following the beginning of the Millennium, the people are prophetically called upon to "Exalt the Lord our God and worship at his *footstool*, for he is worthy." (Psa. 99:5) And this thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favor to Jehovah's *footstool*, is clearly set forth through the Prophet Zechariah (14:4, 5).

As we have viewed the failure of Christendom to adopt the spirit of Christ's teaching, and seen how the knowledge and liberty gained from his teachings were blended with the spirit of evil, selfishness, and as from present foreshadowings we mark the sure approach of the dread calamity—anarchy and every evil work—we see the justice of its permission, and read therein the divine law of retribution. And though we lament the evils which incur the retribution, yet realizing its necessity and justice, and having learned also the ends of mercy to be attained eventually by this very means, our hearts exclaim, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou king of nations." (Revelation 15:3—Margin)*

*The Day of Vengeance, chapters X and XIV.

CHAPTER 9

These prophets, Jeremiah, Ezekiel, and Isaiah are setting forth the words that "proceeded out of the mouth of God" which have been silent all these years and apply to the New Covenant arrangement for the blessing of all the families of the earth unto eternal life. O it is wonderful! it is truly marvelous! Of Ezekiel, which is so wonderful, we feel like saying, How great Thou art! laying out matters without coming to a conclusion: He left the conclusion for the time of fulfillment; and that is still future. How great Thou art!

Verse 1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

Jeremiah is setting a good example here. How sympathetic he was toward them! and yet they were treating him so abominably! This chapter has to do with the confederacy. Although we would be inclined to feel that they deserve the judgments coming upon them, yet Jeremiah, passing through much trouble himself, felt sorry for them; and we should emulate his example. All their leaders are going down in disappointment: and yet something good is coming from it as we saw in verse 2 of the preceding chapter; "They shall be for dung (fertilizer) upon the face of the earth": when they lose their hopes entirely and go into death, their fruit will remain; the lesson will endure for all time.

Verse 2. Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

Because of their idols and creeds the Lord looks at them all in the time of the downfall of the confederacy, and He says they are all adulterers, and *treacherous men*: their union with the civil government is adulterous; and espousal of their idols is treacherous. In that confederacy is brought together *all religions* of the world, *for their destruction*; even as He will gather together *all nations* against Jerusalem, *for their destruction*.

Nevertheless, according to the preceding verse, the prophet is mourning over the devastation, and God through Jeremiah is thus expressing His sympathy for the religious leaders in the

confederacy; likewise must we be sympathetic toward them no matter what we may suffer at their hands. Indeed, our sympathies for men become more and more deep as we realize that all are fallen from the image of God and are by heredity weak, and that Satan the god of this world, is persistently deceiving them. They are *the daughter of my people* from the viewpoint that they are to convert the world and bring forth their children: but they will not succeed in anything of the kind; they incur fierce opposition which will eventuate in destruction of the confederacy. Nevertheless He is sympathetic with their desire, their intention, their endeavor, to convert the world to Christ; however it is all a failure, because contrary to His will and plan, which necessitates its removal.

Verse 3. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith Jehovah.

Their tongues are their bows using sufficient force to put forth *lies*, their doctrines or creeds, in building up a confederacy without the Bible; *they are not valiant for the truth upon the earth*: they are going *from evil to evil* in regard to that; and there will be no place of escape from the trouble that is coming upon the earth. *They know not me, saith Jehovah*: they know not my gracious plan for their salvation and future blessing, which will be permanent.

Verses 4-5. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

The religious leaders *will not speak the truth*, neither will they tolerate those who do speak the truth; therefore, their culpability before God is increasing every day, and their confederacy shall be destroyed.

Verse 6. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith Jehovah.

The Jews refuse to acknowledge Christ! how the confederacy will condemn the truth! how they will fight it! the Great Company will confront them with the truth; and they will *refuse to know me, saith Jehovah*.

Verse 7. Therefore thus saith Jehovah of hosts, Behold, I

will melt them, and try them; for how shall I do for the daughter of my people?

The object and purpose of the terrible trouble upon Christendom is their ultimate good; it is going to be beneficial to them. *I will melt them, and try them*, and skim off all their dross, and bring forth the pure metal. How great is His long-suffering, His tender mercy, and His gracious loving-kindness!

Verse 8. Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

The cleverly laid trap is hidden by fair speeches to the face, to catch any violation of terms of membership or approving any response to words inimical to the organization, which would be promptly reported.

Verse 9. Shall I not visit them for these things? saith Jehovah: shall not my soul be avenged on such a nation as this?

Theirs is a just judgment which they truly deserve: and not only that, but it is necessary that they be removed, that the confederacy come to an end; leaving the people free to hear the message of the New Covenant.

Verse 10. For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.

Armageddon has overtaken *the fowl of the heavens*, false "witnesses" of Jehovah, and *the beast*, anarchists, which are not bringing what the people want. *They are fled*.

Verse 11. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

Jerusalem belongs to the Jews; and therefore possession of Jerusalem must be restored to them. God has promised to "save the tents of Judah first." *Judah* means "praise." The Lord will bring together all who hasten to accept the New Covenant, the first who thus approach to the praise of God, into this new tribe called Judah which will comprise all that serve the Lord, irrespective of fleshly ancestral tribes of the past. The *cities of Judah* are made desolate by taking these out and

bringing them into this new arrangement; no inhabitant will remain there because He is gathering them into the New Covenant—and the first ones of all Israel to enter into the New Covenant arrangement will be called “the tents of Judah.”

Verse 12. Who is the wise man that may understand this? and who is he to whom the mouth of Jehovah hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that no one passeth through?

The first *wise man* was Pastor Russell; for he is the one who first understood this, and declared it. Now the message is going forth regarding the New Covenant arrangement, and the Jews are the first to receive the benefits thereof.

Verses 13-15. And Jehovah saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination [stubbornness] of their own heart, and after Baalim, which their fathers taught them: therefore thus saith Jehovah of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

“They have rejected the word of Jehovah; and what wisdom is in them?” (Jeremiah 8:9) Both *wormwood* and *gall* are exceedingly bitter: that is what He says will be experienced in the confederacy when His judgment reaches them.

Verse 16. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

The very arguments the people will use for the destruction of the confederacy have never been heard before. Now they have to face charges they cannot answer, and meet arguments which they cannot refute. They are accused of broken promises which they were unable to keep or fulfill. They have never been forced to meet those charges at any previous time—this is, so to speak, a new country for them. “For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire for strong is the Lord God who judgeth her.” (Revelation 17:16-17; 18:8)

Verses 17-18. Thus saith Jehovah of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make

haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

Call for the women who are expert in mourning—sometimes they might serve in this capacity for as long as a year: yet the world at large is going to rejoice. *And let them make haste*, for the downfall is imminent, and it will be complete.

Verses 19-21. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Yet hear the word of Jehovah, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation: for death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

Here the confederacy is spoken of as "Zion." To attain the pinnacle of success by the expenditure of much time and struggle only to have all turn against you and cast you out, refuse to acknowledge you further, repudiate your doctrines and creeds, O it is terrible! it is pitiful: but at the same time there is no palliative possible until they confess that it is all wrong; until they will hearken to present truth going forth as the message of the Kingdom: Now is the opportunity for salvation; now you can come into the New Covenant and begin to live.

There is a double application of *death* here which cuts off all, even the most energetic supporters, from the confederacy; it also cuts the confederacy short and brings it to an end: They will speedily forsake their former ways, and render joyful homage under the New Covenant.

Verse 22. Speak, Thus saith Jehovah, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

The illustration of dead bodies as fertilizer which nourishes a new green crop, constitutes a lesson to those who are alive; a lesson that they have learned in their association with the confederacy: they are aware of their iniquity in forsaking God, and relying instead upon creeds and ideas and traditions of men. They are now determined to give close attention to the Word of God exclusively.

Verses 23-24. Thus saith Jehovah, Let not the wise man

glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am Jehovah, which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith Jehovah.

How potent the lesson to those who built the confederacy! People will be delighted to hear about the times of restitution, "spoken by the mouth of all the holy prophets since the world began," as the glad tidings encircle the earth; which are all centered in our dear Lord who is now the exalted spiritual Messiah to whom is given "all power in heaven and on earth" as a reward from the gracious Heavenly Father for His faithful filial devotion in carrying out the Father's Plan according to His will and time features, which, at such great cost to both, furnished a ransom price and a sin offering, the benefits of which are to extend to all mankind.

Verses 25-26. Behold, the days come, saith Jehovah, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Thus they are all uncircumcised, according to the true significance of circumcision, that which is of *the heart*. The sign of circumcision was given to indicate covenant relationship with God. Now is not that wonderful? He is going to circumcise them all; that is, He is going to enter into covenant relationship with all of them because of the covenant He made with Abraham (father of nations). How inscrutable His judgments, and His ways past finding out! whom to know aright is life eternal.

CHAPTER 10

Verses 1-2. Hear ye the word which Jehovah speaketh unto you, O house of Israel: Thus saith Jehovah, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

The first and last verses of this chapter are concerned with

the fleshly house of Israel, while those in between deal with the nominal house of Israel which claims to be spiritual. He would spare them the vanity of a leader such as nominal spiritual Israel has with his claims of infallibility, etc.

There are the *signs of heaven* which are casting their shadow before as described in Zechariah 14 where Jehovah declares, "I will gather all nations against Jerusalem to battle." Here we see the effect of the "evil thought," spoken by Ezekiel in chapter 38 of his prophecy, on the part of those who say, "I will go up to the land of unwallled villages; to take a spoil, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen [Gentiles] may know me, when I shall be sanctified in thee [set apart, distinguished as thy conqueror], O Gog, before their eyes." On the basis of these Scriptures we anticipate a spirit of opposition to arise against the Jews in the United States which will cause them to return to Israel in sufficient numbers with accumulation of wealth to constitute an enviable prize, a tempting "spoil," to the covetous Gentile armies which will be brought up against them in the near future. It would seem also that by that time Jerusalem must come into complete possession of the Jews in readiness for the fulfillment of that Scripture, "I will gather all nations against Jerusalem to battle."

Verses 3-4. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe: they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

These were heathen customs, practiced also by the Jews who went into idolatry. In Biblical symbology, trees are used to represent men: one illustration is found in Isaiah 61:3; "that they might be called trees of righteousness, the planting of Jehovah, that he might be glorified." They used to cut a special tree to construct an idol for a particular purpose.

In our day, it will be selection of a special person for certain work. Jehovah is admonishing against all this, because His leader which He will provide is the Messiah.

These verses fittingly describe their complex procedure in

selection of the pope; and how he is decked with emoluments of the office which he is to fill: and so they do even to the present time.

Verse 5. They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

What an apt portrayal of the condition of a pope! He *must be borne*; the infallible pope is not left to himself, but is assisted by advisers and counselors, whose mouthpiece he really is. And he cannot of himself do evil, or good.

Verse 6. Forasmuch as there is none like unto thee, O Jehovah; thou art great, and thy name is great in might.

Verse 6 seems to confirm that these matters are in regard to religion, involving something of special importance, as will be the selection of religious leaders of the confederacy. The Protestant federation will be distinct from Catholicism, and while treating each other with respect and in many matters cooperating, yet the two parties will really be in opposition as the two sides or ends of the great "scroll" (Rev. 6:14; Isa. 34:4) down to the time of their mutual and sudden collapse.

Verse 7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

Thus far in this chapter he says, All this appertains to thee, Jehovah; revealing the significance of verses 1-2 in that it appertains to Jehovah and His worship: herein is the necessity of this warning that they should not follow the practices of the Gentiles in any of these things, which all pertain to *thee*.

Verse 8. But they are altogether brutish and foolish; the stock is a doctrine of vanities.

The stock or trunk is vanity; and the root of the confederacy now being formed is vanity. Be not misled to support the confederacy, because that is the way the Gentiles are going to do it; and it is all in vain, it is built on vanity and selfishness; its base is low and degraded. Instead of going to the Bible as the only proper foundation, the Word of God is ignored; and the organization is supported by creeds.

Verse 9. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the

hands of the founder: blue and purple is their clothing; they are all the work of cunning men.

Here we are given further assurance that it is the pope who is identified by these verses; because the *silver, gold, blue and purple* are all counterfeited by that system of which he is the head. *Silver is brought from Tarshish* (hard); the silver that pours into the coffers of the Roman Catholic hierarchy comes from hard work. *And gold from Uphaz* (a gold region) comes from the rich. Such an obvious description of what the pope receives, the glorious garments which he presumes to wear, and his assumed role as leader of the confederacy scarcely requires comment.

Verse 10. But Jehovah is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

This is a clear warning of what is coming as He urges the Jews to keep separate, although it has a basis of religious thought or sentiment. It constitutes a warning to the Jews and a rebuke to the confederacy from Jehovah, *the true God*.

Verses 11-13. Thus shall ye say unto them, The gods that have not made the heavens [The heavens, or ecclesiastical powers, of the present time are the two great bodies which constitute Papacy and Protestantism.] and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

He hath made the earth (organized society) *by His power*. This is a prophecy that society is to be established by restitution, "spoken by the mouth of all the holy prophets since the world began"; it is restoration to human perfection under the ecclesiastical reign of the Messiah. The Bible speaks of "waters" as "peoples," as in Revelation 17:15; "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Therefore when he utters his voice in the New Covenant arrangement, there will be a multitude of tribes and languages. "Wait ye upon me, saith Jehovah, 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 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 Jehovah, to serve him with one consent." When he puts forth the message of the New Covenant arrangement, there will be all these messages, ideas, etc., *in the heavens* (ecclesiastical powers); but they will all dissipate, leaving but the one pure message. Some scientists claim there is no rain without lightning. That is our experience: lightning is the illumination of mind which condenses the thought into refreshing truth; it may be silent instruction without a voice; it may be heard, or it may not be heard.

Verses 14-16. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The Portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: Jehovah of hosts is his name.

Every man is degraded in his knowledge, devoid of reason. The graven image reveals what was in the former's mind, while his molten image was poured into a previously prepared mold of falsehood. The Portion of Jacob is Jehovah; and Israel is the rod, tribe, of his inheritance.

Verses 17-18. Gather up thy wares out of the land, O inhabitant of the fortress: for thus saith Jehovah, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

That Scripture directly applies to the confederacy as a *fortress*, whose *inhabitants* are the religious leaders whom He addresses; *Gather up your earthly interests out of the land*, because the entire organization is about to disintegrate. All is in vain; your idol worship in serving your creeds cannot save you.

Verses 19-22. Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not; there is none to stretch forth my tent any more, and to set up my curtains. For the

pastors are become brutish, and have not sought Jehovah: therefore they shall not prosper, and all their flocks shall be scattered. Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

That sounds like a favorable sentiment of the leaders when they find there is no way out of their trouble; and they must bear it. In my desolation there are none left to set up my curtains of darkness. The noise of the bruit (report) is come, and the news is bad; it is for their destruction.

Verses 23-25. O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Jehovah, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

There is quite a contrast between *Pour out thy fury* and the following statements by the prophets Joel and Zechariah: "It shall come to pass in the latter days, that I will pour out my spirit upon all flesh. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon ME (Aleph Tay, Hebrew; Alpha Omega, Greek) whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Joel 2:28; Zechariah 12:10. See also Revelation 1:7, 8.)

CHAPTER 11

Verses 1-2. The word that came to Jeremiah from Jehovah, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

In these two verses Jeremiah is instructed to address the governmental leaders in thought and religion. It no doubt was very aggravating, especially to the high priest, to have Jeremiah stand at the door of the temple and speak thus to the religious leaders. In Isaiah 5:7 Jehovah speaks of the men of Judah as his pleasant plant of his vineyard, an especially prosperous plant which had his approval and support. Since Jeru-

salem was the capital city of Palestine, the inhabitants of Jerusalem represent the whole Jewish nation. How can he save the tents of Judah first (Zechariah 12:7) when no one knows who the members of the tribe of Judah are at the present time? It makes no difference what tribe one is descended from, the first to hear the message and accept it will be saved first; these will constitute the antitypical tribe of Judah, Israelites indeed in whom is no guile; thus the men of Judah (praise) are his pleasant plant offering praise to Jehovah.

Verses 3-5. And say thou unto them. Thus saith Jehovah God of Israel, Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God; that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Jehovah.

Under the Old Law Covenant all died under the curse of the law, including Moses the mediator, Aaron, etc. Here is a further application to those who do not keep this covenant—the New Covenant in the Millennial Age; if they do not accept the covenant, the result is second death from which there will be no resurrection—Messiah dieth no more. The Old Law Covenant contained types of the antitypes; and the Old Law Covenant with its imperfect mediator, Moses, was typical of the New Law Covenant with its better mediator, Messiah. God gave Abraham none inheritance in the land, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him. This is what we behold in the land of promise at the present time: God is preparing to keep his promise to Abraham. In Genesis 15, verse 9, God gave Abraham a time feature concerning the land: a bird is usually considered young up to one year old. Figuring thus, the ages of these animals represent 11 years. Eleven prophetic years of 360 literal years each, equal 3960 years, the time from the giving of this Covenant to Abraham till the year 1915 A.D. when the lease to the Gentiles expired, and dispossession proceedings were in order.

Verses 6-8. Then Jehovah said unto me, Proclaim all these

words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

(See verse 13.) *Protested* means "witnessed." *Rising early* he gave them this testimony which is written by the prophets; it is spoken by the mouth of all the holy prophets. (Read II Chronicles 36:15-16.)

Verses 9-13. And Jehovah said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant, which I made with their fathers. Therefore thus saith Jehovah, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

(See verse 19.) The Lord told Jeremiah of this conspiracy of the religious leaders among the men of Judah and among the inhabitants of Jerusalem, putting him on guard against those who were plotting to kill him. Their false gods whom they serve shall not save them in the time of their trouble, even though in their waywardness every city had an idol and every street had an altar. And Jeremiah was to speak the word of the Lord against all of them. Idols and altars of wrong doing can be set up in association with the Gentiles, only with increasing vulnerability to their influence. This is true whether applied to Israel trying to survive, or to the confederacy concerning matters religious—both will be guilty of these things.

Verses 14-15. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

These verses are applicable concurrently concerning both houses of Israel: nominal fleshly Israel, and nominal spiritual Israel. They have lost the peace offering because of their idolatry: especially will this be true in the confederacy; depending on their own wisdom, their own organization, and their own plans. They will not confess their fault in leaving the Lord. Because she has wrought evil as an unfaithful wife, He must put her from him; and he is going to put her out.

Verses 16-17. Jehovah called thy name, A green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For Jehovah of hosts that planted thee hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

This is the good olive tree of Romans 11 which the prophet is using in this illustration. It was because of pride, hardness of heart, and unbelief that Israel as a people had not obtained that for which they sought—the chief place in divine favor and service; thus the natural branches were broken off. The root of the tree is in the promise of God—the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth.

Verses 18-19. And Jehovah hath given me knowledge of it, and I know it: then thou shewedst me their doings. But I was like a lamb, or an ox, that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

Here is disclosed the matter of conspiracy against Jeremiah. It was because of unbelief that they were broken off as branches in the good olive tree; but if they abide not still in unbelief, they shall be grafted in: for God is able to graff them in again—they are beloved for the fathers' sakes.

Verses 20-22. But, O Jehovah of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause. Therefore thus saith Jehovah of the men of Anathoth that seek thy life, saying, Prophecy not in the name of Jehovah, that thou die not by your hand: therefore thus saith Jehovah of hosts, Behold, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine;

Anathoth means "answers" and was the home of the priests.

Verse 23. And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, even the year of their visitation.

After he visits destruction upon the confederacy, based on creeds and not on the Bible, there will not be a sherd found in the bursting of it to take fire from the hearth, or to take water out of the well. The house of Israel, and the house of Judah, have done evil against themselves; and they have provoked him to anger in setting up altars and burning incense unto Baal (a master). Please see verses 13 and 17. The Jews claim covenant relationship with God. If under distressing conditions they will give up their religion in order to be in harmony with the confederacy, that is putting their children on the red hot arms of idols. That would seem to portend the final end of the Modern Jew, when he is compelled to give up his idol, the idea of his salvation by the help of a Gentile confederacy, which will be completely destroyed.

Turning from the idolatrous practices of nominal fleshly Israel to those of nominal spiritual Israel, where are there any heathen idols which can rival in ferocity the fire gods (Molec or Chemosh) of purgatory and eternal torment which are found in the creeds of Catholicism and Protestantism? Surely, *I will bring evil upon the men of Anathoth* (answers), a city of priests, *even the year of their visitation*.

CHAPTER 12

Verse 1. Righteous art thou, O Jehovah, when I plead with thee; yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

Here is the sweetest, most beautiful example of a meek, reverent, appreciative approach to the Almighty, which is a great example to all of us; it is wonderful. The preceding chapter continues, and then he asks a practical question which is in everyone's mind; the usual answer given is that the devil takes care of his own.

Verse 2. Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

Jeremiah credits them with bringing forth some fruit. What fruit did our Lord say they brought forth? "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matthew 23:23) They did not have him in their minds and hearts, but were taken up with selfishness and things that are not right, even to the extent of idolatry. Today it almost seems that all their troubles have hardened them toward the Lord; the attitude of the Jewish people today seems to be that they have forsaken him, and expect to win out with their own efforts, their own armies. Although they are proud that they are the Lord's people, yet they do not worship him in their hearts. Messiah is the only one who can give them the truth.

Verses 3-4. But thou, O Jehovah knowest me; thou hast seen me, and tried mine heart toward thee; pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

The drought was so terrible that the animals died, and the birds had to go elsewhere in search of food. How long is the drought in the land to last? the promised land where he planted them and they took root is typical of the whole world; and Abraham is the heir of the whole world. At the present time they are in a condition of drought; they are not getting anything out of the covenant today. Since the end of the times of the Gentiles, favor has been returning to them: they have a republic since 1948; but the New Covenant is not yet operative, and the Old Law Covenant has no more blessings for them—

only punishments remain. However, they are still beloved for the fathers' sakes, even though they must experience defeat before they will lose faith in their own works. They are not depending on Jehovah, they are not depending on Messiah: they are merely relying on themselves; and that will culminate in failure. The city shall be taken, and the houses rifled . . . and then shall Jehovah go forth and fight for them as when he fought in the day of battle, as prophesied by Zechariah in chapter 14. That necessary experience of "Jacob's trouble" is inevitable.

Verse 5. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

Here is the answer to all these verses, in this parabolic simile. If you under present comparatively quiet conditions are wearied of it all, what would it be in the swelling of Jordan? This is His answer to Jeremiah, which contains a gentle rebuke for his impatience: Do not rush matters; leave it for God to accomplish in His own way; wait for the Plan; it shall be manifest in due time, and then you will have your answer.

Verse 6. For even thy brethren and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

See verse 19 of chapter 11. He is telling Jeremiah now about his own danger, even from his relatives, and warning him of what must have been a great surprise to him. Where would be the source of opposition today to a Jeremiah Class desirous of blessing to the Jews, and even expressing sympathy for the religious leaders of the confederacy—and endeavoring to do good? There will be numerous enemies among those who wish to dwell in their darkness as long as possible.

Verse 7. I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

Who is the darling of my heart whom *I have given into the hand of her enemies*? *Mine house* in Jeremiah's time was the temple. In the latter days *the dearly beloved of my soul* would be the Great Company Class who would be in the power of their enemies: not those who comprise the antitypical temple

stones; but those who serve in the temple, who are rightly exercised by their experiences, and as overcomers, earn the palm branch of victory and membership in the Great Company Class.

Verses 8-9. Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it. Mine heritage is unto me as a speckled bird: the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

The Great Company Class, the only spirit begotten ones remaining on earth, would be a *lion in the forest*; a strong one by comparison with any others. In the Song of Solomon, chapter 5, they are addressed by the daughters of Jerusalem; What is thy beloved more than another beloved, O thou fairest among women? In her reply she gives a description of a perfect Jew, none other than the Messiah. They cried out against Him, as recorded in the Lord's parable of Matthew 20. They murmured against the goodman of the house who had hired them, because they thought they should have had more than those who worked but one hour in the vineyard, although the householder had agreed with them for the amount they received. Was not that all right? In order to have His character likeness which is necessary for membership in the Great Company Class, they must not only cease to cry out against him (murmur), but they must strive diligently to win that membership; and it will be through great tribulation. A *speckled bird* would suggest that these are a target for the world's sneers and ridicule.

Verses 10-12. Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate, because no man layeth it to heart. The spoilers are come upon all high places through the wilderness: for the sword of Jehovah shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

When they go to the religious leaders of the confederacy for help, they will be destroyed: they have nothing to offer the people; all are threatened with starvation. What are they going to do? the culmination is anarchy.

Verse 13. They have sown wheat, but shall reap thorns; they

have put themselves to pain, but shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of Jehovah.

“Be therefore ashamed of your products.” (Leeser’s translation) All the results of the religious leaders, their planning and working and toiling to make a success of the confederacy, end in dismal failure.

Verse 14. Thus saith Jehovah against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

There will be no religion left in that desolate land for anybody to lay hold of. “Behold, they say unto me, Where is the word of Jehovah? let it come now.” (Jeremiah 17:15) What is the culmination? He will overthrow everything in the land: social, political, financial, and all things religious. Then He will take out the tribe of Judah, that special tribe out of all tribes, the men of Judah who are my pleasant plant, the men of “praise” who are all Israelites indeed.

Verses 15-17. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, Jehovah liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith Jehovah.

There is the culmination of the whole matter. That tribe of Judah will be genuine: they will receive and obey the truth; they will diligently learn the ways of His people, to swear by His name, Jehovah liveth. But if they will not obey, then He will utterly pluck them up and destroy them as a nation.

CHAPTER 13

Verses 1-2. Thus saith Jehovah unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle, according to the word of Jehovah, and put it on my loins.

Leeser says, Go and buy thee a linen girdle. It was a garment in the manner of those days which he was to wear for a time, but he was not to wash it. *Put it not in water* has a deep, deep significance; as it represents the Law Covenant, by which he caused the whole house of Israel, and the whole house of Judah, to cleave unto him.

Verses 3-5. And the word of Jehovah came unto me the second time, saying, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went and hid it by Euphrates, as Jehovah commanded me.

It would be about 750 miles to go straight across the Syrian desert: if he walked twenty-five miles a day it would take him thirty days; that would require a month to go and a month to return. Babylon was situated on the river Euphrates which supported it: Our Cyrus will turn away the waters (peoples) supporting antitypical Babylon; even as the literal Cyrus captured the literal city Babylon by diverting the waters from the channel of the Euphrates, enabling him and his army to go under the gates into the city, while those within were completely unaware of what was taking place. So Jeremiah went, as Jehovah commanded, and hid the girdle by Euphrates in a cleft of the rock (the Divine Plan of the Ages).

Verse 6. And it came to pass after many days, that Jehovah said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

Thirty days for the journey is a month, or moon, which is symbolic of the Old Law Covenant. Do we have a suggestion here of the two equal periods of favor and disfavor? The period of favor to the Jews was 1845 years, from the death of Jacob to 33 A. D.; the double period of disfavor was 1845 years, from 33 A. D. to 1878 A. D.

Verse 7. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred; it was profitable for nothing.

The Law Covenant produced nothing; although it offered life to any who could keep it. "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it

up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith Jehovah, who doeth all these things. Known unto God are all his works, from the beginning of the world. (The Acts of the Apostles, Chapter 15:14-17) The Old Law Covenant will not be profitable; and he will make a New Law Covenant, with a better mediator than Moses.

Verses 8-9. Then the word of Jehovah came unto me, saying, Thus saith Jehovah, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

Here is the lesson: and there is grave responsibility upon the leaders.

Verse 10. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

They are utterly useless: they walk in the stubbornness of their heart; they refuse to listen to the truth and the hope held out to them.

Verse 11. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith Jehovah; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

That is what he had in mind back there at Sinai; He desired only to do them good. He made a covenant with them for their blessing; and for his glory, and for his praise. The tribe of Levi which he took in place of the firstborns was divided into four families; and they encamped on the four sides of the Tabernacle. The names were very significant and illustrated four classes of saved ones; the ultimate work of salvation, according to the Divine Plan of the Ages: the Little Flock, the Great Company, the Ancient Worthies, and the World of Mankind. Why do they not align themselves with his plan, instead of continually opposing him! "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:3-6) "Righteous art thou, O Jehovah, when I plead

with thee." (Jeremiah 12:1) His covenant with them was for the benefit of Israel and Judah. How could they be so wilfully contrary? how could they revolt against him so many times during the first year of their wondrous deliverance by his mighty power from their miserable and distressing condition of oppression at the hands of their Egyptian masters? Is there any other answer than obsession by fallen angels which caused them to be such a stiff-necked people in all their experiences?

Verse 12. Therefore thou shalt speak unto them this word, Thus saith Jehovah God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

He evidently sent them that little gem of a message to help them; but their disdainful reaction was born of resentment: Of course it will be filled, that is what it is for, tell us something we do not know.

Verses 13-14. Then shalt thou say unto them, Thus saith Jehovah, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith Jehovah; I will not pity, nor spare, nor have mercy, but destroy them.

A million Jews were destroyed at that time. Today, it would appear from the news media that many Modern Jews are largely communistic; but the Orthodox Jews are opposed to communism: the result will be a clash between them, according to the conditions we see in Israel at the present time.

Verses 15-16. Hear ye, and give ear; be not proud: for Jehovah hath spoken. Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness.

It is Jehovah who has spoken. Here is an opportunity to receive some light. The prophecy of Ezekiel is also most wonderful. It does not give us the culmination as Jeremiah does, but it portrays conditions as they are today. Eons ago, before there were any Jews, He had these thoughts ready to be put in writing by the prophets ages and ages later. The wonder of these prophecies impresses us with the greatness of Jehovah

as nothing else could. O how great thou art!!! In due time, with unerring precision, the prophets, including Ezekiel, Isaiah, and Jeremiah, were caused to write the message of Jehovah.

Verse 17. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

The Lord's flock is represented in the confederacy; in fact that confederacy will grow to such stature that there will be nothing to compare with it; they will claim all which pertains to the Lord's flock, even though they are themselves so far removed from it. Here we behold an example of what our attitude toward them should be when they are in trouble, and going down to destruction; our feeling should be of pity and gentleness, and not of judgment and harshness, no matter how harshly they deal with us.

There seems to be a forecast in this verse of blessing to the remnant which will come together in the New Covenant arrangement. And they will be blessed!

Verse 18. Say unto the king and to the queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory.

This matter was pictured by Salome (Protestants) who danced before king Herod (the civil government), and so pleased him that he granted her request for the head of the imprisoned John the Baptist; this request was at the instigation of her mother, Herodious (Roman Catholicism), because John, preaching against sin, had evidently declared in public against the unlawful union between Herod and Herodious who were living in adultery—the king, separated from his own wife, was improperly associated with his brother Philip's wife. We are to anticipate a second attack upon the true church (not upon the nominal system), and this may mean, as in the case of John the Baptist, a second and a seemingly complete victory of the Babylonish woman and her paramour, the world, over the faithful members of the body of Christ in the flesh.

Verse 19. The cities of the south shall be shut up, and none shall open them; Judah shall be carried away captive all of it, it shall be wholly carried away captive.

It was the house of Kohath (comrade, ally) of the tribe of Levi which was encamped on the south side of the tabernacle,

representing the Ancient Worthies, who, receiving their better resurrection to instantaneous human perfection, will be the representatives of the earthly phase of the kingdom, princes in all the earth. Judah, all Israelites indeed, shall be carried away captive of the New Covenant.

Verse 20. Lift up your eyes, and behold them that come from the north; where is the flock that was given thee, thy beautiful flock?

The north is the seat of Divine empire; the family of Merari (bitter) of the tribe of Levi was encamped on the north side of the tabernacle. Since they must come up out of great tribulation and wash their robes, which they have carelessly allowed to become spotted, and make them white in the blood of the Lamb, these on the north would be the Great Company proving faithful in bitter experiences. The firstfruits of the spiritual resurrection are the Little Flock; next in order is the Great Company. Not until then do the Ancient Worthies come forth perfect men, the first children of the New Covenant.

Verse 21. What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chief over thee; shall not sorrows take thee, as a woman in travail?

Leeser says, "since thou hast accustomed them to be over thee captains, and chiefs"; the religious leaders of the confederacy have become captains and chiefs over thee; now what wilt thou say? the confederacy has completely disintegrated. There is no hope except in the message of the New Covenant.

Verses 22-23. And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed [taught] to be evil.

That is a very serious matter; that one can be so mistaught and so accustomed to do wrong that he will find it very difficult to do right.

Verse 24. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

The condition of anarchy is the wilderness; and the wind, the effect, the influence of anarchy, will sweep away all religion.

Verses 25-27. This is thy lot, the portion of thy measures from me, saith Jehovah; because thou hast forgotten me, and trusted in falsehood. Therefore will I discover thy skirts upon

thy face, that thy shame may appear. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

The skirts of the confederacy, the veil of blindness that covers all nations, shall be removed: they will be ashamed of their doctrines, and Christianizing the world by their creeds.

CHAPTER 14

Verses 1-6. The word of Jehovah that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads. Yea, the hind also calved in the field, and forsook it, because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fall, because here was no grass.

God moves in a mysterious way His wonders to perform. There was a great drought so long ago, to furnish us a lesson at this time of the end of the age; and it was terrible, as described in these verses. It foreshadowed conditions as they are today: the ground is dried up from lack of truth. "Behold, the days come, saith Jehovah God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12) Israelites indeed are mourning because although they have more light, more truth, it is ridiculed by their religious leaders who ostensibly are seeking to understand. *And their nobles have sent out their subordinates (little ones) for water (truth)—Leeser's translation—but they returned with their vessels empty.* In Deuteronomy 32:2 we read, "My

doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass": Here Moses, personating Messiah, foretold the blessed influence of His words. David (beloved) prophesied of the antitypical Beloved (Messiah), whose heart was perfect—in whom was no sin, neither was guile found in his mouth—in Psalm 45:2, "Grace is poured into they lips"; and again it is written, "All bear him witness, and wondered at the gracious words that proceeded out of his mouth." He himself said, "The words that I speak unto you, they are spirit and they are life." So wise, just and true were His words, that, though his enemies were continually seeking to find some fault, it is said, "They could not take hold of his words before the people: and they marveled at his answers and held their peace." And others said, "Never man spake like this man." (Luke 4:22; John 6:63; Luke 20:26; John 7:31, 32, 45, 46) So they profess a desire for truth, but the special truth that distills as the dew is the truth of God's Word; and these prophecies for the near future, so shortly to be fulfilled, are an important part of that Word. The famine for hearing the word of Jehovah is on Israel today; and it is even more upon the incipient confederacy. The *gates* of membership into the confederacy will eventually *languish* in spite of efforts to attract new members. *The plowmen* (leaders), who prepare society (earth) for the crop, are endeavoring to offer them some palliative in their trouble; *for the ground is chapt*, it is very dry: and they likewise are ashamed to acknowledge their impotence. How very dry that confederacy will be! possessing no water of life, no truth, for their membership, or for those who would become members, whether civilized or uncivilized.

Verses 7-9. O Jehovah, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaringman that turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

This would seem to indicate that some of the religious leaders of the confederacy will begin to awaken to the realization

that they have been promoting the creeds without the Bible. Their confederacy having failed them, they are now becoming aware of the true conditions. God, in His relationship to Israel, is likened to *a wayfaringman that turneth aside to tarry for a night*. Why are you like a stranger? you belong in the midst of us, we are in Covenant relationship; do not leave us, like a stranger.

Verse 10. Thus saith Jehovah unto this people, Thus have they loved to wander, they have not refrained their feet; therefore Jehovah doth not accept them: he will now remember their iniquity, and visit their sins.

This is the explanation; this is His answer, and His reply to their rationalizations.

Verses 11-12. Then said Jehovah unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.

Oh, oh, oh! that is the end of the confederacy! what will they think when the significance of these statements is placed directly before them? what will they say when in the midst of their trouble they are forced by circumstances to listen to the Scripture which describes their condition so perfectly? The Jewish Nation also will finally listen when Jacob's trouble is upon them; when all nations are gathered against them to battle, and to take a spoil.

Verse 13. Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

Will the people listen to the false prophecies of their leaders in the confederacy? will they listen to their false promises of peace and prosperity until they end in destruction?

Verse 14. Then Jehovah said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

This verse, like all Scripture, is written for a purpose. Someone will bring this verse to the attention of the religious leaders; placing the matter squarely before them, that the foretold

trouble is surely approaching, which will end in the destruction of their organization.

Verses 15-17. Therefore thus saith Jehovah concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword: and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them. Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

The same generous and sympathetic attitude for them in their great distress is expressed in Jeremiah 9:1. This is a proper feeling toward them even though they have brought disaster upon themselves by their own doings until it is imperative that He *pour their wickedness upon them*.

Verse 18. If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

If I go forth into the world (field) seeking membership, I find those who are favorably disposed, but who are slain by the facts; they remain aloof for they see that the leaders of the confederacy have no power to provide work, and means of livelihood.

Verse 19. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

Leaders, mourning to themselves, are inquiring of the Lord, *Why hast thou smitten us?* They have taken to themselves the names *Judah*, Israelites indeed, and *Zion*, His peculiar people. They finally come to the realization that God is not with them; and they are mourning over it: Why art thou so opposed to our great confederacy?

Verses 20-21. We acknowledge, O Jehovah, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace

the throne of thy glory: remember, break not thy covenant with us.

Now they begin to appreciate what wickedness it is to try to make their organization function on a basis of creeds, instead of the Bible: We should have had the Bible laid before us, and not creeds.

Verse 22. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Jehovah our God? therefore we will wait upon thee; for thou hast made all these things.

They have come to a proper decision at last, which will bring rain and refreshment; they have chosen the way of safety, wherein they become amenable to His blessings. There is nothing of the kind among the *vanities* of the Gentiles. Therefore, they turn to God at last. Can any of the ecclesiastical powers (*heavens*) *give showers* of blessings? Indeed not!! They cannot lay hold on the truth of the riches of His grace through Messiah, as revealed only by Him in His Divine Plan of the Ages.

CHAPTER 15

Verse 1. Then said Jehovah unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight, and let them go forth.

Moses would have as much influence as anyone possibly could have; it is not surprising that the Lord chose Samuel along with Moses because of his position and relationship to Israel as their judge for forty years. (See Exodus 32:31-33; I Samuel 12:16-18; I Samuel 7:8-10.)

Verses 2-3. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith Jehovah, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. And I will appoint over them four kinds, saith Jehovah; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

We think of *the sword to slay* as the sword of truth which goeth forth out of His mouth that will slay His enemies by converting them into friends. (Revelation 1:16; 19:15, 21) *Dogs*

to tear would well illustrate anarchists. Our Lord explains *the fowls of the heaven*, which roost in the branches of the confederacy, by His parable of the mustard seed: "Then said he, Unto what is the kingdom of God [the nominal kingdom of God, the nominal church] like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air [Babylon is a cage of every unclean and hateful bird, Revelation 18:2.] lodged in the branches of it." (Luke 13: 18-19) *Beasts of the earth* are used to symbolize civil governments. All these are brought into the confederacy, and are found among its supporters.

Verse 4. And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

Manasseh means "causing forgetfulness," and *Hezekiah* means "Jah is strength." The time will come when forgetfulness will be deemed desirable. In the office of Pope, still ringing with the errors of the dark ages, the incumbent would force everybody, if he could, to accept the Roman Catholic hierarchy. What a scattering that will be when the Lord removes them *into all kingdoms of the earth*, and there will be no great organization again of either Roman Catholics or Protestants!

Verse 5. For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

Everyone will desire to forget that confederacy of so many, many creeds; Jerusalem is one of the names attached to the confederacy, for they will claim everything which will bear relationship to God as His people.

Verses 6-7. Thou hast forsaken me, saith Jehovah, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.

Contrary to great professions of worshipping God, they keep going backward; depending more on the creeds, and less and less on the Bible. He *will fan them* with the message of the New Covenant, which will sift them out to make consecration and come under the regulations of the New Covenant, *in the gates*

(the Ancient Worthies, who will instruct them). If, after receiving the blessings and opportunities so abundantly provided, they continue faithless and unbelieving, devoid of confidence in the Heavenly Father, they will be cut off in the second death, from which there will be no resurrection. (Revelation 22:15; 21:27)

Verse 8. Their widows are increased to me above the sand of the seas: I have brought upon them, against the mother of the young men, a spoiler at noonday; I have caused him to fall upon it suddenly, and terrors upon the city.

The *noonday* of the confederacy (mother) is the height of its power and success and exaltation in the earth; this is the time when the spoiler is brought up against her. A widow would be either a small group or organization within the framework of the confederacy with its particular creed, or the creed itself: As these many groups lose their supporters, *their widows* will be *increased above the sand of the sea*. When the confederacy loses all authority and power, and all these creeds, or bodies of people supporting the various creeds, fall away, there will be many widows. When the clergy become overbearing because of over confidence at the zenith of their glory, the people will withdraw their support.

Verses 9-10. She that hath born seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith Jehovah. Woe is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

She has given up the foundation upon which the confederacy was built, and is not going to preach that any longer. *Mother* is used to personify a covenant, which in this case would be the New Covenant: *a man of strife* would seem to apply to the mediator of that Covenant; giving up their Old Law Covenant, and taking up this New Covenant, will cause arguments and contention.

Verse 11. Jehovah said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil, and in the time of affliction.

Thy remnant will constitute the first members of the tribe of

Judah; here is a joyful note concerning those who will accept the truth at that time and consecrate to God according to the terms of the New Covenant. The Ancient Worthies will come forth to instantaneous human perfection, by resurrection, and they will be the first children of the New Covenant.

Verse 12. Shall iron break the northern iron and the steel?

Would ordinary iron have any effect upon steel, carbon mixed with iron, and from the North? would the comparatively puny might of the confederacy be equal to the strength of the New Covenant, the northern iron, the power of the North?

Verses 13-14. Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not; for a fire is kindled in mine anger, which shall burn upon you.

He will give the confederacy over to anarchy which will utterly destroy it. Israel literally passed with their enemies into a land or condition which they had not known.

Verses 15-18. O Jehovah, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Jehovah God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone, because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

Thy words which were at one time hid from view I have found, and diligently appropriated them to the building up of my character, with rejoicing of heart.

In Revelation, chapter 7, we see that the Great Company came out of great tribulation, as overcomers; and "the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." It will not be easy to win the palm branch of victory.

Verses 19-21. Therefore thus saith Jehovah, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be

as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee, and to deliver thee, saith Jehovah. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Let the Great Company Class return unto Jehovah, and thus stand before Him, and speak forth His message: but if you should return *unto them*, the result would be disastrous for you. If you meet the severe test coming upon you, I will deliver you *out of the hand of the terrible*. In the type (Leviticus 16) the scapegoat, representing the Great Company Class, was delivered over to Azazel, Satan (terrible), for the destruction of the flesh.

CHAPTER 16

Verses 1-4. The word of Jehovah came also unto me, saying, **Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; They shall die of grievous deaths: they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.**

In this chapter is a summation of the evil teachings and practices of Israel; and it is a beautiful, glorious chapter, showing what must be done to prepare for the New Covenant, to meet its terms and conditions. The Book of Moses, including the first five chapters of Leviticus, the ten commandments, and the seventy judgments, was placed in the side of the ark to be with them constantly. (Deuteronomy 31:26) These, and all the typical religious ceremonies given to the Jews, have been grossly violated, and given a contrary application. The first commandment stated that they should love the Lord their God with all their heart, mind, soul, and strength. It was given for their good: whoever loves God blesses himself; brings him-

self in contact with the source of all blessing, and everything which makes life worthwhile. The Pentateuch was given to Israel and placed in the side of the ark for their own good, for their benefit; but they turned from these to practices for their immediate welfare, as they thought, which have proven hurtful and disadvantageous, leading them farther away from God. In this chapter is a summation of these things: the whole nation has removed so far astray that there is no help for them. He is telling them to discard these errors and practices, and to prepare their hearts to take up the message of the New Covenant for their eternal blessing, and the joys of eternal life. Jeremiah was instructed not to take a wife, neither to have sons and daughters in this place; and he was to explain the matter to the people. God was preparing to lift them from their condemnation under the Old Law Covenant, to the blessings and provisions of the New Law Covenant. He is thus warning them against marrying, espousing, the Old Law Covenant again; they should listen to the message of the New Law Covenant. And should you contemplate joining the old regime, as represented in the confederacy, remember that you are not to have a wife of that nature, nor sons and daughters along that line. Flee the creeds, and membership based thereon; listen to the New Covenant message. What a warning to the leaders of the confederacy is contained in verse four. (See chapter 15, verse 8.) They profess to save the world to Christ: yet the very opposite obtains; and their grievous destruction *shall not be lamented*. As the deleterious effect of their creeds becomes increasingly apparent, accompanied by unfulfilled promises of peace and prosperity, their teachings and practices will be gradually, but finally, discarded: they will lay hold of the truth; they will be slain by the sword of truth which proceedeth out of His mouth; and that will be so satisfactory that they will be slain as enemies by the true message of God's Word which transforms them into friends of the Lord.

Verses 5-6. For thus saith Jehovah, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith Jehovah, even lovingkindness and mercies. Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

Everyone will be glad at the death of all the various and vainglorious propositions which have brought them nothing but trouble; they will be so glad to be rid of them that none shall *lament for them*.

Verses 7-8. Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother. Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

Whatever has attracted them to membership in the confederacy (their father or their mother) will come to an end: there will be no *cup of consolation for their father or for their mother*; there is to be no regret whatsoever. *Feasting* would suggest success for a time, when they would sit together to comfort one another, and for fellowship. Thou shalt not do this because death is on the way; the destructive forces of approaching anarchy will end all that prosperity.

Verse 9. For thus saith Jehovah of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

They will make merry for a time, for about three years of phenomenal success.

Verses 10-11. And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath Jehovah pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against Jehovah our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith Jehovah, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

Is not that exactly what the religious leaders of the confederacy will say when the tide of favor turns against them? When these words are shown them, called to their attention, they will ask these questions. And here is the reply to them: You have served your creeds, instead of the Bible; you have forsaken the Word of God; your confederacy is founded on worldly ideas, plans for prosperity, etc., which have worked contrariwise, driving men into anarchy.

Verses 12-13. And ye have done worse than your fathers; for,

behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me; therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

All of these verses have had a fulfillment in the past: they were literally fulfilled during the seventy years of desolation, and again in 70 A. D.; we are now considering their present application in the destruction of the errors of their teachings, rather than their physical death.

Verses 14-16. Therefore behold, the days come, saith Jehovah, that it shall no more be said, Jehovah liveth that brought up the children of Israel out of the land of Egypt; but, Jehovah liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

Behold, the days come, when He will finally bring them into the land of Restitution; which He promised their fathers through His covenant with Abraham, who is to be a father of nations. This verse suggests that opposition against the Jews the world over will force them out of the countries, and bring them to Palestine. There will be a spoil and accumulation of riches in that land which the Gentiles will seek when God brings their armies up against Israel to take a prey. (Zech. 14; 12:9-10; Ezekiel 38:10-12) These Scriptures are yet to be fulfilled. The Jews in the United States, for instance, are becoming very powerful financiers and business tycoons, which we anticipate will arouse sufficient opposition to force them out of this country into the Holy Land. They must return to the *land*; which was as prominent in the covenant with Abraham, as the covenant concerning the promised seed. Opportunity for investment over there attracts some of them; *and after, they shall hunt them from every mountain* (kingdom), etc.

Verses 17-18. For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have

filled mine inheritance with the carcasses of their detestable and abominable things.

These things are happening right before our eyes. *And first I will recompense their iniquity and their sin double.* The Hebrew word here translated "double" is *mishneh* which has the significance of an equal portion, a second portion, a repetition; implying a casting off from all favor for as long a period as they had enjoyed favor, namely, 1845 years, from A. D. 33 to 1878, when the Berlin Congress of Nations was held, which greatly ameliorated the condition of the Jews. "Even today do I declare that I will render double unto thee": "She hath received of the Lord's hand double for all her sins." (Isaiah 40: 1-2; Zechariah 9:12)

It is not for us to prophesy but to seek to interpret and apply prophecy; and even then we are to learn from the past that it is not the divine purpose that matters prophetically revealed shall be understood in *detail* until during or after fulfillment—and then by those taught of God.

As a guard upon this point, let us remember that God no longer speaks to His people after the manner in which He spoke to these prophets of olden time in communicating the truth to them, but has closed the canon of His revelation by speaking "unto us through his Son"—of whom Moses wrote respecting the Messiah in the first five books of the Old Testament, called the Law, and of whom all the prophets also wrote—and his specially commissioned and empowered twelve chosen apostles. (John 5: 46; Luke 24: 26, 27; Hebrews 1: 1, 2) We hear the Apostle Peter also urging that "We have a more sure word of prophecy [of divine revelation], to which we do well that we take heed." (John 5: 39; Acts 17:11; Hebrews 2: 1; II Timothy 3: 17; II Peter 1: 19)

The student of prophecy should notice that the prophets vary their standpoints of utterance, sometimes speaking of future things as future, and sometimes assuming a position future and speaking from that assumed standpoint of things future as though they were accomplished in the past. Thus Isaiah, in referring to the birth of Jesus—then future—spoke of it as though already accomplished, saying, "Unto us a child is born, unto us a son is given." (Isaiah 9: 6) The Book of Psalms cannot be read intelligently unless this principle be recognized. No better illustration of this principle of different prophetic stand-

points can be given than the three prophecies relating to Israel's "double." Jeremiah foretold that the days *would come* when God would scatter them among all nations, and that, when they had received "DOUBLE," he would gather them again by a more mighty display of power on their behalf than when they came out of Egyptian bondage. (Jeremiah 16:13-15, 18) Zechariah speaks as though living at the time of Christ's offering himself to Israel as their king, and tells us that there, in that *very day*, their "double" began to count. (Zech. 9:9-12) Isaiah stands beside us in A. D. 1878, and calls our attention to the fact that God has a fixed or *appointed time* for favoring Israel already arranged, and that this fixed time was after a *double*, or counterpart, of their previous favor; and he tells us that we should now give to Israel this comforting message that her *double* is complete—her appointed time accomplished. (Isa. 40:1-2) It would be difficult indeed to decide which of these three prophecies is strongest or most important. They are each important, and each would be strong alone; but combined they are a threefold cord of wonderful strength to the humble, studious, trustful children of God.

The force of these prophetic utterances is increased when we remember that these prophets not only lived and wrote hundreds of years apart, but that they wrote things entirely contrary to Jewish expectation. Surely faithless and slow of heart to believe all that God has spoken by the prophets are those who cannot see in this clear and harmonious testimony the finger and dealings of God.

If any should object, that the Berlin Congress and its actions were not a sufficiently marked beginning of God's returning favor to Israel, we reply that it was a far more marked return of favor than was our Lord's action upon riding into Jerusalem a mark of disfavor. Neither, at the time of its occurrence, was recognized as a fulfillment of prophecy. And today there are thousands more who know of the fulfillment of the double than up to Pentecost knew that the double *began* back there.*

Verse 19. O Jehovah, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fa-

*THE TIME IS AT HAND, Chapter VII.

thers have inherited lies, vanity, and things wherein there is no profit.

Here is an appeal by the prophet, to Jehovah, concerning the Plan of the Ages which will grant the whole world an opportunity for salvation. Jeremiah would be speaking for all Israelites indeed.

Verses 20-21. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is Jehovah.

CHAPTER 17

Verse 1. The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;

What was the influence of their hearts that could be likened to writing *with a pen of iron, and with the point of a diamond*? Why did they sin against God in rebelling against Him in the face of His great deliverance, accomplished so wondrously, out of that terrible Egyptian bondage? It seems too incredible to be merely human; evil spirits working on them added to their contrariness and their gross lack of gratitude; which, however, would not have been permitted, had the Israelites set their minds against such inducement to do wrong.

Verse 2. Whilst their children remember their altars and their groves by the green trees upon the high hills.

According to this verse, when the people of the land, i.e., the people of Israel, saw this land so fruitful, with its green trees, and so fertile, they looked at those mountains and green trees as so many opportunities for idolatry. It is so unbelievable, but it is just as certainly true. The typical religious ceremonies, which God gave them, were for their blessing; and to typify His plan which He had in mind for the Jewish Age and the Gospel Age. But they turned away from Him, and mis-taught their children, who were given ceremonies of Satan— they even passed their little ones through the fire.

Verse 3. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

God is speaking to the Jewish nation; and His *mountain* is Zion which is in the *field*, the world, according to Biblical symbology.

Verses 4-8. **And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever. Thus saith Jehovah; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in Jehovah, and whose hope Jehovah is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.**

Considering the Jewish nation who were trusting in Jehovah, was Jehovah really their hope? No! They were trusting in their idols. To those *whose hope Jehovah is, He shall be as a tree planted by the breaching waters*, the Old and the New Testaments.

Verses 9-10. **The heart is deceitful above all things, and desperately wicked: who can know it? I Jehovah search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.**

The heart, the seat of the affections, is deceitful in regard to something it wants; although it is wrong, yet because the desire is so great, such an one will make it appear to be all right, even though it could not withstand the searchlight of thorough investigation. *I search the heart*: there must be truth in the inward parts to regulate his heart desires; "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12) No sword is sharp enough, but the Word of God will try the reins, the things that influence the mind.

Verse 11. **As the partridge sitteth on eggs, and hatcheth them not [As a cuckoo that sitteth on eggs which he hath not**

laid—Leeser's translation]; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

The cuckoo (partridge), used in this illustration, is a bird of unstable mind; the European cuckoo lays its eggs in the nests of other birds for them to hatch: so is one who thinks upon the truth for a while and then leaves it and forgets about it.

Verses 12-14. A glorious high throne from the beginning is the place of our sanctuary. O Jehovah, the Hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken Jehovah, the fountain of living waters. Heal me, O Jehovah, and I shall be healed; save me, and I shall be saved: for thou art my praise.

They missed the High Calling by allowing something else to take up their attention. *For thou art my praise* would apply to those, who, getting a taste of the Lord and of how good He is and the truth about the plan and the high calling, can say, *Save me, and I shall be saved* with this great salvation.

Verse 15. Behold, they say unto me, Where is the word of Jehovah? let it come now.

We have no comfort for those who have left entirely. The Great Company have a great work to do in order to obtain the palm branch of victory in attaining membership in that company, which will have a prominent place in the work of the kingdom for the blessing of the world.

Verses 16-18. As for me, I have not hastened from being a pastor to follow thee; neither have I desired the woeful day, thou knowest: that which came out of my lips was right before thee. Be not a terror unto me: thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

Jeremiah is not resentful, he is not blaming them too much. So we should feel a sympathy for them in spite of their persecuting spirit which might be directed toward us.

Verses 19-22. Thus saith Jehovah unto me, Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem: And say unto them, Hear ye the word of

Jehovah, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: Thus saith Jehovah, Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work; but hallow ye the sabbath day, as I commanded your fathers.

Why was the Lord so insistent? why should the man be stoned to death for picking up sticks on the sabbath day? (Numbers 15:32-36) They will be very busy on the Sabbath Day, but they will not be carrying any burden of sin: He has laid it all on the Messiah, all the responsibility for its elimination, and the work of the Millennial Age for its obliteration; this is the antitypical Sabbath, a jubilee of one thousand years.

Verses 23-27. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith Jehovah, to bring in no burden through the gates of this city on the sabbath day [type of the seventh, or Millennial Day], but hallow the sabbath day, to do no work therein [No work of their own can bring them salvation.]; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of Jehovah. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

The men of Judah (praise), Israelites indeed, are my pleasant plant. Let them come up to be kings of Judah, conducting themselves as kings to the praise of Jehovah, by going gratefully and with gladness of heart up the highway of holiness, thoroughly and efficiently. These offerings of the sacrifices subsequent to the day of atonement are recorded in types in the

first six chapters of Leviticus: God called to Moses out of the tabernacle and gave him instructions for carrying them out. The basis for all forgiveness of sins in the next age will be the Day of Atonement sacrifices which represented the cancellation of Adamic sin by the sacrifice of the Messiah. Appropriately, all offerings of the people after the Day of Atonement were of a kind which pointed back to, or recognized, the sacrifices of that day. During the Millennial Age all men will "come to a knowledge of the truth," and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death; for God's plan includes a full restoration to human perfection. The Ancient Worthies, perfect men, will be there to instruct them—including Abraham. The land of Benjamin is the promised land as he was the only son of Jacob who was born there, and the land of Israel in this sense is typical of the whole world. The offerings which they bring have an antitypical significance during the Millennial Age: their burnt offerings would serve to typify a thankful prayer to Jehovah for forgiveness—and acknowledgment of his mercy, wisdom, and love, as manifested in the sacrifice of Messiah; their peace offerings indicated vows (covenants) before God of entire consecration to him, and thanksgiving; meat offerings represented praises and worship. All these are coming to receive salvation under the terms of the New Covenant. All who refuse shall go into everlasting death.

CHAPTER 18

Verses 1-4. The word which came to Jeremiah from Jehovah, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it:

He dealt with the nation of Israel in the making of types, because of his covenant with Abraham: He dealt with them back there in Egypt although they were not in Covenant relationship; and they are still beloved for the fathers' sakes, but not

because of their covenant relationship. (See Zechariah 11:12-14; Matthew 27:7-9; Acts 1:19.)

Verses 5-10. Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

He continues to deal with Israel because of His covenant with Abraham: but now He is not making types with them; He is fulfilling the types in their antitypes. His dealings are all on a basis of justice; rewarding obedience, and punishing disobedience. When He commands, Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength, it is for their good; because He is the possessor, and fountain, of all blessings, which He bestows in harmony with His gracious and infinite attributes of wisdom, justice, power, and love.

Verses 11-12. Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith Jehovah, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

Satan, by tempting Adam and Eve to sin, obtained and promulgated the power of death over them and their children who were born with a downward tendency to sin—we are prone to sin as the sparks fly upward. Jesus, the Logos, who knew Satan, said of him, "He is a liar, and he was a murderer from the beginning." There is a note of discouragement in their words, There is no hope.

Verse 13. Therefore thus saith Jehovah, Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

How could the Jews go against God immediately following

their deliverance out of Egypt? how could they rush headlong into the most abominable idolatry imaginable? the heathen worshipped their idols year after year and never seemed to find fault with their religion: but *the virgin of Israel* hath done a dreadful thing in going contrary to their covenant and religious worship of Jehovah; not even the heathen ever did such a *very horrible thing*.

Verses 14-15. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

They were turning away from the pure, clean, cold, healthful water to that which was filthy and full of disease. *Lebanon* means "white, snowy," which pictures justification: would they give up the purity and whiteness of justification, for their own imperfect works?

Verse 16. To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

Surely that would be the effect upon them, could they see the result of the loss of justification, and realize their desolation when they leave Him.

Verses 17-18. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

Such contrariety and obstinacy for evil is a puzzlement.

Verses 19-20. Give heed to me, O Jehovah, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

Yet they were conniving to smite him with the tongue, and they were willing to kill him.

Verses 21-23. Therefore deliver up their children to the famine, and pour out their blood by the force of the sword;

and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and hid snares for my feet. Yet, Jehovah, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal thus with them in the time of thine anger.

The final results will all be good. The old errors and practices of the Jewish people as they are today are going to die. Just at the time when the leaders of the confederacy are pluming themselves for grandiose success crowning their efforts, *thou shalt bring a troop suddenly upon them*; the Great Company comes forth with the message of their imminent failure, which will be terrible.

CHAPTER 19

Verses 1-2. Thus saith Jehovah, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee;

Clay is a very good illustration of human nature, and the pottery produced from the clay in the potter's hand illustrates what God is doing with human nature. *The ancients of the people and of the priests*, who should accompany him, might be more favorably disposed toward Jeremiah. The applications of these Scriptures concern both the confederacy and the Jewish nation, nominal spiritual Israel and nominal fleshly Israel. The severe tribulation coming to the Great Company will be in connection with the message which they will deliver concerning the valley of Hinnom, a message to illustrate what is coming to the confederacy, a message spoken against the doctrines which the valley of Hinnom represents. Such doctrines as purgatory and eternal torment will be investigated and condemned, and the responsibility for these will be charged to the confederacy.

Verse 3. And say, Hear ye the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem; Thus saith Jehovah of

hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

Because the leaders of the confederacy, *kings of Judah*, refuse to hearken to the word of the Lord admonishing them to retract their blasphemous and false doctrines, this denunciation is spoken against them. Although there was an actual fulfillment in Jeremiah's day, there is to be a broader fulfillment in the near future upon the Lord's professed people of this day.

Verses 4-6. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: therefore, behold, the days come, saith Jehovah, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter.

When this message goes forth at the height of their power, the supporters of the confederacy will acknowledge the facts of the case, which will result in the downfall of the confederacy and the slaughter of the creeds upon which it was built.

Verses 8-9. And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

To understand the force of these words it is necessary to visualize that the confederacy has become the highest mountain ever known: it has become very strong and powerful; practically all religion will be centered there. When the falsity of their claims become manifest, when their promises of peace and prosperity fail, and the people are facing starvation, etc., they will turn away their support and will finally destroy the confederacy. (Revelation 17:16-17) In a work entitled, "The Pope the Vicar of Christ, the Head of the Church," by the celebrated Roman Catholic, Monsignor Capel, is a list of no less than sixty-two blasphemous titles applied to the pope: Christ by Unction, Abraham by Patriarchate, Melchisedec in Order,

Moses in Authority, Samuel in the Judicial Office, Ruler of the House of the Lord, Infallible Pope, Head of all the Holy Priests of God, etc., etc. In Isaiah's prophecy we read, "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" (Isaiah 14:16) "And I will punish Bel (lord) in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall." (Jeremiah 51:44) Thus they will be required to *eat the flesh of their sons, and the flesh of their daughters*, etc.: they will be forced to disavow those creeds, their sons and daughters; and when they recant and disown them, they will be eating *the flesh of their sons, and the flesh of their daughters*.

Verses 10-11. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith Jehovah of hosts, Even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury.

The facility with which the bottle is broken well illustrates how readily the confederacy can be destroyed; it is a fragile arrangement which is very easily broken, but the downfall will be terrible. It *cannot be made whole again*; there will be no reformation as in the past, but destruction, complete and irrevocable.

Verses 12-13. Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, and even make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

This will be a place of slaughter (Verse 6). Different groups or congregations (houses) will support their various idols (creeds), until punishment from God is sent upon them, because of all these things which they have done.

Verses 14-15. Then came Jeremiah from Tophet, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said to all the people, Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring upon this

city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words.

The courage of the Prophet fills us with admiration for his noble course of steadfast obedience to the Word of the Lord.

CHAPTER 20

Verses 1-5. Now Pashur, the son of Immer the priest, who was also chief governor in the house of Jehovah, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of Jehovah. And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, Jehovah hath not called thy name Pashur, but Magor-missabib (terror is about). For thus saith Jehovah, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it; and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover, I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

Here is the first mention of Babylon by Jeremiah; and the name occurs over one hundred fifty times throughout the Prophecy, fifty-one times in chapters 51 and 52.

The various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are all in full accord, and manifestly refer to the same great city. And since these prophecies had but a very limited fulfillment upon the ancient, literal city, and those of the Apocalypse were written centuries after the literal Babylon was laid in ruins, it is clear that the *special* reference of all the prophets is to what today is known as Christendom, of which the ancient literal Babylon was an illustration: and therefore the solemn warnings and predictions of the prophets against Babylon—Christendom—are matters of deepest concern to the present generation. Though various

other symbolic names, such as Edom, Ephraim, Ariel, etc., are in the Scriptures applied to Christendom, this term, "Babylon," is the one most frequently used, and its significance, *confusion*, is remarkably appropriate.

The name "Babylon" was applied, not only to the capital city of the Babylonian empire, but also to the empire itself. Nebuchadnezzar was the great monarch of the Babylonian empire, whose long reign covered nearly half the period of its existence, and to him its grandeur and military glory were chiefly due. The city was noted for its wealth and magnificence, which brought a corresponding moral degradation, the sure precursor of its decline and fall. It was wholly given to idolatry, and was full of iniquity. The people were worshippers of Baal, to whom they offered human sacrifices. The deep degradation of their idolatry may be understood from God's reproof of the Israelites when they became corrupted by contact with them. (See Jeremiah 7:9; 19:5.)

The name originated with the frustrating of the plan for the great tower, called "Babel" (confusion), because there God confounded human speech; but the native etymology made the name "Babil," which, instead of being reproachful, and a reminder of the Lord's displeasure, signified to them "the gate of God."

The city of Babylon attained a position of prominence and affluence as capital of the great Babylonian empire, and was called "the golden city," "the glory of kingdoms, and the beauty of Chaldee's excellency." (Isaiah 13:19; 14:4)

And since the kingdoms of the civilized world have submitted to be largely dominated by the influence of the great ecclesiastical systems, especially Papacy, accepting from them the appellation "Christian nations" and "Christendom," so today the term "Babylon" applies, not only to the great religious organizations, Papal and Protestant, but also, in its widest sense, to all Christendom.

Christendom does not accept the Bible term "Babylon," and its significance, *confusion*, as applicable to her: she calls herself Christendom, the gateway to God and everlasting life; while God calls her Babylon, *confusion*.*

* See "The Doom of Babylon; It's Necessity and Justice; and Babylon's Confusion—National and Ecclesiastical" in THE BATTLE OF ARMAGEDDON.

Cyrus became king of Babylon after he turned away the waters of the river Euphrates, supporting the city, and captured it by entering beneath the gates through the dry channel. Cyrus (splendor, sun) was typical of Messiah. (Isaiah 44:28 and 45:1)

Who will claim to be *kings of Judah*, in nominal spiritual Israel? The leaders of the confederacy will claim all which indicates God's favor, including all these treasures. The heathen called Babylon "the gateway to God"; but it became "confusion," and so it is to this day: however, under the antitypical Cyrus (the Messiah) who will turn away the support of the people (waters) from Babylon (the Confederacy), by the sword of truth which proceedeth out of His mouth, it will become in truth the gateway of God. When great Babylon comes into remembrance before God, because of her sins, she will be so completely destroyed that there will be found in the bursting of it not even a sherd to carry a little water of truth. (Isaiah 21:9; Revelation 14:8; 16:19; 17:5; 18:2, 10, 21, 24) "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Verse 6. And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

Had he died in the land he could at least be buried there; but to be carried so far away would make that impossible; eventually he and all his friends would die and be buried in Babylon.

Verses 7-9. O Jehovah, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of Jehovah was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

The Prophet Jeremiah is here using a very forceful comparison. He had a burning zeal in his heart, a consuming sense of the importance of the message given him to deliver. His previous declaration of the Word of God concerning Israel had been so despised and rejected that he had become disheart-

ened. But his message had to be spoken. The Lord had instructed him to tell Israel that they were about to be given over into the hands of their enemies; and they despised the true Prophet of the Lord, who gave them the real Message from God. Jeremiah told them that they had failed to keep their covenant with the Lord; that they had failed in their responsibilities to Jehovah, whose people they professed to be, and whom they had promised to serve faithfully; that it was not too late even then for any to be delivered, who would repent; but that the nation was surely to be delivered to their enemies and carried away into captivity.

Jeremiah knew that the false prophets would encourage the king, and that he himself would bring the king's wrath upon his own head by reiterating the message which Jehovah had commissioned him to deliver. He shrank from the infamy, the reproach and the persecution which by experience he knew would result from loyalty to God. But he overcame the temptation to hold his peace. He would speak as God commanded him, let the cost be what it would. He would tell Israel again the words which had been given him. He would give them a further warning. The Prophet could not withhold that which God had commanded him to speak; he could not quench the fire within his soul without losing his relationship with Jehovah.

Thus it is with us today. God has let us into the secret of his counsels. He has given us a message of the utmost importance. We have been informed by the Lord of a great change—that the lease of power to the Gentile nations has expired. We are instructed that the present religious systems of Christendom are to go down, that the rule of the present order is ending, and that the dominion is being given "to him whose right it is" to reign. The kingdoms of this world are about to "become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (Rev. 11:15) The possession of the truth—God's message—brings with it great responsibility.

What would be the basis of the complaint of the Great Company, who appear to be represented by Jeremiah? In the parable of the wise and foolish virgins, the foolish virgins arrived too late; when they sought admittance amongst the wise virgins, our Lord replied that He knew them not as members of His Bride. Again Jesus said, "Many will say to me in that day, Lord, have we not prophesied in thy name? and in

thy name have cast out demons? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye workers of the wrong." (Matt. 25:11-12; 7:23) They do, however, recover from their spirit of murmuring, and speak forth the Lord's word and message faithfully at that time, thus coming off victorious through the trouble which this brings upon them.

Verse 10. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

Faithful deliverance of the message of the Lord is compatible with much suffering from those who are opposed and blinded to the truth.

Verses 11-12. But Jehovah is with me as a mighty terrible one; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten. But, O Jehovah of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

The most satisfactory vengeance on them would be their conversion to the truth, brought about by the sword of truth that goeth forth out of His mouth, which converts enemies into friends who will be faithful to their God.

Verse 13. Sing unto Jehovah, praise ye Jehovah; for he hath delivered the soul of the poor from the hand of evil doers.

This verse spells victory for the Great Company as they recover from their own great sorrow, and even bitterness, mentioned in these verses, and go forth in the time of trouble to fight successfully for their membership in the Great Company Class, that they may be assured of a spiritual resurrection.

Verses 14-15. Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

The mother of the Little Flock and the Great Company is the Sarah Covenant; they have the same Father and the same Mother, but the Great Company will lack the Divine quality of spirit nature. Apparently these have been repeatedly assured

by some that they were of the Little Flock class, which they believed, until the Lord made known to them that such is not the case. For a time they are so bitterly disappointed that they complain against those who have so influenced them, and voice the wish that they had failed entirely, and died. However, they overcome their spirit of disappointment and complaint, and are heard saying, "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." (Revelation 19:7) And God in tender compassion, most graciously, "shall wipe away all tears from their eyes." (Revelation 7:17)

Verse 16. And let that man be as the cities which Jehovah overthrew, and repented not; and let him hear the cry in the morning, and the shouting at noontide.

We believe this has reference to the downfall of the confederacy, because our lessons have indicated that this is their experience at the zenith of their prosperity, *at noontide*. *The cry in the morning* would indicate the initial operation of destructive forces against them which will reach the full *shouting at noontide*.

Verses 17-18. Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

Disappointment of the Great Company is voiced here, for their failure to attain to membership in the Messiah class; certainly they will be ashamed for a time, because they must bear the shame of their failure.

CHAPTER 21

Verses 1-2. The word which came unto Jeremiah from Jehovah, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, Inquire, I pray thee, of Jehovah for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that Jehovah will deal with us according to all his wondrous works, that he may go up from us.

Zedekiah, although not himself a keeper of the law, opined

that the prophet could be useful to intercede for them before the Lord, that He might turn Nebuchadnezzar away, and deliver them.

Verses 3-4. Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith Jehovah God of Israel; Behold, I will turn back the weapons of war, that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

Zedekiah, who was both civil and ecclesiastical ruler, was so wicked that although he had before him the example of Israel's captivity as punishment for their sins, he refused to take heed and to profit thereby. At this end of the age, the campaign against the two leaders of the confederacy having both civil and ecclesiastical power, will be at noonday, at the height of their glory, when they least expect it; and it will lead into anarchy which will accomplish their destruction. Jehovah says, *I will turn back YOUR weapons, and I will assemble the king of Babylon, and the Chaldeans, into the midst of this city.* Those outside the walls (civil governments) are those who were supporting the confederacy but who now unite as anarchists to destroy the city, the confederacy. (See Revelation 17:16-17.)

Verse 5. And I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

His anger and fury and wrath are thoroughly justified: they have based their union on creeds; they have rejected Him and His word; they use power as a religious organization to misrepresent God, while claiming to be His representatives; their wickedness will be manifest in their oppression, while demanding the support of the people. Although previously, apparently unaware of the detrimental arguments of the anarchists, suddenly they will realize that the strong arm of Jehovah is outstretched in fury against them.

Verse 6. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

What is this great pestilence whereby all the inhabitants of the confederacy will die? It is a pestilence to everything that is bad, hurtful, injurious; it is a pestilence against everything that is harmful or pernicious in effect. We are told that He

will smite them with a sharp sword that goeth forth out of His mouth. But O what a blessing is thus afforded them! And all the inhabitants, whom He thus smites, shall die to their evil condition!

Verse 7. And afterward, saith Jehovah, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

But finally, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hosea 13:14) "He will swallow up death in victory; and Jehovah 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." (Isaiah 25:8) The "desire of all nations" shall have come in the kingdom of righteousness under the wise, just, and beneficent rule of the Messiah, whose right it is. Those beautiful liferights, secured at such cost to Him and to the Father, will operate in the New Covenant for the removal of the ravages of sin and death, and all their concomitants, which shall be entirely eliminated from the human race.

Verses 8-14. And unto this people thou shalt say, Thus saith Jehovah; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey. For I have set my face against this city for evil, and not for good, saith Jehovah; it shall be given into the hand of the king of Babylon, and he shall burn it with fire. And touching the house of the king of Judah, say, Hear ye the word of Jehovah. O house of David, thus saith Jehovah, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith Jehovah; which say, who shall come down against us? or who shall

enter into our habitations? But I will punish you according to the fruit of your doings, saith Jehovah: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

These prophecies not only came to pass upon the Jewish people in the past, but they are written for us down here "in the latter days." (Jeremiah 23:20; 30:24; 49:39) And they have their fulfillment in the confederacy—the prophecy of the book of Revelation is against the confederacy. It is very wonderful that the thoughts expressed in these words were in Jehovah's mind ages and ages before Isaiah and Jeremiah existed. And Jesus said, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18) Surely He who is from everlasting to everlasting, knows the end from the beginning, and has declared even those "things that are not yet done." (Psalm 90:2; Isaiah 46:9-10)

CHAPTER 22

Verses 1-2. Thus saith Jehovah, Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of Jehovah, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

The Great Company are instructed to go down to the leaders of the confederacy to deliver a message from Jehovah.

Verse 3. Thus saith Jehovah, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Do not deprive people of their means of livelihood, if they do not support the confederacy. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify

the Lord of hosts himself; and let him be your fear and let him be your dread." (Revelation 13:16-17; Isaiah 8:12-13)

Verse 4. For if ye do this thing, indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

The Catholic and Protestant leaders of the confederacy hear in this message the requirements of those who would be granted an opportunity for service and blessing at this time as members of the Messiah Company. That the spirit which has actuated the church leaders has been wrong, can be clearly discerned upon the pages of history since 539 A. D., and the rise of the Roman Catholic hierarchy. The Great Company is now calling attention to these matters; If you wished to ride into the city as kings, these are the things you should have done: but the consummation, or result of their doings, is given in verse 5.

Verses 5-6. But if ye will not hear these words, I swear by myself, saith Jehovah, that this house shall become a desolation. For thus saith Jehovah unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon; yet surely I will make thee a wilderness, and cities which are not inhabited.

What you should have been to me is Gilead, a place of rich pastures for the flocks; and Lebanon, famous for its wonderful cedars, also means "white," symbolic of justification. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" (Luke 11:11-12) The bread of oriental countries very much resembles a stone in appearance, certain kinds of serpents resemble certain kinds of fish, and there is a small white scorpion which rolls itself up in the shape of an egg. In response to his request for bread of life, and nourishing food, he receives nothing edible: consider the contrast in what he does get; the mass, that abominable substitute for the pure doctrine of justification. *Surely I will make thee a wilderness, and cities which are not inhabited.* He who knows the end from the beginning is setting forth through the prophet the sure result of it all. To be the king of Judah, you should have done those other things, which were right and good.

Verse 7. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

It is significant that He *will prepare destroyers*: they will support her until the words of God are fulfilled; then they will turn against her, make her naked, and burn her with fire. (Revelation 17:16-18)

Verse 8. And many nations shall pass by this city, and they shall say every one to his neighbour, Wherefore hath Jehovah done thus unto this great city?

They will exclaim, Why! That was a wonderful organization for saving souls! there has never been one so universal; and taking in all the heathen. According to our studies, the whole world will look toward that confederacy for the space of three years.

Verse 9. Then they shall answer, Because they have forsaken the covenant of Jehovah their God, and worshipped other gods, and served them.

They are forsaking the Bible more than they ever have; and they certainly have proscribed it in the past. The Roman hierarchy have decried the study of the Bible; although the pope be saying, Read, read the Bible.

Verses 10-12. Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country. For thus saith Jehovah touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more: But he shall die in the place whither they have led him captive, and shall see this land no more.

These verses were fulfilled literally.

Verses 13-15. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work; that saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him?

Note the contrast contained in this condemnatory allusion to the confederacy.

Verse 16. He judged the cause of the poor and the needy; then it was well with him: was not this to know me? saith Jehovah.

He is evidently speaking about Shallum's father, who was Josiah. Was not the meaning of this statement, *to know me? saith Jehovah*. He is telling Shallum, and everybody else for that matter, that it pays to serve the Lord. And if this king Josiah was so blessed by the Lord, then it was revealing Jehovah to him. How strange! There they had a king who did right and was blessed. Nevertheless, the next king would do wrong. Humanly speaking, He considered that when He rewarded Josiah for doing what was right and good, others should profit by the lesson *to know me*.

Verse 17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it.

How strange that although their eyes are for covetousness, yet they will not follow the way that will give them what they covet, but they go after evil things; why do they not learn the lesson?

Verses 18-21. Therefore thus saith Jehovah concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. Go up to Lebanon and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed. I spake unto thee in thy prosperity; but thou saidst, I will not hear: this hath been thy manner from thy youth, that thou obeyedst not my voice.

Here is another king who was the son of Josiah. Verse 20 tells of the complete destruction of the confederacy. In verse 21 he says that this has been your attitude from your youth: disobedience, and refusal to hear my voice.

Verses 22-23. The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

There is nothing the confederacy will not claim for themselves in their relationship to God. Is it not wonderful! today

we are seeing things which were never heard of before, and which never even existed previously; but all are now full of meaning.

Verse 24. As I live, saith Jehovah, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

Coniah means "Jehovah is creating." Among the leaders, the pope, especially, is very busy creating, under the mantle of false claims.

Verse 25. And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans.

These remaining verses are much the same in their condemnation of the confederacy. Who became king of Babylon when Nebuchadnezzar was conquered? Cyrus which means "sun," our SUN, will become King of Babylon. Those who *seek thy life* are those who seek the life of the confederacy. Those who stand by the Scriptures will be feared more than anything else: and all will be given into the hand of Messiah, when the destructive forces of anarchy have accomplished their purpose.

Verses 26-30. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of Jehovah: Thus saith Jehovah, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed [Messiah was of Nathan's line, not Solomon's.] shall prosper, sitting upon the throne of David [beloved], and ruling any more in Judah [praise].

The Scriptures declare that "Babylon," mother and daughters, the entire family or system of Churchianity will go down in the general collapse; and the final catastrophe of anarchy shall crumble present institutions and prepare the way for the reign of Immanuel. The symbolic burning and breaking, as prophesied in Revelation 2:27 and Zephaniah 3:8, 9, will be the new missionary method by which the Church glorified,

under and with her glorious Head, will "bring in everlasting righteousness." "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) Thus, "The glory (majesty) of the Lord will be revealed, and all flesh shall see it together." (Isaiah 40:5) "There standeth one among you whom you know not!"
THE KING OF KINGS HAS COME!

CHAPTER 23

Verse 1. Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith Jehovah.

How busy the adversary has been! As long as the apostles were alive he was unable to destroy and scatter the sheep; but while men slept, the enemy came and sowed tares among the wheat, the good seed which a man sowed in his field, as described by the Lord in his parable. (Matthew 13:24-25) After the apostles, the special servants and protectors of the Church, fell asleep, during the dark ages, while there was a general spirit of slumber regarding the truth among the Lord's people, errors were sown by the enemy, more or less twisting and distorting every truth of the divine revelation. Tares were sown with the express purpose of choking the wheat. Bearded darnel cannot be discerned from wheat until the harvest, when the wheat, weighted with golden grain, humbly bows its head, while the tare stands straight, the head having little weight, and the stalk being black. What a message the apostles had for *the sheep of MY PASTURE!* such as had never been heard before our Savior Jesus Christ abolished death, and brought life and immortality to light through the gospel. (II Timothy 1:10)

Verse 2. Therefore thus saith Jehovah God of Israel against the pastors that feed my people. Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Jehovah.

Even in the apostle Paul's day he could say, The mystery of iniquity doth already work; and the loving apostle John wrote unto the church, But Diotrephes, who loveth to have the preeminence among them, receiveth us not. (II Thessalonians 2:7; III John 9) The present idea to gather all denominations together, both Catholic and Protestant, on a basis of

creeds is just as abominable as their yearning for a pope back there when some began to say, I am of Paul; and I of Apollos; and I of Cephas, etc. (I Corinthians 1:12) He is allowing the union to thrive, you might say he is bringing it together, in order that he may bring about the complete destruction of all false religion, in strict accord with the plan which he laid out from the beginning. When I *visit upon you the evil of your doings*, with judgment and condemnation, that will mean the downfall of the confederacy.

Verses 3-4. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith Jehovah.

He has an earthly fold as well as a heavenly or spiritual fold.

Verse 5. Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

David's son will be David's Lord: Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. (Psalm 110:1; 45:16; Matthew 22:42-46)

Verse 6. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, OUR RIGHTEOUSNESS OF JEHOVAH.

This is his name whereby the Messiah shall be called, OUR RIGHTEOUSNESS OF JEHOVAH. He shall save the tents of Judah (praise) first: He is establishing a new tribe of those who first accept and come into the New Covenant; the first converts among the Jews will comprise the new tribe of Judah which will mean praise to Jehovah for the outworking of His wondrous plan by the glorious Messiah.

Verses 7-8. Therefore, behold, the days come, saith Jehovah, that they shall no more say, Jehovah liveth, which brought up the children of Israel out of the land of Egypt; but, Jehovah liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

The three million from Russia will be included.

Verse 9. Mine heart within me is broken because of the proph-

ets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of Jehovah, and because of the words of his holiness.

Who in all the world would be likely to say that? When the leaders of the confederacy understand the prophecies, the words of Jehovah, and realize that the Great Company are telling them the truth, a great number will receive it: I thought we were going to convert the world, and here we are up against a blank wall of complete and dismal failure; I am so upset that I have nothing solid to stand on; I am so heart-broken that I have been led into this; now what are we going to do? This is their reaction when they perceive the truth of the matter.

Verses 10-11. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith Jehovah.

These are the unrepentant leaders in contrast to those of verse 9. This is the way he sums it up.

Verse 12. Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith Jehovah.

The way will be dark and slippery to those who want to hold on to the confederacy after its zenith of prosperity.

Verses 13-14. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness; they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Samaria was the home of the ten tribes after the separation under Jeroboam. He removed the center of worship from Jerusalem to Dan and to Bethel; and they tried to combine the religion of the Jews with idolatry. In the confederacy, Baal (lord) would indicate the Roman Catholic side; and Jerusalem would signify the Protestants who commit an horrible thing: they accept a creed prepared by the Catholics along the lines of Baal, lording it over the people. Both are demanding support, filled with the spirit of Baal.

Verse 15. Therefore thus saith Jehovah of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

In that verse, He blames the Protestant side of the confederacy: There will be little or no fundamental change in Catholic doctrines; but the Protestants will join them in this idea of oppression. Whereas the former have always pursued such a course, the Protestants will be blameworthy in permitting this condition to extend throughout the land, which they have heretofore disallowed. Supporters of that confederacy will be powerful and strong until the words of God shall be fulfilled; and then they shall turn against it and destroy it in fury and hatred. (Revelation 17:12-18) *Behold, I will feed them with wormwood, and make them drink the water of gall*—both are very bitter.

Verse 16. Thus saith Jehovah of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of Jehovah.

Jehovah has something to say about these prophets who speak a vision of their own, and not according to His word. He is evidently speaking to those who need such admonition and who are likely to be led away by the power, influence, or position of the confederacy. Do not accept their words, because the whirlwind of destruction, from Me, is coming upon them. Here is the beginning of the downfall of the confederacy: the Great Company are preaching to the people in general; warning them against the advice of their religious leaders, and telling them that the confederacy will result in abysmal failure. Circumstances and conditions in the world will lend force to the poignant message of truth from God's Word; and they will withdraw support, and finally turn against the organization, and destroy it.

Verse 17. They say still unto them that despise me, Jehovah hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

They will say, Do not worry, everything will be all right. "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." "There

is no peace, saith Jehovah, unto the wicked." (Jeremiah 6:14; 8:11; Isaiah 48:22; Ezekiel 13:10)

Verse 18. For who hath stood in the counsel of Jehovah, and hath perceived and heard his word? who hath marked his word, and heard it?

The Great Company will be able to turn the question back on them in rebuttal, as it were. Do *they* know what they are talking about? have *they* stood in the counsel of the Lord, and revered and understood his word? And the people will be forced to acknowledge, No, they have not been in the secret counsel of Jehovah. Are you going to believe the infallible Word of Jehovah, or are you going to believe what *they say*?

Verse 19. Behold, a whirlwind of Jehovah is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

A whirlwind is a symbol of the time of trouble, with all the destructive forces thereof. This great time of trouble that follows closely the second coming of Christ which is to bring a time of refreshing and of restitution to all mankind will be an experience the like of which never was since there was a nation. (Daniel 12:1) In one figure the Scriptures liken it to a great tidal wave, carrying the mountains into the midst of the sea. (Psalm 46) This pictures the governments of earth as being overwhelmed, swallowed up, by the raging sea of human passion when the masses become fully aroused. In another figure it is depicted as a mighty "whirlwind" sweeping everything before it. In a third figure it is compared to the letting loose of the "four winds of the earth," "the four winds of the heavens"; in still another picture it is a great "fire." (Isaiah 66:15; Jeremiah 4:13; 30:23, 24; I Kings 19:11, 12; Revelation 7:1-3; Daniel 7:2; Zephaniah 3:8, etc.) The whole earth is to be devoured by the fire of God's jealousy, the fire of God's righteous anger. The fire of God's anger no more means a literal fire than does the expression "a fiery horse." It is the fire of God's wrath against sin that is being manifested at this time and will continue.

When the Bible tells us that the great trouble is designed merely to sweep away these outgrown religious systems, social systems, political systems, etc., of the existing order, and that God will on the wreck of all these things establish the glorious kingdom of Messiah for the world's blessing, then we are glad

of the trouble, and see that it is the necessary thing. There will have to be a thorough breaking up of the fallow ground of men's hearts, and a thorough disintegration of present arrangements before the seed of truth can be planted that will bring forth the fruitage of the new dispensation. God's dealings with the world in this time is the work of a skillful surgeon, who wounds to heal, whose knife must go down to the depths of the abscess that would otherwise take the life of the patient.

Verses 20-21. The anger of Jehovah shall not return, until he hath executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

In the end of days shall ye understand this fully (Leeser's translation). II Samuel 18 illustrates the matter of desiring to run although not sent, and without "tidings," which we find interesting from that standpoint. Please see verse 9, the basis of verses 19-22 and 23 of II Samuel 18. It seems that the Jews today are being led astray in presuming that by their own power they are able to establish themselves in the world: they are not thinking about Messiah; they are not speaking about Messiah.

Verse 22. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

They would have turned to Jehovah their strength, and to their Messiah, if their religious leaders *had stood in my counsel*, and instructed the *people to hear my words*.

Verse 23. Am I a God at hand, saith Jehovah, and not a God afar off?

He is speaking to the Jews at that time who practiced idolatry, and who were being taught by the religious leaders of that day to become idol worshippers. Do you think that I will not see you indulging these evil practices? do you not know that my messengers run to me like the lightning and say, Here am I? (Job 38:35) The perspicacity of spirit beings extends to one's very thoughts.

Verses 24-26. Can any hide himself in secret places that I shall not see him? saith Jehovah. Do not I fill heaven and earth saith Jehovah. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets

that prophesy lies? yea, they are prophets of the deceit of their own heart;

I have heard: and that will be the end of *the deceit of their own heart*, when their wonderful accomplishment in the confederacy begins to disintegrate, in His due time, and according to his foreknowledge and prophecy spoken by his prophets.

Verses 27-28. Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith Jehovah.

The heavens and the earth cannot contain Him: the symbolic heavens, religious powers, cannot contain Him—they have gone far, far astray. With the creeds which they sanction they cannot lay hold of Him to contain Him. There is a close affinity of chaff to wheat. Their idea that they are going to work out their own salvation themselves is all chaff which the wind bloweth away, leaving only the wheat.

Verse 29. Is not my word like as a fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?

For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4:12). No matter how difficult a matter or course of conduct which may arise, if it be analyzed by the Bible and example of our Lord, in spite of all difficulties it will come out right, on that basis. If you hammer with the truth you will get the gist.

Verse 30. Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbour.

If one steals the words of another he is guilty of plagiarism. But they do worse: they make the wrong application of his words, and teach men so; thereby stealing His words from others. They are following the example of the great adversary, who misquoted the Scriptures, in an effort to dissuade the Lord from His course of faithfulness to the Father. The devil, Satan, who was a murderer from the beginning, is the father of lies (John 8:44).

Verses 31-32. Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith. Behold, I am

against them that prophesy false dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith Jehovah.

Following such advice brings them into trouble and anguish, and the end of their false dreams which they *do tell and cause my people to err by their lies*, and by their irreverence; they now speak of the Messiah so lightly, so irreverently.

Verses 33-39. And when this people, or the prophet, or a priest shall ask thee, saying, What is the burden of Jehovah? thou shalt then say unto them, What burden? I will even forsake you, saith Jehovah. And as for the prophet, and the priest, and the people, that shall say, The burden of Jehovah, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath Jehovah answered? and, What hath Jehovah spoken? And the burden of Jehovah shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God, of Jehovah of hosts our God. Thus shalt thou say to the prophet, What hath Jehovah answered thee? and, What hath Jehovah spoken? But since ye say, The burden of Jehovah; therefore thus saith Jehovah, Because ye say this word, The burden of Jehovah, and I have sent unto you, saying, Ye shall not say, The burden of Jehovah; therefore, behold, I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

That is their recompense for saying, The burden of the Lord. Their burden today is what they have of their own ideas and schemes. I will be exalted among the nations, I will be exalted in the earth; and the Lord alone shall be exalted in that day. 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. (Psalm 46:10; Isaiah 2:11, 17; 5:16; 12:4; 30:18) The effect of everything the Jew has done against the Lord will eventually be eliminated; it will be entirely eradicated.

Verse 40. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER 24

Verses 1-3. Jehovah shewed me, and, behold, two baskets of figs were set before the temple of Jehovah, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said Jehovah unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

In the Bible, the fig tree is used to symbolize the Jewish Nation, even as our Lord used it in His day. These figs, therefore, would be the first fruits of the Old Law Covenant. Orthodox Jews are striving to be faithful to the Old Law Covenant, while many modern Jews have no faith in the Bible. What will be the attitude of the orthodox Jews under the New Law Covenant? No doubt they will say, It is just like God, referring back to the Old Law Covenant. God here intimates that there will be a quick and prolific crop under the New Covenant, even as figs contain many seeds—that figs also contain healing potency is attested by Isaiah in that he prescribed a poultice of figs for Hezekiah's boil when he was sick unto death. (Isaiah 38:21) Even as the fathers of the Jewish nation were all baptized unto Moses (mediator of the Old Law Covenant) in the cloud and in the sea, so will the Jews have the opportunity to be transferred to the New Law Covenant by baptism into the life of Christ, their Messiah (I Corinthians 10:2). Jehovah also shall save the tents of Judah first: these are *very good figs, like the figs that are first ripe*—Israelites indeed. For an illustration of the very bad figs, we turn to the prophet Hosea: I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto shame; and their abominations were according as they loved. (Hosea 9:10) The Messiah said, Now learn a parable of the fig tree . . . And seeing a fig tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not over . . . and Peter, calling to remembrance, saith unto him,

Master, behold, the fig tree which thou cursedst is withered away! . . . 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 . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Mark 11:13, 21; Matthew 23:38; Luke 13:6, 7, 34, 35; Zechariah 12:9-10)

Verses 4-5. Again the word of Jehovah came unto me, saying, Thus saith Jehovah, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good [for their discipline and punishment—a good thing in disguise].

In these first few verses we have prophecy in pantomime. How many good figs went up out of the Babylonian captivity under the proclamation of Cyrus king of Persia whose spirit was stirred up by the Lord, and came again unto Jerusalem and Judah, every one unto his city? There were only about 50,000. That prophecy of Jeremiah was fulfilled after the seventy years of desolation ended: and the good figs came back to their own land. How is it today? When this message goes forth regarding the New Covenant, there will be two classes of Jews: one class of orthodox Jews will be very good indeed; and there will be a modern class having no use for the Scriptures.

Verses 6-7. For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am Jehovah; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

That will be the outcome of the good figs, and the lesson of

this parable. O the giving of that choice portion of land situated in the center of the whole world to Abraham, by the great Jehovah, is fraught with meaning! it is wonderful!

Verses 8-9. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith Jehovah, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt; and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

The Apostle Paul in the picture of an olive tree tells us that God is able to graff them in again to their own olive tree if they abide not still in unbelief for which cause they were broken off. Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (Isaiah 59:20-21; Romans 11:20, 23, 24-27, 33) Although they are so stiffnecked and stubborn, and are to this day, yet the Jewish people are the greatest miracle in the world today. And it shall come to pass that I will pour out my spirit upon all flesh (Joel 2:28). Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant, they brake, although I was an husband unto them, saith Jehovah; but this shall be the covenant that I will make with the house of Israel; After those days, saith Jehovah, 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 (Jeremiah 31: 31-33). This lesson will be deeply impressed at the time of the opening up of the New Covenant under the beneficent control of the glorious and all-powerful spiritual Messiah which will be the desire of all nations.

Verse 10. And I will send the sword, the famine, and the

pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

Those who wilfully refuse to heed the lesson, and stubbornly hold to their condition illustrated by these bad figs, will be *consumed from off the land* in the second death which will be their permanent portion. The Messiah dieth no more. The sword of truth which goeth forth out of His mouth will operate to turn from bad to good characters all who will so choose in harmony with life and blessings under the provisions of the New Covenant then in force. The famine for hearing the word of the Lord will be no more. The pestilence which works to destroy their confidence in their own efforts will have effected its purpose, leaving them free to turn to the Lord, and the truth and hopes contained in the New Covenant message. The truth which destroys falsehood is a pestilence to false creeds: but it is nevertheless blessing in truth; it is good, it is righteous, it is holy. Its operation on evil and on error is destructive; its power against wickedness and wrong doing is well illustrated by the destructive forces of sword, famine, and pestilence against all those symbolized by *the evil figs* which were so very evil and so very bad.

CHAPTER 25

Verse 1. The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon.

We have been amazed beyond words at the amount of truth contained in what are termed the major prophets. This chapter is a matter of history, and in connection with the first verse we read Daniel 1:1: In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. There are two starting points: one is according to Jewish time, the other is by Chaldean reckoning; and they are about three months apart. The Jewish ecclesiastical year begins about the first of April; the beginning of the year of the Chaldeans was around the first of January—incidentally, names of the months of the year are of heathen origin. Jeremiah confirms the fourth year in chapter 36, verse 1. Through the chronology of the kings of Judah we find the date

for the beginning of the reign of Nebuchadnezzar—the fourth year of Jehoiakim; and the nineteenth year of Nebuchadnezzar was the first year of his universal empire. See Jeremiah 52: 8-12.

Verses 2-3. That which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of Jehovah hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

For ten years he had been speaking to them; and in chapter 36 we have an account of that roll and its shameful piecemeal destruction by the irreverent king of Judah as it was read before him. He was apparently unafraid; but when he sent to take Baruch the scribe, and Jeremiah the prophet, he was unable to touch them, because *the Lord hid them*. Then they prepared another roll from the mouth of Jeremiah: *and there were added besides unto them many like words*.

Verse 4. And Jehovah hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

In verse 3 we find that Jeremiah was *rising early and speaking*; in verse 4 Jehovah speaks of himself as *rising early and sending* them. The passover provided in type protection from the second death. Thus Jehovah rose very early to provide such protection even before the covenant was sealed. Before there was any danger of second death, He provided a way of escape: To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ; 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. (I Corinthians 8:6; Ephesians 1:10; I Timothy 2:5).

Verses 5-9. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that Jehovah hath given unto you and to your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the

works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith Jehovah; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith Jehovah of hosts, Because ye have not heard my words, behold, I will send and take all the families of the north, saith Jehovah, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

All this is contained in Bible history as it was fulfilled. Here is quite a comprehensive statement of destruction of all *these nations*. More than a thousand years had elapsed from the time God led Israel out of Egypt to be his covenanted people, and during that entire period they had been rebellious. While manifesting toward them his favor, it had been accompanied with chastisements, defeats in battle, captivity to surrounding nations, pestilence and drouth, intermingled. God had faithfully kept his part of the covenant during all that time, chastising them for unfaithfulness, nevertheless in great mercy hearkening to their repentance and promise of reform, and delivering them, and blessing them. Now the time had come to give them a more severe lesson than they had ever previously had, and to take away their national independence completely.

The Lord dealt with Israel tenderly, carefully, giving them every opportunity to learn the needed lessons. When Judah witnessed the captivity and dispersion of the ten-tribe kingdom because of disloyalty to Jehovah, the lesson should have been deeply impressed. Yet with all these lessons, and with the instructions of the prophets, the history of the nation was one of unfaithfulness to their great King, Jehovah. Now the time for the change which God saw best to bring upon them had come, and nothing could avert it. Nevertheless, they were given a hope that at the end of a certain period of seventy years' chastisement the Lord would graciously bring back those who revered him.

The captivity of Judah by Nebuchadnezzar was in two parts: 1) He carried captive the chief of the warriors and craftsmen, and noble people of the land, about eighteen thousand being specified—Daniel and his companions being of this number. (II Kings 24:12-18) He left the poor and less capable in the land,

appointing over them as under-king the uncle of Jehoiachin, viz., Zedekiah, his vassal under tribute, whom he compelled to take an oath of allegiance to the kingdom of Babylon. 2) The second captivity was eleven years later, and was the result of Zedekiah's unfaithfulness to his oath of allegiance, and his treachery and league with Egypt, for he attempted to throw off the yoke of Nebuchadnezzar.

This is one of the points at which chronologists in general blunder. They begin to count the seventy years mentioned by the prophet from the captivity of Jehoiachin, instead of eleven years later, at the captivity of Zedekiah. They very generally fail to notice an important item; viz., that the Lord does not specify through Jeremiah's prophecy, seventy years of *captivity*, but seventy years of *desolation of the land* without an inhabitant.

Verse 10. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

In the language here used he is emphasizing the ecclesiastical and religious; although he is taking in the whole world in its relationship to the confederacy which does have a little light of a candle, but even that will be extinguished at the time of their destruction.

Verses 11-12. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

The seventy years, usually referred to as the *seventy years captivity* in Babylon, is Scripturally styled the "*seventy years desolation of the land.*" In II Chronicles 36:17-21 the fulfillment of this prophecy is recorded; and the reason *why* it was just seventy years, and why it was made completely *desolate*. See also Leviticus 26:34, 35, 43.

In view of the above context where *the king of Babylon that I will punish* undoubtedly symbolizes the pope, we suggest that starting with the date of the death of Pastor Russell on October 31, 1916 as the beginning of the seventy years of desolation, and

reaching to the downfall of the confederacy after its growth and development to the height of its exaltation, the end of the seventy years would bring us to the year 1986. Since Pastor Russell finished his course after making plain the harvest message of truth, there has been ecclesiastical desolation in mystical Babylon. And Jehovah assures us that He *will make it perpetual desolations*. "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. Therefore my people are gone into captivity [to ambitious leaders who have usurped authority over them, and who by their unwise counsel have darkened knowledge, made void the word of God, and buried deep the precious truth of His Word], because they have no knowledge. And their honorable men [their clergy and bishops and popes] are famished, and their multitude dried up with thirst. We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." (Amos 8:11; Isaiah 5:13; Psalm 74:9)

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. Surely, nothing must be allowed to separate between us and the inspired Word if we would walk in the light. 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* (*Anti* means *instead of* or *in place of*, as well as *against*.) God's Word is a dangerous foe; because "The commandment of God is made of none effect through philosophy and vain deceit, after the tradition of men."

Evidently the "key of knowledge" by which the Divine Plan may be understood is as thoroughly lost to the doctors of divinity of our day, as it was to the doctors of the law at the first advent (Luke 11:52). The people should know this and should seek the "key of knowledge." Seek, and ye shall find! Knock, and it shall be opened unto you!

We have been considering the prophecies as they were fulfilled; and then we have been amazed to discern how one chapter after another is having its broader fulfillment today. The desolation of the land for seventy years and the removal of the crown and kingdom from Israel for 2520 years was a great

calamity, but the leaving of the house utterly desolate as a result of their rejecting and crucifying the King has been far worse, themselves being the witnesses. Moreover, *perpetual desolations* must be applicable at this time and in the near future, for final and complete fulfillment.

It has been noted that after Cyrus captured Babylon he became king of Babylon; and that the fall of Babylon before Cyrus was figurative of the fall of "Babylon the Great" in the near future; the antitypical Cyrus (splendor, the sun—"The Sun of Righteousness shall arise with healing in His beams."), as we have seen, is the Messiah. In Isaiah's prophecy, chapter 44:28 and 45:1-14, Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., The Messiah, "His Anointed."

Verses 13-16. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith Jehovah God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

We must not overlook that this message of Jeremiah is to the whole world; and it is a final message before the New Covenant goes into operation.

Verses 17-25. Then took I the cup at Jehovah's hand, and made all the nations to drink, unto whom Jehovah had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon. And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in

the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

With the exception of Israel, the cup at the Lord's hand was for the heathen nations to drink. Jeremiah's instructions or orders were evidently given to him in a vision; and he carried them out in a vision, even to the extent of forcing those who refused to drink: and these verses are applicable down here in our day.

The nations beyond Christendom will also justly feel the weight of the heavy hand of recompense in that they also are to some extent bound in with the nations of Christendom by various interests, and in that they also have failed to appreciate what light they have seen, and have loved darkness rather than light, because their deeds were evil. Thus, as the Prophet declared, "All the earth [society] shall be devoured with the fire [wrath, indignation] of God's jealousy" (Zephaniah 3:8); but against Babylon, Christendom, because of her greater responsibility and misuse of favors received, will burn the fierceness of his wrath and indignation.

Verses 26-28. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith Jehovah of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith Jehovah of hosts, Ye shall certainly drink.

All the nations of Christendom which have participated in her crimes and guilt must drink with her to the dregs that bitter cup. (See also chapter 51:41.) *Sheshach* is a term for *Babylon*, alluding to its iron gates or idols. *The king of Sheshach*, therefore, fitly represents the pope. The cup which Jehovah declares, *Ye shall certainly drink*, contains a curative element conducive to health, and improvement under the New Covenant arrangements; it is a matter of joy and rejoicing because of the blessings of truth and righteousness which are to follow.

Verse 29. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon the inhabitants of the earth, saith Jehovah of hosts.

The cup of Divine wrath brings all nations low as an experience preparatory to the great blessing of all the world under the Millennial Kingdom. And if it was appropriate that Israel, the natural seed of Abraham, upon rejection of Messiah should be punished and destroyed nationally, nearly nineteen centuries ago, is it strange if other nations also be compelled to drink of the same cup of wrath?

Jehovah mused upon all these matters eons ago, long before any such places were in existence upon the earth. And so the prophecies came down to us with only a partial fulfillment in the Jewish Nation, but with such a perfect fulfillment for our day upon the whole world. Let us mark the stately step-pings of our God along the isles of history, and note how even the wrath of man has been made to further the interests of the Divine Plan. Truly,

“We are living, we are dwelling, in a grand and awful time.

In an age on ages telling, to be living is sublime.”

He is bringing punishment *on the city which is called by my name*, the confederacy, because of its falsity in regard to His Word. He answers the question; Yes, I am going to punish them! since I will punish the city called by my name, I will surely not allow you to go unpunished. The confederacy, *the city which is called by my name*, will represent all of Christendom, including Catholics and Protestants. They call themselves by His name; hence their responsibility is much greater, and also their punishment. All shall receive a just recompense: *for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts*. How the information and significance of these verses open in panorama before us!

Verse 30. Therefore prophesy thou against them all these words, and say unto them, Jehovah shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

According to Biblical usage, the proclamation of the message of Present Truth was symbolized by the sounding of the trumpet by the voice of the seventh angel (messenger). But the religious leaders, especially, while claiming to be His, have blasphemed the name of God by their creeds which they set up instead of the Bible. Therefore they are fleeing to the mountains and caves, etc., to escape the wrath of the Lamb of God, be-

cause of the punishments coming upon them for the way they have maltreated the Messiah, and the truth representing Him.

Verse 31. A noise shall come even to the ends of the earth: for Jehovah hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith Jehovah.

He will give them the sword of truth which will be a blessing to them as it turns them from their wickedness; thus it is no wonder *they shall not be lamented*. And their *slaughter* will be the slaughter of their creeds, their false doctrines, their idols. Although many people will die during the time of trouble, it is the going forth of present truth that will merge into the New Covenant arrangement, which will bring about the death of all the errors and practices that are belittling to God's name. We are in full harmony with that shout triumphant. We do rejoice in the slaughter of errors and blasphemous doctrines. Our Lord prophesied that, Except those days be shortened, no flesh should be saved during that awful time of trouble. But because of the kingdom of the elect of the Messiah which will take control, those days shall be shortened, and the New Covenant arrangement will be brought against all people.

Verse 32. Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

Everything contrary to the Kingdom of Messiah will be eliminated. "Oh death I will be thy plagues, o grave, I will be thy victory:" the Word of God will be against everything evil; the message of the Kingdom will prevail for the destruction of entrenched errors and wrong practices; people will be at their wit's end, while they reel to and fro and stagger like a drunken man." (Psalm 107:27) And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself (Ezekiel 1:4). It is the whirlwind of the time of trouble proceeding out of the north, from the seat of divine empire; and we may rest assured the Lord is looking after it.

Verse 33. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

None shall lament the destruction of errors by the message of truth throughout the earth made powerful by the force of

circumstances which shall prevail at that time. Their errors will be buried in the mists of forgetfulness.

Verse 34. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

The confederacy will be the center of religion, or doctrine, of creeds designed to suit all factions: its fall will be like the breaking of a pleasant vessel.

Verse 35. And the shepherds shall have no way to flee, nor the principal of the flock to escape.

The shepherds refer to the clergy, whether Catholics or Protestants. There will be *no way to flee* from the message of Truth: There will be naught else to replace the confederacy, which is completely destroyed, other than the New Covenant.

Verses 36-37. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for Jehovah hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of Jehovah.

The confederacy claims to be a city of peace and the only available refuge.

Verse 38. He hath forsaken his covert, as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger.

Oppressor here suggests one who takes away—Leeser uses the word “wasting.” The entire confederacy will be taken down by Jehovah. Is He justified in His anger? What they are doing today is desperate and awful, yet they are unaware of it; building up the confederacy and basing it on creeds. They must make consecration to righteousness and come into the New Covenant to receive its blessings.

CHAPTER 26

Verses 1-3. In the beginning of the reign of Jehoiakim, the son of Josiah king of Judah, came this word from Jehovah, saying, Thus saith Jehovah, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word: if so be they will

hearken and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

The word is from Jehovah *unto all the cities of Judah*. Down here in our day, this is yet to be fulfilled; and the time of that fulfillment is not very far off. The entire chapter is a condemnation of these, which are being wrapped up in one concentrated confederacy package, for the destruction of all. It is like the gathering of all nations to Jerusalem to battle, to destroy them. He is speaking from the standpoint of his hearers, as though he did not know that they will not *hearken and turn every man from his evil way*. Jeremiah was to *stand in the court of the Lord's house* to speak unto all *which come to worship* there. The message is one of criticism and condemnation of all represented as being in the court; supporters of the confederacy. When the leaders of the confederacy vent their wrath on the Great Company for lack of support, the latter will have an opportunity to testify; and this is their testimony. The religious leaders, however, will not heed the message: they claim they are the Bride, they claim the promises to Judah, they claim to be Israelites indeed; they claim every relationship which should exist between God and His children: and it is all false. It becomes the privilege of the Jeremiah class to deliver this message which is "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints. Praise ye the Lord." (Psalm 149)

Verses 4-7. **And thou shalt say unto them, Thus saith Jehovah, If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth. So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of Jehovah.**

This is a worldwide matter concerning the confederacy. What happened at Shiloh is set forth in I Samuel 4. (See also Jeremiah 7:12-14.) *Then will I make this house like Shiloh*. When Eli's daughter-in-law heard the awful tidings she travelled prematurely and died, signaling the end of the confed-

cracy. *The glory of God is departed from Israel; for the ark of God is taken. What a fall!*

Verses 8-9. Now it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of Jehovah.

Under the evil rule of King Jehoiakim, Jeremiah, under the Lord's guidance, foretold the coming destruction of the city and temple. The effect of such a prophecy should have led the people to self-examination, prayer and fasting, and a full return to loyalty to God. But according to Jeremiah's account it was a time of great moral delinquency. He pictures a terrible condition of the people—a prevalence of dishonesty, of slander, murder, adultery, false swearing and open licentiousness.

The priests led the people in an angry attack upon the Prophet. He was arrested, charged with speaking evil of his city, in declaring its forthcoming destruction. How foolish! Could merely the Prophet's declaration bring the thing to pass? And if he were the Lord's prophet, could their assault upon him turn aside the divine intention? But the spirit of sin is not the spirit of a sound mind, as is the spirit of the Lord.

It is noteworthy that it was the priests and false prophets, professed servants of God, who on this occasion, called for the death of a true prophet. And alas! this has not infrequently been the case. No doubt these religious teachers twisted their reasoning faculties to such an extent that they considered their course a just one—possibly they even thought that it was love on their part for the people; or perhaps they persuaded themselves that they were moved in their persecution, not by hatred, envy, malice, but by love for God. At all events, their course shows what an easy matter self-deception is.

As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in the world's history will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. And there are some today so foolish as to think that the trouble

can be put off or avoided altogether by silencing those who call attention to the Word of the Lord. (Daniel 12:1)

All who will gather against these for telling the truth will be found fighting against God. He is mighty and will prevail, and all of his purposes, he assures us, will surely be accomplished.

Verses 10-11. When the princes of Judah heard these things, then they came up from the king's house unto the house of Jehovah, and sat down in the entry of the new gate of Jehovah's house. Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

In this confederacy there are three classes: *princes* (civil authorities); *prophets* and *priests* (ecclesiastical). They are all earthly, yet they claim to be spiritual. Ye are *worthy to die*, is their judgment of these who speak all the words that I command thee to speak unto them, and who, in their faithfulness, *diminish not a word*. "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail (protection) from me." (Solomon's Song 5:7)

Verses 12-14. Then spake Jeremiah unto all the princes, and to all the people, saying, Jehovah sent me to prophesy against this house, and against this city, all the words that ye have heard. Therefore now amend your ways, and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you. As for me, behold, I am in your hand; do with me as seemeth good and meet unto you;

Here the Great Company stands forth victorious.

Verses 15-16. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth Jehovah hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of Jehovah our God.

There is dissension among the leaders of the confederacy; the prophets, priests, and princes.

Jeremiah impressed the jurors—the princes of his people.

He reaffirmed every word that he had uttered and declared himself ready to die if need be; but he urged reformation. The princes, more just than the priests and false prophets, acquitted Jeremiah, although his words condemned them. So it has been at various times in the history of the truth. If it had not been for the moderation of the civil power, many a reformer would have been put to death. Note, for instance, Martin Luther's protection by the Landgrave of Hesse.

Verses 17-23. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith Jehovah of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear Jehovah, and besought Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. And there was also a man that prophesied in the name of Jehovah, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah: And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt. And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt: and they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people.

In the first of these two illustrations under discussion, Micah (Micah 3:4, 12) was not put to death by Hezekiah king of Judah for faithfully delivering his prophecy against Zion and Jerusalem; and therefore Jehovah spared them because Hezekiah king of Judah did not put him to death, but feared, and besought the Lord. But Jehoiakim, in his hardness of heart, slew Urijah of the second example, *who prophesied against this city, and against this land, according to all the words of Jeremiah*. Therefore, in the light of these two incidents, what ought we to do with Jeremiah?

Verse 24. Nevertheless, the hand of Ahikam the son of Sha-

phan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

We should more and more feel our obligation to the great truths which come to us from the Bible, and less and less obligation to the sects and parties which have quarrelled and battled over those words of life.

Thus, gradually, we come to discern the truth of the Bible declaration, namely, that there is but one Lord, one faith, one baptism, one God and Father of all, and one church of the living God, the church of the first-borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have the promise of the first resurrection, as joint-heirs with the Messiah in his glorious kingdom which will soon be established in the earth and enforce righteousness.

Nevertheless the Word of the Lord is in one sense still hidden. It is covered with a thick coating of false teaching and human tradition. The prophet speaks of a famine in the land, not for bread nor for water, but for the hearing of the Word of the Lord. Although there are churches in every direction, Bibles in every home, many are beginning to find that they are starving—that with the Word of God in their hands they are famishing, because they have been feeding upon the husks of human traditions, creeds and theories of men, which will not stand the tests of present-day enlightenment.

CHAPTER 27

Verses 1-6. In the beginning of the reign of Zedekiah (not Jehoiakim) the son of Josiah king of Judah, came this word unto Jeremiah from Jehovah, saying, Thus saith Jehovah to me, Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith Jehovah of hosts, the God of Israel, Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given

it unto whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

See II Kings 24:2-4.

The bonds which Jeremiah was to make were pins which hold the yokes in place; the yokes which he made and put upon his neck picture servitude to the New Covenant arrangement, which servitude is fraught with blessings as soon as they rid themselves of erroneous heathen doctrines and practices.

In our studies we find there is a difference between *the king of Babylon, my servant*, and Nebuchadnezzar as a heathen. Our Cyrus (splendor, sun) is going to turn the waters (peoples) away which are supporting the antitypical Babylon; and He will become King of Babylon when all those nations and all these lands are given to Him. The Messiah will be KING OF KINGS AND LORD OF LORDS (Ezekiel 26:7; 29:18-21; Deuteronomy 10:17; Daniel 2:37-38; I Timothy 6:15; Revelation 17:14; 19:16)

Verse 7. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him.

No historian has any record of *his son's son*. But the Second Adam, Messiah, has the significant title, *The Son of The Man*, in the work which He will do in restoring the purchased possession, the dominion which was lost when Adam broke the covenant and lost the liferights which were contained therein. (Hosea 6:7; Job 31:33).

Verse 8. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

Any who will refuse to serve the KING OF KINGS, Jehovah will punish. In Zechariah 14:17-18 we read what the plague will be: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Jehovah of hosts, even upon them shall be no rain." There will be a famine for all who refuse the New Covenant message and its blessings. The sword of truth which goeth forth out of His

mouth shall punish, until all errors are consumed; and those who will serve the Lord, may become His friends, and be amenable to the blessings contained in the New Covenant which He has secured for them.

Verses 9-11. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith Jehovah; and they shall till it, and dwell therein.

Here is a wonderful promise that all who submit to the Messiah when He comes forth as King of Kings will be allowed to remain *in their own land*. Their land is the land of Restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall. (Acts 3:21; Malachi 4:2)

Verses 12-14. I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as Jehovah hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

The religious leaders of the confederacy are false prophets: at the time of the beginning of the Millennial Age, this is the message that goes forth to all the children of Israel: Bring your necks under the yoke of the Messiah, *and serve him and his people, and live*—become His sons.

Verses 15-17. For I have not sent them, saith Jehovah, yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you. Also I spake to the priests, and to all this people, saying, Thus saith Jehovah, Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels

of the Lord's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you. Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

That is the final message to the confederacy before its destruction. The Lord is long-suffering and merciful; and He gives the religious leaders all the credit they deserve for their endeavor to convert the world. But now the time is at hand for the beginning of the operation of the New Covenant: If you will accept this, the true message, I will accept you.

Verse 18. But if they be prophets, and if the word of Jehovah be with them, let them now make intercession to Jehovah of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

The vessels which are left in the house of the Lord are promises to Abraham which are earthly. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. The blessing Seed is Messiah of the Divine nature. (Acts 3:22-25)

Verses 19-20. For thus saith Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city; which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah, the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

This is all earthly; it is not spiritual. We are coming now to what is spiritual, and to the promises. Let us go back to Sinai and the sealing of the Old Law Covenant for the type of the sealing of the New Law Covenant, its establishment (Jeconiah, called also Jehoiachin and Coniah, means "Jah will establish."), or setting up, and the blessings coming to all.

Verses 21-22. Yea, thus saith Jehovah of hosts, the God of Israel, concerning the vessels that remain in the house of Jehovah, and in the house of the king of Judah and of Jerusalem; they shall be carried to Babylon, and there shall they be until the day that I visit them, saith Jehovah: then will I bring them up, and restore them to this place.

The Old Law Covenant is to be fulfilled antitypically. Con-

sider, by way of illustration, the types of the jewels in the breastplate of the Old Law Covenant: the antitypes of these are spiritual—the Divine Family.

CHAPTER 28

Verses 1-4. And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of Jehovah, in the presence of the priests, and of all the people, saying, Thus speaketh Jehovah of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon: within two full years will I bring again into this place all the vessels of the Lord's house that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon; and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith Jehovah: for I will break the yoke of the king of Babylon.

We saw in Jeremiah 27:1 that it was in the beginning of the reign of Zedekiah, not Jehoiakim. Is there any false prophet in our day saying that within two full years God will restore all the vessels of the Lord's house which were carried into Babylon? What effrontery this false prophet displayed to go up there in the presence of the priests and of the people and before the Prophet Jeremiah, saying, Thus speaketh Jehovah of hosts, and publicly declaring this message in the name of the Lord, when the Lord had not sent him! How did Jeremiah take it?

Verses 5-9. Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah, even the prophet Jeremiah said, Amen: Jehovah do so; Jehovah perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house, and all that is carried away captive, from Babylon into this place. Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people: The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him.

Hananiah, the son of a prophet, was evidently posing as a prophet. Even the prophet Jeremiah, apparently unperturbed, said, Amen: the Lord do so: but wait and see; because *when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him.* This is how Jeremiah met that false prophet. And he called attention to the prophets before, who had prophesied of trouble.

Verses 10-14. Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way. Then the word of Jehovah came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith Jehovah, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith Jehovah of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

The yoke indicates bondage, servitude to Nebuchadnezzar; this chapter is concerned with the different nations and people being subjected to his rule. Jeremiah emphasized the matter by placing a yoke on his neck, which Hananiah removed from off his neck, and broke it. We have the false prophet down in our day.

Verses 15-17. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, Jehovah hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith Jehovah, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against Jehovah. So Hananiah the prophet died the same year, in the seventh month.

We have witnessed the fulfillment of this chapter. Jeremiah represents the faithful ones who held to what Brother Russell had taught from the Scriptures: they held to the chronology,

and they held to the presence of our Lord—all of which was thrown into the discard by the false prophet. So he died.

CHAPTER 29

Verses 1-3. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,) by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon), saying,

That letter was evidently the result of a message which Jeremiah had received from the Lord, sent from Jerusalem to the captives in Babylon or surrounding country, showing that the captivity was not to be merely two years, but seventy years. He sent these words by the hand of these men whom the king was sending to Nebuchadnezzar. It seems that all of those names signify something fitting in our day: *Elasah* means "God is doer"; *Shaphan*, "prudent, sly"; *Gemariah*, "Jah has perfected"; *Hilkiah*, "Jah is protection"; *Zedekiah*, "Jah is might"; *Babylon*, "confusion, gate of Bel (lord)"; and *Jerusalem*, "possession of peace."

Verses 4-6. Thus saith Jehovah of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon, Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

They were to build homes, marry, and establish family life, that they might be increased there. They were to make themselves at home, as they were going to remain there for seventy years.

Verses 7-9. And seek the peace of the city whither I have

caused you to be carried away captives, and pray unto Jehovah for it: for in the peace thereof shall ye have peace. For thus saith Jehovah of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name; I have not sent them, saith Jehovah.

Jeremiah received such a very definite message from Jehovah that He put it down in writing; which was a very good indication of his favor with God, was it not? and so it has been with all the prophets who have prophesied. "Holy men of old spoke and wrote as they were moved by the holy spirit": among them were Jeremiah, Ezekiel, John the Revelator, and Isaiah. Those prophets have all written down what they were told to say; but not one of the prophecies had such prompt fulfillment as the message by Jeremiah. He sent this letter to all the captives there in Babylon, having put the message in writing—a wonderful testimony of Jeremiah's confident faith in his own prophecy which he had received from the Lord. From here on we discern in Jeremiah an atmosphere or spirit of hope and pleasure and cheerfulness.

Verses 10-16. For thus saith Jehovah, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you saith Jehovah; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again into the place whence I caused you to be carried away captive. Because ye have said, Jehovah hath raised us up prophets in Babylon; know that thus saith Jehovah of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

Let us note that Daniel (Chapter 6) worshipped, kneeling three times a day before the Lord in prayer, thanksgiving and supplication—with his windows open toward Jerusalem, his

expectations bright with hope in the Lord's promises, and especially with the thought which he "understood by books" (Daniel 9:2; Jeremiah 25:11-13; 29:10; II Chronicles 36:21-23) that now the seventy years of Jerusalem's desolation were about fulfilled, and that very soon Cyrus, according to this prophecy, would become king, and send back the covenanted people to the land of promise. (Chronologists in general fall into error here by overlooking the Lord's testimony that the "seventy years' desolation" began with the close of Zedekiah's reign and ended with the first year of Cyrus—a well established date, B. C. 536.)

While many prophecies combine to fix and confirm the date of the second coming of Messiah (Cyrus), this one alone (Daniel 9:23-27) marked the date of the first advent. Since its fulfillment is clearly established, it is an aid in calculating and judging of those relating to the second advent.*

One cannot read the Old Testament Scriptures thoughtfully without noticing the prominence given to dates, and the great particularity with which some are marked, even to a day, though quite frequently they are attached to what may seem to be very insignificant events. But the close student will find that these various dates and chronological references are links in a wonderful chain of evidence which points out with great precision particularly two of the most notable and important events in the history of the world: the first and second advents of the world's Redeemer and Lord, and the important matters associated therewith.

Although David's thought in writing the Psalms may have been merely their use in song, the Lord's object was to give prophecy to assist his people of a later period. How else could we account for the prophetic utterances of the Psalms, descriptive of our Lord's death and resurrection and of his coming Kingdom and the great time of trouble by which it will be introduced?

And ye shall seek me, and find me, when ye shall search for me with all your heart. This is a prophecy by the Lord respecting His future favors toward Israel in the Millennial Day (See Ezekiel 36:25-36.); and whatever signs there are at the present time of the return of divine favor toward fleshly

* THE TIME IS AT HAND, Chapter III.

Israel and toward the land of promise are evidences that the time for the fulfillment of this prophecy is near at hand.

As a matter of fact, this new condition of heart was not attained by Israel on their release by Cyrus from the captivity in Babylon—which they had brought on themselves by their sinful neglect of their great King Jehovah, and of their covenant promises as His adopted people—with the exception of only a limited number who had a respect for God and who trusted in the promises made to the fathers.

While, so far as we know, gross forms of idolatry never prevailed in Israel after the return from captivity in Babylon, we nevertheless know that the more refined forms of idolatry continually existed amongst them, and do to this day, as amongst other civilized nations who do not bow to wood and stone, gold and silver—an idolatry of wealth, an idolatry of self, an idolatry of Judaism, prevailed amongst them, and they never attained the condition specified. They did not get the new heart and right spirit; they did not get rid of the stony character of heart; and they who were called God's people were cast off. Nor have they yet loathed themselves, their iniquities and their abominations, nor been ashamed and confounded; nor is the desolate land yet as the garden of Eden.

The breaking up of this stony heart condition, other Scriptures show us, will be accomplished to a considerable degree by the trouble of the "day of wrath," emphasized in the Scriptures as also being "the day of Jacob's trouble—but he shall be saved out of it." But the transformation of those hearts into hearts of flesh will be more gradual. It will be accomplished by instructions in righteousness; for the glorified church, with Christ its Head, will be the great prophet or teacher of mankind, and fleshly Israel (their past experiences in many respects serving as a preparation) will speedily become associates in the reformation work. Indeed, all mankind then coming into harmony with the kingdom will be counted as Israelites—children of the true Israel of God, Christ. All such will be counted as "children of Abraham," who as a type of God is the "father of the faithful" with one seed (the heavenly, Christ and the church) as the stars of heaven, and another (faithful fleshly Israelites from all peoples, kindreds and tongues) as the sand by the seashore. (Genesis 22:17)

Verses 17-19. Thus saith Jehovah of hosts, Behold, I will send

upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: because they have not hearkened to my words, saith Jehovah, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith Jehovah.

He has been speaking to those in captivity of what He is going to do about those who have not gone forth with them into captivity. He is illustrating the matter of the near future concerning the New Covenant Arrangement. Those who are in captivity, in obedience to the Word of the Lord, have accepted the New Covenant under the rule of Messiah. Those who remained in Jerusalem have not done so; *like vile figs, that cannot be eaten, they are so evil.* The basis of judgment is their attitude toward the New Covenant. And He *will persecute them with the sword* of truth; in their condition of famine and drought for want of it, and their pestilence of error. "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth. But they, like Adam, have transgressed the Covenant." (Hosea 6:5-7)

Verses 20-23. Hear ye, therefore, the word of Jehovah, all ye of the captivity; whom I have sent from Jerusalem to Babylon: Thus saith Jehovah of hosts, the God of Israel, of Ahab the son of Kolaiah [voice of Jah], and of Zedekiah the son of Maaseiah [work of Jah], which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes; and of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire, because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith Jehovah.

They were guilty of selecting two false prophets, Ahab (father's brother) and Zedekiah (right of Jah), to take the place of the prophets of Jehovah, to give them false messages of

comfort in Jerusalem — just the opposite of the message from Jehovah. There will be false prophets and teachers putting up objections, to keep people from making vows of consecration to the will of God under the terms and conditions of the New Covenant. *Adultery* could well illustrate their varied and illicit endeavors to bring about the blessings coming to the people from the New Covenant and its opportunities to go up the Highway of Holiness in gradual attainment of perfection of nature provided by the Messiah; without entering into, but aside from, that covenant relationship. They listen to the ideas of others and join with them in their schemes, thus committing *adultery with their neighbours' wives, and speaking lying words in my name, which I have not commanded them.* The Jews today are looking for blessings by their own efforts; and they are blameworthy for such attempts, without Jehovah. He says, *I know and am a witness.* The Jews in general evidently were unaware of what these two men were doing. He is witnessing to their wickedness, by laying bare their plans. These matters show more and more the necessity for "Jacob's trouble": and we are perfectly sure that it is coming; it is a necessary experience for them before they will acknowledge the truth of the prophecies. They are stubborn and prejudiced. As a people they have had one experience with a Covenant, and they are determined against another. Those Jews of our lesson who have accepted the New Covenant are not aware of what these false prophets are doing against it; but Jehovah is telling them that He is witness to their iniquity, and he reveals what they are doing.

Verses 24-28. Thus shalt thou also speak to Shemaiah [Jah is fame] the Nehelamite [dreamed], saying, Thus speaketh Jehovah of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah [Jah has secreted] the son of Maaseiah [work of Jah], the priest, and to all the priests, saying, Jehovah hath made thee priest in the stead of Jehoiada [Jah will rise] of Anathoth [answers], which maketh himself of Jehovah, for every man that is mad and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now, therefore, why hast thou not reprov'd Jeremiah [Jah will rise] of Anathoth [answers], which maketh himself a prophet to you? For therefore he sent unto us in Babylon,

saying, **This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.**

Do we see the force of it? the reason for this idea of putting in certain ones as priests that they should have charge over everyone *that is mad*, and desires to prophesy as a prophet, giving them the right to *put him in prison, and in the stocks*? Why do you not so reprove Jeremiah? This is their scheme to stop Jeremiah by these letters which Shemaiah sent to the people of Jerusalem and to the priests. And here is the account of the exposure of his rebellion against Jehovah. Causing them *to trust in a lie*, he urges, Since Jehovah has given you even the power of life and death, why then do you not lay hold of Jeremiah? In the near future, the Great Company will stand forth and proclaim the truth concerning the confederacy and its leaders, thereby arousing their hatred and opposition. Evidently false leaders in the confederacy will scheme to restrain those who are delivering these messages that are going forth against the confederacy. Why do you not exercise your power and authority to reprove the Great Company class? and cease their continual teaching that you are not of the Lord, and therefore we should not obey you. Thus pressure will be brought to bear on the religious leaders to suppress the message of truth which is going forth. By their faithfulness under this trial in face of the wrath brought down upon them for stedfastly preaching the Word of the Lord, the Great Company will have the privilege of proving worthy of membership in the Great Company class and to receive the palm branch of victory.

Verses 29-32. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet. Then came the word of Jehovah unto Jeremiah, saying, Send to all them of the captivity, saying, Thus saith Jehovah concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; therefore thus ing, Thus saith Jehovah concerning Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith Jehovah; because he hath taught rebellion against Jehovah.

Zephaniah, apparently a good priest there in Jerusalem, read this letter to Jeremiah; and then came the word of the

Lord to Jeremiah of the punishment coming upon Shemaiah and his seed because of his false prophecy, causing them *to trust in a lie*; because he *taught rebellion against Jehovah*. The confederacy will be so utterly destroyed that there will be nothing remaining to withstand the New Covenant arrangement. The death penalty has come upon all of Adam's seed, by inheritance. The apostle Paul explains all that: having condemned all in one, only one is required to redeem and justify all, by inheritance; For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (Romans 5:18). A man who will not accept the New Covenant arrangement shall not *behold the good that I will do for my people*. There is provision for forgiveness of his perversity and sin if he is sincere in acceptance of the cure; which is the liferights of Messiah.

CHAPTER 30

Verses 1-3. The word that came to Jeremiah from Jehovah, saying, **Thus speaketh Jehovah God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith Jehovah, that I will bring again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.**

The three prophecies, Isaiah, Ezekiel, and Jeremiah had their fulfillment back there in the Jewish nation: Now we are considering their application and their fulfillment down here today, and in the near future. "Lord, when thy hand is lifted up, they will not see: but they **SHALL SEE**." (Isaiah 26:11) These three verses shall apply to the Jewish nation in the near future.

Verses 4-7. And these are the words that Jehovah spake concerning Israel and concerning Judah. For thus saith Jehovah, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it:

it is even the time of Jacob's trouble; but he shall be saved out of it.

But yet one more wave of anguish must pass over that chastened people; for according to the prophet (Ezekiel 38), the final conflict of the battle of the great day will be in the land of Israel. In the midst of the trouble God will reveal himself as Israel's defender as in ancient times; their extremity will be his opportunity—and there their blindness will be removed. Even as in the past God was not dependent upon human skill or generalship, but fought his battles in his own way, so in this great battle God will bring deliverance in his own time and way. The testimony of all the prophets is to the effect that the power of God will be so marvelously manifested in Israel's deliverance, by his fighting for them (incidentally for all), with weapons which no human power can control—including pestilence and various calamities—poured upon the wicked (Israel's enemies and God's opponents) until speedily all the world will know that the Lord has accepted Israel again to his favor, and become their King, as in olden times; and soon they as well as Israel will learn to appreciate God's Kingdom, which shall speedily become the desire of all nations. (Zechariah 14; Isaiah 28:21; Haggai 2:7) We can look for great and wonderful things amongst the Jews in the near future as Messiah's Kingdom will begin to be manifested.

Verses 8-9. For it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve Jehovah their God, and David their king, whom I will raise up unto them.

And here, when these very conditions and events are in process of fulfillment, comes a message of introduction to the Messiah. Thanks be to God for his blessed assurance that the work of destruction will be "a short work," and that immediately following, the glorious Sun of Righteousness will begin to shine forth. (Matthew 24:22) How it will lift them up! I will break the yoke of the Gentile army from off thy neck. This is the time when they will be interested to listen and to heed the message going forth concerning the Messiah, David (Beloved) their King, the Lord Jesus Christ. *I will raise up unto them, David their king, whom they shall serve; and they shall serve Jehovah their God.* The raising up will be amidst sur-

rounding circumstances which will change their attitude to one of reverent searching of these prophecies for grains of comfort—and they will listen!

Prophecy requires an evidently larger number of wealthy Hebrews to flow into the Jewish State before the Armageddon crisis be reached. Indeed, we understand that "Jacob's trouble" in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes (The earthly phase of the kingdom will be composed of the ancient worthies of the ages preceding the first advent of our Lord—Abel, Enoch, Noah, Abraham, Jacob, Job, the prophets, et al.), Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes.

The reponsibility for the death of Messiah was assumed by the Jews, and surely its penalty has rested heavily upon them and upon their children for the past nineteen centuries, and even yet their cup of anguish is not filled to the full. "Jacob's trouble" will be no unimportant one in the great time of trouble; but we thank God on their behalf that deliverance is nigh for them as well as for all others of the groaning creation. How blessed the thought that when they shall look upon him whom they pierced, and wail because of him, it will not be with tears of hopeless sorrow; for the Lord "shall pour upon them the spirit of grace and of supplication, and they shall mourn for him as one mourneth for his first-born." (Matthew 27:24, 25; Zechariah 12:10)

Verses 10-14. Therefore fear thou not, O my servant Jacob, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith Jehovah, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith Jehovah, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee;

they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

Jacob is a term used for fleshly Israel: there is also a distinction between Jacob (modern Jews) and Israel (Orthodox Jews); and in Israeli schools the Bible (the Book) is prominent. What is *incurable* about the Jewish nation today that cannot be changed? it is their relationship to the Old Law Covenant: the orthodox Jews are trying to hold on to it; this causes friction, and now that they are separated from that covenant there is a gulf between them and the more modern Jews. But their *bruise is incurable*; they are not to have the Old Law Covenant back again. Theirs will be the New Law Covenant.

Verse 15. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity because thy sins were increased, I have done these things unto thee.

He is speaking here from the same standpoint as in verse 13—there is no medicine and no cure. They were so alienated from their Law Covenant that there was no help in their separation from it; never again would they find any comfort in it. As stated also in verse 14, Because their sins were so increased, has He done these things unto them. Their iniquity of today, separated from their Old Law Covenant, is their utter unbelief; and their wound will be incurable until they get their New Law Covenant.

Verse 16. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

That brings in the fourteenth of Zechariah where He says He is going forth and fight for them and give them a prey; that great Gentile army to be destroyed, will go into the captivity of terrible experiences which would have been the lot of the Jews had Jehovah not intervened on their behalf.

Verse 17. For I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

There is the foreshadowing of the New Covenant; for the restoration of thy health, and for the healing of thy wounds. O how significant His words, and how fraught with meaning!

Verse 18. Thus saith Jehovah, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

The new city shall be builded upon the same promises, which are sure: the Mediator is wonderful; the government will be permanent, built upon the promises to David their King who shall rule over them—this is the Beloved Messiah, and His reign is the desire of all nations.

Verse 19. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

Just think how they are going to crowd into that city, which will spread over all the world. How the Jews will exercise themselves! to study, to consecrate to the New Covenant, to become the first to call themselves the children of Abraham when they finally see how sure are the blessings under the provisions of that Covenant: and how all the Gentiles will crowd in for their share; until Israel must enlarge the place of her tent to make room for them all as they seek also to become Israelites indeed, sharers of the promise to Abraham, father of nations.

Verse 20. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

Their children also shall be as aforetime when this covenant relationship first began. How glad they were to be children of the covenant; how proud they became when the nations round about feared them and were driven out before them. *And I will punish all that oppress them.*

Verse 21. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith Jehovah.

The Messiah, who was obedient unto death, even the death of the cross to redeem the Jews from their sins against their Law Covenant, is now the exalted heavenly King: *their nobles of themselves* are the Ancient Worthies—Abraham, Moses, Daniel, and the Prophets included—who constitute the earthly

phase of the Kingdom. "Thine eyes shall see thy teachers," perfect men "of whom the world was not worthy," beneficiaries of the "better resurrection" to instantaneous human perfection.

Verse 22. And ye shall be my people, and I will be your God.

This is a very significant statement which does not apply to them when they first come into the Covenant; but, by development, ye shall become *my people*.

Verse 23. Behold, the whirlwind of Jehovah goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

The whirlwind, the time of trouble, is a *continuing whirlwind*. Amid much trouble the Republic is established in the Holy Land. But they are warned to prepare for another setback. We think that in this country, for instance, it is wise for them to keep their property in a mobile condition before pressure upon them becomes so great as to force them to go to Israel; because the nations will come up against Jerusalem to take a prey and a spoil, which shall be there at that time.

Verse 24. The fierce anger of Jehovah shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Leeser's translation: "In the latter days shall ye understand this." He will not turn away His *fierce anger* until He has performed his intent to give them a hearing ear for the New Covenant. The plowman shall overtake the reaper (Amos 9:13).

CHAPTER 31

The 31st chapter of Jeremiah is one of the wonders of the Bible. It opens with the Heavenly Father assuring Israel of His love for them and His desire for their blessing; it brings in some sad notes, some weeping which we believe was a great and wonderful forecast of the birth of the Savior and what it cost some of the mothers in Israel. Then He gives assurance of their restoration; and a goodly portion of the account is devoted to the New Covenant arrangement.

Verse 1. At the same time, saith Jehovah, will I be the God of all the families of Israel, and they shall be my people.

The last verse of the preceding chapter and the first verse

of chapter 31 belong together, and we are witnessing their fulfillment. *In the latter days ye shall understand it. And at the same time I will be the God of all the families of Israel. Behold the days come, saith Jehovah, that I will make a New Covenant with the house of Israel, and with the house of Judah.* O, it is wonderful! Who could read that with the understanding, putting those two verses together, and realizing where we are on the stream of time, without a song of praise to the great Author? **HOW GREAT THOU ART! HOW GREAT THOU ART!** Reverent study of the prophecies gives a greater grasp of these matters than was ever possible at any previous time. When we consider that it was eons ago that in His mind He formulated these things, and that they are all being fulfilled exactly as He said they would be, it gives us deeper appreciation of how wonderful are the prophecies spoken by holy men of old who spoke and wrote as they were moved by the holy spirit or power of God. We call to mind the Apostle John's statement, "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 [ho theos]. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was [to be] the light of men." There were no people, no sun, no moon and stars, etc., when He created the Logos. Thus we find this chapter wonderful beyond all words. He gives assurance in verse 1 that *I will be the God of all the families of Israel.* The ten tribes were called Israel, and Judah comprised the two tribes of Judah and Benjamin. Here He is speaking of both, *all the families of Israel.* Ezra who was in their midst after the captivity and knew all about it tells us plainly that there were no lost tribes (Ezra 6:17). The apostle Paul speaks of "our twelve tribes, instantly serving God day and night" (Acts 26:7). And James introduces his general epistle by a greeting "to the twelve tribes which are scattered abroad" (James 1). Furthermore, after between three and four years of war with Syria, there were only about 260,000 remaining out of approximately 18,000,000. At that time, during *the latter days, will I be the God of all the families of Israel.* Now what is in the offing? this is the time, is it not? when everyone seems confused and confounded. There is to be one more final trouble for Jacob. He will gather all nations to the battle—and this is now in preparation though hidden from

view it may be. And God will become *the God of all the families of Israel*, both Israel and Judah.

Verse 2. Thus saith Jehovah, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

A good illustration of that verse is found in Numbers 10:33-34: "And they departed from the mount of the Lord three days' journey: and the ark of the covenant of Jehovah went before them in the three days' journey, to search out a resting place for them. And the cloud of the Lord was upon them by day, when they went out of the camp."

Verse 3. Jehovah hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.

This is well illustrated in Deuteronomy 10:15; "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." *Jehovah hath appeared of old*: He was right there with them when Moses smote the rock and the waters gushed out in the wilderness; He was watching over them, asking them to believe, to rest in Him and His provisions for them; when they were hungry He fed them; both with the manna from heaven and with quails he fed them—it was wonderful, wonderful! "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deuteronomy 29:5). "Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For Jehovah your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." (Deuteronomy 10:16-17) Of what is the nation of Israel a type in all these experiences while passing through the wilderness to the promised land? All that He did for that nation in the wilderness is a type of what He has done for spiritual Israel during the Gospel Age. The new creature has been supplied everything necessary: food of all kinds has been abundantly provided until today our table is bountifully loaded with wondrous benefits; the precious robe of Christ's imputed perfection has graciously covered all our human imperfections traceable to inherited weakness. Thus bounteous provisions of His grace are supplied all Israelites indeed, throughout their wilderness journey of separation from the world and its selfish

interests, as they stedfastly progress toward the antitypical Canaan. The Bible is not addressed to the world at all. The whole book, from beginning to end, is the inheritance of the saints—"the sanctified in Christ Jesus." To them, all the apostolic epistles are addressed. The book of Revelation is also similarly addressed. And the Apostle Peter, in referring to the prophecies of the Old Testament says even of the prophets that "not unto themselves, but unto *us* they did minister." (I Peter 1:12. See also Daniel 12:4, 8, 9.) And the Apostle Paul says that "*whatsoever* things were written aforetime were written for *our* learning, that *we* [the sanctified in Christ Jesus] through the patience and comfort of the Scriptures might have hope." (Romans 15:4) Consequently, all that was written aforetime by Moses and the prophets—whether of history or law or prophecy or type or precept—was designed specially for us who are in Christ, for the instruction and comfort of the children of God. And not one iota of it belongs to the unregenerate world. "The Lord sent a word into Jacob, and it hath lighted upon Israel." (Isaiah 9:8) The promises to Jacob and ultimately to the whole world are based on the better promises to spiritual Israel—the Messiah—through the New Covenant which is an everlasting covenant. (Hebrews 8:6)

Verse 4. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

The taking out and development of the Divine Family is a parenthesis between the types and their antitypes. Salvation of the world is restitution to human perfection. *The Son of the man* accomplishes that. Isaiah speaks of that building, "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." (Isaiah 1:26) That is the building, *O virgin of Israel*.

Verse 5. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isaiah 65:21) In Amos 9:15 we have another Scripture on planting: "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." He says, I will build them; and now He says, I will plant them. According to Leviticus 19:23-25 when they came into the land and planted trees for food, they were to count the fruit as uncircumcised for three years; in the fourth year all the fruit thereof was to be holy, to praise the Lord; and in the fifth year they were to eat the fruit thereof. In Revelation 22:2, we read of "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month (moon): and the leaves of the tree were for the healing of the nations." That tree of life is the Messiah; and the leaves (professions) are instructions and disciplines for the healing of the nations. A quota must be fulfilled or accomplished each "month"; so that within the allotted time the whole world will be processed. This will be the fifth universal empire, the reign of Jehovah's Anointed, and the desire of all nations.

Verse 6. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God.

Ephraim, meaning "doubly fruitful," well represents Christendom, Catholics and Protestants brought together into a confederacy. Finally the leaders of the confederacy will be awakened to what is transpiring. It will be a glad day when the whole world, beginning to listen to the message of truth, are turning to the New Covenant arrangement. The time will come when the watchmen (leaders of the confederacy) will cry, Come, let us go up and get the blessings—let us hearken to the truth of the matter—and all classes will be heading for the New Covenant and its blessings.

Verse 7. For thus saith Jehovah, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Jehovah, save thy people, the remnant of Israel.

A start is being made, and time is required, there is so much to be accomplished.

Verses 8-9. Behold, I will bring them from the north country, and gather them from the coast of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: 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; for I am a Father to Israel, and Ephraim is my firstborn.

Since all nations will be gathered against Jerusalem to battle, "to take a spoil and to take a prey," there will be at that time considerable accumulated wealth and prosperity in Israel which will stimulate the jealousies of hosts of merciless plunderers, and great will be the distress of apparently defenceless Israel. In the light of this prophecy we anticipate that an adverse sentiment will yet arise against the Jews in the United States, many of whom possess great wealth, of sufficient intensity to force them to go to Israel, thereby increasing the "spoil" of the people "gathered out of the nations that dwell in the midst of the land."

Manasseh, "causing forgetfulness," was born to Joseph before Ephraim; but when Jacob blessed the two sons of Joseph, "guiding his hands wittingly," he laid his right hand upon Ephraim's head for the chief blessing; Ephraim was to be the greater," and he set Ephraim before Manasseh." (Genesis 48) Hence Ephraim was the firstborn because he received from Jacob the blessing of the firstborn. There were other instances where the younger sons had precedence over the elder; this was true in the case of Jacob, who received from Isaac the blessing of the firstborn, although Esau was the elder son.

Now we turn to Ephraim ecclesiastical, the confederacy, including Catholics and Protestants (doubly fruitful), which is the result in the earth of the Gospel during the Gospel Age. The confederacy, through its religious leaders, will claim all the titles, emoluments, etc., which belong to the Church in its relationship to God (hence their responsibility is very great.); and they will demand support and acknowledgment by the whole world of their fraudulent claims to be *Ephraim my firstborn*. But these have been "false prophets, teaching for doctrines the commandments of men." For their own erroneous theories and false doctrines they have claimed divine authority; their "many wonderful works" are not acceptable to God, because they have not submitted themselves to His plans and methods; they have hated instruction and have cast the words of the Lord behind them. (Matthew 7:15; 15:9) When God straightens the matter out and destroys the confederacy, this will all be changed. There will be none left save the few honest souls who will come out of the disturbance by fire, flood, etc.,

to carry along the Gospel of the New Covenant, to go up the Highway of Holiness toward human perfection. It will be an earthly message from then on, which will rest with the Jews; we note that in the type it was he who received the blessing of Jacob who became the firstborn.

Let us here consider for a moment the fiftieth Psalm which furnishes food for most profitable meditation for those whom Jehovah recognizes as His firstborn. It starts with a precious reminder of the glory that is shortly to be revealed in and through these. Taking the standpoint of the church's future completeness and glory, it says (verse 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"—Malachi 4:2] unto the going down thereof." [That is, 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.] In verse 2 we read, "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.]" See Jeremiah 31:6.)

Verse 10. Hear the word of Jehovah, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

This is especially a message of cheer for the Jews to encourage them to concentrate their minds and hearts on what God has in store for them. A republic was established in 1948; and this verse will be fulfilled in completeness.

Verse 11. For Jehovah hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

This is stated from a future standpoint as though it were already accomplished. It will be when Zechariah 14 is fulfilled: "I will gather all nations against Jerusalem to battle, and thy spoil shall be divided in the midst of thee . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet [Jehovah's favor or dominion] shall stand in that day upon the Mount of Olives [the kingdom of light, peace, and divine blessing], . . . which shall cleave toward the east [open to the Sun of Righteousness, free from the shadows of sin and death] and toward the west, and there shall be a very great valley [the Valley of Blessings,

God's Kingdom]: and half of the Mountain shall remove toward the north [toward the Pleiades, the celestial center of the universe, the seat of divine empire], and half of it [the earthly half, the Ancient Worthies] toward the south [to complete restitution of perfect human nature]. When those nations which come up against Jerusalem are destroyed will be the time for the fulfillment of verse 11. He will set them free by the destruction of that army.

Verse 12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

He has gone forth and fought for fleshly Jacob and delivered him; this is the result. *Wheat* is the solid food; wine, doctrine; and oil, the holy spirit. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications . . . Then will I turn to the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent." (Zechariah 12:10; Zephaniah 3:9) "He will swallow up death in victory; and Jehovah 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." (Isaiah 25:8; 35:10) "And the ransomed of the Lord 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."

Verse 13. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

"The Lord also shall save the tents of Judah first." As we have seen, these are the pure ones—Israelites indeed. (Zechariah 12:7)

Verse 14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith Jehovah.

When the priests offered sacrifices on the Day of Atonement, the fat, typifying loving zeal, caused the offering to burn furiously. Here we see the beginning of the New Covenant arrangement, the glorious day of Immanuel's reign, the reign

of righteousness, when justice shall be laid to the line and righteousness to the plummet—and it shall be the desire of all nations.

Verses 15-17. Thus saith Jehovah, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith Jehovah, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith Jehovah; and they shall come again from the land of the enemy. And there is hope in thine end, saith Jehovah, that thy children shall come again to their own border.

Ramah is the name of a Jewish city, and Rachel is a Jewish name for woman; there were several Ramahs in Palestine. Attention is here called to the ghastly work of Herod the king in slaying "all the children that were in Bethlehem, and in all the coasts thereof from two years old and under" in a jealous and unscrupulous attempt to destroy in Bethlehem Him born to be King of Israel (Micah 5:2) as reported by the three wise men of the East who had followed his star thus far to Jerusalem with gifts for the new born King. *They shall come again*, in the Resurrection, *from the land of the enemy* (death). "The last enemy that shall be destroyed is death." "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm [the power of Jehovah; in the highest degree, Jesus], hath gotten him the victory." (Psalm 98:1) "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:54-57) "The times of restitution of all things, God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21)

Verses 18-19. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art Jehovah my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

We saw where He speaks of Ephraim as His firstborn, meeting them on their own ground, so to speak, in order that He may deal with them as such. Ephraim, "doubly fruitful" (the confederacy, Catholics and Protestants united), will have reason

to bemoan himself for responsibility for suppression of the truth. The purpose of bringing together into the confederacy all false religions of the world is that He may destroy them; it has its counterpart in the gathering of all the Gentile nations together to battle, that He may pour upon them all His fierce anger in the day of His vengeance. Then after the destruction of all false systems, ecclesiastical and civil, He will give them a pure language, the true religion, and they shall all serve him with one consent. It is the summation of the Gospel Age from God's standpoint, and it is all coming to pass in the confederacy. He is dealing with them to their destruction; they shall be removed like a cottage, to clear the way for the new building of God, the new heavens and new earth wherein dwelleth righteousness. (Isaiah 24:19, 20; 65:17; II Peter 3:13) These verses portray the reaction of the religious leaders of the confederacy when they see its imminent downfall. The introduction of the New Covenant message draws nigh; and the turning of their hearts to the truth and to the message that will at long last gradually gather them in.

Verse 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith Jehovah.

He is still speaking of the confederacy and its leaders. Now is he my dear son, now that Ephraim has done all that he can do and his power is beginning to wane? Since I spoke of his downfall, my heart still yearns for him. Some of those leaders were sincere; and the Lord is tender toward them. In Revelation 13:2 the papacy is symbolized by a leopard which is a mottled beast: in one part it is liberal, almost white in its appearance; in another, black, corrupt, degrading and brutal; in other places it is neutral or tawny, corresponding to the natural depravity of the people. And the papacy had "eyes like the eyes of man," symbolic of intelligence and a far-sighted policy—wise and cunning. But some of these were almost white, sincere; there is a difference between the heart and the head. Sometimes the heart may be right, although the head is wrong; some are far better than the awful creeds which they support. And God is merciful.

Verse 21. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou

wentest: turn again, O virgin of Israel, turn again to these thy cities.

That is a direct statement that they are going back to the Lord. Finally, when the confederacy has nothing left, they will take up the work of the New Covenant arrangement, which they have never done. They had the Old Law Covenant: now the New Covenant is before them, and a highway, the way of holiness, shall be there; and "the wayfaring men shall not err therein."

Verse 22. How long wilt thou go about, O thou backsliding daughter; for Jehovah hath created a new thing in the earth, A woman shall compass a man.

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14) The Scriptures explicitly point out that the Lord chose for the mother of Jesus a holy woman "blessed among women," who had "found favor with God" (Luke 1:28, 30, 42): Mary was full of faith and the joy of the Lord, to be an instrument in his plan: and not regarding fear of reproach from Joseph or the world, she lived rejoicing in God, saying, "My soul doth magnify Jehovah; my spirit rejoiceth in God my Savior." Thus the mind of his mother cooperated to the perfect development of the *perfect embryo* or *life* (not of or from the Adamic fountain), which was transferred by divine power from the pre-human Logos.

The importance of the nature of His birth, and the nature of the death of the Undeified One, as related to the atoning work of the Lord Jesus Christ, cannot be over-emphasized. Leviticus 17:11 assures us that without the shedding of blood there is no remission of sins. Psalm 49:7 tells us that no man can give a ransom for his brother. Why? The reason that no man can give a ransom for his brother is that there is none perfect; and the one who sinned was perfect. Job says, "I have found a ransom." Also, Deuteronomy 21:23 declares the way by which He was found, saying that cursed is every man that hangs upon a tree. Galatians 3:13 is more specific, stating that Christ was made a curse for us Jews; meaning that every Jew who died under the Law, died under that curse or penalty of death. The Jew was under two death penalties: the one in Adam, cancelled in a figure by typical justification, yearly; and the one by his inability to keep the Law, the death penalty for which is cancelled by the crucifixion of Jesus Christ. Every Jew that

ever lived under the LAW will be set free by the death of Christ, having the virtue of crucifixion with the blood. That is not only why He must die by crucifixion, but also why He took no sedative at the cross. He would receive His experiences to the full, according to the Father's will. He loved the Jewish people.

His death 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 our Lord) 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) "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 Corinthians 5:21); being hung on a banner pole in the form of a cross. Also 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 (Leviticus 16:14).

It was necessary that the human nature of Jesus be uncontaminated by contact with an imperfect human being. Hence an imperfect father would not do. It follows then that the only obstacle to the generation of a perfect man is the lack of a perfect father to give a *perfect life-germ*. The question is asked in Job 14:4, "Who can bring a clean thing out of an unclean? Not one." The question then is, How did God accomplish in our Lord Jesus' case what is impossible to man, according to Job's testimony? The teaching of Scripture is that in the case of Jesus a *perfect life-germ*, transferred by divine power from a pre-existent condition to the embryo human condition, was born "holy" and perfect, though of an imperfect mother (Luke 1:35). That he was free from sin and from every contamination which his mother in common with the entire human race shared, is entirely reasonable, and in perfect accord both with Scripture and with the latest scientific findings and deductions.

Though life or being comes from the father, *form* and *nature* come from the mother. The Scriptures furnish the principal and clearest illustration of the effect or result of miscegenation or the blending of distinct natures and prove more conclusively than science has yet been able to do, that *nature* comes of the mother though the father's characteristics attach.

Take as an illustration, the offspring of the improper union between "daughters of men" and those angels who kept not their proper estate, but degraded their nature: the progeny had the vitality of the fathers but the nature of the mothers—they were renowned *men*. Superior to the then decaying race, it would have had hard masters in those *Nephilim* (Hebrew, *fallen ones*) had not God in goodness not only swept away the *new* and hybrid race (*new*, because not of the same father) in the Flood, but restrained "those angels" who caused this trouble, depriving them of their former liberties. So great was the renown of these that it is to be found with more or less distinctness in heathen mythologies to this day; and hundreds of years after their destruction in the flood, the *false* report that some of these were yet alive caused a panic among the Israelites while flushed with the victory of recent battles. See Numbers 13:33; 14:36, 37.

The chief illustration of this principle is found in the fact that Jehovah, himself of the divine nature, is the father of those of the angelic nature (Job 2:1; 38:7; Hebrews 2:9) and of the human nature (Luke 3:38), as well as of the "*new creatures*" who shall be made partakers of his own *divine* nature. (II Peter 1:4) The will, power or *energy* of Jehovah operating upon spirit-substances produced and developed angels; operating upon earthly substances (Genesis 2:7; I Corinthians 15:47) man was produced out of them, and when he would give us a clear conception of the generation of the new creatures to the divine nature, he represents us as begotten of him in the *womb of the Covenant* which he made with Abraham, which Covenant was symbolized in a woman, Sarah, telling us that as Isaac was the heir of Abraham and child of promise (by Sarah), so we, as or like Isaac, are children of God, being children of the promise or Sarah Covenant. (Galatians 4:23-31, and I Peter 1:3, 5, 23; and II Peter 1:4)

The same principle is illustrated in the fact that in the *typical* dispensation (The whole nation of Israel, its covenant, its laws, and its religious services and ceremonies, was typical. I Corinthians 10:1-11; Hebrews 8:5; 10:1-12; Colossians 2:17), prior to the Christian Age, a child inherited blessings and privileges of its father, according to the favor and standing of its mother; thus again declaring that the mother's nature, rights, privileges and liberties attached to the child, though not of

necessity the father's. See Genesis 21:10; Exodus 21:4; Galatians 4:30.

Referring again to the birth of Jesus we see that the "holy thing" born of a woman partook of the woman's nature—human nature—"of the earth earthy." Though retaining all the purity and perfection of the pre-existent (spirit) state, the transferred germ of being (in harmony with this law) partook of the nature of the mother and was "made flesh" by being "born of a woman."

It is yet further in harmony with this same law or principle that though Christ has been highly exalted to the divine nature, and is no longer human, yet it is declared of Him that He shall be the *life-giver* or father of the whole human race, while it is also shown that His work for the race is to restore the perfection of human nature (*As the son of the man* He will restore the purchased possession.) which was lost for all through Adam's sin, thus showing that He as father will be on the divine plane, while the restored race as children of God through Christ will be on the human plane as represented in the New Covenant, illustrated by Keturah, Abraham's third wife, in the type.*

John the Apostle and loving disciple says in John 1:4, "In Him was life and the life was to become the light of men." So when Jehovah, His Father, transferred that Life Principle from the Logos to the Jewish maiden (bethulah-virgin) Mary,** there was no human contact. The angel told Mary, The power of the Highest shall overshadow thee; and therefore that holy thing that shall be born of thee shall be called "The Son of God."

Deuteronomy 17:1 allows of no blemish. He who knew no sin was made sin for us; He bore its penalty. He gave His perfect self, soul and body, for the perfect man Adam. We share Adam's penalty by heritage. So all men will receive life from Christ by heritage. Thus He is to be The Everlasting Father to the human race when He is the Mediator of the New (Keturah) Covenant.

In its future application to the *virgin of Israel*, verse 22 of Jeremiah 31 under consideration, would apply to the Israelites

* THE ATONEMENT, Study IV; THE DIVINE PLAN OF THE AGES, Studies IX and X.

** It is interesting to note that in the Bible, the Hebrew "almah" is once translated *damsel*, *maid* twice, and *virgin* four times. The Hebrew word "bethulah" is translated *maid* seven times, *maiden* five times, and *virgin* thirty-eight times.

indeed who are still in the confederacy; but who, accepting salvation, are ready to follow the terms of the New Covenant (represented by a *woman*), embracing the truth with joy and gladness of heart. When the leaders of the confederacy see its disintegration, they will turn to the truth. *How long* will it take them to turn about? *How long* will it take them to disavow all those false creeds? *How long, O backsliding daughter?* The leaders of the confederacy will take up the message and enter into the New Covenant under the rule of Messiah. The Scriptures teach that a Covenant is the mother of those who receive life according to its terms and the promises contained therein, whether they be promises of earthly or spiritual life to its children.

As Abraham was a type of the Almighty, so his wives were types of God's three great covenants, through which all of His blessings will come by and by. St. Paul explains that, as Sarah was barren, so the primary or chief covenant of God was barren for a long time—until Jesus came. Meantime, Hagar representatively became the wife, and attempted to bring forth the heir of promise but failed. St. Paul declares that in this Hagar typified the covenant made with Israel at Sinai, which failed to bring forth the real seed of Abraham, competent to bless all the families of the earth.

As Hagar was a bond-maid, she typified the bondage of the Law Covenant; and her child Ishmael, it is pointed out by inspiration, typified the Jewish people. They were indeed related to God, but as children of a covenant of bondage. The Jew under the Law Covenant was unable to be justified because unable to keep the letter of that law, and because Moses (himself imperfect and member of a condemned and dying race), the mediator of that Law Covenant, had no merit or grace—no liferights—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. As later on, the barren Sarah brought forth the son of promise, so, St. Paul explains, God's original covenant in due time brought forth the true heir, Jesus—Messiah.

In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah. In the antitype God bestows all his fulness upon Christ, The Messiah, and through him makes pro-

vision for the natural Israelites and for all the families of the earth—all who are to be blessed through the antitypical Isaac—The Christ. The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our covenant of this Gospel Age, which gives us assurance that Abraham's third wife, who was taken after the death of Sarah and who bore him six sons, typified the New Covenant, which the Bible declares will soon be inaugurated—at the close of this Gospel Age. Under that New Covenant and at the hands of the spiritual seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God's love for humanity, and His provision for their future.

St. Stephen, evidently voicing the sentiment of all the apostles, noted the fact that God's promise to Abraham had not been fulfilled up to that time, even though the Israelites had possessed Canaan off and on for centuries. The promise reads that *the land* shall come to Abraham and to his seed after him. St. Stephen noted the fact that Abraham never owned enough of Canaan to set his foot upon. His reasoning is that after Messiah and his bride shall be glorified as the kingdom, then Abraham will come forth from the dead to inherit the land and bestow it upon his posterity. But the antitype, we have seen, will be larger; for the whole earth shall be the paradise of God, and the land of Canaan, to all who shall return to harmony with God, and through faith and obedience be accepted as the seed of Abraham.

What the law could not do, and what pain and sorrow could not do (Romans 8:3), God proposes to do *through Christ*. (Romans 7:24, 25) He proposes a glorious deliverance—the binding of Satan (Revelation 20:2), the opening of the blind eyes (Isaiah 29:18; 35:5) and the helping of all who will accept his grace back to all that was lost in Adam and redeemed by the Second Adam. (Luke 19:10) It is for this purpose that the kingdom of heaven on earth has been promised, repeatedly, through the holy apostles and prophets—for which, as Christ's joint-heirs, the church of "overcomers," the foreordained Seed of Abraham, is selected during the Gospel Age. (Matthew 6:10) Under the Millennial kingdom (whose kings and priests will be invisible) the deliverance of the groaning creation will be effected, and the incorrigible destroyed in the second death.

Verse 23. Thus saith Jehovah of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity, Jehovah bless thee, O habitation of justice, and mountain of holiness.

The New Covenant will be the same as the old one; but the New Covenant will be successful, and it is to be the means of blessing for countless millions. The Old Law Covenant was ordained by angels in the hand of a mediator, Moses, who himself was imperfect: he was, however, a type of Messiah who is a glorious spirit being with divine authority and power; perfect mediator of a better covenant, the New Law Covenant, which was established upon the "better promises" to Messiah. God our Savior will have all men to be saved (resuscitated, awakened from the sleep of Adamic death, which would have been eternal sleep, except for Christ's sacrifice) that they may have an opportunity to come unto the knowledge of the truth, to lift them out of their ignorance and blindness. (I Timothy 2:3-4) Hence the necessity for the second coming of our Saviour. He came the first time as a sin-offering to pay our ransom price, and bought us with his own precious blood—his life; but he comes a second time, not as a sin-offering, but "*unto salvation*"—to save or deliver from sin and death all whom he redeemed at his first advent, or as many of them as shall wish for salvation upon his terms, when they shall be brought to "an accurate knowledge of the truth" "in due time." The victors of "the first resurrection," including our Lord Jesus and all the overcomers of this Gospel Age who have walked with their Lord in the narrow way of self-denial and suffering for righteousness' sake, will constitute the royal priesthood after the order of Melchizedek (of which the Lord Jesus is the Head or Chief Priest), which is to "reign on the earth" as God's kingdom, to order the affairs of men and *bring to all* the great salvation purchased by our Lord when he gave himself "a ransom for all." (I Peter 2:9, 10) The salvation to be offered to the world in general is termed a "resurrection by judgment"—a rising up to the perfection of life through a judgment or disciplinary process during the Millennium, by which the lessons of righteousness will be enforced and *characters* developed. The good physician, who so loved the sinners as to lay down his life for them, will be the Chief of the kings and priests who will instruct, govern, "judge" the world in

righteousness; and this guarantees that everything will be done that can be done to help out of sin into righteousness, and eternal life, all who choose to seek life upon God's terms. The result of the final crucial trial or test of loyalty to God at the end of a thousand years will be the destruction of Satan and all who have any sympathy with sin, in the second death—"everlasting destruction," symbolically pictured as a "lake of fire and brimstone," the antitype of the Valley of Hinnon (Gehenna) outside the walls of the typical Jerusalem. "The wages of sin is *death!*" "The soul that sinneth (wilfully), it shall die!" The wilful evil doers, after rejecting the opportunities of the New Covenant, shall be "*punished with everlasting destruction* from the presence of the Lord and from the glory of his power."

God's plan saves no one in ignorance and sin: Although obedience to the laws of Christ's Kingdom will be enforced, it overrides no man's free moral agency; its provisions take hold of every creature of Adam's race—all are treated impartially: none are to be saved under it except those who become copies of God's dear Son, our Lord Jesus; none are to be lost for lack of full opportunity to attain that character. In God's plan every condition and arrangement is found that sanctified reason could desire; and the various parts fit together perfectly, attesting its divine authorship. But of the many false theories of salvation and their originators, God says, "My thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

O the depth of the riches both of the wisdom and knowledge of God! And his grace, who hath measured its fullness in Christ?

Verses 24-25. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul.

The flocks are companies of the people; the fold itself is the New Covenant arrangement. There will be those doing that work, who will understand the matter, and be teaching and preaching. In another figure, the net will be filled with fish. In Isaiah 12 we find that the greeting one to another will be, Praise to Jehovah! as with joy they draw water out of the wells of salvation.

Verse 26. Upon this I awaked, and beheld; and my sleep was sweet unto me.

My sleep was sweet unto me because I was having this wonderful dream or vision of the New Covenant arrangement, and all Israel coming into it and receiving salvation, and understanding the matter of the Messiah, the Christ. Understanding all that, his sleep was sweet to him. It is sweet to us, especially when we are awake and studying about it: it really requires an understanding of the types in the eighth, ninth, and sixteenth chapters of Leviticus—and much more!

Verses 27-28. Behold, the days come, saith Jehovah, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith Jehovah.

It does seem that the miracle of Ezekiel 37:15-28 actually occurred there, as a poignant sign to the Jewish people. Just so surely as those two sticks came together into one stick; one for Judah (and Benjamin), and one for the children of Israel his companions (the ten tribes), just so surely they will come together in the New Covenant.

Verses 29-30. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

This matter extends away back to the beginning of the race, and is a matter of heredity which has affected all the children of Adam. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12) When the ransom sacrifice is applied, *his teeth shall be set on edge* only because of his own sins, and not because *the fathers have eaten a sour grape*. During that time they must come into that New Covenant if they are to receive its blessings. The death penalty came upon Adam and his posterity when he sinned. Down here the penalty that was brought on the human race by heredity is removed by the ransom. "For there is one God, and one Mediator between God and men, the [perfect] man Christ Jesus; who gave Himself a ransom for all, to be testified in due time," when He shall

become Father of the race by heredity, by inheritance. (See Isaiah 62:4.)

Verses 31-34. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Jehovah; but this shall be the covenant that I will make with the house of Israel; After those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.

After those days, the period of Gentile times, of Gentile supremacy in the world—after the “seven times” of Israel’s chastisement, after “wrath is come upon this people to the uttermost, that all things written in the Law and the prophecies concerning them should be fulfilled”—will come the time of God’s favor under the New Covenant, with its better Mediator—the great Prophet, Priest, Mediator, Judge and King—Jesus the Head and the church his bride and joint-heir. It is not supposable that the Lord would take away the stony heart out of their flesh, and give them a heart of flesh and renew a right spirit (Ezekiel 11:19) instantaneously. It is a restitution work, to gradually retrace and rewrite the divine Law in the hearts of men—of whomsoever will. True, sin had a small beginning in disobedience; but under its development it has effected headiness, lovelessness of heart, degradation and selfishness of character in the whole world of mankind. It will be the work of the entire Millennial Age to eradicate this stony condition of heart and restore mankind to a proper fleshly condition of heart. Beginning with Israel according to the flesh, whosoever will may become an Israelite: by exercising the faith and obedience of Abraham (“a father of many nations”—Genesis 17:4, “heir of the world through faith”—Romans 4:13), all mankind may become Israelites indeed—“the people of God.” The name Israel will then apply to all who are God’s people.

(II Chronicles 7:14; Isaiah 43:7; Romans 9:26, 33; 10:13)

They will become living perpendiculars; the heart and the affections, and the mind, will be favorable to righteousness. "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering": All willing to accept God's grace during the Millennium shall be brought to the condition of perfect men. Their burnt offerings will be thankful prayers to Jehovah for ransom through Christ; "then shall they offer bullocks [perfect sacrifices] upon thine altar." (Psalm 51:19) After attaining human perfection by the processes of the Kingdom under the New Covenant, these offerings will no longer be prayers for forgiveness of sins, but the praise and thanksgiving of perfect human beings: *For I have satiated the weary soul* (verse 25), weary of being wrong.

Ah, yes! "In that day the Lord shall be King over all the earth"; and by the end of that day his will shall be done on earth as it is done in heaven. 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." (Numbers 14:21; Isaiah 11:9; Habakkuk 2:14)

Verses 35-36. Thus saith Jehovah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; Jehovah of hosts is his name: If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.

How significant is this statement! Imagine, throughout this terrible season of more than 1900 years, although a scattered, homeless, desolate and persecuted people, they remain a distinct and homogeneous people, united by common hopes inspired by a common faith in the wonderful promises of God, though they have but dimly comprehended those promises. The Jewish people are the greatest miracle of today. It is wonderful. In them we have a monument of antiquity of inestimable value, upon which are recorded, in clearly legible characters, the origin, progress and final destiny of the whole human race—a living and intelligent witness of the gradual outworking of a wonderful purpose in human affairs, in exact conformity with the predictions of their divinely inspired prophets and seers. As a people, they truly had much advantage every way,

in having committed unto them the oracles of God, developing among them poets, lawyers, statesmen and philosophers, and leading them up step by step from being a nation of slaves to be—as in the time of Solomon, the zenith of their glory—a people distinguished and honored among the nations, attracting the wonder and admiration of the world. (Romans 3:1, 2; I Kings 4:30-34; 10:1-29)*

Verses 37-40. Thus saith Jehovah, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith Jehovah. Behold, the days come, saith Jehovah, that the city shall be built to Jehovah, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto Jehovah; it shall not be plucked up, nor thrown down, any more for ever.

Hananeel means "God is gracious"; *Gareb*, "reviler or despiser"; *Kidron*, "turbid"; and *Goath*, "constance." God will graciously send forth the truth of the matter against the reviler and despiser unto a condition of ultimate constancy; there will be complete clarity of the New Covenant message. Nehemiah 3:28 speaks of the horse gate. The east gate refers to the source of light, information or instruction. The government which will be operating at that time from Jerusalem will be so adequate and so clearly operable that the wayfaring men progressing upward upon that highway of holiness, though unacquainted therewith, shall not err therein, receiving the joyous blessings of restitution under the New Covenant arrangement. What a wonderful, wonderful chapter!

* THY KINGDOM COME, Chapter VIII.

CHAPTER 32

Verse 1. The word that came to Jeremiah from Jehovah in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

A more paradoxical account was never penned. Both Jeremiah and the people were greatly perplexed. Jeremiah was commanded to prophesy the destruction of Jerusalem and at the same time to purchase a field in Anathoth. He was also to take the credentials of the purchase, place them in an earthen jar, and bury it in the earth, to be recovered after many days, or years. This was done in the eighteenth year of Nebuchadnezzar king of Babylon. The city was taken the following year, the nineteenth year of Nebuchadnezzar. Those nineteen years became the subject of much controversy among Bible students of the twentieth century, many claiming that they should be deleted from Biblical chronology. To do so would be to ruin the forty years of the ministry of Pastor C. T. Russell, "that faithful and wise Servant" of Matthew 24. During those nineteen years he wrote four books, the first and most important of which was *Tabernacle Shadows of the Better Sacrifices*, by or through which was given to him the Seven Thunders of Revelation 10:3.

Verses 2-5. For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house. For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith Jehovah, Behold I will give this city into the hand of the king of Babylon, and he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith Jehovah; though ye fight with the Chaldeans, ye shall not prosper.

Zedekiah was king of Judah at this time, in his tenth year, and very naturally he resented such a prophecy; having much respect for Jeremiah he did not take his life, but he did shut him up in prison. Jeremiah repeated the prophecy publicly.

Verses 6-7. And Jeremiah said, The word of Jehovah came unto me, saying, Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it.

Now comes a command so very opposite to the import of the prophecy that Jehovah sent a direct word to Jeremiah to

prepare him for it. Who ever heard of buying a field that was soon to pass into the hands of enemies? especially, into the possession of a mighty army!! However, Hanameel, his uncle's son, came to him, probably needing money for bread, asking him to buy the field.

Verses 8-9. So Hanameel, mine uncle's son, came to me in the court of the prison, according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of Jehovah. And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

Under the circumstances the price would be next to nothing: so Jeremiah bought it for about ten dollars. Yet the ten dollars might be needed by Jeremiah as all remaining between him and starvation; and he would not be able to derive any benefit from the field.

Verses 10-12. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

Moreover, Jeremiah made the transaction so public that as many as possible were made aware of it. Also Jeremiah's refusal to marry demonstrated his belief in the coming destruction.

Verses 13-15. And I charged Baruch before them, saying, Thus saith Jehovah of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days: For thus saith Jehovah of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land.

They had no safety deposit box; so Baruch obtained an earthen jar, placed the papers therein, and buried it in a secret place in the earth—in a wooden or metal box the papers

would deteriorate. What faith Jeremiah and Baruch had in God, the God of Israel!!

Verses 16-18. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto Jehovah, saying, Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, Jehovah of hosts, is his name.

Evidently *thousands* of God's chosen people were faithful, to whom God could and did shew great and loving kindness. We may be sure that no faithful one has ever been neglected, or will remain unrewarded by Him.

Verse 19. Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings:

Jesus said, "Every idle word that men shall speak, they shall give account thereof in the Day of Judgment." The word *idle* means "injurious" or "pernicious." It should be settled once for all that God is infinite in Justice, Wisdom, Love and Power.

Verse 20. Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men: and hast made thee a name, as at this day;

One of the *signs and wonders set in the land of Egypt* is the Great Pyramid of Gizeh, a miracle in stone, which is set in the very geographical center of the land surface of the world—including North and South America, unknown for centuries after the location and construction of the Great Pyramid; it is also *at the border thereof*, placed just where the Occident and the Orient meet. Though this is seemingly an impossibility, yet it is true. (Isaiah 19:19-20; Job 38:3-7) In due time it became apparent 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 which we now find to be a most full and complete corroboration of the plan of the ages and the times and seasons therewith associated, as taught in the Scriptures. This structure is a "Witness" for the Lord of

hosts *at this day* when God's written Word would be lightly esteemed, and even His very existence questioned.

The voice of this wonderful "Witness" brings forcibly to mind the words of our Lord on that notable occasion of his triumphal entry into Jerusalem, when he typically presented himself to Israel as their king, amidst the acclamations of the whole multitude of his disciples, who were loudly praising God for the mighty works that had been done, saying, "Blessed be the king that cometh in the name of the Lord! peace in heaven, and glory in the highest." And when the Pharisees were urging him to rebuke them, he answered, "I tell you that if these should hold their peace, the stones would immediately cry out." (Luke 19:37-40) And so it is today: while the King of glory has actually come, and while the great majority of his professed living witnesses, who should be loudly rejoicing, and saying, Blessed be the King that cometh in the name of the Lord, are dumb—some from fear of being put out of the synagogue, and some from drowsy slothfulness, or from the intoxication of worldliness which keeps them in ignorance of the time of our visitation—lo, the very stones of this Great Pyramid of Testimony are crying out in no uncertain tones. Every inch of this massive structure is eloquently proclaiming the wisdom and power and grace of our God.

Firmly incased in this solid rocky structure, beyond the power of nature's storms or of the ruthless hand of the destroyer, the outline drawings of God's great plan have stood for four thousand years, prepared to give their testimony at the time appointed, in corroboration of the similarly revealed, but for ages hidden, testimony of the sure Word of Prophecy. The testimony of this "Witness to the Lord in the land of Egypt," like that of the written Word, points with solemn and unerring precision to the final wreck of the old order of things in the "Pit" of oblivion, and to the glorious establishment of the new, under Christ Jesus, the great Chief Cornerstone of God's eternal building, in conformity with the lines of whose glorious character all things worthy of everlasting existence must be built up under him. Amen! Amen! Thy Kingdom come! Thy will be done on earth as it is done in Heaven!*

* THY KINGDOM COME, Chapter X, "The Great Pyramid."

Verse 21. And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

This is soon to be completely fulfilled, when God gathers all Israel out of the world (Egypt) to have a people to himself in fulfillment of all the promises to Abraham.

Verses 22-25. And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; and they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them. Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest it. And thou hast said unto me, O Jehovah God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

It is a land flowing with milk and honey, figuratively, in that it is situated at the crossroads where the commerce of all the world meets for business and trade. The fulfillment of all these promises will be in the New Covenant. In due time Jacob's trouble will come to an end, and Israel will gradually rise from the ashes of the past to the grandeur of prophecy. Messiah's Kingdom, all-powerful, but invisible, through its Divinely appointed "princes in all the earth" including Abraham, Moses, et al, will begin to roll away the curse through the efficacy of the New Covenant, and to lift up mankind.

Verses 26-27. Then came the word of Jehovah unto Jeremiah, saying, Behold, I am Jehovah, the God of all flesh: is there any thing too hard for me?

Is there anything too hard for Jehovah? Nay, verily!

Verses 28-31. Therefore thus saith Jehovah, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it. And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the

children of Israel, and the children of Judah, have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith Jehovah. For this city hath been to me as a provocation of mine anger, and of my fury, from the day that they built it, even unto this day, that I should remove it from before my face;

The Prophet now sees the judgment of God upon nominal spiritual Israel represented in the confederacy.

Verses 32-35. Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they set their abominations in the house which is called by my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

II Kings 17:9-18 gives an historical record of Israel's fall and of its cause: they rejected God's statutes—God's law, God's Word; they lost sight of and neglected the covenant which He made with their fathers—they lost faith in the promises of God; they lost sight of the testimony which He gave them respecting what would be the result of forsaking His counsel; they followed vanity (foolishness—they did not take the wise course) and became vain (foolish) and went after the heathen that were round them (copied after others, desiring to be not peculiar, but popular) concerning whom the Lord had charged them that they should not do like them.

The fall of the Ten Tribes of Israel for the above reasons reminds us of the fall of Papacy for similar reasons. As the faithful Israelites were sifted out and gathered into Judah, so the faithful of God's people were very generally gathered out of Papacy into Protestantism. But as Judah subsequently became idolatrous and instituted Molech worship of injustice and terrible ferocity, so Protestantism has failed of faithfulness to God and is to fall as Judah fell.

These verses are consummated in Revelation 18, showing that the Ecclesiastical goes down before the Civil government which is a wall of protection to the religious element. *This city* is composed of three parts: Catholic, Protestant, and Civil Government. The high places of Baal are the posts of authority under the Pope which hand out rewards and punishments, and become cause for discontent and rebellion.

Verses 36-39. And now therefore thus saith Jehovah, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Now comes a promise of God to the religious leaders of the confederacy for doing their best under the conditions and events transpiring in the world of men which ends in a time of anarchy.

Verses 40-44. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith Jehovah, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans [opposers of Restitution work]. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith Jehovah.

And fields shall be bought: they will be raised up out of their *desolate* condition through the instrumentality of the New

Covenant Arrangement; amongst the desolate heritages there will be many purchases, preceded by much Restitution work.

The *Everlasting Covenant* is the New Covenant of which Jesus the Messiah is the Mediator. Abraham and his three wives were used of God to represent God's relationship to three covenants. Would you learn more? Return ye, come and enquire; there is much to learn!!

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—a land wherein the inhabitants shall not say, I am sick; for the people that dwell therein shall be one whose iniquity is forgiven. (Isaiah 33:14, 17, 24)

That glorious land, that Paradise restored, we now clearly discern beyond the vista of a thousand years; and with joy and singing, under the leadership of this greater Prophet than Moses, who is even now in our midst, shall the triumphant hosts of the redeemed be led along the grand highway of holiness toward that fair land of rest from sin and death and every evil thing.

“O, sing unto the Lord, ye saints of his, and give thanks at the remembrance of his holiness. For his anger (which must necessarily be manifested in the great trouble that will soon overwhelm the world) endureth but a moment. In his favor is life: weeping may endure for a night, but joy cometh in the morning.” And soon the chastened and converted world shall catch the strain of praise and sing, “Thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness, to the end that my glory may sing praise to thee and never be silent. O Lord, my God, I will give thanks unto thee forever.” (Psalm 30:4, 5, 11, 12)

Well founded in the “sure word of prophecy,” is this heart-cheering and soul-stirring knowledge. Behind us are all the prophetic landmarks which point to this time as the most wonderful period in all the history of the world.

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.

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 in a luster hitherto unknown, and thy majestic presence is reflected by them all.

"Rejoice in the Lord, O ye righteous; and give thanks at the remembrance of his holiness." "O clap your hands, all ye people: shout unto your God with the voice of triumph; for the Lord most high is a great King over all the earth."*

* THY KINGDOM COME, Chapter IX.

CHAPTER 33

Verse 1. Moreover, the word of Jehovah came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

This thirty-third chapter of Jeremiah is a wonderful chapter calling in its exposition for the application of the eighth, ninth and sixteenth chapters of Leviticus: The Day of Atonement sacrifices, and blessings. Its value or importance is shown by its urgency in being given to Jeremiah as a second message during the short time that he was confined to the court of the prison, near the king's house.

Verse 2. Thus saith Jehovah, the maker thereof, Jehovah that formed it to establish it; Jehovah is his name;

Verse two emphasizes that the name of God is Jehovah. That is my name, and I will not give my glory to another. Abraham also called him by that name. (Genesis 22:14 and 14:22, etc.)

Verses 3-4. Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. For thus saith Jehovah, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

He, Jehovah, promises to hear the prayers of the Prophet Jeremiah and to show him great and wonderful things, including the restoration of the city of Jerusalem.

Verse 5. They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

These five verses, as well as the whole chapter, have an application and fulfillment in the near future in regard to the confederacy, or church union, that is being now formed: It is a proclamation of peace on the part of the ecclesiastical powers proclaiming it with a great, bold, boastful compromise of truth and righteousness; this is the work of the Ecumenical Council with the Pope of Rome at its head. The confederacy being formed on the basis of creeds instead of the Bible is sure of the result shown in this fifth verse.

The "sure word of prophecy" indicates very clearly that the various Protestant sects will form a cooperative union of federacy, and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together *as a scroll* (Isaiah 34:4; Revelation 6:14) for self-protection—as distinct and separate rolls, yet in close proximity to each other, although "folden together as thorns" (Nahum 1:10).

For this desired end Protestants show themselves ready to make almost any compromise, while Papacy has assumed a most conciliatory attitude. Every intelligent observer is aware of these facts; and every reader of history knows the baneful character of that great anti-Christian system that now sees, in the great confusion of Protestantism, its opportunity for re-advancing to power. And, though realizing in itself a strength superior to that of divided Protestantism, the great Papal system also fears the approaching crisis, and hence desires most anxiously the union of Christendom, Papal and Protestant, civil and religious.

Thus by the battle of the great day of God Almighty, according to the testimony of all the prophets, the whole world will be prepared for the new day and its great work of restitution. Though the waking hour be one of clouds and thick darkness, thanks be to God for his blessed assurance that the work of

destruction will be "a short work" (Matthew 24:22), and that immediately after it the glorious Sun of Righteousness will begin to shine forth. The earth (the present old structure) "shall (thus) be removed like a cottage" (Isaiah 24:19, 20), to clear the way for the new building of God, the new heavens and new earth wherein dwelleth righteousness. (II Peter 3:13; Isaiah 65:17)

Fleshly Israel's rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, but abominations, was an important incident in connection with their national and ecclesiastical fall. So here, the rejection of the doctrine of the *ransom* and the acceptance of either masses or good works or penances instead, is abomination in God's sight and an important incident in connection with the fall of Christendom, civil and ecclesiastical.

Daniel's prophecy declares that Papacy's institution of the defiling error of the Mass (by reason of which Papacy became the "Abomination of Desolation") "took away from him (Christ) the continual sacrifice" (Daniel 8:11-13), and then adds, "and the base of his Sanctuary was overthrown." 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. (Hebrews 7:25; 10:14)*

Verse 6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

This verse shows God's sentiments toward the leaders of this religious movement, and his blessings on those who, after they are assured of its failure, turn to Him and His Word for comfort.

Verses 7-8. And I will cause the captivity of Judah, and the captivity of Israel, to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquity.

* THY KINGDOM COME, Chapter IV.

unities, whereby they have sinned, and whereby they have transgressed against me. [Chapter 4:14]

And the oppressive measures of the clergy shall cease in the downfall of that confederacy—as the Bible calls it. The Lord will be disgusted with the many creeds formed to please or satisfy so many different congregations.

Verse 9. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.

Verse nine applies to the New Covenant arrangement which will replace this poor church union.

That city will become to Him a *joy, praise and honour before all nations* because of their recovery resulting from the New Covenant Message and its accompanying corrective judgments and chastisements and healing power.

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 (making it impossible for any to escape the severity of the judgment), preparatory to the transfer of earth's dominion to him "whose right it is"—Immanuel (Ezekiel 21:27). Thus the great tribulation will be a short, as well as a decisive conflict, as it is written: "A short work will the Lord make upon the earth." (Romans 9:28; Isaiah 28:22)

Verses 10-11. Thus saith Jehovah, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast, The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise Jehovah of hosts: for Jehovah is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of Jehovah. For I will cause to return the captivity of the land, as at the first, saith Jehovah.

The New (or Keturah) Covenant is an Everlasting Covenant

of which Messiah is the Mediator; and the rejoicing of the people under it will be from that standpoint. There will evidently be a form of worship with a priesthood—but *the Priesthood* will be of the order of Melchizedek, a blessing Priesthood.

Verses 12-13. Thus saith Jehovah of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith Jehovah.

The flocks this time will consist of men and women. The top shepherds will be the Messiah Class, Head and Body. The trees on both sides of the River of Life bring forth their fruit every month; and every month must bring forth its quota of enlightened souls.

“They shall not hurt nor destroy in all my holy mountain [kingdom],” saith the Lord. (Isaiah 11:9) The stones (stumbling stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. (Isaiah 62:10) Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. (Malachi 3:15, 18) By wholesome chastisements, fitting encouragements and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand perfection from which father Adam fell. Thus “the ransomed of the Lord *shall return* (from destruction, by the grand highway of holiness) . . . with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isaiah 35:10)

Verses 14-15. Behold, the days come, saith Jehovah, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Jehovah means “self-existent”; therefore it is all right for Him to make a promise, though he does not intend to fulfill it for a thousand years, as in this case in which he promises to raise up unto David a Branch, the Messiah; He is David’s Son,

but David will be His son in the *resurrection*. "Instead of [being any longer considered] thy fathers [Messiah's progenitors, the Ancient Worthies] shall be thy children, whom thou mayest [by an instantaneous resurrection to perfect human conditions as the first children of the New (Keturah) Covenant] make princes [examples of perfect manhood, leaders of the people, fleshly representatives of the Kingdom, the agents of the Kingdom's judgments and the channels of its blessings] in all the earth." Psalm 45:16

Verse 16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, Jehovah our Righteousness [Our Righteousness of Jehovah]. (See chapter 23:5, 6.)

Judah and Jerusalem will be saved in those days; and they will be heard speaking of the Church, or of the Messiah, as "Our Righteousness of Jehovah." In the glorious Melchizedek order of Priesthood, the Mediator will be *The Messiah*.

Verse 17. For thus saith Jehovah, David shall never want a man to sit upon the throne of the house of Israel;

How true!! since that Messiah is the son of David. (See II Samuel 7:12, 13, 16.) David himself prophetically grasps the truth of this promise, saying, "Jehovah hath sworn in truth unto David; he will not turn from him; of the fruit of thy body will I set upon thy throne." (Psalm 132:11) The Apostle Peter, moved by the holy spirit on Pentecost, refers to this same promise, and definitely applies it to our Lord Jesus. (Acts 2:30) In the prophecy of Isaiah 11:1-10, our Lord is not spoken of as the root out of David, but as the root out of Jesse, David's father; because David himself is a type of Christ, his name signifying *beloved*. Hence also the fact that in many prophecies our Lord's Millennial reign is spoken of as the reign of David, the reign of the Beloved. Thus have the Divine purposes been hidden, and yet declared, throughout the ages.

Verse 18. Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

The under priests of Aaron (now shown) put on sacrificial garments *after* the Day of Atonement was over. The Melchizedek order of priests do a Levitical work by *accepting* the sacrifices of the people during the Millennial reign of The Messiah, or Christ.

Thus two priesthoods are set before us in the Scriptures, the Aaronic and the Melchizedek. Both typify The Christ—Head and body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchizedek Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the body completed.

The sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the priestly office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy justice on behalf of the sins of the world, in order that, as the glorified Priest, he may have the full right to stand as Mediator between God and mankind—to bless the latter and uplift them during the thousand years of his reign as the Melchizedek Priest—a priest upon his throne, a glorified priest, a reigning priest.

As a priest Melchizedek was typical; i. e., his priesthood did not come to him from his parents, as did the priesthood of Aaron which descended from one son to another, but his priesthood was an original priesthood; he had no parents in this Melchizedek priesthood, and he had no children in this Melchizedek priesthood; his priesthood was without any beginning of time and without any ending of time and thus he typified Christ whose priestly office as a priest of the new order of the Millennial Kingdom is not a limited one, and does not come to him by heredity, nor pass from him to another. Thus Melchizedek was a type. He was king of Salem which signifies peace, representative of the kingdom of peace: and the king was a type of Christ, Messiah, in the glory of his kingdom, when he will be the Prince of Peace, or the King of Peace.

Not a Jew on earth today could prove he was of the seed of Abraham through the line of Aaron. They could not re-establish their priesthood, because it requires that every priest serving at the altar of the Lord must be able to show his genealogy as a descendant of Aaron. This would not apply, however, to Melchizedek, because he was a different order of priesthood altogether. The Apostle shows that the priesthood of Melchizedek was of a higher order than the priesthood of Aaron because Abraham, who was the father of Aaron, ac-

ording to the flesh, paid tithes to this Melchizedek priest, and Aaron was in the loins of Abraham when he paid tithes, and this shows from God's standpoint that the Melchizedek order is a higher order than the Aaronic Priesthood. The Apostle argues that Christ is a priest after the order of Melchizedek, a superior order, and that Melchizedek was a type of Christ. This Melchizedek Priesthood was acknowledged of God with an oath. Aaron and his Priesthood were never acknowledged thus. But respecting this man the Lord said, "I have sworn with an oath, thou art a Priest forever after the order of Melchizedek." (Zechariah 6:13; Psalm 110:4; Hebrews 7:9, 10, 17; Leviticus 8, 9, 16; Genesis 14:18-20*

Verses 19-21. And the word of Jehovah came unto Jeremiah, saying, Thus saith Jehovah, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

The laws of nature are so fixed that all the combined efforts of men cannot alter them: *the promises to David are sure.*

After the Messiah Company has been gathered, according to "the words of the prophets as it is written, After this, I will return, and will build again [permanently] the tabernacle [dominion] of David [of David's posterity, the Christ], which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men shall seek after the Lord ["and so all Israel shall be saved."], and all the Gentiles [all the rest of the world of mankind], upon whom my name is called [who heartily and sincerely desire to come back into harmony with God as members of Christ's family], saith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world." (Amos 9:11, 12; Acts 15:14-18)

Verse 22. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

The Seed of David and the Levites will encompass *all* mankind, including also all who have a spiritual resurrection.

* TABERNACLE SHADOWS OF THE "BETTER SACRIFICES," Chapter VIII.

Verses 23-26. Moreover the word of Jehovah came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which Jehovah hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith Jehovah, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

The Jews seemed to get the idea that God was taking out or preparing two classes: that is true of the Church (David) Class and the Restitution (Jacob) Class. There will be no failure. The Ancient Worthies, including Abraham, Isaac, Jacob and all the holy prophets, were prepared and proved worthy to be the earthly ministers and representatives of the spiritual Kingdom of Messiah; hence in the awakening, as the first children of the New Covenant, they will at once receive the reward of their faithfulness—an instantaneous (“better”) resurrection to perfection as *men*. (Others than these and the spiritual class, will be *gradually* raised to perfection during the Millennial Age.) Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work to be done among men; they will not only be the “princes” or chiefs of earth (the earthly representatives of the Heavenly Kingdom—Christ and His Church), but they, individually, will be representatives of what all the willingly obedient may attain to under the New Covenant. (“Thine eyes shall see thy teachers.” Isaiah 30:20; Compare also Matthew 11:11; Luke 13:28; Hebrews 11:39, 40.)

To gain a place in the earthly phase of the kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. It will be a glorious and satisfying portion from the first entrance into it, and yet the glory will accumulate as time advances and the blessed work progresses. And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human co-workers); when the whole human race (except the incorrigible—Matthew 25:46;

Revelation 20:9) stands approved, without spot, or wrinkle, or any such thing, in the presence of Jehovah, these who were instrumental in the work will shine among their fellow-men and before God and Christ and the angels, as "the stars forever and ever." (Daniel 12:3) Their work and labor of love will never be forgotten by their grateful fellow-men. They will be held in everlasting remembrance. (Psalm 112:6)

A period of about six thousand years intervenes between the world's first and second judgment days, and during this long period God has been selecting two special classes—the *two families which Jehovah hath chosen* (verse 24)—from among men, and specially trying, disciplining and training them to be his honored instruments during the period or day of the world's judgment. While God has appointed Christ to be the heir of all things, and has called the Church as His Bride, to be His joint-heir in all things (constituting *the spiritual seed* of Abraham and *David* exalted to the Kingdom glory—Galatians 3:16), He has nevertheless provided that blessing shall flow from these to all the families of the earth, through an earthly seed, out of the same root, the agent and representative of the heavenly kingdom—it is a subordinate seed, which shall be used of the Lord in the blessing of mankind (Romans 11:26-33; 4:16; Hebrews 11:39, 40).

The four families of the tribe of Levi which surrounded the Tabernacle indicate four classes of saved ones, obtained by the work of Messiah (Anointed), the Lord Jesus (Psalm 18:50—Leeser, verse 51). The promises to *Jacob* and to *David* are sure. Praise God from whom all blessings flow!!!*

* THY KINGDOM COME, Chapter XIV and VIII.
THE DAY OF VENGEANCE, Chapter XII.
THE NEW CREATION, pages 128-129.

CHAPTER 34

Verses 1-3. The word which came unto Jeremiah from Jehovah, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought against Jerusalem, and against all the cities thereof, saying, Thus saith Jehovah, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus

saith Jehovah, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

The king of Babylon is the Pope. The Catholics and Protestants get along very well for a time; but when they reach the zenith of the power and influence of the Confederacy in the world, the Pope will come up, so to speak, against the united churches in an endeavor to require the Protestants to conform more nearly to the real methods of the Roman Catholic system. And according to Revelation 13:14 the Pope will be successful; also this second verse of Jeremiah 34 indicates that God so wills it: And therefore he succeeds in his attempt to control their religion. The third verse refers to the Archbishop of Canterbury becoming subservient to the Pope. For three years they will occupy an exalted position, King Zedekiah representing the Protestants.

Verses 4-6. Yet hear the word of Jehovah, O Zedekiah king of Judah; Thus saith Jehovah of thee, Thou shalt not die by the sword; but thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah, lord! for I have pronounced the word, saith Jehovah. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

According to these verses the Protestant side of the Confederacy is not to die out, but sees the church union to its consummation. When the breach comes the Protestants will still be strong enough to be reckoned with.

Verse 7. When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

Lachish means "height," and *Azekah* means "breach," foretelling that at the height of their success, differences shall arise which will lead to a separation.

Verses 8-10. This is the word that came unto Jeremiah from Jehovah, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim

liberty unto them; that every man should let his manservant and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now, when all the princes, and all the people which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

After the controversy, the religious leaders will drop the most onerous requirements of the supporters of the church union, and will make a covenant with the people to that effect.

Verses 11-12. But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids. Therefore the word of Jehovah came to Jeremiah from Jehovah, saying,

This matter did not work out successfully; after a short time the religious leaders reasserted their authority, subjecting the people to the most onerous rules and regulations. The agreement between the religious leaders and their supporters had been made in the name of God; therefore God took note of the blight put upon his name, and He will call them to account because of it.

Verses 13-16. Thus saith Jehovah, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years, let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour: and ye had made a covenant before me in the house which is called by my name: But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

Reminding the religious leaders of the covenant he had made with their forefathers to allow their slaves, being Hebrews, to go free every seventh year, he was now displeased with them

for the way they were treating others along that same line, thus polluting His name by going contrary to the *covenant* which they had *made before me in the house which is called by My name*. He was pleased with what they had done in letting them go free, but now it would be necessary to punish them for their heartlessness and their willful determination to go contrary to their covenant before Him.

Verses 17-20. Therefore thus saith Jehovah; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold I proclaim liberty for you, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

In ratifying covenants, or contracts, various rites were used: joining hands (Ezekiel 17:8); by an oath (Genesis 21:31); by a heap of stones (Genesis 31:46); by a feast (Genesis 26:30); or by sacrificing a calf, dividing the parts, and both parties to the covenant walking *between the parts* of the sacrifice, as they had done to confirm the covenant related in these verses.*

Therefore the religious leaders of the church union will be punished by witnessing the failure of their effort to convert the world to Christ: they too have transgressed the covenant; they have not performed the words of the covenant, they have not preached the true gospel. And they will eventually experience the death of all their hopes and efforts at the hand of their enemies. They themselves will die to any further efforts based on creeds; and they will turn to the Scriptures and the Divine Plan of the Ages as outlined by Pastor C. T. Russell during forty years of worldwide service, from 1876 to 1916. "They shall know that a Prophet hath been among them." (Ezekiel 33:33)

* SMITH'S BIBLE DICTIONARY

Verses 21-22. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith Jehovah, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

Their creeds shall be given into the hands of them that seek the death or end of creed worship: their creeds have been the greatest deterrent to Bible study that was ever known. The arguments of the Pope and his supporters will be too strong for the Protestants, and will prevail. The opposition to the confederacy is to grow so strong as to cause its downfall. And no wonder, when the promises of the religious leaders, Catholic and Protestant, for peace and prosperity finally result in worldwide anarchy! Then will come "*the desire of all nations*": the New Covenant, the Seed of Abraham, and the blessing of all the families of the earth by the Seed of Abraham—The Messiah.

CHAPTER 35

Verses 1-2. The word which came unto Jeremiah from Jehovah, in the days of Jehoiakim the son of Josiah king of Judah, saying, Go into the house of the Rechabites, and speak unto them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink.

Rechabites are still to be found in Mecca and Medina, reminding us of the greatest Rechabite in history, "Mohammed." Now we can appreciate this thirty-fifth chapter of Jeremiah as a divinely appointed means, or method, of ending the curse of intemperance. The New Covenant rules and regulations will be the means; and Mohammed with his millions of adherents will prove to men that it can be done. How the rewards of the New Covenant will brace men to every effort to overcome the strongest and deepest slavery to *strong drink*. Its very beginning was bad. (Genesis 9:20, 21)

Verses 3-6. Then I took Jaazaniah [heard of Jah] the son of Jeremiah [Jah will rise], the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechab-

ites; and I brought them into the house of Jehovah, into the chamber of the sons of Hanan [favor], the son of Igdaliah [magnified of Jah], a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah [work of Jah], the son of Shallum [retribution], the keeper of the door: and I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab [Jah is liberal] the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever:

Rechab seems to have been a relative of Hobab (cherished) the father of the wife of Moses. They were a wonderful people, or tribe, and were absorbed into the Jewish tribe of Levi (attached)—the Levites had no inheritance in the land—and became transcribers of the Mosaic LAW. What follows was not only a test of their loyalty to Rechab, but also served as a condemnation of the whole Jewish Nation.

Verse 7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

They represent also a transition period from tents to houses. As the Tabernacle represented a temporary condition, and the Temple a permanent condition, so the Rechabites represent the same as of today. The great Apostle Paul expressed much the same thought when he said, "Whilst we are at home in the body, we are absent from the Lord." We long for our house from Heaven. So the world of today may consider themselves as dwelling in tents in comparison with the future perfect *human nature*.

Verses 8-10. Thus have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; nor to build houses for us to dwell in; neither have we vineyard nor field, nor seed: but we have dwelt in tents and have obeyed, and done according to all that Jonadab our father commanded us.

Their loyalty to Rechab condemned the Jews for their disloyalty to God. The same is true today in regard to all Christen-

dom with their creeds, creeds, but not the Scriptures; that is a poor foundation for a union of *religious bodies*.

Verse 11. But it came to pass, when Nebuchadnezzar king of Babylon came into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

It is right to protect one's life, which belongs to God. Do conscientious objectors impugn the love and wisdom of God in condemning Adam to death, and in the *permission of evil*?

Verses 12-15. Then came the word of Jehovah unto Jeremiah, saying, Thus saith Jehovah of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith Jehovah. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

Will ye not receive instruction to consider *all* the Scriptures? Thy Word is Truth: and man may not live by bread alone; but men can live by *every word* that proceeds from the mouth of God for them. Intemperance is but one of many evils which will disappear under the New Covenant; for "the entrance of Thy Word giveth Light."

Verses 16-19. Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me: therefore thus saith Jehovah God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father,

and kept all his precepts, and done according unto all that he hath commanded you; therefore thus saith Jehovah of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

So Rechabites are still with us; and as they come back from the dead what a help they will be for those desiring to break the hold, the demoniacal hold, which alcohol has upon its addicts. Mohammed was a great man, suffering for his adherence to many good principles; and his orders for abstemiousness have not perished from the earth. Thus we see light in the darkness shed forth by this chapter.

CHAPTER 36

Verses 1-3. And it came to pass, in the fourth year of Jehoia-kim the son of Josiah king of Judah, that this word came unto Jeremiah from Jehovah, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

The prophesying by Jeremiah concerned all nations; therefore the point of time of fulfillment was varied. He began shortly before the seventy years of desolation, probably about 646 B. C. Some of his prophecies were of short duration; some were fulfilled after a year or so, like this chapter; some came to pass after hundreds of years; and some have not been fulfilled yet, but are now coming to the fore. This chapter concerns the experiences of the Great Company of the Gospel Age at the hands of the Confederacy, or union of the Roman Catholic and Protestant churches, which is now making progress and is to become very powerful in all the world.

Verses 4-7. Then Jeremiah [Jah will rise] called Baruch [blessed], the son of Neriah [light of Jah]: and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll of a book. Then Jeremiah commanded Baruch, saying, I am shut up: I cannot go into

the house of Jehovah. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah, in the ears of the people, in Jehovah's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before Jehovah, and will return every one from his evil way: for great is the anger and the fury that Jehovah hath pronounced against this people.

So sure is God Almighty of the fulfillment of His Word that he has no qualms about having it written down and put into print. Accordingly, he told his representative, Jeremiah the Prophet, to write down in a scroll every word that he had pronounced against Judah, Israel, and all the nations. Jeremiah, not being a ready writer, called for the scribe Baruch to do that work. To reach as many as possible, Baruch read it in the house of Jehovah on a fast day. Baruch had no trouble reading his own writing, but it was a sizable undertaking as it must have covered the most of the Book of Jeremiah. The reading seems to have been done in the fourth year, and again in the fifth year.

Verses 8-10. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of Jehovah in Jehovah's house. And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before Jehovah to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. Then read Baruch in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of Jehovah's house, in the ears of all the people.

In the fifth year of Jehoiakim's reign a fast day was proclaimed legally, and the reading was accomplished once again. And now, we are approaching the time of their repentance and inquiry, "What is the word of Jehovah now?"

Verses 11-13. When Michaiah [Who (is) like God] the son of Gemariah, the son of Shaphan [to conceal], had heard out of the book all the words of Jehovah, then he went down into the king's house, into the scribe's chamber; and, lo, all the princes sat there, even Elishama [God of hearing] the scribe, and Delaiah the son of Shemaiah [Jah has heard], and El-

nathan the son of Achbor [a mouse (as nibbling)], and Gemariah the son of Shaphan, and Zedekiah [right of Jah] the son of Hananiah [Jah has favored], and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

Michaiah, a trouble maker, heard all the reading and went down to the king's house where all the princes sat, and told them all he could remember of the reading by Baruch. But God had already prepared for this, making Jeremiah's forehead hard enough to endure it, and also promising protection.

Verses 14-19. Therefore all the princes sent Jehudi [a Jew] the son of Nethaniah [given of Jah], the son of Shelemiah, the son of Cushi [black, descendant of Ham], unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.

Hearing such a continually unfavorable report, the princes, to gain the favor of the people, asked Baruch to read it again to them. Baruch complied with their request, and they became afraid and told Baruch to take Jeremiah and go hide themselves while they told all this to the king.

Verses 20-25. And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winter house, in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that

was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless, Elnathan [God (is the) giver], and Delaiah [Jah has delivered], and Gemariah [Jah has perfected] had made intercession to the king that he would not burn the roll; but he would not hear them.

The king heard, and sent a Jew for the roll which Jehudi the Jew read to the king; and as he read three or four leaves, or columns, the king took a small knife and cut them off and cast them into the fire before him, ignoring the protest of several of the princes, and so he continued to do with the remainder until the entire manuscript was read and destroyed. Thus he emphasized his determination to take no counsel from the Lord, or we might say that he evidenced his lack of faith in the Lord and his disregard for His Word.

Verse 26. But the king commanded Jerahmeel [God will compassionate] the son of Hammelech [king], and Seraiah [Jah has prevailed] the son of Azriel [help of God], and Shelemiah [thank-offering of Jah] the son of Abdeel [serving God], to take Baruch the scribe, and Jeremiah the prophet: but Jehovah hid them.

The king was unrepentant, and sent to imprison or punish Jeremiah and Baruch: *but the Lord hid them*. Many of the Jews seem to have been obsessed of evil spirits in their opposition to God.

Verses 27-28. Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

Then God commanded that the Book be written again; and that the king be punished only in the disgrace of his death and burial, and loss of posterity.

Verses 29-31. And thou shalt say to Jehoiakim king of Judah, Thus saith Jehovah, Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith Jehovah of Jehoiakim king of Judah, He shall have none to sit upon the

throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

The last three kings of Solomon's line who sat upon his throne were Jehoiakim, his son Jehoiachin (called also Jekoniah and Coniah), and Zedekiah, Jehoiakim's brother. Let us mark the testimony of the Lord's Word 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. (Please read Jeremiah 22:24-30 and Ezekiel 21:25-27.) All the rights and claims of the Solomonic line, under divine promises and conditions, having been forfeited by wickedness and rebellion against God, the debased or obscure line of Nathan, which had never made any pretensions to the throne, was to be exalted in due time in its representative, the Messiah, born of Mary—not of Joseph's line—according to the flesh.

God has the wisdom and power to cause men to do his will without coercing their wills, but by shaping circumstances which cause them to do his will of their own volition. Daniel felt the opposition of a spirit being for twenty-one days. So the army of the Chaldeans returned, proving Jeremiah a true prophet of God.

Verse 32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

The Book of Jeremiah will be opposed by the confederacy, especially by the Protestants; but, with fulfillment added, it shall come forth again, and triumphantly.

CHAPTER 37

Verse 1. And king Zedekiah, the son of Josiah [founded of Jah], reigned instead of Coniah [Jah is creating] the son of Jehoiakim [Jah sets up], whom Nebuchadnezzar king of Babylon made king in the land of Judah.

Zedekiah, appointed in place of his uncle Jehoiachin, was a vassal to Nebuchadnezzar, king of the Chaldeans, whose seat of empire was to the north.

We have noted a developing difference of opinion between the Pope and the Archbishop of Canterbury, leaders of the Confederacy or union of Catholic and Protestant faiths. In this chapter it has come to a head; and it would appear that the Pope, the king of Babylon, has caused the removal of the Archbishop, and he has been replaced by a man represented by Zedekiah to lead the Protestants. The name *Zedekiah* means "Jehovah is strong"; thus the Pope authorized for that position a man whom he deems strong. The Protestants led by the Archbishop of Canterbury will be too slow in changing over to the Roman Catholic system of operation; hence the difficulty!

Verse 2. But neither he, nor his servants, nor the people of the land, did hearken unto the words of Jehovah, which he spake by the prophet Jeremiah.

Jeremiah was a patriot in the highest sense of the word, namely, in that he looked for the highest good of his nation along the lines of divine wisdom. His principle was "God First," and he knew that only this procedure could bring divine blessings to his nation. He was, of course, misunderstood by the king and his counsellors. They did not like him because he told the truth, and that fearlessly—they preferred prophets who would tell them of their own wisdom, greatness, and the success of their policies.

The change made no difference in the Confederacy as it continues to operate on a basis of creeds, and not on the Word of God. No one, Catholic or Protestant, paid any attention to the Word of God given to them through Jeremiah—which at that time will come through the Great Company.

Verse 3. And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah [Jah has secreted] the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto Jehovah our God for us.

Not from sympathy, not from righteousness, but from a desire to inquire of the Prophet respecting the future, the king had him taken out of the dungeon. However much the king despised Jeremiah and refused to recognize his words, he,

nevertheless, in his heart realized that he was a servant of Jehovah and he feared that his message was true.

Now this new leader of the Protestants, sympathetic with the Word of God as spoken by the Great Company, asked them to pray for the success of the Confederacy. The man he sent with such a request was named Jehucal; the name means "God is able," which is a very good sentiment on the part of the new Protestant Leader: But the foundation of the whole union is to be creeds—not the Bible.

Verse 4. Now Jeremiah came in and went out among the people; for they had not put him into prison.

Jeremiah, representing the Great Company, was not yet prevented from preaching—a mistake of the confederacy, later to be repented by them.

Verse 5. Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

Hoping for assistance from Egypt on the south (Ezekiel 17:14-16), Judah revolted, contrary to the warning of the Lord through Jeremiah. The Chaldeans laid siege, and the Egyptian army started for their deliverance. The siege was temporarily raised and the hopes of Judah rose. Nevertheless, Jeremiah persisted in declaring as at first that the end of the kingdom was near, that they would be swallowed up in Babylon.

The worldly, influential Protestants took up the cause against the Pope, influencing him to withdraw his pressure on them for a time.

Verses 6-8. Then came the word of Jehovah unto the prophet Jeremiah, saying, Thus saith Jehovah, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

Then to the Great Company comes word from the Lord to assure the Protestants that they are to amalgamate for a short period: and the Pope's methods will be supreme till the downfall.

Verses 9-10. Thus saith Jehovah, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army

of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

The Lord's determination, as expressed through the Prophet Jeremiah, was that he would deliver them into the hands of Nebuchadnezzar, and that the land should lie desolate for seventy years, and that their King Zedekiah whom Nebuchadnezzar had appointed in place of his uncle Jehoiachin, should be the last one who would sit upon the typical throne of the Lord. (Ezekiel 21:25-27)

This is so necessary in God's Plan of the Ages that He says, If only wounded men remained on the Pope's side they would be sufficient to overcome all the arguments of the Protestant leaders.

Verses 11-12. And it came to pass, that when the army of Chaldeans was broken up from Jerusalem for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

When the Chaldean army had withdrawn from the siege, Jeremiah concluded to cast in his lot with some of the nation living outside the city walls—in the portion of the tribe of Benjamin. Attempting to carry out this program he was arrested on the charge of disloyalty, that he had given himself over to co-work with the Chaldeans against the interests of his own land. Although he denied the charge, he was put into prison.

There is apparently a favorable time coming for the Great Company to separate themselves from the people of the land: but it leads them into the land of Benjamin, *son of my pain*.

Verses 13-14. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah [Jah is seeing], the son of Shelemiah, the son of Hananiah: and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false, I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

A captain of the ward challenges them with going over to the enemies of the church union. Denial is to no avail; they are placed in a very restricted condition.

Persecution implies that the person or thing persecuted pos-

essed some qualities or powers that are feared. When the persecution is for religion it proves that the persecutor realizes his own weakness to meet the arguments in a more rational way. It implies either that the persecutors are weak, or that the arguments of the persecuted are strong. It is safe to say that the persecutors are always wrong. There have been persecutions from the earliest dawn of history. Cain persecuted his brother Abel to the death because the latter was right and the persecutor was wrong.

Verses 15-16. Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan [Jehovah-given] the scribe; for they had made that the prison. When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

Self-willed, the king and his princes esteemed Jeremiah as a traitor to the nation, and their opponent. Alas! they should have realized that the nation was God's and that Jeremiah alone was standing faithfully with the great King.

Jeremiah's experiences illustrated a general principle, namely, that where the will of God and the plans of man conflict, those who are faithful to God are likely to be in the minority and to be considered public enemies, because out of accord with those who are out of harmony with the Lord and his plan. It was this that brought upon Jeremiah his imprisonment, as it has brought upon the Lord's people of every age the frowns and opposition and persecution of those who are not the Lord's faithful people, of those who are not guided by the divine counsel, but are walking in their own way; under the leadership of the prince of this world.

The princes of the church now take up the case of the Great Company and their preaching: they find them guilty of damage to the confederacy, and punish them severely—eventually even unto death—and they will receive from God palm branches of victory and permanent membership in the Great Company.

Verse 17. Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

The Prophet's courage in answering the king's question is very praiseworthy. He altered not a word of what he had previously told. In a kind way he urged the king not to heed the contrary prophecies, stating that his own dire statements must be true because they were the Word of the Lord.

The Protestant Leader, still sympathetic with their preaching, inquired in secret interview if there were any message from the Lord to him. The answer was Yes, and is found in Revelation 13:14 where the Protestants are told to make an image to the beast. The beast referred to is the Roman Catholic Hierarchy supported by the Civil Government. Also Revelation says that people will support the Confederacy until the words of God are fulfilled.

Verses 18-21. Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Thus the Protestant leader of the confederacy was favourably disposed towards the Great Company of the Truth People until a season of anarchy and the downfall of the civil government reached an awful climax.

CHAPTER 38

Verses 1-4. Then Shephatiah [Jah is judge] the son of Mattan [gift], and Gedaliah [Jah is great] the son of Pashur [free], and Jucal [idle] the son of Shelemiah [Jah is recompenser], and Pashur the son of Malchiah [Jah is king], heard the words that Jeremiah had spoken unto all the people, saying, Thus saith Jehovah, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he

that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith Jehovah, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt.

At the beginning of the siege of Jerusalem by Nebuchadnezzar's army, Jeremiah had prophesied the success of the enemy and recommended that the Israelites surrender speedily and save themselves from the great trouble, famine, etc., which otherwise would surely come upon them. He pointed out that their troubles were the result of disobedience to God, and that the proper course now was to repent and accept the situation and learn the lesson and profit thereby.

Certain princes of the kingdom soon learned of the prophesying and appealed to the king that it must be stopped, as it had a demoralizing effect upon the defenders in proportion as the prophecy was believed. They requested the death of Jeremiah, and the king responded that the matter should be in their hands.

This chapter deals so intimately with the experiences of the Great Company Class of the near future, that we pause here in anticipation of the query, Who are the Great Company? For a detailed analysis of the origin, work, and service of this Class and its place in the types, we refer the reader to *Tabernacle Shadows of the Better Sacrifices*, by C. T. Russell, which is available upon request. Suffice it here to give the following explanation: From the account of the Day of Atonement Sacrifices as recorded in Leviticus 16:5-10 we read, "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other for Azazel [here rendered 'scapegoat']. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a *sin-offering*. But the goat on which the lot fell to be the scape-goat shall be presented *alive* before the Lord to make an atonement with him, to let him go for a scape-

goat into the wilderness." (See also verses 20-22. Israel here represents the world.)

In the Hebrew, when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word *Azazel* is not very clear, but according to the majority of modern scholars it stood for the prince of darkness, which correponds well with the expression of the Apostle, who, when referring to one class of the consecrated members of the body of Christ who had not been living up to their privileges, declares, "Absent in body but present with you in mind, I have delivered over such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (I Corinthians 5:3-5) Similarly we understand that the great company, who, after consecration, were unwilling to go voluntarily "outside the camp, bearing the reproaches" of Christ, will be delivered over to Satan for his buffetings, into the wilderness of isolation and persecution. They, unlike the Lord's goat class, shared not in the Sin-atonement (It is important to note that nothing is to be atoned for by Christ's death but the sin of Adam. But other sins of direct responsibility, sins against light, must also be settled for.), but will be permitted, yea forced, to bear the weight of some of the world's wilful sins, and thus to become dead to the world, that their spiritual being may be saved in the day of the Lord Jesus. The Lord makes a credit, as it were, of that merit of the great company, allowing it to balance the world's account for willful sins.

This class, particularly large in the present day, will be delivered over to the adversary, to suffer in this great time of trouble. Such of them as respond to these tribulations, faithfully and loyally, will be counted as overcomers and be granted palms of victory, as shown in Revelation 7, and will be privileged to share in the marriage supper of the Lamb and to be honorable servants of the Bride of Christ.

It is this great trouble-time which the Little Flock, the Lord's Goat Class of faithful sacrificers, will escape, and which the Great Company will not escape, but will share. They will come up out of this trouble with washed robes, made white in the blood of the Lamb. Their sufferings will not wash their robes, but in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning

merit, and will by faith be permitted to apply the same to their own cleansing.

Princes of the confederacy complain against the preaching of the Great Company Class as being detrimental to the interests of the Church Union; and they demand that such preaching be stopped, or its influence killed. Zedekiah, king or leader of the Protestant side of the confederacy, concurs.

Verse 5. Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

It was because Jeremiah was faithful to the Lord's message and the others unfaithful to it that they persecuted him. And this is still the case: the Word of the Lord is his representative in the world still. Our Lord places himself and his Word side by side when he said, "He who is ashamed of me and my Word, of him will I also be ashamed." The Apostle stated, "I am not ashamed of the Gospel of Christ."

Those not ashamed of the Lord and his message will to the best of their knowledge and ability speak forth the words of truth and soberness—as wisely as possible, as inoffensively as possible, but *they must speak*. As the Apostle said, when forbidden to declare the good tidings, "We cannot but speak the things we have seen and heard." (Acts 4:20) But it is only those who have heard and seen and received who have such testimony to give, or to dispense. It was true of the Apostle, "Woe is me if I preach not the Gospel of Christ." He would be unhappy if not permitted to tell the glorious message of God's redeeming love and mercy exhibited in His divine plan.

The fulfillment of the role of Jeremiah, as announcers of evil conditions coming upon the world, is entered upon as a duty and privilege to more particularly urge the people to take a course which would save them from the severity of that trouble—the course of harmony and accord with the Lord. Such advice will doubtless run counter to the wishes and ambitions of some who will then be in power and who will be guilty of maltreatment of these after the example of that accorded to Jeremiah for his faithfulness in delivering the message of the Lord.

Verse 6. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords.

And in the dungeon there was no water, but mire; so Jeremiah sank in the mire.

Fearful of the consequences of the act, or perhaps deterred by the Lord's providence, instead of putting Jeremiah to death they put him into a dungeon, which was probably a water cistern. Its bottom was foul with accumulated mud, and the prophet sank into this and would soon have perished of hunger had it not been for the interposition of a colored man, an Ethiopian eunuch, one of the king's servants, who appealed to the king against the injustice and was commissioned to take Jeremiah out from the dungeon or cistern by means of cords, his tender heartedness and care for the prophet being indicated also by his supplying cast-off rags to keep the ropes from cutting the prophet's body.

An evil report goes forth against these members of the Great Company Class who have been faithful to this point. Now will their faith give way as they sink in the mire of misrepresentation and lies? The cords might well represent the ties of sympathy the discouraged ones have for the Protestant side of the Confederacy.

Verse 7. Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then sitting in the gate of Benjamin,

When the Gentile army of Zechariah 14 is destroyed, the Jews will be left alone in the world: help will come from the sons of Ham. Here is the beginning evidence of such a disposition, in this Ethiopian who comes to the rescue of Jeremiah. And at the present time the Jews are helping them of the African nations. "Coming events cast their shadows before."

Verses 8-9. Ebedmelech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is; for there is no more bread in the city.

Surely we may conclude that this Ethiopian of kindly heart was used of the Lord in this emergency; that whilst the Lord could have delivered his prophet with equal facility in some other manner, he was pleased to use a person of kindly heart who was at hand. This Ethiopian evidently had a cleaner heart

than the majority of the chief men in Israel—a heart much nearer to the divine likeness than theirs. Similarly, an Ethiopian eunuch, a Jewish proselyte, was amongst the first to be established and blessed with the Gospel, under the special providence of God, through the ministries of Philip. (Acts 8: 27-38)

The Great Company will turn their attention, and message of the New Covenant, to the Jews; and all will be supported by the negro or Ethiopian. Then whatever change is coming to the black race will begin to evolve.

Verse 10. Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

This is taking place while Salome, daughter of Herodias, is dancing before king Herod (civil authority). Salome represents the Protestants, Herodias the Roman Catholics; and the relationship between Herodias and Salome represents the relationship between the Catholics and the Protestants.

Therefore, at this juncture the leader of the Protestants has authority enough to furnish the Ethiopian thirty men, a sufficient number to deal maturely with the situation.

Verses 11-13. So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

We note here an important lesson: the faithful and victorious members of the Great Company Class, in their severest testing and straitened circumstances, will steadfastly refuse such deliverance from further persecution if it means becoming friendly with worn-out creeds (old cast clouts, and old rotten rags), and being in sympathy with a divided and wayward church. The cords of sympathy for the members of the Great Company Class in their distressing experiences are extended in a humane effort to lift them out of their direful condition—which endeavor originates with the black race at this time.

Verses 14-16. Then Zedekiah the king sent, and took Jere-

miah the prophet unto him into the third entry that is in the house of Jehovah: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king sware secretly unto Jeremiah, saying, As Jehovah liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

The Protestant Leader is very sympathetic with the preaching of the Great Company Class; and now he appeals to these as to their former message; and he receives their assurance that it is correct, and that the Protestants are to amalgamate with the Catholics in everything the Pope suggests, for their mutual benefit.

Verses 17-18. Then said Jeremiah unto Zedekiah, Thus saith Jehovah the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

The few remaining members of the Great Company assure the Protestant leaders that if they conform to the Catholics they will live a while longer; but if not, then the communists will override them all.

Verses 19-21. And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of Jehovah, which I speak unto thee; so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, this is the word that Jehovah hath shewed me:

So the matter was decided in favor of union, and Roman Catholic methods.

Verses 22-23. And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes; and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back. So they

shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

In these two verses is an outline of the reaction of the congregations (women) supporting the Protestant side of the confederacy. There are accusations of weakness, and turning back. As a result, all remaining supporters of the Protestant side will finally acquiesce to the arguments set forth.

Verse 24. Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

Then the Protestant leader says to the Great Company, Let no one know of these words between us, and we will not report you to your enemies. We must keep in mind, however, that relief is only temporary, and that trouble comes back on them at the cost of their lives; for they must now prove faithful unto death, if they are to receive the reward of victory and established membership in the Great Company Class.

Verses 25-28. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there. Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him: for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

If the princes come to you to enquire about our conversation, say unto them that you presented your cause that you might not be condemned to death. So there were (to be) genuine members of the Great Company Class down to the fall of the confederacy.

CHAPTER 39

Verses 1-2. In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it. And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

The dark prophecies which the Lord sent through Jeremiah the Prophet finally reached fulfillment. The besieging army of the Chaldeans, after a year and a half of siege, finally, with battering rams, succeeded in making a breach in the wall through which an entrance was effected and the city forced to capitulate.

Here is evidence that this siege of Jerusalem lasted eighteen months. The period of seventy years of desolation was beginning; and the Jews from Egypt, and all over the earth, were drawn into captivity into Babylon.

Verse 3. And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon.

The princes of the Roman Catholic side took over all the positions of the Protestant leaders and squeezed the Protestants out of the union.

Verse 4. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.

So the Protestants slid out of the union as easily as possible, putting all the blame for the failure of the Confederacy on the Catholics. *They fled and went forth between the two walls:* the civil government protecting the Catholic side, and the civil government protecting the Protestant side; they fled by an easy way, *the way of the plain.*

Verse 5. But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him.

King Zedekiah and his small army escaped toward the south,

going in the direction of the Jordan, but they were soon overtaken by the Chaldeans. Nebuchadnezzar, in person, was some miles distant from Jerusalem, at Riblah, and thither Zedekiah, the royal prisoner, was taken for sentence—to be punished for having violated the contract with Nebuchadnezzar, who really placed him upon the throne. His wickedness and accountability before the Lord in breaking that oath which Nebuchadnezzar caused him to swear before the Lord is declared in Ezekiel 17:12-20.

It would seem that the communists pursue with their arguments at this time and overcome all the arguments of the Protestants.

Verses 6-8. Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Zedekiah's punishment was after the manner of the time, illustrated on some of the victory tablets which still remain. The king's eyes were put out and, a blind prisoner, he was taken to Babylon. Thus were fulfilled two very striking prophecies, which, until fulfilled, seemed quite contradictory. In this we get a lesson of how carefully we should study divine prophecy, and how faithfully we should trust its every detail if we would receive light instead of darkness.

One of these prophecies respecting Zedekiah is found in Ezekiel 12:10-13. The other is found in Jeremiah 32:3-5. Ezekiel declared that King Zedekiah would be taken to Babylon a captive, and that there he would live and there die, and yet again declared that he would never see the city, apparently a contradiction. Jeremiah predicted the downfall of Jerusalem, declaring that Zedekiah would speak with Nebuchadnezzar mouth to mouth and see his eyes. This seemed to contradict Ezekiel's statement, for if he would speak with the king mouth to mouth and see him eye to eye, how would it be possible that he would not see the city of Babylon?

The fulfillment met all the requirements. King Zedekiah saw Nebuchadnezzar, and spoke to him at Riblah in Palestine. His sight was there taken from him and he was taken a prisoner to Babylon. He lived and died in Babylon, but saw it not. "With

repentance his only companion he lay, And a dismal companion was he." (See Jeremiah 52:7-11.)

Zedekiah, the last king of the house of David to sit upon the throne, is addressed in Ezekiel's prophecy, chapter 21:25-26. How accurately this prophecy 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, the "seven times" of Israel's disfavor and of Gentile rule, is complete; and gradually, but 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 is the period of their testing and development.

As we look back along the aisles of history we see the fulfillment of the declaration that the nation of Israel would be overturned and overturned. After its restoration by Cyrus, B. C. 536, it continued to have a sort of national existence for 600 years; yet in all that time it had not a king of the line of David, the line of divine promise, and it was ruled over by the

various adjoining nations; as it is written, "Jerusalem shall be trodden down of the Gentiles until the times (years) of the Gentiles be filled full." Some may point to the Maccabean kings. We answer that they were not divinely appointed nor of the royal family. Does someone else remind us of the reign of Herod at the time of Jesus, at the beginning of Anno Domini? We reply that the Herods were not of the line of David—they were Edomites, or of the Esau branch, who ruled over the children of Israel as the representatives of the great Roman empire.

According to the Scriptural view of the matter this fourth universal empire is still represented in the Papacy and the various so-called Christian governments of the world. These (Gentiles) have practiced and prospered during this long period of Israel's subjection and the overturned condition of God's typical kingdom; and their prosperity will shortly culminate in the Confederacy now being raised up.

Now the Pope takes over the whole confederacy so that all the remaining Protestants accept his dogmas and methods. The leader of the Protestants having lost the power of what truth (light) he had leaves the pope supreme, and the power of the communists directed against the Protestants.

Verse 9. Then Nebuzaradan, the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

On October 31, 1916, at the death of Pastor C. T. Russell, began the antitypical seventy years of captivity and desolation of Christendom. There the proclamation of the message of Present Truth by Pastor Russell during a period of forty years, from 1876 A. D. to 1916 A. D., came to an end: No more has been given to the Church; and now from 1966 there are yet twenty years of drought remaining. See comment on Jeremiah 25:11-12.

Verse 10. But Nebuzaradan, the captain of the guard, left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

But a few poor people were left to be faithful to what they had. The understanding of the parable of the vineyard—the eleventh hour and the penny as related to the Great Com-

pany's experiences—fits the case plainly: the reward is not the same as that of the Little Flock Class.

Verses 11-14. Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan, the captain of the guard, saying, Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee. So Nebuzaradan, the captain of the guard, sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes, even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

Now the pope, the king of Babylon, gave orders to deal kindly with them; so the princes of the church obeyed his instructions, and recommended their course.

Verses 15-18. Now the word of Jehovah came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebedmelech the Ethiopian, saying, Thus saith Jehovah of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith Jehovah: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith Jehovah.

The Ethiopian race are going to stand by and support the Jews after the Gentile army of Zechariah fourteen has been destroyed. And Ebed-melech is the first example of that in what he did for Jeremiah, representing the Great Company who now stand firmly by what they know to be the will of God.

CHAPTER 40

Verse 1. The word that came to Jeremiah from Jehovah, after that Nebuzaradan the captain of the guard had let him go from Rama [a height], when he had taken him, being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

This chapter indicates the attitude of the Roman Catholic side of the Confederacy towards the Protestant side of their union at the time when their power and influence are at their height; and especially does it show their attitude towards the Jeremiah Class, or genuine members of the Great Company Class.

The Protestants are becoming restive under the control methods of the Pope and princes; so the Pope secures another leader for the Protestant side. His name is Gedaliah which means "Jehovah is great." The Catholics blame the Protestants for the trouble, according to the preaching of the Great Company Class, and also according to this prophecy brought out at that time. These were relieved from all restrictions and left free.

Verses 2-4. And the captain of the guard took Jeremiah, and said unto him, Jehovah thy God hath pronounced this evil upon this place. Now Jehovah hath brought it, and done according as he hath said: because ye have sinned against Jehovah, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

So a prominent leader had this matter in charge, and did well, assuring the members of the Jeremiah Class that the change was due to the effect of their preaching. He also offered them an opportunity of association in Babylon for their welfare, but with deference for their choice, recognizing that the Lord was with them, and that there might be more light to follow, which was now desired.

Verse 5. Now, while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go whosoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

The officer realizes that the newly appointed leader of the Protestants needs just such enlightenment and help, and advises these members of the preaching class to go to him for

that purpose, also making arrangements enabling them to perform that service. Some of this class remain until the very downfall of the confederacy.

Verse 6. Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah; and dwelt with him among the people that were left in the land.

Jeremiah, given his liberty, chose to remain with the poor of the land who subsequently went down into Egypt, so that Jerusalem and the country round about lay desolate without inhabitants for seventy years, according to the word of the Lord at the mouth of Jeremiah. (II Chronicles 36:21)

Thus members of this class are in a first rate position from which to begin proclaiming the message of the Kingdom and Messiah according to the New Covenant.

Verses 7-10. Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam [my brother is risen] governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhu-meth, and the sons of Ephai the Ne-topha-thite, and Jezaniah the son of a Ma-achathite, they and their men. And Gedaliah the son of Ahikam, the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will dwell at Mizpah, to serve the Chaldeans which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

Now when all the religious leaders in the field (the world) saw something going forward that looked promising they all started to contact it for positions of service and prominence. Some of them were ambitious and evil, and planned to supplant Gedaliah in the leadership. Gedaliah, unsuspecting, remained at the Watch Tower (Mizpeh) and refused to believe the evil reports that came to him about some of these evil minds.

Verses 11-12. Likewise, when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all

the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan; even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

Now the Jews are at loose ends as to their religion, or ceremonies, and attempt to foregather to make a workable community; and they are successful to a considerable extent, and able to gather enough fruits to keep them alive and hopeful.

Verses 13-16. Moreover, Johanan [Jehovah-favored] the son of Kareah [bald], and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah, and said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael [God will hear.] the son of Nethaniah [given of Jah] to slay thee? But Gedaliah the son of Ahikam believed them not. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

However, the underground got word to Gedaliah of the plot of Baalis (lord of exultation, joy) against him; but the Protestant leader believed it not. So his enemy was able to bring about his downfall, and that which promised prosperity proved to be a failure. There was nothing left now but to follow out the lead of the confederacy according to Roman Catholic methods.

CHAPTER 41

Verses 1-2. Now it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and the princes of the king, even ten men, with him, came unto Gedaliah the son of Ahikam, to Mizpah; and there they did eat bread together in Mizpah. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with

the sword, and slew him, whom the king of Babylon had made governor over the land.

This chapter indicates that the arrangement for carrying on the Church Union is not according to God's Plan or will; and a man is stirred up to destroy or change it, looking to its complete downfall. The word *Ishmael* means that "God hears"; and what he did is a forecast of what the confederacy is going to experience from its supposed friends. The choice of the Pope for a leader of the Protestant side is interrupted and a change made necessary to the weakening of the Pope's hand.

Verse 3. Ishmael also slew all the Jews that were with him, even with Gedaliah at Mizpah, and the Chaldeans that were found there, and the men of war.

The Jews also receive a setback at this time with various communist friends who had infiltrated and become influential.

Verses 4-7. And it came to pass, the second day after he had slain Gedaliah, and no man knew it, that there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, having cut themselves, with offerings and incense in their hand, to bring them to the house of Jehovah. And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam. And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

Eighty men from the three principal congregations of Israel come together and endeavor to establish the old form of worship; but this man, who by his arguments overcame the Protestant support of the Union, is also able by argument, and force of circumstances, to influence the minds of the eighty to abandon their idea of a Jewish Synagogue and form of worship. Coming *into the midst of the city* was to feel the full effect of the confederacy's influence and power.

Verse 8. But ten men were found among them that said unto Ishmael, Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

A number of independents will come up at this time having *treasures in the field*, influence in the world, who will have

ideas or ways and means of establishing a new order of modus operandi acceptable to God.

Verse 9. Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

There will be a movement at this time to heal the breach between Judah and the ten tribes of Israel (Orthodox and Modern), like to the burying of dead bodies in a pit—especially one which Asa king of Judah had made because of *fear of Baasha king of Israel*.

Verses 10-14. Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites. But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon. Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. So all the people that Ishmael had carried away captive from Mizpah cast about, and returned, and went unto Johanan the son of Kareah.

So with none to lean upon all the people departed to go over to the Ammonites (fellow countrymen). But when Johanan (Jehovah is gracious, or Jehovah-favored) found them at Gibeon the people were glad to see him and those who were with him; and he led all the people that Ishmael had carried away captive, toward a more direct worship of God in the New Covenant arrangement. The *great waters* of Gibeon (hill, height) represent the numbers of people gathered together in a waiting and worshipful attitude looking for a *Leader*. God has a Plan which is to be carried out, and every thing contrary to the progress of that Plan He will overrule.

Verse 15. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

Now it is time to encourage the Church Union; and the providences of God turn towards the religious leaders of the Confederacy.

Verses 16-18. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon. And they departed, and dwelt in the habitation of Chimham [pining, longing], which is by Bethlehem [house of bread], to go to enter into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Thus the providences of God will take all the people and bring them to Chimham, the land of longing or pining for a better life; even the Keturah, or New Covenant, in which all the families of the earth are to be blest by the work or operation of the *Promised Seed*: to go to enter into all worldly blessings; being afraid of the Chaldeans, or arguments of the socialists or communists.

CHAPTER 42

Verses 1-3. Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near. And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto Jehovah thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us;) That Jehovah thy God may shew us the way wherein we may walk, and the thing that we may do.

This chapter forecasts the leaders of the Protestant side of the confederacy appealing to the members of the Great Company Class to enquire of God by prayer as to their future course; avowing loyalty to God, and promising to follow his instructions. This occurs at the height of the power and in-

fluence of the Church Union when the Protestant leaders are impressed by the preaching of the members of the Great Company Class that the leaders of the Confederacy should not put so much emphasis on the creeds; but more on the Bible statements. Promising half-heartedly to obey, they also promise the preachers to faithfully follow the instructions of the answer.

Verses 4-6. Then Jeremiah the prophet said unto them, I have heard you, behold, I will pray unto Jehovah your God according to your words; and it shall come to pass, that whatsoever thing Jehovah shall answer you, I will declare it unto you; I will keep nothing back from you. Then they said to Jeremiah, Jehovah be a true and faithful witness between us; if we do not even according to all things for the which Jehovah thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of Jehovah our God, to whom we send thee; that it may be well with us, when we obey the voice of Jehovah our God.

The matter is made easy for the members of the Great Company Class, as the prayer and its answer are both given in this forty-second chapter of Jeremiah.

Verses 7-9. And it came to pass, after ten days, that the word of Jehovah came unto Jeremiah. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people, from the least even to the greatest, and said unto them, Thus saith Jehovah, the God of Israel, unto whom ye sent me to present your supplication before him;

Ten days were consumed by the prophet in waiting for an answer: no time of waiting is necessary now, as the answer is already given. Therefore the name Johanan is very appropriate as it means "Jehovah is gracious." Jeremiah had to wait ten days, but the preachers of today need not to wait. Jehovah knows in advance their reaction, and His answer is given accordingly. The answer to the Protestant leaders is clear cut, as God already knew what their response would be.

Verses 10-13. If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up; for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are

afraid; be not afraid of him, saith Jehovah: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of Jehovah your God,

The Protestant leaders were entering into a right *land* or habitation; namely, the Scriptures instead of the creeds. So God's word to them is that if they will abide in that attitude of mind and of heart He will sustain them and build them; and the king of Babylon, the Pope, would not be able to injure them.

Verses 14-16. Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: and now, therefore, hear the word of Jehovah, ye remnant of Judah; Thus saith Jehovah of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

Going down into Egypt signifies the religious leaders going down to worldly ideas, schemes and plans instead of looking to God for help according to His ways and plans. Such efforts are not acceptable to God, as the results are null and void; not abounding in the work and word of the Lord. This also applies to the Jewish Republic in Palestine. The Jews are going to affiliate too much with the world, or Egypt, and draw farther away from God, the God of Israel. There is one more phase of Jacob's Trouble, described in Zechariah fourteen. It is better to enter into it with God than to go down to Egypt for help, forsaken of God.

Verses 17-18. So shall it be with all the men that set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them. For thus saith Jehovah of hosts, the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an

execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

As the Jews came back from the seventy years in Babylon cured of their penchant for idolatry, so must they be cured from any and all ideas of working out their own salvation with the Gentile world.

Verses 19-22. Jehovah hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto Jehovah your God, saying, Pray for us unto Jehovah our God; and according unto all that Jehovah our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of Jehovah your God, nor any thing for the which he hath sent me unto you. Now, therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

The world, both Jew and Gentile, would like to do right in everything, provided all came out their way. God has set an example of unselfishness and sacrifice and love; but that is unpalatable to the world in general. Self is uppermost and considered the wise course by all, religious and irreligious. There is only one way out of that wrong condition: Development of the spirit and character that God requires is by way of the New (Keturah) Covenant, and an ascending course up the Highway of Holiness; which also leads to preparation for, and participation in, Eternal Life; by virtue of the work of Messiah, the promised Seed of Abraham. How is *your* Faith?

CHAPTER 43

Verses 1-2. And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of Jehovah their God, for which Jehovah their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiah (Jah has saved.), and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: Jehovah our God hath not sent thee to say, Go not into Egypt to sojourn there:

Azariah means "Jah is keeper"; *Johanan* means "Jehovah is gracious"; thus representing the Protestants who separate from the Catholics in the Confederacy and go down into Egypt; that is, they depend on God being gracious to them, and that He will keep them. Therefore they follow after their own worldly (*down into Egypt*) ideas and plans for prosperity, in spite of the preaching of the Great Company (Jeremiah) Class to the contrary. To the message of God they will not listen.

The reason is given also for the condition of desolation of the land; it is because of the wickedness of the people, viz., they offered incense to idols. How could they after having been delivered from bondage by the God of Israel, *the true God, the Almighty!* The Jews are not naturally worse than the Gentiles, but since God chose them for His special people, Satan has tried to spoil them. They revolted from God seven times during the first year after coming out of Egypt, which was surely a matter of obsession.

Verse 3. But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

The Jews were so sure of God's favor that they had to look around for some one on whom to blame their friction with the Prophet; and they laid it on the faithful scribe Baruch. Baruch certainly appreciates Jeremiah; and Baruch was also a faithful Jew who worked hard and diligently for them that they should not lose the favor of God, the God of Israel. This will be fulfilled in the near future.

Verses 4-7. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of Jehovah. Thus came they even to Tahpanhes.

So the Protestant side of the Confederacy will do in the near future; that is, at the time that the Church Union is at its height of success, these will go into Egypt, with all their worldly ideas for prosperity, earthly and ecclesiastical; and they will try also to influence all their supporters to do the same. They will refuse to listen to the Bible, the Word of God; and will arrive at Tahpanhes, the home of their idols, their *schemes*.

Verses 8-9. Then came the word of Jehovah unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

Now will the faithful members of the Great Company Class be instructed to lay before them great stones of Prophecies, on which the destructive forces against the whole Confederacy spread their tent, to the fulfillment of the prophecies.

Verse 10. And say unto them, Thus saith Jehovah of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid: and he shall spread his royal pavilion over them.

The king of Babylon, the Pope, will be very successful in tearing down the Protestant arrangement of carrying on their own private idea of religion, and shall bring them under his domination again.

Verses 11-13. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

The Pope and the Roman Catholic Hierarchy will then and there reach the greatest height of power and influence in the earth. The complete failure of all worldly ideas (Egypt) in religious matters will be realized, and thus the gods of Egypt will be burnt with fire: and men will begin to say, "What is the

word of God? let it come now." The message of the Kingdom is now due.

CHAPTER 44

Verses 1-3. The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying, Thus saith Jehovah of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they are a desolation, and no man dwelleth therein; because of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

The first three verses of this chapter are a forecast of the experience of the Church Union, or Confederacy, at the height of its power or influence in the world when the Protestants become restless and dissatisfied with the predominance of the Catholics, and dogmas of the Pope. And the word of the Lord comes to the Protestants; a word of warning, calling their attention to what He did to Judah because they failed to heed His warning to them through Jeremiah and other prophets. The Confederacy is necessary to fulfill the word of God, as spoken also by Saint Peter the Apostle of Jesus Christ; "The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." These are the ecclesiastical heavens; the wickedness herein condemned consists in that the Protestants, with the Modern Jews, start a new order of religion, entirely earthly, going down into Egypt, seeking earthly schemes for their advantage; ignoring their only true refuge, and going contrary to the Bible, the Word of God. Thus they all burn incense to other gods.

Verses 4-8. Howbeit I sent unto you all my servants the prophets, rising early, and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem: and they are wasted and desolate

as at this day. Therefore now thus saith Jehovah, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

Jeremiah, representing the Great Company Class, offers or proclaims the Truth, the Word of God, to the Protestants and the Modern Jews, but is rebuffed. Thus the evil of their doings is manifest and so very reprobate that it is like burning incense to other gods. The Catholic side of Church Union continues to function till the trouble in the earth reaches the stage of anarchy and the downfall of all religions. When the Son of Man cometh, will He find *The Faith* on the earth?

Verses 9-14. Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers. Therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: so that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape.

The wickedness of the fathers, and the wives (the churches

or congregations), consisted in allowing the clergy to use creeds instead of the Bible; and they even use creeds that not only contradict the Bible but which blaspheme the name of its great Author. And still this wickedness persists, after seeing what came upon the Jews for transgressing their written Law. Therefore, the New Covenant message, with its rules and regulations, shall take the place of the schemes of the Protestants and Jews. Nothing but the New Covenant will be allowed, and that will be enforced. All religionists that form worldly combinations for their salvation will surely slough it all off and come to the Messiah, by whom all families of the earth will be blest and saved to the Common Salvation, the natural result of the Great *Ransom Price*, "*To be testified in due time.*"

Verses 15-19. Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

The Protestants will recognize the fact that while they held to the Church Union they prospered. Now they are in want of everything. But they expect their plans to work out all right. They fail to see that the *Judgment of the Great Day is here*; and that *the Judge is at the door*; and they must expect sentence at once. They miss the men that charmed their audiences with smooth words and fair speeches, and promises of peace, prosperity, and security.

Verses 20-23. Then Jeremiah said unto all the people, to the

men, and to the women, and to all the people which had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not Jehovah remember them, and came it not into his mind? So that Jehovah could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

Then the Jeremiah Class, the members of the Great Company, will point out to them that their adherence to creeds, instead of the Word of God, is the cause of all their troubles.

Verses 24-26. Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of Jehovah, all Judah that are in the land of Egypt; Thus saith Jehovah of hosts, the God of Israel, saying, Ye and your wives have spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Therefore hear ye the word of Jehovah, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith Jehovah, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, Jehovah God liveth.

So the Great Company Class testify to the women, the congregations, the truth of the matter, that the old errors shall no more be tolerated: Behold, the New Covenant, for the blessing of all the families of the earth by the Promised Seed, is due, and is here; and by that only, shall the name of Jehovah be proclaimed to all the world. The Highway of Holiness is open; and all must tread its upward way.

Verse 27. Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

The evil of this verse corresponds to the evil in the statement, "And the remnant were slain with the sword which proceedeth out of His mouth"; which is destructive of error and everything harmful: but it is just right to bring Truth, Righteousness and Life; the opportunity for life everlasting is contained therein.

Verse 28. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or their's.

There is to be a new Tribe of Judah (praise) composed of those Israelites indeed who are the first to accept the message of the Kingdom in the New Covenant, made up of all tribes whose response means "Praise to Jehovah." Their immediate blessings substantiate the words of God, through the Messiah, the 144,000.

Verses 29-30. And this shall be a sign unto you, saith Jehovah, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil: Thus saith Jehovah, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy, and that sought his life.

So Pharaoh (Satan) will be placed in the bottomless pit for a thousand years, while Messiah is ruling. Then, when the testing of the sheep and goats is concluded, his lot will be the Second Death, symbolized by a lake of fire and brimstone, from which there is to be no resurrection. Thank God!!

CHAPTER 45

Verses 1-2. The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, Thus saith Jehovah, the God of Israel, unto thee, O Baruch;

When the Book of Jeremiah is completely written, the word of the Lord will be sent to the scribe as a message of comfort

and instruction; Do not feel downhearted at receiving no earthly remuneration or honors for a difficult work well done.

Verse 3. Thou didst say, Woe is me now! for Jehovah hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

The sighing will be heavy, and even grief may accompany it. But it is a time of great trouble the world over; and the Confederacy must surely end in complete and dismal failure. The scribe, typified by Baruch, will even faint by reason of the disappointment.

Verse 4. Thus shalt thou say unto him, Jehovah saith thus, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

Comfort him or her with the assurance that the shock to the whole world will be immensely profound. The present Republic of Israel will be thrown down and plucked up. Israel must forget their own plans and self-sufficiency, and turn to the New Covenant message and arrangement under the guidance and authority of the Messiah for the blessing of all the families of the earth.

Verse 5. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest.

The antitype of Baruch is not to regret a place in the Sun: For the Sun of Righteousness is about to rise with healing in his wings—the Old and New Testaments. The Seed of Abraham, The Messiah, typified by Aaron and his sons, as the Royal Priesthood, will now take the Jewish Nation by the hand, to lead the whole world to God, and Eternal Life.

CHAPTER 46

Verses 1-2. The word of Jehovah which came to Jeremiah the prophet against the Gentiles; against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carche-mish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

This forty-sixth chapter of Jeremiah is a forecast of separa-

tion between the Catholic and the Protestant elements at the time the Confederacy has reached the height of its power and influence in the world, and the triumph of the Catholic side in their conflict. It also calls for the presentation of the arguments of the Protestant component. Egypt represents the worldly people, and *the river Euphrates* symbolizes nations and tongues.

Verses 3-4. Order ye the buckler and shield, and draw near to battle. Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

Call for the arguments of Protestants and leaders of thought from all classes of men likely to be heard; even those who, although religiously inclined, are not giving much support to the great Church Union.

Verses 5-6. Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith Jehovah. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

The reason for their interest in the Church Union is the failure of their own schemes and plans for peace and prosperity. And it is decreed by the Most High in the Divine Plan of the Ages, and subscribed by His Word, that they all shall stumble and fall towards the North—in favor of the Confederacy.

Verses 7-8. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

Worldly leaders seek to oppose and destroy the Union to their own advantage. But God wills otherwise.

Verse 9. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

In harmony herewith, God's Word declares that "the wrath of the Lamb" is operating against all who depend on creeds instead of the Bible: the union per se. Some are skillful in defensive argument, and some are proficient in accusation. Both

are challenged by the Catholic side of the Confederacy successfully. It is so decreed.

Verse 10. For this is the day of Jehovah God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for Jehovah God of hosts hath a sacrifice in the north country by the river Euphrates.

Here the Lord assures us that He is going to sacrifice the confederacy in the interests of the New Covenant Message, which is about due to begin.

Verses 11-12. Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

The condition of the world is approaching anarchy, and there is no help in Gilead; there is no Physician there for them. The cry for help by the confederacy is heard by the world, but the leaders on both sides contradict one another, and there is no help, no adequate help, possible.

Verses 13-16. The word that Jehovah spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee. Why are thy valiant men swept away? they stood not, because Jehovah did drive them. He made many to fall, yea, one fell upon another; and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

The king of Babylon, the Pope, and the Catholic side are to win out in the argument as the only religious organization in the world with any hope of success. Let us return to our former methods.

Verse 17. They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

Then they come to understand that the *lease to the Gentiles* has run out and it is time for a change of venue. Some whisper of the New Covenant Message.

Verse 18. As I live, saith the King, whose name is Jehovah

of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

However, nothing can be more certain, even as mountains long established are considered sure, than the fulfillment of the Keturah Covenant, which will be exactly on time, according to the Divine Plan of the Ages, by the infinite God, Jehovah.

Verse 19. O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

The confederacy, the supposed daughter of Jehovah, but dwelling in Egypt, shall be waste and desolate: it is being supplanted by the New Covenant Arrangement, under Messiah.

Verse 20. Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

Present worldly conditions look very attractive to natural Israel; but from the North, the seat of Divine Empire, comes its destruction like the removing of a cottage to make room for a gorgeous mansion or wonderful government building.

Verse 21. Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

The hired system of all church servants is coming to an end; being superseded by a heartfelt system of Love to God, and for all. Even the Head of the Church, Christ Jesus, served freely and gratuitously and to the extent of his life. Therefore the Life Rights He laid down as a man, He has as a new creature to give to the human race even to the extent of a perfect human nature and Eternal Life.

Verse 22. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

The word for the destruction of the Church Union will go forth as a serpent—so crooked and secretly. Supporters will tell the Pope that his city is taken at one end; and he will be unable to determine the source of such trouble.

Verses 23-24. They shall cut down her forest, saith Jehovah, though it cannot be searched; because they are more than grasshoppers, and are innumerable. The daughter of Egypt

shall be confounded; she shall be delivered into the hand of the people of the north.

The membership of the supporters of the confederacy will be cut down to such an extent that *the daughter of Egypt*, supposed daughter of the Almighty, shall be confounded. But happily for them, they *shall be delivered into the hand of the people of the north*, Jehovah's messengers with the message of salvation according to the terms of the New Covenant typified by Keturah.

Verses 25-26. Jehovah of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him: and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants; and afterward it shall be inhabited, as in the days of old, saith Jehovah.

The Word of Jehovah, God of Israel, shall call for the destruction of all forms of idols and idol worship, and whatever will turn the minds of men from the true worship of God, or prevent men from going up the Highway of Holiness to perfect human nature and Eternal Life. And so the object in the creation of Adam will be attained; even after so long a time, and the Permission of Evil.

Verses 27-28. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith Jehovah; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Now comes the fulfillment of all of God's promises to Abraham and Jacob, through the efficacy of spiritual Israel, of whom, or in whom, will be their Head Christ Jesus, the Messiah, and His many associates of the Divine Nature and office of Melchizedek.

CHAPTER 47

Verse 1. The word of Jehovah that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza [the strong place].

This chapter is a prophecy by Jeremiah of the Confederacy before it became so very earthly in its methods and creeds in order to gain support from the masses of men; that is, before Gaza, the attractive power of the confederacy, was overcome by worldliness, represented by the king of Egypt. The Philistines represent the religious leaders of the Church Union at its inception.

Verse 2. Thus saith Jehovah, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

The waters of this verse represent peoples who differ with the leaders of the confederacy in regard to rules and regulations which they claim become too destructive. Their arguments prevail with the leaders; the city, or government, all shall finally acquiesce in their demands. The north represents the religiously minded supporters of the Church Union, whose opinions count. It seems expedient to listen to them, but it introduces a weakness, to their regret.

Verse 3. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

The force of their arguments on the basis of necessity to make progress (wheels) in forming organizations quickly, leaves no time to care for the children of these organizations.

Verse 4. Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth; for Jehovah will spoil the Philistines, the remnant of the country of Caphtor.

The very worldly leaders begin to become manifest and to lose the confidence of the people. Thus Tyrus (strong) and Zidon (fortress), the two strongest attractions of the Union, begin to lose their force or power, and membership begins to lag. Other ideas become expedient.

Verse 5. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

As long hair is the glory of a woman, especially the Bride of Christ, so creeds are the beauty of religious organizations. To be bald is to have no creeds which are adequate under the force of circumstances. They have no more creeds sufficient for the occasion, and what help is there in the confederacy now?

Verses 6-7. O thou sword of Jehovah, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing Jehovah hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

The sword of Jehovah from now on is the Truth about the New Covenant (Keturah); which means the death of all idolatrous creeds, or whatever supersedes the Word of God, the Bible. *God hath given it a charge against Ashkelon*, whence come such idols or creeds held by men on the *sea shore*; these are neither under religious restraint, nor are they void of the worship of God.

CHAPTER 48

Verse 1. Against Moab thus saith Jehovah of hosts, the God of Israel, Woe unto Nebo! for it is spoiled; Kiriathaim is confounded and taken; Misgab is confounded and dismayed.

This chapter is a prophecy against Moab (water of a father) which is applicable to the Roman Catholic side of the coming confederacy—and to them only. *Nebo* means “height,” indicating that the force of this prophecy reaches the confederacy, or church union, at the zenith of its power and influence in the earth. *Kiriathaim* means “double,” comprising two sides of an organization, religious and civil. *Misgab* means “the high land,” referring to the top leaders of the confederacy.

Verse 2. There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation: also thou shalt be cut down, O Madmen; the sword shall pursue thee.

Heshbon means “stronghold,” and shows that the strongest arguments or attractions to the confederacy are in danger

of being overmatched by adverse conditions, or events. *Madmen* means "heap, impure heap," composed of Catholics and Protestants, which, with dwindling cohesion, disintegrates.

Verses 3-4. A voice of crying shall be from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard.

Horonaim means "double cave" and still calls for two parts involving Moab. These names were in the mind of God long before Jeremiah was ever heard of—or any other prophet. The insignificant supporters of this great organization begin to see the hand writing on the wall, and fear causes them to weep.

Verse 5. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

Luhith (table) refers to the table where the provisions are getting scarce; and they say, What is the Word of God? Let it come now. Both sides are becoming alarmed.

Verses 6-7. Flee, save your lives, and be like the heath in the wilderness. For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity, with his priests and his princes together.

The advice of the Prophet is, Withdraw from your effort to save the world by such a method of "applied Christianity" (churchianity), and hold on *like the heath in the wilderness* when everything is suffering from a drought. *Chemosh* is a name God has chosen for this Union.

Verses 8-9. And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as Jehovah hath spoken. Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

The many creeds and companies of this union must fail of their objective. Therefore give the *wings*, the Old and New Testaments, to the Confederacy in place of the creeds, man made and earthly.

Verse 10. Cursed be he that doeth the work of Jehovah deceitfully, and cursed be he that keepeth back his sword from blood.

There is certainly a penalty from God on those who use His

Word deceitfully to boost up their man made creeds gotten up by reason of necessity.

Verses 11-13. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. Therefore, behold, the days come, saith Jehovah, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles. And Moab shall be ashamed of Chemosh [fire, subduer, the powerful—the national idol of the Moabites and Ammonites], as the house of Israel was ashamed of Bethel their confidence. [I Kings 12:27-30]

The Catholic hierarchy has always been at ease, never disturbed; but the Protestant side, and its restlessness, is a disturbing factor. Endeavoring to please or mollify the Protestants who are wanderers for a satisfactory creed and unable to find one, the Catholic leaders are nevertheless ashamed of what they do accept for a creed.

Verses 14-15. How say ye, We are mighty and strong men for the war? Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is Jehovah of hosts.

How say ye, We are strong and equal to any case or condition that may arise? Her young supporters are overcome by the arguments of the older and more practised Protestant leaders; and these are to be more influential for a time in the Confederacy.

Verses 16-17. The calamity of Moab is near to come and his affliction hasteth fast. All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

Therefore the calamity of the Union is sure to come. The strength that has kept the Roman Catholic System intact for so long is broken. *And the beautiful rod*, or power of control, is finally lost.

Verses 18-19. Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds. O inhabitant of Aroer [enclosed], stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

Thou daughter of Zion that occupies the Dibon (river course) regulating the flow of membership, come down to dry and sterile conditions as that membership begins to shrink, due to troubles of many kinds, including lack of peace and prosperity, and unfulfilled promises of the same. The special enclosed class, please take notice and ask those withdrawing, What is being done to cause you to withdraw? This greatly weakens the Union, and there is no other place of safety.

Verses 20-25. Moab [water of a father—son of Lot and his elder daughter] is confounded; for it is broken down; howl and cry; tell ye it in Arnon [rushing stream], that Moab is spoiled, and judgment is come upon the plain country; upon Holon [strong place], and upon Jahazah [trodden down], and upon Mephaath [height], and upon Dibon [river course], and upon Nebo [height], and upon Bethdiblathaim [house of the two fig cakes], and upon Kiriathaim [double wall or city], and upon Bethgamul [place of the camel, or house of the weaned], and upon Bethmeon, [house of the habitation of Baal], and upon Kerioth [cities, hamlets], and upon Bozrah [sheepfold] and upon all the cities of the land of Moab, far or near. The horn of Moab is cut off, and his arm is broken, saith Jehovah.

The Catholic component of the Confederacy is confounded because the Confederacy is broken down. Tell it in Arnon where they are very busy looking after the membership, *that Moab is spoiled, and judgment is come upon the plain country*, communism; upon Holon, the strong place; and upon Jahazah, those trodden down; and upon Mephaath, or top ones; and upon Dibon, river course for the Confederacy; and upon Nebo, high ones; and upon Bethdiblathaim, house of the double cakes (a Moabite town); and upon Kiriathaim, double wall, on both sides of the Union; and upon Bethgamul, place of the camel; and upon Bethmeon, place of habitation; and upon Kerioth, cities or hamlets; and upon Bozrah, the sheepfold. The hand, power, or *horn* of the Catholic system is greatly enervated.

Verses 26-28. Make ye him drunken; for he magnified himself against Jehovah: Moab also shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippedst for joy. O ye that dwell in Moab, leave

the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

In Isaiah 28 we read, "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. For all tables are full of vomit [doctrinal monstrosities and misrepresentations rejected by the more enlightened] and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine?" As we look about us upon the many streams (tables) of Babylon—the various sectarian theologies (*strong drink* and *wine* of false doctrine) which profess to be the truth, the muddy and polluted teachings of the adversary, or of those whom he has blinded—we find that although there is something of truth in them all, yet it is sadly befouled and wholly incapable of cleansing their votaries from filthiness of the flesh and of the spirit, wholly incapable of perfecting them in holiness of the kind which the Lord requires. "Every man is made brutish by such knowledge." (Jeremiah 51:17) For instance, false ideas of God and of his character and his plan are incentives to those who so believe to copy these misrepresentations and perversions of justice and love, and are well calculated to develop in the devotees of such a theory a low standard of character, because the low standard which they set for themselves and other fellow-mortals is really higher than that which they ascribe to the Creator. *He magnified himself against Jehovah.*

How important, then, is the truth, and how much meaning we find in our dear Redeemer's prayer to the Father on our behalf, "Sanctify them through thy truth; thy Word is truth"—the "pure water," the pure Word of God, the pure truth.

Moab, the Catholic side of the Church Union, magnified itself against Jehovah in its creeds and dogmas, and has become drunken with its own power or influence in the world. It has been lifted up by a mighty angel, or set of circumstances, and now is due for a great fall, as a great millstone cast into the sea of anarchy. (Revelation 18:21; 16:18-19) Never was an earthquake so terrible and so great. And the city, confederacy, fell into three parts. O leaders of the defunct union, give up the creeds; and dwell in the Rock of Truth, the Bible. And if not

entering straightway into the New Covenant, make a nest by the hole, or entrance, into the New Covenant, and get started on the Highway of Holiness as soon as possible; for perfect nature, perfect character, and Eternal Life are at the end thereof.

Verses 29-32. We have heard the pride of Moab (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart. I know his wrath, saith Jehovah: but it shall not be so; his lies shall not effect it. Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres [a fortress of brick or earthenware]. O vine of Sibmah [balsam], I will weep for thee with the weeping of Jazer [fortified]: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage.

The proud in heart are an abomination to Jehovah. The success of the Confederacy was so great that the leaders became inordinately proud, overbearing, and offensive. The creeds of Moab are full of pride and arrogance, and must come down. However, I know his misrepresentation; and his intended objectives will not be attained; I know his very worldly schemes which are almost heathen in nature. And my heart shall mourn for these men of the fragile fortress: but principles are paramount and must rule. The healing ointment (Sibmah) of the strong and fortified (Jazer) is greatly missed. It was never so necessary as now when the whole earth is being tried and tested, and a new message is about to spread upon all the earth—the Message of the Kingdom. The *vine of Sibmah* refers to the power to settle disputes or arguments, and to smooth out all frictions. That power is waning, due to the impossibility of harmonizing earthly troubles with the requirements of the great Confederacy: its plants have *gone over the sea* of mankind, even to the governments: the usual increase, even *their summer fruits*, is missing; and more wine, of doctrines, is not forthcoming.

Verses 33-34. And joy and gladness is taken from the plentiful field, and from the land of Moab [water of a father]; and I have caused wine to fall from the winepresses: none shall tread with shouting; their shouting shall be no shouting. From the cry of Heshbon [stronghold] even unto Elealeh [God is

exalted], and even unto Jahaz [trodden down], have they uttered their voice, from Zoar [little] even unto Horonaim [double caves], as an heifer of three years old; for the waters also of Nimrim [flowing streams] shall be desolate.

A complaint from the stronghold has been voiced, even from those who would exalt Jehovah, and who think that God should reveal Himself through them, no matter how small they may be; in this, both sides of the council are in agreement as a flowing stream (Nimrim) for a period of three years; more they cannot expect inasmuch as the waters of their flowing streams *shall be desolate*.

Verses 35-39. Moreover, I will cause to cease in Moab, saith Jehovah, him that offereth in the high places, and him that burneth incense to his gods. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished. For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth. There shall be lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith Jehovah. They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

The offerings, by creeds and false accusations, to God must cease. God is *Love!!!* We sympathize with them in their distress, but must not tolerate further blackening of God's Holy Name and character, of which the Church Union has been guilty. Moreover, God is Infinite in Justice, Wisdom, Love, and Power. "O come, let us worship and bow down; let us kneel before Jehovah our Maker."

Verses 40-42. For thus saith Jehovah, Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs. And Moab shall be destroyed from being a people, because he hath magnified himself against Jehovah.

Behold the Messiah is due: and He shall fly like an eagle, and *his wings*, the Old and New Testaments, shall be spread over the Confederacy; instead of the creeds of every man's

liking. All the congregations shall be persuaded, and the New Covenant Message shall go forth.

Verse 43. Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith Jehovah.

All others shall be overcome by *fear*, the snare of false doctrine, and the pit of foundationless hopes. Many think to flee to the protection of the great leaders; but a destructive force shall bear down upon them, weakening their power to see or to rectify such great disorders and tendencies toward anarchy: social, religious, and political. A rushing stream of humanity has time for nothing. The Confederacy (Chemosh) was a grand effort; but its failure was foretold by the infallible Word of God. "And what doth God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"?

Verses 44-47. He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken into the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith Jehovah. They that fled stood under the shadow of Heshbon, because of the force: but a fire shall come forth out of Heshbon, [stronghold], and a flame from the midst of Sihon [great, bold], and shall devour the corner of Moab [water of a father], and the crown of the head of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemosh [the confederacy] perisheth: for thy sons are taken captives, and thy daughters captives. Yet will I bring again the captivity of Moab in the latter days, saith Jehovah. Thus far is the judgment of Moab.

CHAPTER 49

Verses 1-2. Concerning the Ammonites, thus saith Jehovah, Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? Therefore, behold, the days come, saith Jehovah, that I will cause an alarm of war to be heard in Rabbah [great] of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith Jehovah.

Ammon means "fellow countryman," and very well ex-

presses the sentiment of the Roman Catholic side of the Confederacy towards the Protestant side, as to their relationship in the Church Union. The friction between them has grown so sharp that the Protestant leaders adopt some doctrines or creeds more to their liking, but which the Prophet styles as heathenish, referring to them as inheritors of Gad who was a heathen. Therefore the opposition of the Catholics becomes so severe as to cause the destruction of the various daughters or schemes evolved by the Protestants. Then will Israel come into possession of what the Protestants have brought together from their association with the Jews.

Verses 3-6. Howl, O Heshbon; for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges: for their king shall go into captivity, and his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith Jehovah God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith Jehovah.

Heshbon (the stronghold), with Ai (the heap), main supporters of the Protestants, *is spoiled*: and hurry you among the creeds or doctrines to see if there is any relief. Your valley, or place of rest, is flowing away from you; Protestant support of the Union becomes a failure, and they will be weak and fearful. Then will the Protestants become an adjunct of the Jews, and be gathered to the New Covenant Message.

Verse 7. Concerning Edom, thus saith Jehovah of hosts, Is wisdom no more in Teman [south]? is counsel perished from the prudent? is their wisdom vanished?

Edom means "red," from its reference to the blood of Christ, and has long been representative of Christendom. Now, as a source of salvation, it comes to an end; and their only hope is in Teman, the *south* side of the Kingdom. In the arrangement for the Kingdom of Christ, the North refers to the *spiritual* rulership; and the South, or Teman, is the *earthly* phase of the kingdom represented by the Ancient Worthy Class.

Verses 8-10. Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him,

the time that I will visit him. If grapegatherers come to thee, would they not leave some gleaning grapes? if thieves by night, they will destroy till they have enough. But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

Yes, the call to Heaven is over: and all that can be offered to the world now is Restitution, spoken by the mouth of all the holy prophets since the world began. Let all of the Dedan (low), humble class, dig deep into the Truth: the call to salvation is not heavenly, but earthly, by the greatest of all Mediators, Jesus Christ the Mediator of the New, Keturah, Covenant. So Esau represents the Protestants who gave up their birth-right of the Bible for the creeds of the confederacy: their *seed is spoiled*, and they are no more a power for good, or for salvation. That part is finished.

Verses 11-13. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me. For thus saith Jehovah, Behold they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it. For I have sworn by myself, saith Jehovah, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

Leave thy fatherless children (converts) to me, and thy widows (congregations) to my care; I will bring them through into a large place, even the terms and conditions of the New Covenant. The Protestants did not expect to *drink of this cup*: but they are guilty of having the creeds instead of the Bible; and they shall *not go unpunished*. For I have sworn that their sheepfold (Bozrah) shall become a desolation.

Verses 14-16. I have heard a rumour from Jehovah, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle. For, lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith Jehovah.

The whole confederacy is now in danger from anarchy which is rapidly developing, heathenish though it be. Its creeds are heathenish, and not Scriptural, and speak the doom of the entire Church Union. The organization, the height and the fall, are great as predicted.

Verses 17-18. Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith Jehovah, no man shall abide there, neither shall a son of man dwell in it.

Therefore Edom, or Christendom, must become a *desolation* because of blaspheming the name of God with their creeds. "All the 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." As in the destruction of *Sodom and Gomorrah*, not a man will be left believing such blasphemies.

Verse 19. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

Behold, anarchy will *come up like a lion from the swelling of Jordan against the Confederacy*: but I will suddenly make him run away from her; that the water of Truth may find her quietly, even the truth according to the terms of the New Covenant under the Messiah.

Verse 20. Therefore hear the counsel of Jehovah, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

The counsel of Jehovah is to deprive Edom, or Christendom, of every hope or prospect of the Plan of God, except what appertains to the Keturah Covenant Message. This counsel is for the world of mankind; it is known as Teman or the south of the Tabernacle, and calls for the active service of the Ancient Worthy Class, who are the Gates into the Golden City, directing the way for the world of humanity to come and receive the blessings from the promised Seed of Abraham. "If ye be

Christ's, then are ye Abraham's Seed, and heirs of the promise."

Verse 21. The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red Sea.

The earth is moved at the fall of the Confederacy; for, like the destruction *in the Red Sea*, not one is left to carry on the hoped-for blessings of the Church Union.

Verse 22. Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah [sheepfold]: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

In *that day* the Bible, the Word of God, shall spread its wings (the Old and New Testaments) over Christendom: and *the heart of mighty men*, the religious leaders, shall respond to the Truth—and not to creeds.

Verses 23-27. Concerning Damascus: Hamath [defenced, walled] is confounded, and Arpad [a couch, resting place]; for they have heard evil tidings; they are fainthearted: there is sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith Jehovah of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the places of Benhadad.

Damascus, capital of the civil governments, is greatly disturbed, and begins to lose confidence in the support of ecclesiasticism, and questions the wisdom of supporting them. Therefore does the Confederacy fall: first the religious elements, followed by the civil government. Anarchy does its horrendous work. Even *the city of joy* fails to please, or to meet the very pressing necessities, civil and religious: and heat of the fire shall intensify and become increasingly destructive for removal of the things displeasing to *Jehovah of hosts*, the God of all.

Verses 28-29. Concerning Kedar [powerful], and concerning the kingdoms of Hazor [enclosed], which Nebuchadnezzar king of Babylon shall smite, thus saith Jehovah, Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to them-

selves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

The Protestant element of the Church Union grows steadily weaker, and finally succumbs, before the Catholic side yields to impossible conditions and circumstances. So Hazor (enclosed), the most securely enclosed ones, is the last to fall.

Verses 30-33. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith Jehovah; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up into the wealthy nation, that dwelleth without care, saith Jehovah, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith Jehovah. And Hazor shall be a dwelling place for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

Now all eyes are upon the Jewish nation, hoping for some help; but all nations are gathered against Jerusalem to battle, and the republic shall be broken up, and the final phase of Jacob's Trouble will be upon them. So *the wealthy nation, dwelling without care, which have neither gates nor bars*, must suffer once more. But deliverance is near: for all nations are gathered together in one great army, that they may all be destroyed together—and war shall be no more.

Verses 34-39. The word of Jehovah that came to Jeremiah the prophet against Elam [youth], in the beginning of the reign of Zedekiah king of Judah, saying, Thus saith Jehovah of hosts, Behold I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. For I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, even my fierce anger, saith Jehovah; and I will send the sword after them, till I have consumed them: And I will set my throne in Elam, and will destroy from thence the king and the princes, saith Jehovah. But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith Jehovah.

Elam, the young men of every generation, are responsible to God to a certain extent for too much freedom of indulgence of downward tendencies that are degrading morally. They are born that way; "prone to err as the sparks to fly upward"; but the light of reason, and appreciation of right and wrong, should assist anyone to choose that which is right. Indeed the Apostle Paul says, The invisible things, or evidences of God, are clearly seen, being understood by the things that are made; so that they are without excuse. Thus is broken *the bow* or strength of their own puny and feeble justification for yielding to things they know to be wrong: every nation shall own a share of guilt. So the sword of Truth shall consume them: in the last days of the Gospel Age they will hear an acceptable message; and they shall be saved.

CHAPTER 50

In chapters 50 and 51 we have the significant prophecies against Babylon—not merely the Babylon of old, although it was included, but especially against "Babylon the Great, the Mother of Harlots," which the literal Babylon symbolized—the Babylon of Revelation. And when it is remembered that the Book of Revelation was given as a prophecy of things then future (Revelation 1:1), and that literal Babylon was in ruin centuries before this prophecy concerning mystic Babylon was written, it requires only a little comparison of the two prophecies to show that the major portion of Jeremiah's pertains to mystic Babylon, and is just about to find its fulfillment upon "Christendom" so-called.

Compare Jeremiah 50:15, 29	with Revelation 18:6.
Compare Jeremiah 50:38	with Revelation 16:12.
Compare Jeremiah 50:46	with Revelation 18:9.
Compare Jeremiah 51:6	with Revelation 18:4.
Compare Jeremiah 51:7, 8, 9	with Revelation 14:8; 17:4; 18:2, 5, 9, 11, 19.
Compare Jeremiah 51:13	with Revelation 17:1, 15.
Compare Jeremiah 51:33	with Revelation 14:15, 18.
Compare Jeremiah 51:37, 45, 63, 64	with Revelation 18:2, 4, 21.

Verse 1. The word that Jehovah spake against Babylon, and against the land of the Chaldeans, by Jeremiah the prophet.

In this verse and chapter, Jehovah God speaks in judgment

to Jeremiah against Babylon, now known as Christendom; and the land of Chaldea, as the place from which the creeds of Christendom have come: they are for the most part heathenish; contrary to the Bible, and belittling to God.

Verse 2. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

Therefore publish and proclaim that Christendom is rejected of God, and her downfall is soon to follow. Bel, the foremost leader of the coming Confederacy, is confounded; and Merodach, the god of war, is broken in pieces; that is, all her creeds are soon to be repudiated—as eternal torment already is. *God is not like that.*

Verse 3. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

Jehovah's great army, as foretold by the Prophet Joel, is already mustering, and will gain increased momentum because of the attitude and over-bearing spirit of arrogance of the leaders of the Church Union now in the making. It will be the land of Chaldea that will produce such a condition; a land where the religious rulers, arrogantly accustomed to overawing the common people with their titles, learning, and authority, attempt to overawe, to browbeat and to condemn any who in their temerity attempt to teach the way of truth to the people.

Verses 4-7. In those days, and in that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek Jehovah their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to Jehovah in a perpetual covenant that shall not be forgotten. My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against Jehovah, the habitation of justice; even Jehovah, the hope of their fathers.

That will be the time when the two component parts of the nation of Israel, the Modern Jews and the Orthodox Jews, have come together; and they will join, and together face toward the New Covenant typified by Keturah. My people have been as lost sheep, having no Covenant. Their enemies say; We can do no wrong in maltreating them, because they are cast off by Jehovah.

Verse 8. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

God's advice to the leaders of the Confederacy is, Get out of Babylon, and leave the land of evil creeds, and become leaders of the people to enter into the New Covenant Arrangement of Blessings.

Verses 9-12. For, lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith Jehovah. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage; because ye are grown fat as the heifer at grass, and bellow as bulls; your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hinder most of the nations shall be a wilderness, a dry land, and a desert.

Many will tire of their oppressing demands, and will turn against the Church Union; and the ground for so many creeds will become hateful: and their severity towards the Jews, God will not pardon. The Euphrates was their mother, which bore Babylon: and the Euphrates represents nations, tongues, and multitudes of men; the source of Babylon, or the confederacy, of our day: and there shall be no further use for a Union.

Verses 13-16. Because of the wrath of Jehovah it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against Jehovah. Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of Je-

hovah: take vengeance upon her: as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

The wrath of Jehovah is kindled against the Confederacy because it is built upon, and ordered according to, creeds; and not established upon the Bible, the Word of God. Therefore the Word of God to all mankind is, *Put yourselves in array against her, till her destruction is complete. Shout against her round about;* let all know the facts of the case. Let there be no more calling to membership: but let all seek to their own kind in the world, for mutual aid and support.

Verses 17-19. Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones. Therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

Jehovah resents the fact that Israel, His chosen people, are so scattered and abused by communists and the Church Union; punishment and their downfall are sure to follow, in His time and way.

Verses 20-21. In those days, and in that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod [punishment; a symbolic name for Babylon]: waste and utterly destroyed after them, saith Jehovah, and do according to all that I have commanded thee.

This brings us to the establishment of the New Covenant and the forgiveness of the sins of Israel and Judah. Go up to *the land of Merathaim* (double bitterness), and to the *inhabitants of Pekod* (visitation of judgment): and preach to them forgiveness, and peace, and the message of, "Glory to God in the Highest."

Verses 22-23. A sound of battle is in the land, and of great

destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

Now there is contention in the Confederacy and the end of the supremacy of the Pope; *the hammer of the whole earth is cut asunder and broken!* How is the mighty fallen! And the beneficent influences of the rulership of the Messiah, the Mediator of the New Covenant, become manifest: The desire of all nations has come.

Verse 24. I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against Jehovah.

The fact that the Church Union based its unity on hurriedly made creeds, instead of the Bible, forms a delusion and a snare which catches the leaders unawares, so that what they thought would be their strength and security in the world, works out to their disappointment and desolation. At last the fallacy of building upon man made creeds instead of a, "Thus saith the Lord," becomes manifest forevermore. Whatever is built on creeds lacks the support of God the Almighty One, especially when those creeds conflict with His Word. And what creed does not! they are empty because formulated by those lacking understanding and a knowledge of The Divine Plan of the Ages.

Verses 25-26. Jehovah hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of Jehovah God of hosts in the land of the Chaldeans. Come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly: let nothing of her be left.

While *all* churches have been worshipping according to creeds, God has been gathering an *armory* of weapons against them in a record of wrongs, especially of blasphemies against His Holy Name. All are guilty, and the record of their blasphemies is true. *From the utmost border* of their preaching, comes to light the record of the wrongs against Him. If men shall give account for every injurious word spoken about one another, if every such word is brought up for adjudication, how much more the millions of words spoken in malignment of the great and holy name of Jehovah!! Therefore a full recompense will be required for them all, to the extent men shall be able to give or make restitution therefor.

Verses 27-30. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against Jehovah, against the Holy One of Israel. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith Jehovah.

Slay all her leaders, by showing them their errors, and filling them with repentance and remorse. This will find first place in the Confederacy, and will be pressed home by those who once supported her, but who now become enlightened by the Truth. Even the more youthful supporters of this great organization shall die on their feet, so to speak, when their eyes open to the Truth and the facts of the case.

Verse 31. Behold, I am against thee, O thou most proud, saith Jehovah God of hosts: for thy day is come, the time that I will visit thee.

The most immediate cause of all the opposition will be the unbelievable pride of the religious leaders of the confederacy that will be haughty, proud and arrogant in self-righteous exaltation over all the earth: and she will say in her heart, I sit a queen, and am no widow, and shall see no sorrow, neither shall I know the loss of children: But these shall come to thee in a moment in one day; for thou hast trusted in thy wickedness; thou hast said, None seeth me. But strong is the Lord God who judgeth her! (Isaiah 47:8-10; Revelation 18:7-8)

Verse 32. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

Thus shall she stumble; and a powerful influence shall turn away support of the congregations: for she has sinned against Jehovah; and the time has come for recompense, and to straighten out the errors of ages.

Verses 33-37. Thus saith Jehovah of hosts, The children of Israel and the children of Judah were oppressed together, and all that took them captives held them fast; they refused to let

them go. Their Redeemer is strong; Jehovah of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. A sword is upon the Chaldeans, saith Jehovah, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

Some are blinded to important truths by the supposition that the expression, "both the houses of Israel," refers to the two divisions of Fleshly Israel, after the split in the days of Solomon's son, Rehoboam. Such need only be reminded that after the captivity in Babylon, upon their restoration to Palestine, all Israelites of all the tribes then captives in all the universal domain of Medo-Persia, including the land of Syria or Babylonia, were given liberty to return to their own land if they chose. (Ezra 1:1-4) Many of the faithful Israelites of *all* the tribes, who had respect to the promises of God associated with the holy land and the holy city, returned to the various cities of Palestine. The tribe of Judah, the principal tribe, in which was vested the kingly office, and in whose territory Jerusalem, the chief city, was located, naturally took a leading part in its rebuilding; but after that return from Babylon, Israel was no more a divided nation, but dwelt together as at first, as one people, and were known by the one original name, Israel. See Nehemiah 11:1, 20; Ezra 2:70; and Ezra 6:17 tells us that at the dedication of this house of God, there were offered "*twelve he goats, according to the number of the tribes of Israel*"; and in Ezra 8:35, "*twelve bullocks for all Israel.*"

This is further emphasized in the New Testament. The Lord and the Apostles speak of Fleshly Israel as *one*. Paul says that *Israel* sought, but that only a "remnant" was found worthy. (Romans 10:1-3, 9:27; 11:5-12, 20-25; Acts 26:7) Our Lord said that he was "sent to (all) the lost sheep of the (one) house of Israel"; yet when he would not permit his disciples to go outside of Palestine to seek them (Matthew 10:5, 6; 15:24), it is evident that those living in Palestine represented *all* Israel. Peter, too, speaks of fleshly Israel as one house; and address-

ing the people at Jerusalem he said, "Let all the house of Israel know," etc. James also speaks of the twelve tribes as one people. (Acts 2:36; James 1:1) Many of all the tribes dwelt in Palestine, and many of all the tribes dwelt in surrounding nations. Thus Paul met and preached to Israelites in nearly every city which he visited in Asia Minor and Italy, but they were always recognized as one nation, spiritual Israel being the only other Israel.*

The Lord explains through the Prophet Ezekiel (37:1-14) that these dry bones of the vision are, or represent, the whole house of Israel. They did not represent merely the two tribes which went last into captivity, nor merely the ten tribes which went earlier, but the whole house of Israel, the twelve tribes. They were no longer to be considered as two distinct nations, as they had considered themselves for the preceding four hundred years. They were to understand that in divine providence they were henceforth a reunited nation, and the reunion is pictured in this same chapter (verses 15-22) by the miraculous uniting of two sticks into one in the hand of the prophet. There are no lost tribes.

The Lord propounds the question, Is it possible that any vitality could ever come into these dry bones? Is there hope for the scattered people of Israel who not only in heart but in voice said, We are scattered, and no longer a homogeneous people, we are mixed and blended with our captors (Babylonia was at that time the most gigantic empire ever known amongst men.), who are heathen, in business, social and marriage relationships—there is no hope of a restored nation of Israel?

The Prophet, with quick confidence in the Almighty, refers the question back to God, as suggesting that any hope there could possibly be of a reorganization of Israel must come from God—could be looked for from no other quarter.

The Lord directed Ezekiel to prophesy, that is, to declare the divine message, and the divine message was a foretelling of the things which would, under divine providence, come to pass. The message to be declared was that God had the power and would exercise it, by which these who were dead, and dried as respected their national hopes, would be gradually revived, would gradually become one homogeneous people, a

* THE TIME IS AT HAND, Study VII.

nation in their own land. It would not be done suddenly, but gradually, and that through attention to the divine message, which the Prophet was delivering.

While recognizing the primary fulfillment of the prophecy, under Cyrus, we are not to forget the secondary fulfillment on a much larger scale, which is in progress at the present time. With the vast majority all hopes of the fulfillment of the Abrahamic promise had died, had withered away, and had no more vitality than a dry bone. But now, in the end of this Gospel Age, the due time has come for these dry bones, scattered all over mystic Babylon, to be gathered part to part, rehabilitated and revived with hope in the promises made to the fathers. The great noise is the "seventh trumpet," which has begun to sound; the earthquake is the coming great revolution in which mystic Babylon will fall before the great Prince whom Cyrus in a measure prefigured. Meantime, as we look at the dry bones of Israel, we perceive that they already are in movement, that they are already drawing near one to another; reorganizing and returning to the land of promise, to the land of Israel, their nation and their home. Is it not indeed a miracle! (See also Ezekiel 37: 23-28.)

Yes, *Their Redeemer is strong; Jehovah of hosts is his name; He shall thoroughly plead their cause, that he may give rest to the land*, when in due time the Lord's Anointed shall take the kingdom authority, purchased with his own precious blood, for the very purpose of scattering the darkness with which "the prince of darkness" has blinded mankind, and restoring the purchased possession by restitution processes through the New Covenant which "shall be an everlasting covenant."

The twelve tribes *were oppressed together*, though for a time they were divided into two nations. But their Redeemer, Jehovah of hosts, is strong; and His time to recover them, and bring them to their promised land, draweth nigh, according to prophecy: the end of Jacob's trouble is near. A sword is already *upon the Chaldeans* (communists), *and upon the inhabitants of Babylon* (the Confederacy); and it has power to oppose all who would hold the Jew in thralldom.

Verses 38-40. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert,

with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith Jehovah; so shall no man abide there, neither shall any son of man dwell therein.

A drought is upon her waters; and they shall be dried up. While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel—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 while they presume to profane the gold and silver vessels of the Lord's house, the precious truths of divine revelation and the faithful exponents thereof; but which will, nevertheless, shortly be restored to His glorious Temple by the antitypical Cyrus, Messiah; all highly honored and cared for by the Lord. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally as impregnable as the three-hundred-foot wall. Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded; consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly thereafter the new empire was inaugurated—"without fighting," as the tablets declare. Thus did great Babylon fall suddenly—"in one hour." (Daniel 5; Revelation 18)

The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between literal Baylon and mystic Babylon, and when studying the account of the fall of literal Babylon his attention is naturally drawn also to the foretold fall of mystic Babylon in the end of this age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon were not wholly fulfilled by Cyrus the

Persian. It will be noticed, further, that as literal Babylon sat upon the literal River Euphrates, so mystic Babylon is said to sit upon the waters, peoples. It should be noticed also that as the literal city was captured by the diversion of the literal waters, so symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Revelation 16:12, it is foretold, *shall be "dried up"*—that the way of the kings of the East might be prepared." It will be remembered that as the tribe of Levi with its four families encamped round about the four sides of the Tabernacle, representing the four classes of saved ones, it was the family of Amram (exalted people) which was situated on the east. This was the family of Moses and Aaron.

The kings of the East, or kings from the sunrising, are, we understand, the kings of Messiah's Kingdom, who are also priests—the Body of Christ, the Royal Priesthood. "Thou hast made us unto our God kings and priests, and we shall reign on the earth." From this standpoint of view, Cyrus and his army, overthrowing literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with his faithful will shortly overthrow mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which he taught us to pray, "Our Father . . . thy kingdom come, thy will be done on earth as it is done in Heaven."

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name, Cyrus, signifies "the sun," and that thus in his name he reminds us of the prophecy of Christ—"The Sun of Righteousness shall arise with healing in his beams." Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (44:28) the Lord speaks of Cyrus as his shepherd, who would lead back Israel, and again (45:1-14) He calls him His Anointed.

A powerful deterrent is operating in and among the supporters of Babylon, causing them to lose confidence in the religious leaders; which will continue until the waters or peoples *shall be dried up*: Still the fault is laid to the influence of the creeds (idols). The downfall and complete overthrow of

the creeds means that they shall be used no more forever. Amen!

Verses 41-42. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

The Lord's great army (Joel 2:11) for the overthrow of Babylon, the Confederacy, is due to appear and complete its destruction. They are under great distress because of conditions in the earth; and they are merciless because of their own troubles, and disappointment at not finding peace and prosperity.

Verses 43-46. The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, and pangs as of a woman in travail. Behold, he shall come up like a lion from the swelling of Jordan [judged down] unto the habitation of the strong; but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Therefore hear ye counsel of Jehovah that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them. At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

The leader of the Confederacy, the Pope, finding that his power and influence have vanished, gives up in despair. Behold, he shall come up like a lion driven out by an excessive flow of water: especially *from the swelling of Jordan*; condemnation, in truth. So the *chosen* Messiah assumes His great power and authority as appointed: the true representative of Jehovah; and the true Shepherd. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the Governor among the nations." (Psalm 22:27, 28) *The noise* of the complete downfall of Babylon is heard throughout the whole world: first with great fear; and

then with the utmost satisfaction when the message of the Kingdom, according to the New Covenant, is understood and received.

Praise God from whom all blessings flow;
Praise His dear name, and love Him so.

CHAPTER 51

Verse 1. Thus saith Jehovah, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

The church union, or confederacy, as the Bible calls it, is bound to operate on a basis of creeds, instead of Scriptures; the great system of Papacy was developed by an undue respect for the teachings of fallible men and neglect of the Word of the Infallible God; and this, according to the Bible, is *rising up against* God; and the declaration of Jehovah is, I will raise up a sirocco, or *destroying wind*, against it. He does not specify the nature of the wind or adverse influence. The number and varieties of winds that God can call up against it is legion.

Verse 2. And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

Then follow the *fanners*, shewing that there are different kinds among the supporters of the union, and they must be separated according to their sincerity: for *justice* is the foundation of all the works of God; and this is true of His rewards, and His penalties. Just and true are Thine inscrutable ways, in all Thy wondrous works!

Verses 3-4. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

The test will first come upon those who are most active in advancing the interests of the confederacy, those most responsible for the influence of the church union upon the minds of the world in general. Set ye forth the Scriptural pronouncement of Isaiah 8:12: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye

their fear, nor be afraid. Sanctify Jehovah of hosts himself; and let him be your fear, and let him be your dread": so that many, the most vigorous, shall be deterred from joining or supporting such a false representation of the Divine Plan of the Ages.

Verses 5-6. For Israel hath not been forsaken, nor Judah of his God, of Jehovah of hosts; though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of Jehovah's vengeance; he will render unto her a recompence.

Spiritual Israel have not been forsaken of their God. He is still following the sincere ones, and admonishing them to go no further in misrepresenting Him, or His wondrous Plan, in taking the Promised Seed of Abraham, by faith, for the blessing of all the families of the earth in the Restitution spoken by all the Holy Prophets.

Verses 7-8. Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

Babylon, the church union or confederacy, has been a golden cup in the hand of Jehovah, "full of abominations and filthiness," and has made all nations drunken religiously, intoxicated with her various errors, delusions, "doctrines of devils," foisted upon mankind by the great adversary in the ignorance and superstition of the "dark ages," and now garnished with choice rhetoric and with flowers of lovingkindness, mercy and benevolence; doctrinal monstrosities and horrible misrepresentations of divine justice and love, inconsistent and unpalatable to the last degree: therefore, all nations are drunk ecumenically. Great indeed will be the organization; and correspondingly great will be the fall thereof.

Verses 9-11. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. Jehovah hath brought forth our righteousness: come, and let us declare in Zion the work of Jehovah our God. Make bright the arrows; gather the shields: Jehovah hath raised up the spirit of the kings of the Medes: for his de-

vice is against Babylon, to destroy it; because it is the vengeance of Jehovah, the vengeance of his temple.

“And the light of a candle shall shine no more at all in thee; and the voice of the Bridegroom and of the Bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (Revelation 18:23-24)

We would have healed Babylon, before the church union; but she is not healed: she is recognized as beyond all hope of reform; and her creeds are but illusive bubbles. Jehovah hath given assurance that we were right in applying to the Scriptures: now come, bring forth the truth concerning the confederacy; its great and spectacular growth, and the immensity of its downfall; for her punishment *reacheth unto Heaven*. It was all set forth in the long ago in the infallible Word of God which is able to make every student thereof wise to many things, even unto salvation.

Verse 12. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for Jehovah hath both devised and done that which he spake against the inhabitants of Babylon.

The time is come to *set up the standard* of the New Covenant, and to gather together the great Restitution Class of the Millennial Age, during that glorious epoch when “the earth shall be full of the knowledge of the Lord” (Isaiah 11:9; Habakkuk 2:14); when every high one shall be humbled, and every lowly one shall be lifted up (Luke 1:52; Matthew 23:12); when “the Lord shall pour out His spirit upon all flesh” (Joel 2:28): Christ paid a price for every human being: and every human being is to have an opportunity for eternal life during “times of refreshing” and “times of restitution,” as spoken by the mouth of all the holy prophets since the world began.

Verses 13-14. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. Jehovah of hosts hath sworn by himself, saying, Surely I will fill thee with men as with caterpillars; and they shall lift up a shout against thee.

“The waters, which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” (Revelation 17:15)

For this message to go forth it is necessary that Babylon be cast down, to bring an end to "the great voice" that has been deafening the world of men; misleading them, and belittling God. Indeed the time has come to correct every blasphemy against God; and to proclaim that God is love. Six thousand years of the permission of evil are in the past. Glory to God in the *highest!*

Verses 15-16. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with raiⁿ, and bringeth forth the wind out of his treasures.

Here is stated a wonderful prophecy! He has made the earth by his power; that is, the form or order of society, for the period of Christ's reign. He has established the world by his wisdom: He has set the *cosmos*, or order of things upon earth, for the Millennial Age and forevermore. He has *stretched out the heavens by His understanding*: that is, the Ecclesiastical powers; Christ and His Bride. Therefore, *when He uttereth His voice, there is a multitude* of agencies at His disposal. When Jehovah speaks, the Divine Logos with the 144,000 are joyously employed to do His bidding. And what a wealth of true doctrines go forth for the salvation of all who accept it on the terms of Restitution!!

Verses 17-18. Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish.

Every man, by his graven image, or creed, is made brutish by such supposed knowledge: they are *falsehood* and *vanity*; their effect is degrading, and they shall go down in the day of *their visitation*, for they are *the work of errors*. See Jeremiah 48: 26-28 with comments.

Verses 19-23. The Portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance. Jehovah of hosts is his name. Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with

thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

The Portion of Jacob is not like them; His name is Jehovah of hosts; and the great Messiah is His representative: *with thee will I break* nations, and princes, and destroy kingdoms, and everything that opposes the advancement of God's Kingdom in Jesus Christ. I will also render unto Babylon all the evils that they have done to mine own. God is infinite in justice, wisdom, love, and power. The universe must become positively clean: every sin must be accounted for.

Verses 24-26. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith Jehovah. Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith Jehovah.

All the evil Babylon has done against the Lord's own is traceable to their creeds, for which they are responsible. Chaldea is the land from which come ungodly and un-Christian rules, regulations, and creeds; for example, such horrible decrees as eternal torment, and hatred of a brother. The unscriptural and God-dishonoring doctrine of everlasting torment, taught by the jarring creeds labeled "Orthodox," which was engrafted upon the doctrines of the Christian church during the period of the apostasy, the great falling away which culminated in Papacy, sprang naturally from the doctrine of human immortality, which as a philosophic question was first promulgated in anything like the present form by the Platonic school of Grecian philosophy.

I John 5:7-8 is the *only* text which gives even a shadow of

support to the doctrine of the *trinity*, and this is an *interpolation* to support a papal error. Please see John 5:30; 8:28; 10:29; 14:28; Revelation 2:27. The Apostle evidently knew nothing of the doctrine, started in the second century, and patterned after the heathen ideas.

The word "hell" in the Old Testament is translated from the Hebrew word "sheol," which occurs in all 65 times, and in every instance it refers to grave, pit, state of the dead or condition of the soul in death—a state in which there is no consciousness or pain or knowledge or device of any kind. In the New Testament the word "hades" is synonymous with "sheol" in the Old Testament. No other doctrine of the Romish Church ever did so much towards holding her captives in the bondage of fear, and increasing her revenues. The Protestant Church in emerging from Romanism, rejected the doctrine of purgatory, but retained the worse doctrine of eternal torture in hell. Though the increase and spread of knowledge has proved it to be false, yet like Papacy, finding it to be such a powerful agent in binding her subjects, and exacting her revenues, she is loathe to part with it; and since reasoning and enlightened minds are questioning this dogma, and the calumny heaped upon the gracious God of love by this atrocious and fiendish doctrine, her policy now is, to put the brakes on reason, and to hurl her anathemas against investigation. If this bondage of fear were once broken, and God's children relied entirely on His Word, these great systems of Babylon would soon dissolve.

But what could induce anyone to disregard the exact meaning of words which everyone knows is necessary to a correct understanding of any subject in any language? Ah! it was to support a theory—a theory which it was seen would not stand if the light were turned on, and the *real* meaning of words accepted; a theory which could best succeed if people were ignorant of the meaning of the key words, and would allow certain teachers to twist words so that death would mean life, and second death would mean second life. Yes, the theory which relies on this advice is the *no-ransom theory*; and the very word its teachers would prefer should be misunderstood is the English word *ransom* and its equivalent *antilutron* (corresponding price) of the Greek. "I have found a ransom . . . the man Christ Jesus who gave Himself a ransom for all to be

tentified in due time . . . I will ransom them from the power of the grave."

"The [theological] bed is shorter than that a man can stretch himself in it and the covering [doctrines] narrower than that he can wrap himself in it." (Isaiah 28:20) But (verse 9) "He shall make you to understand doctrine"—the true teaching of His Word *shall be a vexation* no longer. Then it will be seen that God's plan (bed) is longer and wider and higher than the creeds of men, and a man may stretch himself on it and rest, fully covered with the amplitude of God's mercy, love and grace, which is sufficient for any man to wrap himself in it. O, that Christians might get into this place of *rest* where they could realize a little of the length and breadth, height and depth, and know something of "the love of God which passeth knowledge!" "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

"There's a wideness in God's mercy,
 Like the wideness of the sea;
 There's a kindness in His justice
 Which is more than liberty.
 Search the Scriptures, search and see
 Wisdom's wondrous harmony."

In the fearful calamity awaiting Babylon for her fiendish cruelty in the days of her power by the arm of the State, whose power she demanded and received, will be full measure of just retribution. St Peter says, "Seeing that *all these things* shall be dissolved, what manner of persons ought we to be?" Verily there shall not be left *a stone for a corner* nor for a foundation; there is none fit to be used: the Confederacy, *a burnt mountain, shall be desolate forever.*

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.

Verse 27. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat [holy ground], Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

The standard of the New Covenant is due to be set up in the land; and all men shall press into it. Christ died, a sacrifice for every man, to be testified in due time. A *ransom for all* means that every one benefits thereby. How will they hear?

Verses 28-30. Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of Jehovah shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

Prepare the nations against Babylon, by the doctrines of the socialists against any and all signs of lordship: It is impossible for the Lord's plans ever to miscarry. Then shall arise a sentiment and spirit of opposition against all dogmas and rules of the Pope, and refusals to acknowledge any more religious rules or demands. *The mighty men* talk, but forbear to fight.

Verses 31-32. One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

So very secretly is this opposition carried on for a time, that a messenger is required to break the news to the Pope. The passages in the confederacy *are stopped*: there is less and less freedom; and the rods of authority are burned with fire. The loss of papal and priestly authority is a matter for sorrow.

Verse 33. For thus saith Jehovah of hosts, the God of Israel, The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

The time for the judgment of the confederacy is come. It was built on creeds, as the exigencies of the case seemed to demand for the benefit or prosperity of the union, to make a workable organization under peculiar circumstances. But Jehovah declares Himself against its foundation: it should have the Bible for its foundation. Hence the threshing.

Verses 34-39. Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty

vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith Jehovah, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment and an hissing without an inhabitant. They shall roar together like lions: they shall yell as lions' whelps. In their heat will I make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith Jehovah.

The Protestants claim that the Pope has robbed them, and crushed them, and that he took all the increase to himself, by heathenish methods, Chaldean methods. The Jews also have a complaint. Therefore, thus saith Jehovah, I will dry up her supporters, till the confederacy becomes nothing but heaps. Much and loud protesting will be heard, till they become numb with fear and amazement. And all the great names and titles the pope has accepted and appropriated to himself will be seen to be false and fraudulent: the monstrous claim to be the "Vicar of Christ" is one; and there are many others, to say nothing of assumed authority to grant indulgences to commit sin, for a price, which has been exercised by Papal decree, and which "institution of Indulgence was," quoting from Spanheim, "the mint which coined money for the Roman Church; the gold mines for the profligate nephews and natural children of the popes; the nerves of the Papal wars; the means of liquidating debt, and the inexhaustible fountain of luxury to the popes." 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.

Verses 40-42. I will bring them down like lambs to the slaughter, like rams with he goats. How is Sheshach taken! and how

is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! The sea [restless, anarchistic masses of mankind] is come up upon Babylon: she is covered with the multitude of the waves thereof.

See chapter 25, verse 26. The religious leaders will become very lamblike, in remarkable contrast to their former overbearing attitude of arrogance, which will nevermore be resumed. To become more Christlike will soon be emulated as more enduring—and more becoming also to the king of She-shach, the pope.

Verses 43-44. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

“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.”

Bel, the god of Babylon, the pope, shall repudiate in his extremity the “great swelling words” of *his mouth*, and blasphemous titles and assumptions which he has long appropriated to himself—that he is the infallible vicar, “vice-gerent of Christ,” “another god on earth,” etc., etc. In a work entitled, “The Pope the Vicar of Christ, the Head of the Church,” by the celebrated Roman Catholic, Monsignor Capel, is a list of no less than sixty-two blasphemous titles applied to the pope; and, be it noticed, they were arranged by one of Papacy’s foremost writers as late as the latter part of the nineteenth century.

God’s character, *his name*, was blasphemed in the monstrous edicts, bulls and decretals issued in his name, by the long line of those who claim, as vice-gerents, to represent his Son.

“They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?” This system of dictating one’s religion and worship, shall be no more at all: every one who worships God must worship Him in spirit and in truth; and every one must be responsible for his own belief. Therein is the punishment of *Bel in Babylon*.

Verses 45-48. My people, go ye out of the midst of her, and

deliver ye every man his soul from the fierce anger of Jehovah. And lest your heart faint, and ye fear for the rumour that shall be heard in the land: a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith Jehovah.

Whoever is "my people" is admonished to leave the confederacy, or experience *the fierce anger of Jehovah*. Two years are allotted for that: two years for the rumour of the downfall of the union, and its realization. "Touch not the unclean thing, and I will receive you; go ye out of the midst of her; be ye clean that bear the vessels of Jehovah. Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." (Isaiah 52:11; I Corinthians 6:17; Revelation 18:4) *The spoilers shall come unto her from the North*—the seat of Divine Empire.

Verses 49-50. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Ye that have escaped the sword, go away, stand not still: remember Jehovah afar off, and let Jerusalem come into your mind.

This is the religious fall of *all the earth*; but this time the fall is into freedom of worship, which will no longer bow in blind and superstitious reverence to the opinions of fellow men, but demands a reason, a "thus saith the Lord" for each item of faith and practice. With proper liberty, worship Jehovah from what appears to be afar off, but what in reality proves to be a whole priesthood nearer: and let the promises to *Jerusalem* come into your minds.

Verses 51-52. We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of Jehovah's house. Wherefore, behold, the days come, saith Jehovah, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

The confederacy is failing, to our shame and chagrin. The real priesthood, whom we thought to be strangers, *have come into Jehovah's house*; and their teaching will do away with

the graven images or creeds that have been tolerated for so long, and which have been so pernicious in effect.

Verses 53-56. **Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith Jehovah. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: because Jehovah hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: because the spoiler is come upon her, even upon Babylon, and her mighty men are taken; every one of their bows is broken: for Jehovah God of recompenses shall surely requite.**

Babylon has mounted up to the heavens, but the spoiler is at her gates. The land of the Chaldeans, where creeds are made, is being despoiled: and the *great voice* is hushed forevermore; the great persuaders are silenced, as every creed has failed. How are the mighty fallen! Now, there is the Word of God.

Verses 57-58. **And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King whose name is Jehovah of hosts. Thus saith Jehovah of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire [be destroyed]; and the people shall labour in vain, and the folk in the fire, and they shall be weary.**

The description of the fall of Babylon here given applies, as we have seen, only partially to the literal city—chiefly to the fall of “Babylon the Great, the mother of harlots and abominations of the earth,” the mystic city; and the language is correspondingly figurative. Babylon’s great ones, highly esteemed by her deluded subjects, are called by various dignified and high-sounding titles, from “the Lord’s Anointed,” down to Reverend and Doctor of Divinity. These *as such* shall never awake or exist again. In their awakening they will see matters more clearly in the light of the Millennial Day—the Sun of Righteousness—and will be ashamed of the titles and offices now “highly esteemed among men.”

The great religious leaders have drunk the wine of her fornication, and have passed into a perpetual sleep. *The broad walls*, the civil governments, on which the confederacy depends for protection, are completely broken—they are already

apprehensive concerning their stability; and the people shall labor in vain, and the folk in the fire, and they are weary. This shows the blindness of the people, and the hold Babylon has on them, that they will labor to uphold her against their own best interests; but notwithstanding her desperate struggle for life and to conserve her prestige and influence, like a great millstone cast into the sea, Babylon, the great city of confusion, with all her boasted civil and ecclesiastical power, and with all her assumed dignity, her wealth, her titles, her influence, her honors, and all her vain glory of false pretensions, shall go down never to rise; "for strong is the Lord God that judgeth her." Only then will the people realize their wonderful deliverance, and that her overthrow was by the hand of God.

Verses 59-64. The word which Jeremiah the prophet commanded Seraiah [Jah is prince] the son of Neriah [light of Jah], the son of Maaseiah [work, refuge of (in) Jah], when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And this Seraiah was a quiet prince. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Jehovah, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

Since no one symbol could adequately describe the awful fall of Babylon in the complete destruction of the Confederacy, many forceful symbols are used in the Scriptures such as battle, earthquake, fire, storm, tempest and flood; e.g., Isaiah 13:4 and 28:2; Nahum 1; Malachi 4:1; II Peter 3:10, 12. That these are not to be literal floods and fires, destructive of our planet Earth, and its population, is evident from the statement (symbolic) that the present order of things, when destroyed, will be followed by a new order—"a new heavens (ecclesiasticism, God's glorified Church) and a new earth (human society reorganized under God's Kingdom on a basis of love in-

stead of selfishness)." Referring to that new order of things after the fire of God's retributive vengeance shall have burned up present evils, God, through the Prophet says: "Then will I turn to *the people* (who are therefore not destroyed by the fire and who are also shown to be unconverted at the time it takes place), a pure language (the pure word of truth, uncontaminated by human tradition), that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:8, 9)

Though ages pass and dispensations change, still the earth continues—"The earth (the literal earth) abideth forever (in spite of all the creeds of Christendom to the contrary)." Ecclesiastes 1:4 "Thus saith the Lord 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 (by restored perfect men)." Isaiah 45:18

And Jeremiah said, Read this book in the ears of the people; then *bind a stone to it, and cast it into the midst of the river Euphrates*, the whole world of mankind: for it is to be fulfilled to them after many days. "And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all. "Watch, therefore, for ye know neither the day nor the hour of its fulfillment. But coming events cast their shadows before; and even the Types of the Tabernacle give some indication of the time of these events. Even so, come, Lord Jesus: **THE thousand years are very near; and with them *the desire of all nations shall come.*** "AS TRULY AS I LIVE, THE WHOLE EARTH SHALL BE FILLED WITH THE GLORY OF JEHOVAH." Amen. (Numbers 14:21; Isaiah 11:9; Habakkuk 2:14)

CHAPTER 52

This chapter is a supplementary sealing of the prophecy, and also of the Prophet Jeremiah. It points to the complete destruction, annihilation, and elimination of the great Confederation that made all nations drunk with the "wine of her fornication": leading, and introducing, the whole world to the fact that there is One God, and one Mediator between God and

men, the man Christ Jesus; who gave himself a *ransom* for every man, to be testified to every man in due time. Praise God for the New, or Keturah, Covenant: for whosoever will may become an Israelite; by exercising the faith and obedience of Abraham, all mankind may become Israelites indeed—"the people of God." The name Israel will then apply to all who are God's people. (Isaiah 43:7; Romans 9:26, 33; 10:13)

The next thing in order is the establishment of Messiah's kingdom and its recognition by the children of Israel, and the blessing of all the families of the earth, "The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-23)

Approximately twenty-five hundred years have elapsed since Zedekiah lost his crown (Ezekiel 21:25-27; see comment on Jeremiah 39, verses 5-8.) and every Israelite throughout the world realizes that not another king of the house of David, in which centered all the promises, has ever since been upon the throne. Many of them are convinced that they will not have another until Messiah shall take to himself his great power and reign. Yet they see not that Jesus of Nazareth is the promised one. The eyes of their understanding are yet blinded by prejudice. They see not that the heir of the throne must come from the seed of David, although they are witnesses that since the rejection of Jesus the genealogies which previously were sacredly cared for have been lost, and none have been kept for centuries by which they could distinguish an heir to David's throne. In fact, all tribal and family relationships are now obliterated among the Jews. But, thank God, the morning of the restitution age is dawning, and in that day their blindness will be healed and they will recognize the fact that the one whom they pierced is both the son and the Lord of David, and the one whose right it is, to take the throne and to fulfill all the gracious promises of God.

Messiah, clothed with all power and authority, and having associated with him the overcomers of this Gospel Age, will be the great King who, as Jehovah's Vicegerent, shall rule the nations with a rod of iron, laying righteousness to the line and justice to the plummet. It will be just what Israel has waited for, only it will be much grander and more enduring than any thing they ever conceived of. Very shortly, God's Kingdom will be recognized as "the desire of all peoples."

"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. And no deformity, or monstrosity, or superfluity, or redundancy, or mental imbecility will be able to resist his healing touch."*

What a glorious prospect the new dispensation will present when fully inaugurated! What a spectacle of a whole race returning to God with songs of praise and everlasting joy upon their heads! when sorrow and sighing shall flee away and there shall be no more pain; when all tears shall be wiped from off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness.

"Thy Kingdom come! Thy will be done!" O Lord. **"Thine, O Jehovah, are the greatness, and the power, and the glory, and the victory, and the majesty, yea, all that is in the heaven and in the earth: thine, O Jehovah, is the kingdom, and thou art exalted as the Head above all."** (I Chronicles 29:11) **"And worthy is the Lamb that was slain to receive blessing, and honour, and glory, and power, for the ages of the ages."**

**"Great and marvelous are thy works, Lord God, Almighty!
Just and true are thy ways, thou King of the ages!**

**Who shall not reverence thee, O Lord, and glorify thy name?
For thou only art bountiful.**

**For all peoples shall come and worship before thee,
Because thy righteous doings are made manifest."**

Revelation 15:3, 4.

* THE BATTLE OF ARMAGEDDON, Chapter XIII.

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