

Ezekiel  
*REVELATION*  
*for the End Of the*  
*GOSPEL AGE*

*A Helping Hand*  
*for Bible Students*

*GENERAL KEY*

*STUDIES IN THE SCRIPTURES*

*EZEKIEL*

	<b>Page</b>		<b>Page</b>
Chapter 1	3	Chapter 25	102
Chapter 2	8	Chapter 26	104
Chapter 3	9	Chapter 27	105
Chapter 4	19	Chapter 28	107
Chapter 5	20	Chapter 29	113
Chapter 6	23	Chapter 30	114
Chapter 7	24	Chapter 31	116
Chapter 8	28	Chapter 32	120
Chapter 9	30	Chapter 33	123
Chapter 10	36	Chapter 34	128
Chapter 11	39	Chapter 35	131
Chapter 12	41	Chapter 36	132
Chapter 13	44	Chapter 37	139
Chapter 14	46	Chapter 38	143
Chapter 15	50	Chapter 39	146
Chapter 16	51	Chapter 40	150
Chapter 17	66	Chapter 41	152
Chapter 18	69	Chapter 42	154
Chapter 19	76	Chapter 43	154
Chapter 20	74	Chapter 44	188
Chapter 21	82	Chapter 45	191
Chapter 22	95	Chapter 46	196
Chapter 23	98	Chapter 47	200
Chapter 24	101	Chapter 48	198

*GENERAL KEY*

*STUDIES IN THE SCRIPTURES*

- A. Volume 1     The Divine Plan of the Ages.
- B. Volume 2     The Time Is At Hand.
- C. Volume 3.    Thy Kingdom Come.
- D. Volume 4.    The Day of Vengeance or The Battle of Armageddon.
- E. Volume 5.    The At-One-Ment Between God and Man.
- F. Volume 6.    The New Creation.
- R.                Watch Tower Reprints.

## Ezekiel

TS (or T)	Tabernacle Types and Shadows of the "Better Sacrifices".
QB	Question Book (What Pastor Russell Said)
CRS	Convention Report Sermons.
OM	Overland Monthly (What Pastor Russell Wrote)
SB	Sermon Book
H.	What Say the Scriptures About Hell?

All of the above works are by the pen of that "faithful and wise servant" of Matthew 24:45-47; Luke 12:42-44, during the years 1876-1916.

Citations are given to assist the student in locating each quotation, for further study.

Diag.	Diaglott, by Benjamin Wilson.
L.	Lesser's Translation.
RV	Revised Version.
CV	Common Version.
S	Strong's Concordance
Y	Young's Concordance
	Sample of Year and Page of Watch Tower Reprints: '16-5902.

## THE PURPOSE OF THIS COMPILATION

To honor the adorable heavenly Father, whose name is Jehovah; His blessed Truth, according to His Plan of the Ages (Eph. 3:11) - "The Divine Plan runs like a golden chain through the whole Bible, both Old and New Testaments" ('15-5706) - revealing His glorious Character; infinite in LOVE, supreme in JUSTICE, limitless in WISDOM, and unbounded in POWER; the Very Great Supreme Emperor of the Universe, who is the Author of our being.

To render homage to His Honored Representative Who is the center and circumference of the Father's Plan of Creation, and especially of His Plan of Salvation; our Blessed Lord Jesus who BECAME a man and "gave Himself a RANSOM FOR ALL" - "a corresponding price." "The doctrine of A Ransom for all is the scarlet thread running all through the Scriptures." ('86-876; '16-5948) Jesus, the Father's *Yachid*, darling Son, is now the exact impress of the character of His Beloved Father's substance; He is the exalted Associate-Administrator of the Universe, next to the Father Himself. ('01-2888) Matthew 28:18; John 5:23; 1 Peter 3:22; Revelation, chapter 5; "He is Lord of lords, and King of kings" - Rev. 17:14; 19:16. Revelation 3:21: "He is now supremely exalted. He has sat down with the Father in His throne." ('14-5481)

Supreme love to God is centered upon a glorious object - "remarkable in His personality, magnificent in His character, preeminent in His wisdom, renowned in His power, and immortalized in His benevolence and love and grace,

'Oh! what beauty  
Beams in His all-glorious face."  
'94-1738

## EZEKIEL

### THE APOCALYPSE OF THE OLD TESTAMENT

"Ezekiel's prophecy is full of symbolism, and has appropriately been termed the apocalypse of the Old Testament." -- '05-3624.

"This prophecy has not yet been fulfilled." '92-1373.

"St. Peter declares that these coming 'times of restitution' are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets" - Acts 3:19-23.

Acts 3:19-23, "Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from presence of the Lord, 20 and he may send Jesus Christ, who was foreordained for you, 21 whom

## Ezekiel

heaven indeed must receive till times of restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. 22 Moses indeed said, A prophet shall Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you. 23 And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people.”

“Viewing our study from this standpoint we perceive that Ezekiel stood for or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as His mouthpieces. ‘11-4881.

Ezekiel ranks among the great prophets. Most realistic were his visions and powerfully described. The entire prophecy, appropriately termed the Apocalypse of the Old Testament, was given chiefly to the captives in Babylon, arousing their hearts to an appreciation of their situation and to a hope of return in God’s appointed time to their own land.

Although Ezekiel is not mentioned in the Bible except twice in the book which bears his name, yet reference to this prophecy occurs forty-four times in Revelation, The Apocalypse of the New Testament.

But 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. (3624, 4881, 1373.)

The wonderful Word of God as contained in “The Divine Plan of the Ages,” long before Ezekiel’s day, is now set forth by the prophet Ezekiel as due for fulfillment in our day, and the near future. Indeed the name Ezekiel means, “God is strong.” And every chapter sings, “How great Thou art!”

Ezekiel the prophet, son of a priest, was taken captive to Babylon. His prophetic service continued about twenty-two years. His prophecies are most remarkable as they indicate features of the Divine Plan which were in the mind of Jehovah God long before Ezekiel’s day, concerning things not yet in existence, and pointing the way down into the future, even to our day for their fulfillment. The effect upon the reverent reader may be in some measure expressed by the oft repeated and joyously fervent exclamation, **HOW GREAT THOU ART!**  
**HOW GREAT THOU ART!!”**

Hugh S. Cox.

## EZEKIEL

Ezekiel means “God is strong”; “strength of God, or God will strengthen.”

“Ezekiel, one of the four greater prophets, was the son of a priest named Buzi, “to despise, hold in contempt, hold as insignificant” and was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem.

Indeed, Jesus, the Son of God, was strengthened by His Father, as I’m sure that Ezekiel was likewise strengthened by His father, Buzi, who typed Jehovah by being despised and held in contempt by the nation of Israel in Ezekiel’s day.

He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a ‘river’ or stream of Babylonia. The prophet wrote in Babylonia; and he gives a Jewish chronology in verse 2. In all other places Ezekiel dates from the year of Jehoiachin’s captivity (29:17; 30:20). We learn from an incidental allusion (24:18) the only reference which he makes to his personal history - that he was married, and had a house (1) in his place of exile, and lost his wife by a sudden stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (8:1; 11:25; 14:1; 20:1, etc.”

“There is no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the latter chapters (40-48).” Smith’s Bible Dictionary, page 189.

The opening of Ezekiel’s prophecy is somewhat similar to that of Revelation, and seems to bear a likeness throughout. Like John, Ezekiel’s experiences the heavens opened revealing visions.

## CHAPTER I

**Verses 1 Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God,**

Verse 1. **In the thirtieth year**— Clarke’s comments on this verse read: “We know not what this date refers to. Some think it was the age of the prophet; others think the date is taken from the time that Josiah renewed the

covenant with the people, 2 Kings 22:3, from which Usher, Prideaux, and Calmet compute the forty years of Judah's transgression, mentioned chap. 4:6.

Abp. Newcome thinks there is an error in the text, and that instead of *בִּשְׁלֹשִׁים* bisheloshim, in the thirtieth, we should read *בַּחֲמִישִׁית* bachamishith, in the fifth, as in the second verse. "Now it came to pass in the fifth year, in the fourth month, in the fifth day of the month," etc. But this is supported by none of the ancient Versions, nor by any MS. The Chaldee paraphrases the verse, "And it came to pass thirty years after the high priest Hilkiyah had found the book of the law, in the house of the sanctuary," etc. This was in the twelfth year of Josiah's reign. The thirtieth year, computed as above, comes to A.M. 3409, the fourth year from the captivity of Jeconiah, and the fifth of the reign of Zedekiah. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river Chebar, Chaborus, or Aboras, a river of Mesopotamia, which falls into the Euphrates a little above Thapsacus, after having run through Mesopotamia from east to west. — Calmet.

**Fourth month**— Thammuz, answering nearly to our July.

**I saw visions of God.**— Emblems and symbols of the Divine Majesty. He particularly refers to those in this chapter.

**Verse 2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity.**

Verse 2. **Jehoiachin's captivity**— Called also Jeconiah and Coniah; see 2 Kings 24:12. He was carried away by Nebuchadnezzar; see 2 Kings 24:14.

2Ki. 24:12-14, "And **Jehoiachin king** of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his chamberlains; and the king of Babylon took him in the eighth year of his reign. 13 And he brought out thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold that Solomon king of Israel had made in the temple of Jehovah, as Jehovah had said. 14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, ten thousand captives, and all the craftsmen and smiths: none remained but the poorest sort of the people of the land."

**Verse 3. The word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar, and the hand of Jehovah was there upon him.**

Here is a case of one, after the priestly order, being chosen for a prophet; and a peculiar prophet who does not conclude any of his prophecies, which makes them the more wonderful as coming from Jehovah and conceived by Him before the Jewish nation.

**Verses 4 thru 7. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. 5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. 6 And every one had four faces, and every one had four wings. 7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.**

The whirlwind represents the time of trouble and the beginning of the fulfillment of this prophecy of Ezekiel. "A whirlwind," a whirling wind, a storm-wind (L); *ruach searah* (Y); stormy wind (RV); a hurricane, tempest (S); This is the only occurrence of this word in the Bible.

"His way is in the Whirlwind and in the Storm." "Who can stand before his indignation? and who can abide in the fierceness of his anger?" Nahum 1:3, 6, 7. "Behold, it cometh mighty and strong from the Lord, as a *Tempest of Hail* and a *Destroying Storm*, as a *Flood of Mighty Waters* overflowing, and shall cast down to the earth with power the crown of pride." - Isa. 22, 3. D 528.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a flaming fire." (See L.)

"It is 'The Fire of Jehovah's Jealousy, which shall devour all the earth.' Both the present heavens (the ecclesiastical powers of Christendom) and the earth (the social organization under both church and state influence) are reserved unto fire against this day of judgment . . . ! The heavens, being on fire, shall be dissolved." Zeph. 3:8; 2 Pet. 3:10, 12; Mal. 4:1." D 528.

"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 a pure language (the truth), that they may all call upon the name of the Lord, to serve him with one consent' - Zeph. 3:9.

"Every prophetic detail indicates that before it ends it will be a most sanguinary conflict, a fierce and terrible

storm." D 529.

"The Eighty-fifth Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom - the Olive mountain (Kingdom) of two parts. The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of the divine empire. C 321; D 653.

"Seek Him that maketh the seven stars [Pleiades] and Orion, and turneth the shadow of death into morning, and maketh the day dark with night" (Amos 5:8). Paul S. L. Johnson writes, "Looking up on a clear night to the heavens, we see the suns of innumerable planetary systems, each revolving about its sun with each planet revolving on its axis and encircling its orbit, just as the planets of our solar system revolve on their axes and encircle their orbits - and with all these planetary systems revolving about a common center - Alcyone, of the Pleiades, according to the latest scientific deductions. And every so often every planetary system in its various bodies reaches the same place in relation to every planet of every other planetary system - the precessional cycle." [Epiphany Studies in the Scriptures, Series I, God," pg. 12.]

"The Great Pyramid indicates that its Architect knew of the prevalence of evil and of its domination over the downward course of mankind, and indicates also what lies beyond all human sight - that the only hope for the race is in Jehovah." C 321.

Ezekiel 1:5. "Also out of the midst thereof came the likeness of four living creatures." \*

What an introduction to Ezekiel of the attributes of Jehovah, who was giving forth the prophecy by vision and pantomime! Verse 4 teaches great reverence for God; verse 5, justice, wisdom, love and power; verse 6, a progressive plan; and verse 7, everything is sure of fulfillment.

**Verses 8, 9. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. 9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.**

These verses indicate intelligent operation and fixity of purpose.

**Verse 10. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had a face of an eagle.**

Paul S. L. Johnson writes, "The Scriptures stress as God's higher primary graces four attributes, which may be analyzed into seven. These four are, wisdom, justice, love and power. There is no one literal passage in the Scriptures that expressly contains mention of all four of these Divine attributes, though there are several figurative ones that picture forth all four of them under the symbols of an eagle (wisdom), a lion (power), an ox (bullock, used in the atonement sacrifice - justice) and a human face (love)." Ezek. 1:5-14; Rev. 4:6, 7." [Epiphany Studies in the Scriptures, Series I, God, "p. 80.]

Here are pictured the four attributes: face of man, love; face of lion, power, face of an ox or bullock, justice; face of an eagle, wisdom.

### **JEHOVAH'S CHARACTER MANIFESTED IN HIS GREAT PLAN OF THE AGES.**

"The Scriptures inform us that the coming of the Logos into the world was a voluntary matter. He did this' for the joy that was set before him,' by the Almighty. The Father set before the Son that if he would suffer the ignominy of the transference of his being from the higher plane to a lower, a human plane, in order that he might redeem the lost race of Adam, he should be highly exalted, next to Jehovah; he should be made a partaker of Jehovah's nature - the Divine Nature. All this was the inspiration of our Lord's course - the joy of doing the Father's will and of having His approval; the joy of restoring mankind and of being exalted to his Father's glorious nature. He who thus humbled himself to become a man and die the ignominious death of the cross, has indeed been highly exalted as promised, and has sat down on the right hand of the Majesty on high. - Hebrews 1:3.

### **INFINITE WISDOM OF GOD'S GREAT PURPOSE.**

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\* *Chay*: alive, strong, life; from a prim. root *chavah*, to live by implication intensively; to declare or show (S.) Verse 5. "*Chaiyah*, a living being. *Chay*, a living being. This same Hebrew word *Chay* - translated "living creatures" is used in Ezekiel 1:5, 13, 14, 15, 19; 3:13. It is also translated "living creature" in Ezekiel 1:20, 22; 10:15, 17, 20.

"Thus we see that the plan which God has adopted furnishes opportunity for the manifestation of the principles underlying his own glorious character, which neither angels nor men could so clearly have understood by any other means. When the great work of restoration is fully accomplished, angels and men will see the justice of God - a justice which permitted the penalty of death to be executed upon our race for six thousand years - a justice which provided a Redeemer to pay the penalty for Adam, that he and all his unborn posterity in his loins might go free - a *justice*, too, which provided a great reward for the faithful Son who carried out, at such a cost to Himself, the Father's purpose! This is the highest conception of *justice* of which men or angels could conceive!

"By this means God will also manifest His *sympathetic love*, which otherwise neither angels nor men might ever have known. Had there been no sin, no death, nor sorrow, no pain, they might never have known the depths of divine mercy. After sin had entered the world, the angels beheld the love of God, in that He 'gave His only Begotten Son, that whosoever (of mankind) believeth on Him should not perish, but have everlasting life.' 'Greater love hath no man than this, that a man lay down his life' for another! The Father's *love* was thus shown in His plan to send His Son to die for the world. This *love* will be manifested to all men in the incoming age, now very near at hand.

"Through His plan God will manifest His *power* also; for while His *power* has been shown in the creation of the worlds, of men and of the various orders of angels, still this manifestation of energy is small in comparison to the *power* which He will yet exercise. This *power* will restore every individual of the race to his former condition; every soul of man will be awakened for the tomb. This will be a manifestation of *power* that is beyond the comprehension of humanity.

"Then, too, God's *wisdom* will be wondrously manifested. When the grand outcome of the Divine Plan of the Ages shall have seen in its glory and majesty by all the created intelligences of God, all will hail Him as the infinitely wise One - who fittingly ordained that every creature formed in His image should be tested as respects absolute loyalty; that only the loyal and obedient should have life, and that all others should be destroyed.!

"Thus we see that in His wonderful program for dealing with sinners, angelic and human, God chose the very best way, the one most profitable to angels and to men, the one which most redounds to His ultimate glory and honor. 'Who shall not reverence Thee, O Lord, and glorify Thy name? . . . All the nations shall come and worship before Thee, when Thy judgments are made manifest!' Revelation 15:4. '14-5430 top.

**Verse 11. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.**

The wings represent fixity of purpose and sure and complete performance.

**Verse 12. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.**

Everywhere does the Bible affirm that all things are accomplished by God's holy Spirit. Even the spirit of Divine law is available for justification. We are to hear His glorious voice through the Scriptures and we are to realize His energizing power in the spirit of the Truth.

**Verse 13. As for the likeness of the living creatures, their appearance was like burning coals of fire [like fire, as all spirit creatures are described in Scripture - Daniel 7:9; Rev. 4:3-5. '98-2350], and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning [diffusions of knowledge].**

Dan. 7:9, "I beheld till thrones were set, and the Ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, its wheels burning fire."

Rev. 4:3-5, "and he sitting like in appearance to a stone jasper and a sardius, and a rainbow round the throne like in appearance to an emerald. 4 And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their heads golden crowns. 5 And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven Spirits of God"

The attributes of Jehovah are so much alive, never missing anything in sight, sound, or performance. Indeed Messiah said that "Every injurious word that men shall speak, they shall give account thereof in the Day of

Judgment.”

**Verse 14. And the living creatures ran and returned as the appearance of a flesh of lightning.**

Here we find the height, speed and comprehension of Divine power and operation of the four attributes.

**Verse 15. Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.**

This verse indicates that there are times and seasons connected with God's plans. And every one is unbreakable, and unchangeable. No one has ever failed.

**Matthew. 29** and lo, they cried out, saying, 'What — to us and to thee, Jesus, Son of God? didst thou come hither, **before the time**, to afflict us?' [Even the wicked spirit creatures know that there is an appointed time for their judgment.]

**Matthew 13:30** suffer both to grow together **till the harvest**, and in the time of the harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles, to burn it, and the wheat gather up into my storehouse.' [Jesus speaks of the 'harvest time,' that time being the consummation of this system of things, the judgment time of all mankind.

**Matthew 16:21** From that time began Jesus to shew to his disciples that it is necessary for him to go away to Jerusalem, and to suffer many things from the elders, and chief priests, and scribes, and to be put to death, and the third day to rise. [God knew of the time of Jesus' ignominious death, and everything connected with it.]

**Verse 16. The appearance of wheels and their work was like unto the colour of a beryl; and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.**

**Verse 16** teaches that there are ages as well as times and seasons.

Dan. 11:27 “And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the **time appointed.**”

Eccl. 3:1, “To every thing there is a season, and a time to every purpose under the heaven: 2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; 3 A time to kill, and a time to heal; a time to break down, and a time to build up; 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance; 5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; 6 A time to get, and a time to lose; a time to keep, and a time to cast away; 7 A time to rend, and a time to sew; a time to keep silence, and a time to speak; 8 A time to love, and a time to hate; a time of war, and a time of peace.”

**Verse 17. When they went, they went upon their four sides; and they turned not when they went.**

This verse indicates that the four infinite attributes of God are available at any time to do that certain work.

**Verse 18-19. As for their rings, they were so high that they were full of eyes round about them four. 19 And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.**

Some of God's purposes have no time limits; and being full of eyes indicates unlimited knowledge or intelligence.

“The wheels in the Divine Plan are so large, and the hands on the Divine clock move so slowly that the natural man perceives no movement - fails to realize that God is working all things according to the counsel of His own will.” '03-3155 c 2 p 2.

**Verses 20-21. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the**

**wheels were lifted up over against them: for the spirit of the living creature \* was in the wheels. 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creatures was in the wheels.**

The spirit of God is to go wherever the Plan of God with its times and seasons indicates: there are no failures.

**Verse 22. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.**

The providence of God's accompanying the four attributes is as the purest crystal. All things are clear to Him.

**Verse 23. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.**

The Divine Plan of the Ages had been covered, hidden by the *permission of evil*. So His times and purposes have not been seen by a great many of the clergy.

**Verse 24. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.**

This indicates the controversies of the religious leaders in regard to these things. The Plan has not been uncovered: therefore creeds have come in and ruined the Plan and the Bible.

**Verse 25. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.**

Verse 25 indicates the message of Present Truth, referred to in Matthew 24:45, which was begun in 1876 A. D., and continued until October 31, 1916.

**Verse 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness of the appearance of a man upon it.**

There was the appearance of a man upon the throne announcing the Second Advent of the Messiah and the Republic of Israel.

**Verse 27. And I saw the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.**

Verse 27 indicates a time of trouble which is not yet over: it has not reached its culmination.

**Verse 28. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake.**

And I heard the voice of one that spake the message of Present Truth and the Blessings of the Kingdom. Praise God from whom all blessings flow!

## CHAPTER 2.

**Verse 1. And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.**

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\* See footnote on Ezek. 1:5.

## Ezekiel

Here is Ezekiel's commission from the Almighty to be a prophet to Israel along earthly lines, as indicated by the term "Son of man." The service would also call for strength and stamina as shown in the statement, "Stand upon they feet."

**Verse 2. And the spirit entered into me when he spake unto me, and set me upon my feet, and I heard him that spake unto me.**

This verse shows the unlimited source of his strength and stamina to be the holy Spirit; and he "that spake unto me" was speaking audibly. Surely there was no lack of courage and confidence.

**Verse 3. And he said unto me, Son of man, I sent thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this day.**

The one especial trait of the Jewish nation is seen in their opposition to God even in the midst of the wonders of their deliverance from Egypt. Their spirit of opposition was manifested about seven times during the first year thereafter.

**Verse 4. For they are impudent children, and stiff-hearted. I do send unto them; and thou shalt say unto them, Thus saith the Lord Jehovah.**

Ezekiel would meet with stiff and ill-natured opposition even though he proclaimed, "The Lord God saith." There were false prophets who said the same thing.

**Verses 5 and 6. And they, whether they will hear, or whether they will forbear [refuse to heed], (for they are a rebellious house), yet shall know that there hath been a prophet among them, 6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.**

Thou briers and thorns be imminent, do not allow their words to cause thee to withhold or forget the message given to thee from the Lord. It shall be fulfilled even after many days, including the name of the prophet.

**Verse 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious.**

Expect great opposition always and forever until Messiah comes a second time and they be persuaded to become children of Abraham.

**Verse 8. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open they mouth, and eat that I give thee.**

But thou, be not thou of the spirit of the false prophets: but eat and masticate what I give thee for a prophecy.

**Verses 9 and 10. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; 10 And he spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe.**

A roll was given him, written on both sides, representing the amount of Present Truth given to and brought out in a worldwide message by Pastor C. T. Russell from 1879 A.D. to October 31, 1916, and now available to all in Tabernacle types.

## CHAPTER 3

**Verse 1. Moreover, he said unto me, Son of man, \* eat that thou findest: eat this roll, and go speak**

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\* THE MEDIATOR OF THE ATONEMENT.

**unto the house of Israel.**

Here is an illustration of how a Bible Student should treat the Word of God. That is, "Study to show thyself approved unto God; a workman that needeth not to be ashamed before God, rightly dividing the word of Truth." Then, and not till then, is anyone prepared to speak the Word of God to others. Even then it requires the holy Spirit, and experience in love.

"Ezekiel, as one of the holy prophets - Acts 3:19-23, stood for, or represented the Son of Man, the great Teacher, the Redeemer; He also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as his mouthpieces." '11- 4881 c 2 p. 3.

**"ASHAMED OF ME AND MY WORD" -  
Luke 9:26.**

"One of the first thoughts to strike us in connection with this text is that our Lord so highly exalts and honors His Word as to put it on a parity with Himself. We are not at all surprised at His declaration that those who are ashamed of Him He would be ashamed to own as His joint-heirs in the kingdom - ashamed to own or recognize as His bride class. All that is what we should expect, and yet as we look about us how many we find that seem to be ashamed of the Lord. Some may be inclined to dispute this and say, "No Christian is ashamed of Christ; even the nominal Christians, the tares, are glad to own Him Lord of all. The name of Jesus is no longer a name of shame and contempt. Jehovah God has highly exalted Him, and the whole world is coming to adore Him more and more every day.'

"Let us not be too sure that this is the right thought, dear friends. Our own thought is that a certain ideality has exalted before the minds of civilized people, and that to this ideality they bow and render praise. Our thought is that the real Jesus Christ has never had the love or esteem of the world, and that He will not have it until in God's due time the true knowledge shall have filled the earth, and the clouds of prejudice, ignorance and superstition shall have rolled away; and when the world in general shall have learned some of the great lessons which the time of trouble, introducing the Millennial kingdom, will surely teach.

"The Christ whom the Jews did not love or esteem or honor, but on the contrary crucified, was holy, harmless, separate from sinners. He was not wealthy, was considered a fanatic because of his loyalty to truth and righteousness, and because He gave His time and energy to loving services for His fellow-creatures; and especially, in providing spiritual nourishment for them. Therefore His brethren hated him and hid as it were their faces from Him - in shame (Isa. 53:3). And hence it was decided that they could not be of the Bride class, and as a nation the Jews were cast off until the Elect Company should be found.

"The Lord is still present in the world in the flesh - in the flesh of His consecrated members - and the world in general still despises Him as at first and as He foretold. - 'Marvel not if the world hate you; ye know that it hated Me before it hated you. If ye were of the world the world would love its own' (John 15:18, 19). The world is still ashamed of Christ. Nominal Christians, nominal spiritual Israel, are as much ashamed of Him today as natural Israel was ashamed of Him nineteen centuries ago. When we consider that our Lord is represented by His members in the flesh, we see that love for the brethren means love for the Lord; and hence as the Apostle states this is one of the great tests of our relationship to Him and to the Father; 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' (1 John 4:20). 'Love one another as I have loved you,' is the recognized test of discipleship, and he therefore who is ashamed of the brethren is ashamed of the older brethren. He counts all the younger brethren as himself, saying, 'He that despiseth you despiseth me; he that

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**"THE SON OF MAN."**

"What this Title Does not Mean - What it Does Mean - Its Honors Indisputable, Can Be Claimed By None Other The Son of Man as Seen By the World - Pilate's View, Rousseau's View, Napoleon's View - Significance of Statements, 'No Beauty in Him That we Should Desire Him'; And 'His Visage Was so Marred' - 'The Chiefest Among Ten Thousand' - 'Yea, He is Altogether Lovely'"

"Among the many titles applied to our Lord, and one of those most frequently used by Himself, is 'The Son of Man.' "Please see E Chapter 7, pages 149 -162. Excerpts from this chapter may be found in comments on Rev. 14:14-16 in the book, "Revelation for the End of the Gospel Age." See also E pages 118-121. The title, "Son of Man" is used 91 times in Ezekiel - "The Apocalypse of the Old Testament."

rejecteth you rejecteth Me and Him that sent Me.' - Luke 10:6.

"It may be a new thought to some that in despising the brethren they are despising the Lord; that in being ashamed of the brethren they are being ashamed of the Lord; and that thus they would be demonstrating that a wrong condition of mind and conduct prevailed: that they were not fit for the kingdom; that they had not learned to love their enemies but had not even learned to love the brethren - those who are striving to walk in the footsteps of the Master.

### **ASHAMED OF THE LORD'S WORD**

"How the Lord's terms and conditions of discipleship do sift and test our very innermost thoughts! He does not address those who burn the Bible nor those who neglect to have a Bible in the house, nor those who neglect to read the Bible, nor those who fail to take their texts from the Bible, nor those who quote the Scriptures incorrectly when they do quote them; but those who in their hearts are ashamed of the Word of God and give evidence of that shame, that lack of appreciation, by their failure to take their stand in support of Truth. Let us test ourselves, let us prove that we are not ashamed of the Lord, of the brethren or of His Word.

"The Word of God is not merely the Bible, but it includes sermons, tracts, books, etc., in proportion as they contain and..- **truly** - represent the message of God's dear Son. This brings the matter still more closely home, and it implies that we are not to be ashamed of any of the doctrines presented in the Bible, nor to be ashamed of any literature which in the Lord's providence has been prepared and which represents His truth and expounds and illustrates it. The Lord would have a free-minded, open-hearted people, whose hearts would be so loyal to Him and to the Truth which He represents, that they would gladly surrender everything, even life itself, rather than in any measure impede its progress, rather than in any measure bring dishonor or discredit upon it. On the contrary, those who are not ashamed of the Lord and His Word, and who realize that there is nothing in them to be ashamed of, but on the contrary everything to rejoice in, to exult in, will seek to lift high the royal banner, to tell the good tidings of great joy to the extent of their ability, to cooperate with all others who are thus showing forth the praises of Him who hath called us out of darkness into His marvelous light - 1 Pet. 2:9.

"Such are the Lord's jewels, whom in the end of the age He will garner in the Kingdom and ultimately associate with Himself in the great and glorious work of the Millennial age; the uplifting and refreshing of all the families of the earth. Only those who so love the Lord and His truth as to be willing, yea, glad to suffer reproaches on their account - only such will be counted worthy of the grand and glorious conditions, opportunities and privileges of the Millennial kingdom." '06-3776, 3777.

"Again the holy Spirit witnesses, through our Lord's testimony, that whosoever is ashamed of the Redeemer and of His Truth which He taught; of him will the Lord be ashamed when He comes to make up His jewels (Mark 8:38). Whoever, therefore, finds his heart so in love with the Lord and His Word that he takes pleasure, on every suitable occasion, in acknowledging Jesus as his Redeemer and Master, and to faithfully present the Word of his testimony; so long does such an one have this as another witness of the holy Spirit that he is a child of God, and an heir of the Kingdom. Such have reason to rejoice in the Master's promise that they are just the kind whom He will be glad to confess before His Father and before the holy angels. But if any have not this witness - if, on the contrary, their hearts witness that they are ashamed of the Lord, ashamed to confess themselves His followers, ashamed to own His 'brethren,' the members of His body, and ashamed to confess the doctrines which He taught - any who have these experiences have the witness of the Spirit that if this condition of things be not altered the Lord will be ashamed of them at His second coming, and will not confess them before the Father and His holy angels." E 237.

#### **Verse 2. So I opened my mouth, and he caused me to eat that roll.**

So then we collect our senses to give the closest attention lest errors slip in. Even then, unless He causes us to eat the roll of Truth, we miss a great deal. After studying the Tabernacle fifty times thoroughly, we still need constant renewing of memory.

#### **Verse 3. And he said unto me, Son of man, cause they belly to eat, and fill they bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.**

The Truth, especially the deep things of the spirit, grow constantly sweeter and sweeter as we absorb more and come to maturity in the likeness of our Lord.

**Verse 4. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.**

Now we are prepared to speak to the house of Israel, new creatures of the Gospel Age, and Israelites indeed of the Millennial Age. We are now getting acquainted with God and able to introduce Him to others.

**Verse 5 and 6. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel: 6 'Not to many people of a strange speech and of a hard language, whose words thou canst not understand; surely, had I sent thee to them, they would have harkened unto thee.**

We are not to speak so much to the heathen as to those who can understand the Divine Plan of the Ages: the High Calling now, and Restitution in the coming Millennial Age.

**Verse 7. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent [disrespectful] and hardhearted [unfeeling].**

The House of Israel seem to have been the principal ones, but influenced of Satan and the evil spirits ever since they became God's chosen people. In no other way can we explain their senseless spirit of opposition to God who was so good to them.

**Verses 8 and 9. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads, 9 As an adamant, [stone, (diamond)] harder than flint, have I made they forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.**

However, God watched over Ezekiel His prophet to make him stronger than Satan and all his minions. One with God is surely a majority. Proper *love* for God casts out all fear and danger from them.

**Verses 10 and 11. Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. 11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith Jehovah God, whether they will hear, or whether they will forbear.**

"Man shall not live by bread alone but by every word that proceeds from the mouth of God." Nothing He has said returns to Him void, but contains a blessing for us.

**Verse 12. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of Jehovah from His place.**

Having arrived at this conclusion we are ready now to properly hear the voice of God as He speaks to us through His Word the message of Present Truth by Pastor C. T. Russell from 1879 to 1916 A.D.

**Verse 13. I heard also the noise of the wings of the living creatures \* that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.**

The noise of the wings of the four attributes of God speak to us of the progress of the Divine Plan of the Ages, of which we were ignorant. The wheels tell us of times and seasons in that Plan, yes even ages: and they tell us altogether of a great rushing sound of the work of the harvest of the Gospel Age, and the preparation for the Millennial Age and its New Covenant for the blessing of all the families of the earth.

**Verse 14. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit: but the hand of Jehovah was strong upon me.**

Ezekiel here represents Pastor C. T. Russell who was so persecuted by the Protestant ministers through the paper, "The Brooklyn Eagle," as to cause him to go in the bitterness of spirit for some time. But God sustained him

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\* See Footnote on Ezek 1:5.

and brought him off more than a conqueror.

**Verse 15. Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.**

Pastor Russell was held back a figurative half-hour before putting out Tabernacle Types and Shadows. He was astonished also, like Ezekiel, for the seven days waiting for the judgment or approval of the pilgrim brethren. See '06-3824 c 2 to 3825.

**Verses 16 and 17. And it came to pass, at the end of seven days, that the word of Jehovah came unto me, saying, 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from Me.**

Then was Ezekiel, and later Pastor Russell, appointed to the position of watchman - like Habakkuk.

### **SET AS A WATCHMAN - Ezekiel 3**

"Hear the word at my mouth and give them warning from me" - Ezekiel 3:17.

"Ezekiel ranks among the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious trouble upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

"It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand, and we might say, are not understood by Christendom today - things which God did not wish to have understood either by Ezekiel's brethren held captive in Babylon, or, as a matter of fact, not understood by most in Christendom today. The solution to understanding these prophecies finally came to the neophyte Christian Church upon the giving of the holy Spirit at Pentecost - things which would be 'meat in due season' for the spiritual Israelites throughout the age.

"For instance, when Ezekiel [18:4] tells the people, 'The soul that sinneth, it shall die,' he was delivering a truth applicable to the Gospel church during this age, and a truth which will be applicable to the entire world during the Messianic reign, but which was not truth to be understood nor applicable to the Jews at the time of its utterance. Why? Because the whole world at that time was lying in the wicked one; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

"The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the divinely appointed way - through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as far Israel's Law Covenant, it was merely typical, that is, illustrative of the New Covenant of the future, and we have the Apostle's word for it that the sacrificial aspects of animals contained in the Mosaic law covenant could not make anything perfect.

"No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for a Savior."

"When Ezekiel [18:2] refers to the proverb that 'the fathers have eaten a sour grape and the children's teeth are set on edge,' he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited genetically from Father Adam has been provided by Jehovah through His only Begotten Son, our Lord Jesus Christ, the world's Redeemer." '11-4881.

### **"TIMES OF RESTITUTION"**

"In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the Divine Plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to

## Ezekiel

bring them back into His favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, *hades*, *sheol*.

"The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for His own Name's sake - of His own good pleasure in Himself from before the foundation of the world. This is the purpose which He declared to Enoch, saying that in due time Messiah would 'come with myriad's of holy ones' to establish justice and righteousness in the earth, to bless the people. This is the same message which God declared to Abraham, saying, 'In thy seed shall all the families of the earth be blessed.' This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

"This description is found in verses 40 to 60 [Ezek. 16], the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and He shall be pacified toward them in respect to all of their idolatrous doings of the past. God's promises to them were not, and I repeat, were not - due to their religiosity but to the religiosity of their forefathers, Abraham, Isaac, and Jacob, who received the promises of God which were never fulfilled during their lifetimes. Yes, this pacification of Divine Justice is found in the redemption accomplished through our Lord and Savior Jesus Christ.

"Ezekiel is one of the prophets referred to by St. Peter as prophesying respecting coming 'times of restitution' - blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall be elected to be the royal priesthood and shall be glorified with the Great Prophet, Priest, King, Mediator, their Head and Lord Jesus Christ. St. Peter declares that those coming 'times of restitution' are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets - Acts 3:19-23.

Acts 3:19 thru 23, "Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from presence of the Lord, 20 and he may send Jesus Christ, who was foreordained for you, 21 whom heaven indeed must receive till times of restoring of all things, of which God has spoken by the mouth of his holy prophets since time began. 22 Moses indeed said, A prophet shall Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you. 23 And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people."

"Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the Great Teacher, the Redeemer; he also represented the members of the Bride of Christ whom the Glorious Head may, from time to time, use as His mouthpieces."

"Ezekiel [3:15] was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the willfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel Age is not to the whole world, but, as the Scriptures declare, 'To him that hath an ear to hear.' St. Paul uses this message, saying, 'The wages of sin [*from the beginning until now*] is death, but the gift of God is eternal life, through Jesus Christ our Lord.' - Rom. 6:23" '11- 4881.

### NOT TORMENT BUT DEATH

"It is worthy of note here [Ezek. 18:20] that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, 'The soul that sinneth, it shall die.' In other words, God declares that He will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, 'Turn ye, turn ye, for why will ye die?' And again, 'He that hath the Son hath life, and he that hath not the son shall not see life [everlasting], but the wrath of God abideth on him' - the wrath or sentence of death everlasting (Ezekiel 33:11; 1 John 5:12; John 3:36).

Ezek. 18:20. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Ezek. 33:11 "Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but

that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

1 John 5:12. "He that has the Son has life: he that has not the Son of God has not life."

John 3:36. "He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life, but the wrath of God abides upon him."

"In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty bound to make clear this feature of the Divine program, namely, that all willful sin will bring death; that all willful sinners, as St. Paul declares, shall be punished with everlasting destruction - not with everlasting torment (2 Thess. 1:9, "who shall pay the penalty everlasting destruction from presence of the Lord, and from the glory of His might"). Every member of the body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet." '11 - 4881.

**Verses 18-21. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. 19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.**

#### **THE WICKED HUSBANDMEN**

**Mark 12:1-12; Matt. 21:33-46; Luke 20:9-19**

**"They will reverence my son."**

This parable was very promptly recognized by the Jews as a spoken against them (Mark 12:12, "And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away."); and so aptly did it represent their state of heat that its only effect was to arouse them to renewed energy to fill up the iniquitous measure of their guilty fathers and so fulfill the final prediction of the parable - Verse 13, "And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking."

"The foundation of the parable is the very similar language of the prophecy of Isaiah 5:1-7, which is explained thus: 'For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry' - Verse 7.

"The parable, briefly interpreted, would read thus: 'A certain man (God) planted a vineyard ('the house of Israel' - Isa. 5:7. See also Psa. 80:14, 15, Jer. 2:21) and set a hedge about it (the divine law, the testimony of the prophets, the special supervision and fatherly guardianship of God and the assistance of His faithful servants, all of which served to separate them from ungodly, surrounding nations, and to protect them from their influence), and digged a place for the winevat (or wine press, including the trough in which the grapes were pressed and the vat for the reception of the juice pressed from them. Thus God represents the various advantages conferred upon Israel, such as the worship of the sanctuary, the wonderful leadings of Jehovah, the teachings of the prophets, all of which should have caused the vine, Israel, to yield a large increase of precious fruit and caused her vats to overflow with wine. Well did the Jehovah God inquire through His prophet: 'What could have been done more to My vineyard that I have not done in it?' - Isa. 5:4), and built a tower (a watch tower, for the protection of the vineyard - representing God's care over it in setting watchmen, the prophets and others, upon the towers of Zion - Ezek. 3:17; Isa. 62:6; Jer. 6:17, "And I have raised up for you watchmen, Attend ye to the voice of the trumpet. And they say, 'We do not attend.'" -- and let it out to husbandmen (the priests and leaders of the people, whose duty it was to instruct and to lead in the right ways of the Jehovah God, which they were miserably failing to do), and went into a far country (left the vineyard thus prepared and equipped 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 sadly lacking.

“Verse 2. ‘And at the season (at such times as it was proper to expect some fruit) He sent to the husbandmen a servant (a prophet or teacher), that He might receive *from the husbandmen* - (through their influence; for the rulers in Israel because of their influence and power, were held specially responsible for the course of the nation, although this did not relieve the masses of the people, the individuals of the nation, from responsibility) of the fruit of the vineyard.’

“Verses 3-5 refer to the shameful handling of those worthy servants of the lord. See also Jer. 37:13-21; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 2 Chron. 24:20, 21; 36:16; Acts 7:52; Heb. 11:35-38.

Jer. 37:13-21, “And it cometh to pass, he is at the gate of Benjamin, and there [is] a master of the ward — and his name is Irijah son of Shelemiah, son of Hananiah — and he catcheth Jeremiah the prophet, saying, ‘Unto the Chaldeans thou art falling.’ 14 And Jeremiah saith, ‘Falsehood — I am not falling unto the Chaldeans;’ and he hath not hearkened unto him, and Irijah layeth hold on Jeremiah, and bringeth him in unto the heads, 15 and the heads are wroth against Jeremiah, and have smitten him, and put him in the prison-house — the house of Jonathan the scribe, for it they had made for a prison-house. 16 When Jeremiah hath entered into the house of the dungeon, and unto the cells, then Jeremiah dwelleth there many days, 17 and the king Zedekiah sendeth, and taketh him, and the king asketh him in his house in secret, and saith, ‘Is there a word from Jehovah?’ And Jeremiah saith, ‘There is,’ and he saith, ‘Into the hand of the king of Babylon thou art given.’ 18 And Jeremiah saith unto the king Zedekiah, ‘What have I sinned against thee, and against thy servants, and against this people, that ye have given me unto a prison-house? 19 And where [are] your prophets who prophesied to you, saying, The king of Babylon doth not come in against you, and against this land? 20 And now, hearken, I pray thee, my lord, O king, let my supplication fall, I pray thee, before thee, and cause me not to return [to] the house of Jonathan the scribe, that I die not there.’ 21 And the king Zedekiah commandeth, and they commit Jeremiah into the court of the prison, also to give to him a cake of bread daily from the bakers’ street, till the consumption of all the bread of the city, and Jeremiah dwelleth in the court of the prison.” *[Editor: Isn't it interesting how in just two generations from the righteous Hananiah came an unrighteous Irijah. -- Indeed Irijah, was the son of Shelemiah, who in turn was the son of Hananiah, who was a godly friend of Daniel. This Hananiah, you recall, whose name was changed to Shadrach, was one of the three Hebrews thrown into the fire by Nebuchadnezzar for refusing to bow down to his graven image.]*

1 Ki. 18:13, “‘Hath it not been declared to my lord that which I have done in Jezebel’s slaying the prophets of Jehovah, that I hide of the prophets of Jehovah a hundred men, fifty by fifty in a cave, and sustained them with bread and water?’”

1 Ki. 22:24-27, “And Zedekiah son of Chenaanah draweth nigh, and smiteth Micaiah on the cheek, and saith, ‘Where [is] this — he hath passed over — the Spirit of Jehovah — from me to speak with thee?’ 25 And Micaiah saith, ‘Lo, thou art seeing on that day, when thou goest in to the innermost chamber to be hidden.’ 26 And the king of Israel saith, ‘Take Micaiah, and turn him back unto Amon head of the city, and unto Joash son of the king, 27 and thou hast said, Thus said the king, Place ye this one in the house of restraint, and cause him to eat bread of oppression, and water of oppression, till my coming in peace.’”

2 Kings 6:31, “And he saith, ‘Thus doth God do to me, and thus He doth add — if it remain — the head of Elisha son of Shaphat — upon him this day.’”

2 Chron. 24:20, 21, “and the Spirit of God hath clothed Zechariah son of Jehoiada the priest, and he standeth over-against the people, and saith to them, ‘Thus said God, Why are ye transgressing the commands of Jehovah, and prosper not? because ye have forsaken Jehovah — He doth forsake you.’ 21 And they conspire against him, and stone him with stones by the command of the king, in the court of the house of Jehovah”

2 Chron. 36:16, “and they are mocking at the messengers of God, and despising His words, and acting deceitfully

with His prophets, till the going up of the fury of Jehovah against His people — till there is no healing.”

Acts 7:52, “which of the prophets did not your fathers persecute? and they killed those who declared before about the coming of the Righteous One, of whom now ye traitors and murderers have become”

Heb. 11:35-38, “Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive, 36 and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment; 37 they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins — being destitute, afflicted, injuriously treated, 38 of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth”

Verse 6. “Having yet therefore one son, his well beloved (the Lord Jesus, who thus spake to them), He sent Him also last unto them, saying, They will reverence My Son.” Though God knew it would be otherwise, it is so expressed to show the reasonableness of such expectation.

Verse 7. “But those husbandmen (the chief priests and rulers) said among themselves (they plotted privately and deceitfully, saying in substance), This is the heir (this man claims to be the king, the Messiah of the Jews). Come let us kill him, and the inheritance shall be ours (the desire to retain their prestige and power was the very object of the leaders in Israel in persecuting and finally crucifying the Lord).”

Verse 8 was a prophecy of the murderous culmination of the wicked purposes that were even then filling their hearts.

Verse 9 foretells the purpose of God to cast those wicked husbandmen out of their offices and to give His favors to others than the Jewish nation; viz., the Gentiles.

“Thus ended the parable with its awful significance of the triumph of evil; for full well the Lord knew that His days were numbered. But He did not wish to leave them with the idea that their triumph would be lasting, and so he called their attention to another prophecy (Psa. 118:22, 23), saying: Have ye not read this Scripture? - “The stone which the builders rejected is become the head of the corner: this was the Lord’s doing and it is marvelous in our eyes.”

“This was said in reference to His triumph in the resurrection and His future glory as the King of the whole earth, and prospectively, the King of a populated universe, for God having not created the earth in vain, has not created a fantastic universe of suns and planets in vain, but these glorious creations will some day be populated by righteous creatures.”

Verse 12 shows the wickedness of their hearts in strong contrast with that beauty of holiness which never more than on this occasion appeared more lovely. Not a selfish thought stirred His generous soul. Here was goodness, purity, benevolence, grace, standing on the verge of an awful tragedy, with calmness, courage and composure doing the last works of His earthly life. He had not time for gloomy thoughts or fearful forebodings; He must be about the Father’s business. He must give the last words of testimony, of instruction, of warning, and fulfill all that remained to be fulfilled of the prophecies concerning Him in the flesh. Then He was ready to be offered for the sins of His people, and for the world - for just such ungrateful, wicked people as the Jews had proven to be, even under all their advantages; and as the Gentiles also were without those advantages.

“But, thank God, He shall yet see the travail of His soul and be satisfied.” ‘95-1795, 1796.

“The prophet Ezekiel says, “When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die’ And St. Paul adds (‘because they received not the love of the truth, that they might be saved’), God shall send them strong delusions, that they should believe a lie: that they all might be condemned who believed not the truth, but had pleasure in unrighteousness’ - Ezek. 3:20; 2 Thess. 2:11, 12. See also Heb. 6:4-8; 10:26-31.

Ezek. 3:20, “And in the turning back of the righteous from his righteousness, and he hath done perversity, and I have put a stumbling-block before him, he dieth; because thou hast not warned him, in his sin he dieth, and not remembered is his righteousness that he hath done, and his blood from thy hand I require.”

2 Thess. 2:11, 12, “and because of this shall God send to them a working of delusion, for their believing the lie, 12 that they may be judged — all who did not believe the truth, but were well pleased in the unrighteousness.

Heb. 6:4-8, “for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit, 5 and did taste the good saying of God, the powers also of the coming age, 6

## Ezekiel

and having fallen away, again to renew [them] to reformation, having crucified again to themselves the Son of God, and exposed to public shame. 7 For earth, that is drinking in the rain many times coming upon it, and is bringing forth herbs fit for those because of whom also it is dressed, doth partake of blessing from God, 8 and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing, whose end [is] for burning”

Heb. 10:26-31, “For we — willfully sinning after the receiving the full knowledge of the truth — no more for sins doth there remain a sacrifice, 27 but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers; 28 any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die, 29 *of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despise?* 30 for we have known Him who is saying, ‘Vengeance [is] Mine, I will recompense, saith the Lord;’ and again, ‘The Lord shall judge His people;’ — 31 fearful [is] the falling into the hands of a living God.”

“We should observe specially in Heb. 10:29 the reference to a **sorer** punishment to be visited upon the covenant despisers of this age than that visited upon the same class in the Jewish age, because of the higher privileges and advantages received here, and despised. The death penalty there was a hasty visitation of the original Adamic penalty, but the death penalty here upon the willful covenant-despisers is the **second death** from which there is no escape.” ‘95 - 1869 c 2 p 3, 4.

### GEHAZI SMITTEN WITH LEPROSY 2 Kings 5 and 6.

“Gehazi had in many respects been a faithful servant to Elisha. As a result, he had blessings of knowledge which the majority of people did not possess. With the knowledge came responsibility; hence the severe punishment inflicted upon the man for hypocrisy and deception. We are reminded of the text which declares that if a good man depart from his well-doing, and sin willfully, his past good deeds shall not be remembered, even as it is with the evil-doer who, coming to God with full repentance and change of heart, is forgiven and received into God’s family. His past evil is entirely ignored, except as it may bear its fruit in certain weaknesses of mind or body - Ezekiel 3:17-21; 18:20-24; 33:10-16.” ‘15 - 5781.

Ezek. 3:17-21, “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.”

Ezek. 18:20-24, “The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. 23 Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.”

Ezek. 33:10-16, “And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live? 11 Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? 12 And thou, son of man, say unto the

## Ezekiel

children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth. 13 When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die. 14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. 16 None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live."

**Verse 22-23. And the hand of Jehovah was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with thee. 23 Then I arose, and went forth into the plain; and, behold, the glory of Jehovah stood there, as the glory which I saw by the river of Chebar: and I fell on my face.**

Ezekiel needed a valley of blessing, and God was prompt to give it to him. When Jesus shows His smiling face, that is the glory of God to us, and "there is sunshine in my soul."

**Verse 24. Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.**

Shut thyself in the house of thy tabernacle; close the door of thine understanding around thee till the trouble be over-past. Then out of the Tabernacle comes the New Covenant for the blessing of all - the **desire** of all nations.

**Verse 25. But thou, O son of man, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:**

So the activities of Ezekiel, and Pastor Russell, came to an end, to the relief of the clergy.

**Verse 26. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor; for they are a rebellious house.**

Thus they are held in death till the time comes to try all people under the New Covenant; and Ezekiel and Pastor Russell will be there, each in his appointed position.

**Verse 27. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.**

He that heareth, let him hear. He that is holy, let him be holy; and he that is filthy, let him be filthy still. The fearful and unbelieving will have a part in the lake of fire and brimstone, which represents the Second Death.

## CHAPTER 4.

**Verses 1 - 3. Thou also, son of man, take thee a title, and lay it before thee, and pourtray upon it the city, even Jerusalem: 2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about. 3 Moreover, take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.**

Ezekiel was required to place himself in opposition to his beloved Jerusalem as an enemy to besiege it with much determination; and in pantomime to carry out that siege - a dangerous thing to do in the face and eyes of its citizens. So God's servants are sometimes called upon to do just that. Ezekiel had to make it very real. It was really a sign to the people or house of Israel. B 91; 66; F 19; C 294, 295.

"Although this trouble is divided into two portions it is all represented as coming against *one people*, as illustrated by the one capital city, Jerusalem, which was portrayed by the prophet as a part of his tableau

teaching.” ‘91-1341 c 2 top.

“In Acts 21:10, 11, the Agabus mentioned had already been manifest before the church, as specially used of the Lord in foretelling the famine which came upon not only Palestine, but a large part of the civilized world at that time (Acts 11:27). His prophecy therefore of bonds and imprisonment awaiting Paul at Jerusalem would have great weight with all the church. he accompanied it with signs, as was common with the prophets of olden time (Jer. 13:5; 19:10, 11; Ezek. 4:1-3; 5:1-4, etc., ‘97-2223.

Jer. 13:5, “So I went, and hid it by the Euphrates, as Jehovah commanded me.”

Jer. 19:10, 11, “Then shalt thou break the bottle in the sight of the men that go with thee, 11 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 in Topheth, till there be no place to bury.

Ezek. 4:1-3, “Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it a city, even Jerusalem: 2 and lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about. 3 And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.”

Ezek. 5:1-4, “1 And thou, son of man, take thee a sharp sword; as a barber’s razor shalt thou take it unto thee, and shalt cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair. 2 A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. 3 And thou shalt take thereof a few in number, and bind them in thy skirts. 4 And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel.”

**Verses 4 and 5. Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of days that thou shalt lie upon it thou shalt bear their iniquity. 5 For I have laid upon thee the years of their iniquity, according to the number of days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.**

So Israel, the ten tribes, were notified that three hundred and ninety years from the beginning of their iniquity, idolatry, there would be an exodus worse than coming out of Egypt.

**Verse 6. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.**

Remember that three hundred and ninety years were indicated by Ezekiel lying on his left side: for Israel, it was three hundred and ninety days; and then forty days on his right side for Judah. Three hundred and ninety from the introduction of idolatry into Israel, and forty years from the reformation of Josiah to the same date - the beginning of the seventy years desolation, as recorded in Jeremiah 29.

“A ‘prophetic year’ of 360 days, used to symbolize 360 years, is an arbitrary arrangement peculiar to its intended symbolic use. It is neither a Lunar year of 354 1/3 days nor a Solar year of 365 1/4 days. The fulfillment of a prophetic year would mean 360 actual or Solar years of the common reckoning.” ‘96 - 1979 last p. OM 81 p 1.

**Verses 7 - 11. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. 8 And, behold, I will lay bands upon thee, and thou shalt not turn three from one side to another, till thou hast ended the days of thy siege. 9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof. 10 And they meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. 11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.**

## Ezekiel

Ezekiel's arm was uncovered to show the fierceness of the struggle. The lesson was so important that bands were laid on Ezekiel to help him carry it out. Sometimes also the service of God places one in great poverty; yet our bread and water are sure - and even the rent.

**Verses 12 thru 15. "And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. 13 And Jehovah said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them. 14 Then said I, Ah Lord Jehovah! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. 15 Then he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread thereon."**

The poverty here indicated is a true picture of either the Jewish nation or the confederacy, as to *truth*.

**Verses 16 and 17, "Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay: 17 that they may want bread and water, and be dismayed one with another, and pine away in their iniquity."**

## CHAPTER 5

**Verse 1, "1 And thou, son of man, take thee a sharp sword; as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair."**

A man's hair is considered in the Bible as of great importance - the hair of the head and the hair of a man's beard. In this verse, Ezekiel is told to regard his hair as representing people, the residents of Jerusalem. Even the weight of his hair represents portions of those residents.

**Verses 2 to 4, "A third part \* shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. 3 And thou shalt take thereof a few in number, and bind them in thy skirts. 4 And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel."**

The cutting of the hair and weighing it indicates the severity of the judgment of God, strict judgment and exact wisdom, in which the inhabitants of Jerusalem were consigned to their several punishments. The third part burnt with fire in the city represents the Jews destroyed in the city where they had taken refuge. That part slashed by the knife represents those slain by the besiegers attempting to escape; and those scattered by the wind, those carried away captive. A few hairs which the prophet was told to bind in his skirt represent those who were left with Gedaliah, but who at his death were cast into a fiery condition, (Jeremiah, chapters 40 and 41.)

**Verse 5, "Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her."**

Palestine is the center of the land surface of the globe and indicates that Abraham is heir of the whole world. It is therefore at the center and at the border at the same time, where Orient and Occident meet (Isaiah 19:19, 20 - The Great Pyramid, "Termed by some as the "Bible in stone," is "set" in the midst of the land center of the earth.)

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

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\* A "third part" appears six times in verse 2. It is also found in Revelation 8:8-12 ten times, and elsewhere. Both Strong's and Young's Concordances agree that the Hebrew word "third" used here is "Shelishi" which means "part, rank, time." The Greek equivalent is "Tritos."

**Verse 6, "And she hath rebelled against mine ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are round about her; for they have rejected mine ordinances, and as for my statutes, they have not walked in them."**

Satan is largely responsible for the Jewish downfall, in the face of the goodness of God.

"The possession of the Truth - God's message - brings with it great responsibility. Shall we prove faithful to it? Shall we show to our God our deep appreciation of His loving kindness in granting us the knowledge of His wonderful message of salvation, His glorious plan, with its times and seasons.

"There is a difference between the operation of the Lord's Spirit in His children now and its operation in the days of the Prophet Jeremiah, and the other holy prophets. During the Jewish age the holy Spirit acted upon the servants and mouthpieces of God in a mechanical manner. Now the people of the Lord have both His message in His written Word and the begetting of the Spirit, which gives us a spiritual understanding impossible to His people of past ages. The mysteries of God are now opened up to His faithful children, the watchers; and we are granted a clear understanding of 'the deep things of God,' some features of which were never revealed until the present time, even to the most faithful of the Lord's saints - 1 Thessalonians 5:1-6." '14-5489, last paragraphs.

**Verses 7 thru 9, "Therefore thus saith the Lord Jehovah: Because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept mine ordinances, neither have done after the ordinances of the nations that are round about you; 8 therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee; and I will execute judgments in the midst of thee in the sight of the nations. 9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations."**

This is figurative to natural Israel, but so real to nominal spiritual Israel, the confederacy. That is the culmination of the *permission of evil*.

**Verse 10, "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments on thee; and the whole remnant of thee will I scatter unto all the winds."**

The religious leaders of the confederacy will contradict one and another, tearing their creeds to pieces.

**Verse 11, "Wherefore, as I live, saith the Lord Jehovah, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, and I also will have no pity."**

The creeds are detestable to the Almighty: therefore the church union is detestable together.

**Verse 12, "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds, and will draw out a sword after them."**

A third part of the church union will die, withdraw membership, because of too much controversy. A third part will be overcome because of circumstances; and the remaining supporters will disperse to the four winds.

**Verse 13, "Thus shall mine anger be accomplished, and I will cause my wrath toward them to rest, and I shall be comforted; and they shall know that I, Jehovah, have spoken in my zeal, when I have accomplished my wrath upon them."**

Then, and not till then, will the religious leaders realize that God is not with them, nor has He ever been with them.

**Verses 14-17, "Moreover I will make thee a desolation and a reproach among the nations that are round about thee, in the sight of all that pass by. 15 So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments on thee in anger and in wrath, and in wrathful rebukes; (I, Jehovah, have spoken it;) 16 when I shall send upon**

**them the evil arrows of famine, that are for destruction, which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread; 17 and I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken it.”**

Isaiah 14:16 - F 618; Jeremiah 51:43, 44 - D 40

Isa. 14:16, “They that see thee shall gaze at thee, they shall consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms”

Jer. 51:43, “Her cities are become a desolation, a dry land, and a desert, a land wherein no man dwelleth, neither doth any son of man pass thereby. 44 And I will execute judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow any more unto him: yea, the wall of Babylon shall fall.”

The possession of the Truth - God’s message - brings with it great responsibility. The “doctrines of devils” mixed with the confused traditions and superstitious theories handed down from the Dark Ages, have been molded into man-made creeds - “the lightless lanterns of those who grope in darkness.”

The church union will remain in the memory of the whole world as a gigantic, religious effort and failure; it fails because built upon creeds, instead of the Bible, the Word of God. The heathen will be astonished to see the membership fall away so suddenly and completely. Even the civil governments will turn against it and throw it down.

### **JUSTICE - RIGHTEOUSNESS - THE FOUNDATION OF CHRISTIAN CHARACTER**

“To do justice and judgment is more acceptable to the Lord than sacrifice.” “Behold, to obey is better than sacrifice and to hearken than the fat of rams.” Proverbs 21:3; 1 Samuel 15:22.

“God’s law demands justice. In Christian character justice, obedience to God’s laws, comes first; mercy and benevolence come afterwards. We do not know of a principle that the Lord’s people need to learn more particularly than this one of justice. As justice is the foundation of God’s throne and of God’s character, so justice must be the foundation principle governing the lives of His people. ‘14-5431.

### **CHAPTER 6**

**Verses 1 thru 4. “And the word of Jehovah came unto me, saying, 2 Son of man, set thy face toward the mountains of Israel, and prophesy unto them, 3 and say, Ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. 4 And your altars shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols.”**

Abraham had inquired, “How shall I know that I shall inherit the land?” God’s answer to him was a Covenant concerning the land. That land, being the center of the land surface of the globe, makes Abraham heir of the whole world. It also makes the *land* of Israel very important; this is true to such a degree that the land should be as clean and holy as the promised seed. The land and the seed go together; neither should be defiled. The land had been defiled by the Jews; and Ezekiel was ordered to bring them to account for it. Therefore it is known as *The Holy Land*. Idolatry defiles not only the people of God but also the very land, making it no fit place for Abraham.

**Verses 6, 5, 7. “In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be abolished.”**

**Verse 5, “And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones round about your altars.”**

**Verse 7, "And the slain shall fall in the midst of you, and ye shall know that I am Jehovah."**

So it is today. The Jewish people are far out on a limb, as the saying is, as regards their religion and religious observances. They are not receiving any acknowledgment from God, and are trusting entirely to their own strength and ways or idols - plans of operation. Still they say, We are God's covenant people; and some of them make sport of the word "Messiah." But as far as the covenant relationship is concerned many of them are among the slain.

**Verses 8 and 9, "Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries. 9 And those of you that escape shall remember me among the nations whither they shall be carried captive, how that I have been broken with their lewd heart, which hath departed from me, and with their eyes, which play the harlot after their idols: and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations."**

Yet a remnant of orthodox Jews can be found; for I will save the tents of Judah first - every Israelite indeed will be a member of that tribe of Judah.

**Verses 10 and 11. "And they shall know that I am Jehovah: I have not said in vain that I would do this evil unto them. 11 Thus saith the Lord Jehovah: Smite with thy hand, and stamp with thy foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence."**

The Jewish nation today is in a terrible, lost condition which is entirely due to their forsaking God. He blessed them as long as they were faithful to their Law Covenant. And even yet He holds out to them the promise of a New Covenant, which includes the blessing of all the families of the earth. It seems that many of them would prefer that their misery continue than to see the Gentiles share their blessing. But God urges Ezekiel to be very vigorous in promulgating this message to them.

**Verse 12, "He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my wrath upon them."**

In the last phase of Jacob's trouble, God will straighten them all out; He will charge them directly with the crucifixion of their Messiah. Then they will not feel so bitter toward the Gentiles.

**Verse 13, "And ye shall know that I am Jehovah, when their slain men shall be among their idols round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet savor to all their idols."**

The Jews are going to give up their own ideas, finally, and give ear to the New Covenant message; and they will become dead to all their wonderful ideas by which they are being obsessed now. What a pleasure it will be to lead them out of Egyptian darkness and into the marvelous light of Present Truth.

**Verse 14, "And I will stretch out my hand upon them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations: and they shall know that I am Jehovah."**

So Diblath, the everlasting circle in which they are traveling, and have been for nineteen hundred years, will finally come to a break through. Again will be heard the commandment, "Let my people go!" This time Pharaoh will hear, and will become unable to hold them again - never, throughout eternity.

## CHAPTER 7

**Verses 1 thru 9, "Moreover the word of Jehovah came unto me, saying, 2 And thou, son of man, thus saith the Lord Jehovah unto the land of Israel, An end: the end is come upon the four corners of the land. 3 Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. 4 And mine eye shall not spare thee, neither will I**

have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am Jehovah. 5 Thus saith the Lord Jehovah: An evil, an only evil; behold, it cometh. 6 An end is come, the end is come; it awaketh against thee; behold, it cometh. 7 Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near, a *day of tumult*, and not of joyful shouting, upon the mountains. 8 Now will I shortly pour out my wrath upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. 9 And mine eye shall not spare, neither will I have pity: I will bring upon thee according to thy ways; and thine abominations shall be in the midst of thee; and ye shall know that I, Jehovah, do smite.”

“Let us remember that we are already entering the great ‘day of recompenses’ (Ezek. 7:7-26).” 05-3619.

These verses had a partial fulfillment in seventy A.D., but not as complete as when six million Jews were cremated by orders of Hitler, et al. There were about six million Jews in the world at the time of the crucifixion of Jesus Christ at Calvary. They said, ‘His blood be upon us and upon our children.’ That was completed in that terrible holocaust which included the four corners of the land. Thus and then was reached the end of that curse they put upon themselves in thirty-four A.D. “The mills of God grind slow, but they grind exceeding small; through He wait with patience long, with exactness grinds He all.” The spirit of mourning is still to come. The *only* evil is for the conclusion of the punishment of the crucifixion. And it had been watching for them, and this opportunity, for a long time. God moves in a mysterious way His wonders to perform; and He often uses natural consequences to work it out. That cremation of six million men, women and children was not the sounding, or echo, of the mountains or kingdoms; it was something entirely new. So God’s fury was finally poured out, and the Jews are supposed to have learned their lesson. When they acknowledge their crime, they will receive a great blessing. They will call upon Jehovah, as Jehovah. Right now they refuse to use the word “Jehovah.” “That is My name!!!”

**Verses 10 and 11. “Behold, the day, behold, it cometh: thy doom is gone forth; the rod hath blossomed, pride hath budded. 11 Violence is risen up into a rod of wickedness; none of them *shall remain*, nor of their multitude, nor of their wealth: neither shall there be eminency among them.”**

Just now the violence the Jews are doing to the Pentateuch has grown into a rod of wickedness. None shall remain; all must confess and repent.

Sam Stern in “The Law of Moses and the Halacha” states: “The Halacha (Law of the Rabbis) changed the law of Moses to such an extent that it would not be recognizable to those who lived in the time of Moses, Joshua or the prophets. This Jewish law of today, the Halacha, is still being written. Rabbis of today still write new laws and regulations which every Jew must adhere to. There is a rule in the Talmud stating that every rule and regulation that a rabbi decrees is to be considered as coming from Mount Sinai. In this way the Halacha put the word of the rabbi equal to the Word of God, and in effect, it supersedes it.”

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.

Next to the Word, the inspired Word, the Truth, is the most precious thing in all the world. The only correct and divinely authorized standard is God’s own Word. Jesus said, “Thy Word is Truth” - John 17:17.

**Verses 12 thru 15. “The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. 13 For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude thereof, none shall return; neither shall any strengthen himself in the iniquity of his life. 14 They have blown the trumpet, and have made all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof. 15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword: and he that is in the city, famine and pestilence shall devour him.”**

The time for the last phase of Jacob’s trouble is here. Now will I gather all nations to battle against Jerusalem. The city shall be taken and spoiled and half of the city shall go into captivity. Then shall I go forth and that great Gentile army shall be destroyed, as when Joshua commanded the sun and moon to stay behind clouds.

**Verse 16, “But those of them that escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity.”**

## Ezekiel

What a change of heart! all for the better. There is the "Valley of Blessing" for the mourners: "under the blessed protection of both the heavenly and the earthly phases of the Kingdom." D 652, Chapter 14, "Jehovah's Footstool Made Glorious."

**Verses 17 thru 19, "All hands shall be feeble, and all knees shall be weak as water. 18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. 19 They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah: they shall not satisfy their souls, neither fill their bowels; because it hath been the stumblingblock of their iniquity."**

Great will be their sorrow and self abasement on account of their treatment of Messiah, even though it turned out to fulfill prophecy and furnish atonement. Please see, "THE TIME OF THY VISITATION," 95-1846, 1847, AND "THE CONTRAST OF HUMAN PERFECTION AND HUMAN DEPRAVITY." '96-1963, 1964.

**Verses 20 and 21, "As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein: therefore have I made it unto them as an unclean thing. 21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it."**

The tabernacle was typical of the Law Covenant, the Gospel Age Covenant, and the Millennial Age Covenant. It has now disappeared, but the covenants are still sure, The *times of restitution* are here already.

**Verse 22, "My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it."**

The developing confederacy is the very evident fulfillment of this verse, and it will soon be felt throughout the earth.

**Verse 23, "Make the chain; for the land is full of bloody crimes, and the city is full of violence."**

The chain is being forged, of Catholics and Protestants. D 550-554.

**Verse 24. Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong t cease, and their holy places shall be defiled.**

All of this is tending to anarchy, wherein they will be engulfed.

**Verses 25 thru 27, "Destruction cometh; and they shall seek peace, and there shall be none. 26 Mischief shall come upon mischief, and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders. 27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am Jehovah." A 317.**

Destruction is coming, instead of peace. The leaders of the confederacy will become discouraged; also the civil rulers or supporters will relinquish their support. The world will not be converted, or saved, by creeds; but by the Word of God in the restitution work spoken by the mouth of all the holy prophets. Christ died, a ransom for all, to be testified to all in due time. A 159 Chap. 9 "The name Christ shall be great throughout all the earth." '01-2847 c 1 p 3.

## THE GREAT DAY OF JUDGMENT - ITS NATURE AND OBJECT

**Jude 14, 15; Psalm 97:7-9.**

## Ezekiel

Jude 14, 15, "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, **15** to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

Psalm 97:7-9, "Let the sea roar, and the fulness thereof; The world, and they that dwell therein; **8** Let the floods clap their hands; Let the hills sing for joy together **9** Before Jehovah; For he cometh to judge the earth: He will judge the world with righteousness, And the peoples with equity."

"It is the love of God which brings judgment to the world.

"Every evil-doer shall then be dealt with and receive punishment for his evil intent, and stripes for his correction. Every well-doer shall receive a reward. The work of that thousand-year judgment day will show men to what extent they are out of harmony with God, and will show them how to come into harmony with Him. By the conclusion of the Millennial age none will be in ignorance. As it is written: Isaiah 11:9. Furthermore, the Scriptures tell us that the judgments will be graded according to the light previously had, and sinned against. The willful sinner, after a hundred years' trial will be cut off in the second death.

"All who shall make use of the opportunities of that time making progress in character, will gradually go up the highway of holiness. They will be blessed more and more until they shall attain the full perfection of the earthly image and likeness of God which was lost in Adam. This will be the glorious outcome of the redeeming work of Christ. Then every knee shall bow and every tongue confess, to the glory of God. All who continue to prefer sin shall eventually be utterly destroyed in the eternal sleep of the second death. Then God will have a clean universe.

### **BLINDED TO THE REAL DIFFICULTY**

"In this great time of trouble, the Lord will be a swift witnesses against every evil thing and will rebuke it, and thus all men will be taught of Him in ways of righteousness. But as yet the poor, blinded world, bound by the shackles of Satan, do not know themselves. They do not see that selfishness is the basis of their every move and ambition; that the number who are not thus moved and controlled are so insignificantly small as to be without weight and influence.

### **CHURCH FEDERATION NOW FORMING**

"From our standpoint, the present gathering of the churches into a great Federation is the fulfillment of Scriptural prediction; and the Lord's intelligent, faithful, consecrated people are warned against having any part in any such Church Federation. The Word of the Lord regarding the matter is 'Say ye not A Confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid; but sanctify the Lord God in you hearts, and let him be your fear' - Isa.8:11-16.

"Dread to displease Him; but fear not men.

"The great fire of trouble with which this present age will end . . . will completely consume all earthly governments and institutions and will overthrow churchianity. These will be consumed in the fire of anarchy. Nothing shall be permitted to quench that fire, or hinder the utter destruction of present systems. But, praise God, when the fire shall have devoured the stubble and the falsities and deceptions of the present order, it will but have prepared the way for the great blessing which God has designed and provided, in His coming Kingdom. 'When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness' (Isa. 26:9). It will be a terrible chastisement, but it will be the necessary work of the skillful surgeon, who wounds but to heal.

### **"REFUGE OF LIES" SWEEP AWAY"**

In our Lord's parable of building a house upon the rock or upon the sand, He gives a forceful picture particularly of the tests to come upon Christendom at the close of the age. Here His figure is that of a fierce storm, a flood, with mighty winds beating upon the faith structure of His professed followers, overflowing the faith of those not built upon Christ, the Rock, but built upon the sand. And so we see it today. A mighty downpour of truth is now in progress throughout Christendom. The great storm is now raging. The denominations of churchianity are trembling under the shock. Their foundations of human tradition, man-made theories, ignorance, 'doctrines of demons' (1 Timothy), are realized to be unsatisfactory. They are unable to stand before the great search-light of truth now being turned upon them. Ere long the storm of truth will wash out the quicksand foundation upon which nominal

Christianity is built, and her utter wreck will follow. Only the true people of God will be able to stand the test of this great day - now upon us!

"This is the same storm and flood mentioned by the Lord through the prophet Isaiah; Isa. 28:17-19. ('94-1625 c 2 of "The Pope and the Bible"; 1584 c 1 last p. c 2 p 1)

1 Tim. 4:1, "But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons."

Isa. 217-19, "And I will appoint judgment for a line, and righteousness for a plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. 18 And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, ye shall be trodden down by it. 19 As it passeth through it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be terror only to understand the report."

### JUDGMENT DAY A TIME OF BLESSING

"The Apostle Paul declares Acts 17:31.

"The Gospel of Christ, good tidings, is to the effect that He who bought the world with His own precious blood is to become the Judge of all men, the living and the dead. 'All in the graves shall hear His voice, and shall come forth,' 'and they that hear shall live.' - John 5:28, 29, 25.

John 5:28, 29, "Wonder not at this, for an hour is coming in which *'all'* who are in the tombs shall hear his voice, 29 and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment.

John 5:25, "Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live."

"A new trial is to be granted to Adam and all his race. It will be an *'individual'* trial, under the enlightenment and uplifting influence of the great Messianic Kingdom Truly this is 'good tidings of great joy' to the world, the 'groaning creation.' Even though the great adversary has succeeded in deceiving the vast majority, even of Christians, into thinking to the contrary, this trial day, the day of judgment, is to come to all the sons and daughters of Adam, if they will. This great day which will be 'the desire of all nations,' is forcefully depicted by the Prophet David (Psa. 96-98).

Psalms 96:1-13, " Sing ye unto Jehovah a new song; sing unto Jehovah, all the earth. 2 Sing unto Jehovah, bless his name; publish his salvation from day to day. 3 Declare his glory among the nations, his wondrous works among all the peoples. 4 For Jehovah is great and exceedingly to be praised; he is terrible above all gods. 5 For all the gods of the peoples are idols; but Jehovah made the heavens. 6 Majesty and splendour are before him; strength and beauty are in his sanctuary. 7 Give unto Jehovah, ye families of peoples, give unto Jehovah glory and strength; 8 Give unto Jehovah the glory of his name; bring an oblation and come into his courts; 9 Worship Jehovah in holy splendour; tremble before him, all the earth. 10 Say among the nations, Jehovah reigneth! yea, the world is established, it shall not be moved; he will execute judgment upon the peoples with equity. 11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; 12 Let the field exult and all that is therein. Then shall all the trees of the forest sing for joy, 13 Before Jehovah, for he cometh; for he cometh to judge the earth: he will judge the world with righteousness, and the peoples in his faithfulness."

Psalm 97:1-12, "Jehovah reigneth: let the earth be glad, let the many isles rejoice. 2 Clouds and darkness are round about him; righteousness and judgment are the foundation of his throne. 3 A fire goeth before him, and burneth up his adversaries round about. 4 His lightnings lightened the world: the earth saw, and trembled. 5 The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth. 6 The heavens declare his righteousness, and all the peoples see his glory. 7 Ashamed be all they that serve graven images, that boast themselves of idols. Worship him, all ye gods. 8 Zion heard, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Jehovah. 9 For thou, Jehovah, art the Most High above all the earth; thou art exalted exceedingly above all gods. 10 Ye that love Jehovah, hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked. 11 Light is sown for the righteous, and joy for the upright in heart. 12 Rejoice in Jehovah, ye righteous; and give thanks in remembrance of his holiness."

Psalm 98:1-9, "Sing ye unto Jehovah a new song: for he hath done wondrous things; his right hand and his holy arm hath wrought salvation for him. 2 Jehovah hath made known his salvation: his righteousness hath he openly shewed in the sight of the nations. 3 He hath remembered his loving-kindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God. 4 Shout aloud unto Jehovah, all the earth; break forth and shout for joy, and sing psalms. 5 Sing psalms unto Jehovah with the harp: with the harp, and the voice of a song; 6 With trumpets and sound of cornet, make a joyful noise before the King, Jehovah. 7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein; 8 Let the floods clap hands; let the mountains sing for joy together, 9 Before Jehovah, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with equity."

"How glad we are that our eyes have been anointed to see all these wonderful arrangements of our God! . . . How we rejoice that we can discern the silver living to these clouds of trouble, and know that the end will be glorious - that beyond the yawning chasm just before us, beyond the blood and tears of the coming whirlwind and tempest, the blessed Son of Righteousness will rise with healing and blessing in his wings; and mankind, broken and helpless and despairing, shall be led into the light and glory of the Kingdom of God's dear Son!" '14-5442, 5443; D chapters 13 and 14; A 296 - ch. 14; A 29, 49; '93-1560 c 1 and 1562 last p of discourse.

## CHAPTER 8

**Verse 1. "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me."**

Three hundred and ninety days for Israel, and forty days for Judah, indicating four hundred and thirty years, were fulfilled in Ezekiel's life; and brought him to the sixth year, the sixth month, fifth day, and to the vision of this eighth chapter of Ezekiel.

**Verses 2 and 3, "and I look, and lo, a likeness as the appearance of fire, from the appearance of His loins and downward — fire, and from His loins and upward, as the appearance of brightness, as the colour of copper. 3 And He putteth forth a form of a hand, and taketh me by a lock of my head, and lift me up doth a spirit between the earth and the heavens, and it bringeth me in to Jerusalem in visions of God, unto the opening of the inner gate that is facing the north, where [is] the seat of the figure of jealousy that is making jealous"**

As he sat in his house with some elders he saw the likeness of an angel, or spirit being, who put forth a hand and took Ezekiel by a lock of his hair, the power of his mind, and brought him to an inner gate of the city of Jerusalem, to the place of an idol, purposely placed there to provoke Jehovah to jealousy; it was probably Baal or Moloch - the very opposite of Jehovah.

**Verses 4 and 5, "and lo, there the honour of the God of Israel, as the appearance that I saw in the valley. 5 And He saith unto me, 'Son of man, lift up, I pray thee, thine eyes the way of the north.' And I lift up mine eyes the way of the north, and lo, on the north of the gate of the altar this figure of jealousy, at the entrance."**

The gory indicated the presence of God, in spite of the insult. Looking toward the north, the seat of divine empire, Ezekiel saw this awful idol.

**Verses 6 and 7, "And He saith unto me, 'Son of man, art thou seeing what they are doing? the great abominations that the house of Israel are doing here, to keep far off from My sanctuary; and again thou dost turn, thou dost see great abominations.' 7 And He bringeth me in unto an opening of the court, and I look"**

These abominations should drive me from my sanctuary. Now look again and see great abominations, even at the door of the court; and behold, a hole in the wall, as though it had been walled up to make it more secret. All this was done with the connivance of the priests.

**Verses 8-12, “and He saith unto me, ‘Son of man, dig, I pray thee, through the wall;’ and I dig through the wall, and lo, an opening. 9 And He saith to me, ‘Go in, and see the evil abominations that they are doing here.’ 10 And I go in, and look, and lo, every form of creeping thing, and detestable beast — and all the idols of the house of Israel — graved on the wall, all round about, 11 and seventy men of the elders of the house of Israel — and Jaazaniah son of Shaphan standing in their midst — are standing before them, and each his censer in his hand, and the abundance of the cloud of perfume is going up. 12 And He saith unto me, ‘Hast thou seen, son of man, that which elders of the house of Israel are doing in darkness, each in the inner chambers of his imagery, for they are saying, Jehovah is not seeing us, Jehovah hath forsaken the land?’”**

Digging revealed a door, on the inside of which were illustrations of all the low, sensual, unholy things that Satan can introduce into the minds of men. The more religious, the more wicked are they. Seventy men were illustrated there, showing how degraded the Sanhedrin had become: fit only to lead Israel into sin, deluding themselves and others into thinking that Jehovah was not regarding them.

**Verses 13-15, “And He saith unto me, ‘Again thou dost turn, thou dost see great abominations that they are doing.’ 14 And He bringeth me in unto the opening of the gate of the house of Jehovah that [is] at the north, and lo, there the women are sitting weeping for Tammuz. 15 And He saith unto me, ‘Hast thou seen, son of man? again thou dost turn, thou dost see greater abominations than these.’”**

The worship of Tammuz or Adonis (the god of marriage and families) by maidens was perversion of the true worship of God, and was very serious. Still there is greater wickedness.

**Verses 16-18, “And He bringeth me in unto the inner court of the house of Jehovah, and lo, at the opening of the temple of Jehovah, between the porch and the altar, about twenty-five men, their backs toward the temple of Jehovah, and their faces eastward, and they are bowing themselves eastward to the sun. 17 And He saith unto me, ‘Hast thou seen, son of man? hath it been a light thing to the house of Judah to do the abomination that they have done here, that they have filled the land with violence, and turn back to provoke Me to anger? and lo, they are putting forth the branch unto their nose! 18 And I also deal in fury, Mine eye doth not pity, nor do I spare, and they have cried in Mine ears — a loud voice — and I do not hear them.’”**

There were about twenty-five men, with their backs to the temple, worshipping the sun instead of Jehovah! What could be greater sin or infamy? Justice calls for the fury of God’s anger, to the point of death.

“. . . These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; *but I will reprove thee, and set them in order before thine eyes.*

“Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver” - Psa. 50:1, 4, 7, 16-22.” D 75.

Psa. 50:1, “A Psalm of Asaph. The God of gods — Jehovah — hath spoken, And He calleth to the earth From the rising of the sun unto its going in.”

Psa. 50:4, “He doth call unto the heavens from above, And unto the earth, to judge His people.”

Psa. 50:7, “Hear, O My people, and I speak, O Israel, and I testify against thee, God, thy God [am] I.”

Psa. 50:16-22, “And to the wicked hath God said: What to thee — to recount My statutes? That thou liftest up My covenant on thy mouth? 17 Yea, thou hast hated instruction, And dost cast My words behind thee. 18 If thou hast seen a thief, Then thou art pleased with him, And with adulterers [is] thy portion. 19 Thy mouth thou hast sent forth with evil, And thy tongue joineth deceit together, 20 Thou sittest, against thy brother thou speakest, Against a son of thy mother givest slander. 21 These thou didst, and I kept silent, Thou hast thought that I am like thee, I reprove thee, and set in array before thine eyes. 22 Understand this, I pray you, Ye who are forgetting God, Lest I tear, and there is no deliverer.

“Though God has kept silence during all the centuries wherein evil triumphed in His name and His true saints suffered persecution in multiplied forms, He has not been oblivious to those things; and now the time has come whereof He spoke by the prophet, saying, ‘*But I will reprove thee, and set them in order before thine eyes.*’ Let all who would be awake and on the right side in these times of tremendous import mark well these things, and see how perfectly prophecy and fulfillment correspond.” D 112.

## CHAPTER 9

**Verse 1, “Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand” D. 527 - chap. 11.**

This chapter is a condensed account of the operations of Present Truth concerning the harvest work of this Gospel Age, under the direction of Pastor C. T. Russell: for the completion of the Little Flock Class, the 144,000, the promised seed of Abraham. The angel of the Lord cried with a loud voice, indicating the importance of the message and its urgency. The destroying weapon is the Bible, which is the Word of God, for the destruction of errors.

**Verse 2 “And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen [See TS 36], with a writer’s inkhorn by his side. And they went in, and stood beside the brazen altar[ See T22].”**

Six men heard the call and came from the North (the seat of divine empire), the spirit begotten condition. One among them, he who became Pastor Russell, prepared to do much writing - several million volumes went forth. These men all stood by the copper altar, which represents the doctrine of the *ransom*.

“The teaching of the Bible is a ransom for all - of a price paid by Jesus for us, on account of our sins, on account of, or through which, present access to God, and future blessings upon all depend. It is the scarlet thread running through all the Scriptures.” ‘86-876.

1 John 4:1-3: by this test all so-called ‘Orthodox’ doctrines are condemned, because none believe that our Lord literally came in the flesh, “Was made flesh”; and the theory of Universalists and Unitarians is likewise rejected because of the general denial that our Lord had any prehuman existence and hence that He ‘came.’ All deny that the Lord Jesus was ‘made flesh,’ came in the flesh’ - *became flesh.*” ‘87-980.

1 John 4:1-3, “Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the world. 2 Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God; 3 and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that of the antichrist, which ye have heard that it comes, and now it is already in the world.”

### Zion’s Watch Tower October, 1887, p. [980] THE SPIRIT OF ANTICHRIST

#### 1 John 4:3.

[[“ . . . and every spirit *which does not confess Jesus Christ come in flesh* is not of God: and this is that of the antichrist, which ye have heard that it comes, and now it is already in the world.”]]

[Verse 3. *Every spirit* “Every teacher, that confesseth not Jesus, is not of God — has not been inspired by God. The words en sarki elhluqota, **is come in the flesh**, are wanting in AB, several others, both the Syriac, the Polyglot Arabic, AEthiopic, Coptic, Armenian, and Vulgate; in Origen, Cyril, Theodoret, Irenaeus, and others. Griesbach has left them out of the text.]

While the world and its spirit are quite contrary to Christ and the Spirit of Christ, and might therefore without incorrectness be termed anti-Christ (*against* Christ), yet this term as used in Scripture is never applied to the world, but *always* to professed Christians who have turned aside from the truth, and who, by becoming advocates of error, are in Christ’s name opposing Him, His followers, and His doctrines.

We are well aware that many regard it in a contrary light considering the term antichrist as belonging to worldly

opponents of all who profess Christ in any manner - infidels, heathens, Mohammedans, etc. That this view is incorrect we can prove readily by citing here every text in the Bible containing the word antichrist, and pointing to some statement in the context which unmistakably *fixes* it upon some professing to be Christ's followers. This is an important point, as it overthrows completely a wide-spread belief, and opens our eyes to look for antichrist in a quarter in which many may not have thought to look before. Actually, the prefix *anti*, signifies more than *against*, it contains the double thought of *instead* and *against*.

The word antichrist occurs four times, 1 Jno. 2:18, 22; 4:3; 2 Jno. 7.

1 John 2:18, "Little children, it is last hour, and, according as ye have heard that antichrist comes, even now there have come many antichrists, whence we know that it is last hour."

1 John 2:22 "Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son."

2 John 7, "For many deceivers have gone out into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and the antichrist."

This class meant is easily discerned from the general tenor of John's epistles and from the following pointed statements: "They went out from us, but they were not of us." "They are [really] of the world [though professing otherwise], therefore speak they of [or according to the spirit of] the world, and the *world* heareth them." (1 John 2:19; 4:5.) Other scriptures mention and describe the same class, but by different names. Paul in 2 Thess. 2:3, following the same vein of thought as in Rom. 6:6, *personifies* the system of error which he saw would arise, and speaks of it as the "Body of Sin," counterfeiting and opposing the "Body of Christ," naming it here as an organized body, "The Man of Sin."

2 Thess. 2:3, "Let not any one deceive you in any manner, because unless the apostasy have first come, and the man of sin have been revealed, the son of perdition"

Rom. 6:6, "knowing this, that our old man has been crucified with, that the body of sin might be annulled, that we should no longer serve sin."

He makes no reference to a sinful individual; for there are and have been in the past, and were in and before Paul's day, horribly depraved creatures of the human race, than whom worse could scarcely be conceived of; and the Apostle was not passing all these by to speak of some individual preeminently vile and vicious. No, he sees and tells us of a system of evil and error, the embodiment of evil, the opponent and counterfeit of the Body of Christ, - the antichrist Body. But only those who have learned that the true church is the "Body of Christ" can appreciate how the counterfeit nominal system, the "Man of Sin, " is the antichrist. But we refer to this merely to note the fact that the Apostle Paul mentions that this "Man of Sin" system arises in the church, and professes to be in and of the temple - the Church of the living God (Compare 2 Thes. 2:4 and 1 Cor. 3:16, 17; Eph. 2:21.) and not of the world. He declares this to be an *apostasy*, a falling away from the truth.

2 Thes. 2:4, "who opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down in the temple of God, shewing himself that he is God."

1 Cor. 3:16, 17, "Do ye not know that ye are temple of God, and the Spirit of God dwells in you? 17 If any one corrupt the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

Eph. 2:21, "in whom all building fitted together increases to a holy temple in the Lord;

But it is not our purpose here to discuss antichrist: this we have done previously and may again, but we solely call attention to one point of antichrist's erroneous teaching which is very injurious as a *source* of many other errors. This point of error is particularly pointed out to be by John, the Apostle, who specially *represented us* who are alive and remain unto the *parousia* (presence) of our Lord (John 21:22, "Jesus says to him, If I will that **"he"** [Not the beloved Apostle John who died in approximately 100 A.D, but Jesus was speaking representatively of the present body of Christians, those "consecrated" and "born again Christians" on and after the year 1874, who are symbolically designated (*foot-members*)] *abide until I come, what to thee? Follow thou me.*"; and he tells us that it

is common to every theory and class claiming to be Christ's followers and soldiers of the cross, who are *really opponents* to the counterfeits of the true body of Christ. Remember that the individuals *in* these great counterfeit systems, and *bound by* their errors, are not all *of them*, and do not all properly belong to them, and hence it is, that by the *truths* now being uncovered and presented to such, as "meat in due season," God is calling *His people* out of those systems to which they do not *really* belong, saying, "Babylon is fallen! Come out of her, *My people*." But what, you ask, is this one notable point of error upon which all antichrist systems agree, and which blinds many to other truths, and opens the way to errors? Surely, we answer, it is a point long and deeply covered under hoary, ancient traditions which are treasured and esteemed venerable and sacred. The Adversary buried this first and deepest, realizing the necessity of keeping the truth out of sight and of arousing prejudice against it. This being the case, prepare yourselves to find it a test which you would never have thought of had the Apostle not pointed it out, but which, once clearly seen, proves today, to be an oracle in the light of which every system of doctrine may be quickly tried, whether it be of the spirit of truth or the spirit of error, the diabolical spirit inculcated any and all antichristian systems.

The passage to which we refer is in the frontispiece of this article (1 John 4:3), which in the oldest and the most correct, the Sinaitic MS. reads thus: "Every spirit [theory, doctrine] that confesseth not that Jesus the Lord is come in flesh, is not of God: and this is the spirit [theory] of antichrist, whereof you have heard that it cometh; and even now already "is it" in the world."

Ah! you say, that is not a test, for all Christians and all theories, even the worldly, confess that. Not so, we answer; you do not get the *depth* of the Apostle's statement; your view of his words would make them and him foolish indeed. The world does not confess Jesus to be "Lord;" so that shuts the world out; and as we examine closely we will find few of the professed Christian systems ready to confess that Jesus, our Lord ***came in the flesh***. To do so, would contradict their creeds old and new. It is the general view, that the *real man* is not flesh, but a *spirit* being which lives for a while in a body or house of flesh; consequently by such the *flesh* is no more recognized as the person, than the garments put on and off. Furthermore it is claimed by many, that in our Lord Jesus' case, *He* was really and truly the Father, Jehovah, who thus for a time *appeared in flesh*, but that *He* Himself was not flesh; that he appeared to be tried and tempted in all points, but was not really tried at all; that He appeared to suffer and die, but did not actually suffer, nor did He *really die* for our sins, but merely dropped the flesh as a garment remaining really alive as before for, they say, God is immortal and *cannot die*, and their claim is that in leaving the *glory* which He had with the Father before the world was, He did not *become* flesh or "come in flesh," but still remained a spirit being and came *into* a flesh body and only appeared *like* men, *like* the seed of Abraham, though all the while really was the almighty immortal Jehovah. They say that it was the *God* Christ Jesus who appeared to or pretended to die for our sins, and contradict the Apostle's statement that it was "the *man* Christ Jesus" who gave Himself a ransom, a *corresponding* price [Greek, antilutron] for all. (1 Tim. 2:6.) Yet we see some go to a further extreme and hear them sing -

"Well might the sun in darkness hide  
And shut his glories in,  
When *God the mighty Maker died*  
For man the creature's sin."

But in this poetic slip only a few can recognize the inconsistency. Some even going so far as to deny God's immortality, claim that it required the death of a *God* to atone for the sin of man, not seeing that this is contrary to scripture which demands not a God's life for the life of a man, but a perfect man's life, as a *ransom* or substitute for the forfeited life of the first perfect man - a *corresponding* price.

Still others, anxious apparently to get away from the straightforward, simple doctrine of the ransom, figure the dying out of their way by saying that the real, spiritual Christ died *to sin*, and let His flesh body die as an example of how we should do the same. They do not stop to account for the uselessness of such an example, to those who cannot avoid dying.

But all these, with their various shades of difference, stand firmly, shoulder to shoulder, on the one point mentioned by the Apostle - they deny that Jesus the Lord "*came in flesh*" or "*was made flesh*," as the same writer elsewhere states it. (John 1:14.) That His body was flesh and bones cannot be denied directly, hence their claim that the spirit being came *into* the flesh, but was always separate and distinct, and *not flesh*. But this does not fit: the Apostle does not say *into* [Greek *sarx egeneto* - literally, "became flesh."] (Jno 1:14). So we see that the text of believing that Jesus our Lord came in flesh, i. e., *became* flesh, would draw the line outside of so called "Orthodox" doctrines. The theory of Universalists and Unitarians, as generally held, is likewise opposed to Jesus being "*made flesh*," came in flesh" - *became flesh*.

Next notice that all these are not only without Scriptural sanction for their theories, but are positively and directly contradicted by the Apostles. We need not again quote the many passages in which our Lord and the Apostles declare that the Father and the Son are not the same person, etc., but notice the fact that the death, even the death of the cross, was the death of the real person, and not a pretended death of a body, while the real person or being slipped out alive and watched the proceedings. Every text touching on the subject in both the Old and New Testaments, treats it in the most positive manner, declaring that our Lord made His soul (His very being, Himself,) an offering for sin (Isa. 53:10), that he poured out His soul (His very being, existence, spirit unto death. (Isa. 53:12.) They declare that His soul was in *hades* (the state or condition of death) three days and not left there longer; that He *died*, that He was *dead*, and that on the third day *He* was raised to life by the Father's power. Our Lord Himself said that He came into the world to give His *psukee* (being, existence,) a ransom, a price, for all [the *psukee*, the being, or existence, of all men]. Speaking of what He gave for the life of the world, He represents Himself in a parable as giving *all that He had* to purchase the field (the world) with its treasure - all those whom He will bring back into harmony with God, chief and a first fruit, forever preeminent, being His Bride.

The Apostle Peter declares that He was our price, that He *redeemed* us, purchased us back out of death. Paul assures us not only that we were "bought with a price," (1 Cor. 6:20,) but in 1 Tim. 2:6, he tells us all about the purchase, saying "There is *one* God [not three] and *one* mediator between God and men, the *man* Christ Jesus." It was something that this *man* did that mediated, propitiated between the race of sinners and God, something that no one of them could do for another because all were sinners, and as such, each one himself was condemned to death. As a spirit being, as our Lord was before being "*made flesh*," He could not have mediated between God and men, because under God's arrangement *a ransom*, a CORRESPONDING price for the first sinner who precipitated the trouble, was the only way out of the dilemma. Neither an angel nor an arch-angel could give what he did not possess. They could not give a *human* nature in *exchange* for that which Adam had forfeited, for they had not human, but angelic, spiritual nature. So then, our Lord also a *spirit being*, with the Father in glory and honor before coming into the world, could not give the price of our redemption. In order to be able to give the price of what was necessary under God's perfect judicial law, He must give up His spiritual nature and *become flesh*, must be a *man*, not more nor less, indeed, a perfect and sinless *man*: *not imperfect and sinful as the fallen race has become as a result of Adam fall*, but perfect and sinless as the originator of our race was before He sinned and was stricken returning to the dust from which he was taken. Hence He "came in flesh" - "was made flesh" "became flesh," in order, as the Apostle expresses the matter (1 Cor. 15:21), that "as by *man* came death, by *man* also should come the resurrection of the dead." He became flesh (holy, undefiled) in order to pay the price or penalty against us, 'DEATH'. The Apostle urges (Phil. 2:7, 8) that though the obedience implies in becoming a *man*, in being made flesh, was great, yet the trial was severer still when our Lord as a boy and finally as a man having learned the divine plan by which He was to prove His entire submission to the Father's will, such submission would eventually lead Him to the ignominious suffering and death on the cross. However He was obedient even to the full, and dying for us as our ransom: *Wherefore* [for that reason] God hath *highly exalted* Him, giving Him station, dignity, and authority *far above* what He had originally as the arch-angel, where He was designated "The Logos,,"; indeed, raised or elevated to a higher state of existence, one having immortality, that is, the ability to generate life from within His own self, and placed on the very right hand of Jehovah God, to execute the remainder of the Divine Plan; to lift mankind from its degradation of sin and suffering, and reestablish the human race to the pristine human perfection of mind and body, much, much, more superior than Adam, having an experience of six thousand years of sin and suffering.

What our Lord gave is clearly stated by Paul; for continuing the above quoted testimony, that "There is *one* God and *one* Mediator, the *man*, Christ Jesus," he tells us how He mediated, what He gave for us. He says - "Who gave *Himself* a ransom for all." This settles the matter that our Lord was *flesh*, a *human* being, and a perfect one at that, for as usual with Paul he expresses himself in unequivocal terms. He uses the Greek word *antilutron* which signifies *a corresponding price*, where in English we have the word ransom.

Now consider well the import of this, and you will see that it contradicts every antichrist system; for Paul shows that before sin entered the world there was no death, (Rom. 5:12) hence the one (Adam) who first sinned was a *perfect human being*, and if our Lord gave a corresponding price, He must have been a perfect human being *when* he gave himself *for* Adam and all who shared in Adam's sin and penalty.

John recognized the tendency or spirit of antichrist in his day. Though the system had not organized, some were already going out from them because not of them, denying Jesus "*in flesh*," claiming, with the heathen an impersonation, that the real one was inside the seen one, and preparing themselves by this error to deny their Lord, their Master the man Christ Jesus who gave *Himself* a ransom for all. Today, after centuries of triumph over the words of our Lord and of the Apostles, and over reason and common sense, this doctrine or spirit of antichrist known as that of the Trinity, is so firmly entrenched in the hearts of many, that they prefer to *deny* the Master's

words - "The Father is greater than I," and the Bible teaching that Christ came in flesh and gave Himself a ransom - prefer to deny anything rather than this theory of antichrist, which twists and disjoins every truth of Scripture, so long as it is held.

Note then the test of every spirit or doctrine, the test which will prove whether or not any faith is *well* founded, *surely* grounded on the ROCK, the true and only basis of faith, of which the Apostle declares - "Other foundation can no man lay than that which is laid, Jesus Christ." This test is given in few words, as we have seen, and can be easily and quickly applied to every doctrine or spirit with which you may come in contact. If it will not stand this God-given test you may be sure it is error and at once set it aside. If it agrees with this test you have proved it to be on the right foundation, well grounded, and you may go on proving all its details. This text, 1 John 4:3, in the oldest and most exact Greek MS., the Sinaitic, reads: -

**"Every spirit [theory, doctrine,] that confesseth not that Jesus the Lord is come in flesh [become flesh] is not of God: and this is the spirit [theory,] of antichrist, whereof you have heard that it cometh; and even now already is it in the world."**

Remember that many *good* people, many of God's children have been blinded by the errors and sophistries of Satan, and while not *anti* or opposed to Christ at heart, have been beguiled by the great deceiver's falsities, promulgated even in the Apostle's days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now, in the "harvest" of this age, God causes the light to shine more clearly, for the reason that He is making the truth His "*sickle*" by which He will separate wheat from tares completely and finally. Therefore, put on the whole armor of God, that you may be *able* to stand - that you be not among the thousands to fall in this time of trial. - Psa. 91:7, 11, 12.

Polycarp: ". . . For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist;" and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan. Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from the beginning; "watching unto prayer," and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation," as the Lord has said: "The spirit truly is willing, but the flesh is weak. . . ."

Ignatius: ". . . Let no man deceive himself. Unless he believes that Christ Jesus has lived in the flesh, and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life, whether he be a king, or a priest, or a ruler, or a private person, a master or a servant, a man or a woman. "He that is able to receive it, let him receive it." Let no man's place, or dignity, or riches, puff him up; and let no man's low condition or poverty abase him. For the chief points are faith towards God, hope towards Christ, the enjoyment of those good things for which we look, and love towards God and our neighbor. For, "Thou shall love the Jehovah thy God with all thy heart, and thy neighbor as thyself." And the Lord says, "This is life eternal, to know the only true God, and Jesus Christ whom He has sent." And again, "A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets." Do ye, therefore, notice those who preach other doctrines, how they affirm that the Father of Christ cannot be known, and how they exhibit enmity and deceit in their dealings with one another. They have no regard for love; they despise the good things we expect hereafter; they regard present things as if they were durable; they ridicule him that is in affliction; they laugh at him that is in bonds. . . ."

THE EPISTLE OF IGNATIUS TO POLYCARP: ". . . Look for Christ, the Son of God; who was before time, yet appeared in time; who was invisible by nature, yet visible in the flesh; who was impalpable, and could not be touched, as being without a body, but for our sakes became such, might be touched and handled in the body; who was impassable as God, but became passable for our sakes as man; and who in every kind of way suffered for our sakes. . . ."

THE EPISTLE OF BARNABAS: ". . . For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [the Scripture] saith thus: "He was wounded for our transgressions, and braised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things

present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfill the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs, He preached [the truth] to him, and greatly loved him. But when He chose His own apostles who were to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he Who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me. . . ."

**Verses 3 and 4 "And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. 4 And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof."**

The message of Present Truth through the Tabernacle Types was given to Mr. Russell, enabling him to go through the city, Christendom, and put the mark of consecration on all who were mourning because of the errors of doctrine and creed in all churches.

**Verses 5 and "And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; 6 slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house."**

To the others he said, Present the Truth to all so convincingly as to condemn them for holding to the error; beginning not with the heathen but at my sanctuary, professing Christians, typified by the Holy of the Tabernacle.

**Verse 7 "And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city."**

The churches were now defiled by so many dead ones, especially the clergy, that they have had no message of life since that time. This setting forth of Truth was from 1876 to October 31, 1916.

**Verses 8 and 9 "And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord Jehovah! wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem? 9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wrestling of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not."**

This continued until it seemed that the churches would be denuded of members; for the word of the Lord was, Come out of her my people that ye partake not of her sins, and that ye receive not of her plagues.

**Verses 10, and 11, "And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head. 11 And behold, the man clothed in linen, who had the inkhorn by his side,**

**reported the matter, saying, I have done as thou hast commanded me.”**

What fellowship has light with darkness, or Christ with? “Belial” [*Where it is used as a name of Satan, the personification of all that is evil* (2 Cor. 6:15)] So Pastor Russell finished his work October 31, 1916, returned to Him and said, “I have done as thou hast commanded me.”

## CHAPTER 10.

**Verses 1 and 2, “Then I looked, and behold, in the firmament that was over the head of the cherubim, there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. [See A 92] 2 And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight.”**

Mr. Russell was known as Pastor Russell from 1881 to 1916. Five years before that, in 1876, he had begun to look into the Scriptures; so his service lasted for forty years. In 1881, Ezekiel 10:1 was fulfilled upon him in that he received the understanding of Tabernacle Types. The heavens were opened and the glory of the Lord appeared. He wrote a book in 1881 called *Types and Shadows of the Better Sacrifices*. The Apostle Paul declares that these religious ceremonies were given to the Jews, and recorded for our admonition, upon whom the *ends* of the *ages* have come: the last end of the Gospel Age and the first end of the Millennial Age. The wheels represent those ages, and the types have power to burn errors to their destruction.

**Verses 3 and 4, “Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. 4 And the glory of Jehovah mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah’s glory.”**

The understanding of the types came first to Pastor Russell; not even the apostles were given the full meaning or application of them. In 1881, in January, it was given to Pastor Russell after three days of prayer, coming for the east side where cherubims stood. The house, the tabernacle, was filled with the cloud; but the court, the place of consecration, where Mr. Russell was, was filled with light to the glory of God. ‘06-3824 c 2 and 3825.

Isaiah’s Vision - Isaiah 6: “The temple at Jerusalem, otherwise called the House of Jehovah, was the scene of the vision. But instead of the holy and most holy, the mercy-seat, the altar, the table of shew-bread and the golden candlestick, everything was changed - a glorious throne was there, and upon the throne the Lord. On either side of him, as representing the divine attributes, stood the four seraphim, while the entire temple was filled with his train of followers. The temple was full of glory-light and two of the seraphim cried, ‘Holy, holy, holy is Jehovah of Hosts.’ The two on the other side replied, ‘Let the whole earth be full of His glory.’ Following this response the door-posts were shaken and an obscuring haze filled the temple, dimming the glory.

“But when the voice declared, Let the whole earth be full of the Lord’s glory, the unreadiness of the world to receive the message was indicated by the shaking of the door-posts and the darkness beclouding the glorious scene. Then the fulfillment of this we see in the fact that the Jewish nation, which is the doorway must be provided through which the glories of the King of kings will issue forth to the world. St. Paul declare that the shaking of anything, in a typical sense, represents its instability, its removal - that something superior may be established in its stead. The Jewish nation was removed from its favored position and a new nation, a new doorway, a new channel of access between God and men has since been in process of establishment.

### “YE ARE A HOLY NATION”

“No other nation in the world was found more worthy than Israel of the honored position. Consequently, God proceeded to make a new nation composed exclusively of saints. As St. Peter explains, ‘Ye are a royal priesthood, a holy nation’ (1 Pet. 2:9). First of all, the saintly Jews were taken, to be the nucleus of the new nation, spirit-begotten, heavenly. Subsequently, the selective processes having continued throughout this Gospel Age,

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\* T. S. 123 p. 3-125

“cherubims”: Ezek. 10:1, 2, 3, 6, 7, 8, 9, 15, 16, 18, 19, 20; 11:22; 41:18, 20, 25

“cherubims” 10:5

with its close the holy nation will be completed by the power of the first resurrection. Then everything will be in proper readiness, and the command, Let the whole earth be filled with the glory of Jehovah God, will go forth and the world will be blessed - natural Israel being promised a prominent share in connection with this grand work.

"Israel's experiences are used as the measuring line to show then the completion of the church will be accomplished and the glory of the Lord shine forth upon Israel, and through Israel to all nations, peoples, kindreds and tongues, for the completion of the thousand years. The measuring line tells of the desolation of Israel's land, of its becoming utterly waste and of their removal from the land. Isaiah 6:13 tells of how in the end there will come a sprout out of the roots - a holy seed, a holy people, under divine providence, will be raised up. These holy ones of Israel, on this side the veil will be the ancient worthies, Isa. 30:20, who will be resurrected and enter their reward as the earthly representatives of Messiah's kingdom (Heb. 11:38-40; Psa. 148:11). To these Princes will be gathered the faithful, loyal, holy of the Jews, the nucleus, the beginning of the earthly phase of the Messianic kingdom." '11-4787, 4788.

There is to be a new tribe of Judah (praise). "Jehovah also shall save the tents of Judah first . . . " Zech. 12:7.

"Those most to be favored will be those who will most thoroughly appreciate and best receive the 'princes.' '11-4758. "The ancient worthies into whose hands the instruction and blessing of the world will be placed at the inauguration of Messiah's kingdom: 'Princes in all the earth.' "

"The church will be first in the Kingdom; natural Israel with the ancient worthies at their head will be the second. Subsequently all nations will come into divine favor and blessing, becoming members of Israel. All will be blessed through our Lord and Savior Jesus Christ." '15-5721.

"The blessing of the Lord will go forth and the Mediatorial work will be accomplished through natural Israel. We are to distinguish between the work to be done through this nation and the One who will do that work. It will be the Mediator of the New Covenant who will have the power to confer the blessings - the Great High Priest, the Great Prophet, the Great King, the Great Mediator. There could be no blessing outside of this Great One; and this Great One, as the Apostle Paul and all other Apostles clearly show, is composed of Jesus the Head and the church His Body." '10-4624. F355.

**Verse 5, "And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh."**

The cherubim's wings represent progress; and now it is time for the voice of Jehovah to explain the Tabernacle Types. Thus He placed on Mr. Russell the sign of his acceptance. Mr. Russell became Pastor Russell, which position he held for thirty-five years; and he died in harness, practically on his feet. Thirty-two thousand heard, consecrated, and symbolized their consecration in water baptism. A few are not yet born of the spirit.

**Verses 6 and 7, "And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, that he went in, and stood beside a wheel. 7 And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed in linen, who took it and went out."**

The cherubim represent the four attributes of God, where Pastor Russell found the fire of God's judgments in the types and shadows of the tabernacle; and he went out active about the work God gave him to do. It is represented as "the seventh trumpet" or the seventh message to the church, known as the Laodicean Period of which Pastor Russell was the Laodicean messenger.

**Verse 8, "And there appeared in the cherubim the form of a man's hand under their wings."**

The man's hand was the hand of one with the writer's inkhorn.

**Verses 9 to 11, "And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was like unto a beryl stone. 10 And as for their appearance, they four had one likeness, as if a wheel have been within a wheel. 11 When they went, they went in their four directions: they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went."**

The four wheels represent the four ages: Patriarchal, Jewish, Gospel, and Millennial Ages, brought out so

emphatically by that faithful and wise servant, of whom our Lord spoke in Matthew 24. Also an age could be within a dispensation. The wheels turned not, they were fixed by prophecy.

**Verses 12 and 13, “And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. 13 As for the wheels, they were called in my hearing, the whirling *wheels*.”**

Everything about the wheels was full of eyes, representing intelligence. His understanding is infinite. “O wheel,” emphasizes the importance of the times and seasons in God’s Plan.

**Verse 14, “And every one had four faces: the first face was the face of the cherub, and the second face was the face of a man, and the third face the face of a lion, and the fourth the face of an eagle.”**

Every wheel, or age, had four attributes: Justice, Wisdom, Love and Power. These are all infinite, and sure of fulfillment. My Word that goeth forth out of My mouth shall not return unto Me void; but shall accomplish that which I please, and prosper in the thing whereto I sent it. Everything is just where God planned it to be eons ago; and that is where it is right now.

**Verses 15 to 17, “And the cherubim mounted up: this is the living creature \* that I saw by the river Chebar. 16 And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them. 17 When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them.”**

Everything is either moving, or marking time, exactly by the Plan and Divine wisdom. His will is infinite in Justice, Wisdom, Love and Power; we are consecrated to it for infinitude, and therefore we pray, “Thy will be done.” Anyone in that will, is safe and secure. The most powerful thing in the universe is God’s will. Amen.

**Verses 18 and 19, “And the glory of Jehovah went forth from over the threshold of the house, and stood over the cherubim. 19 And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah’s house; and the glory of the God of Israel was over them above.”**

Now the glory of God moves on to a completion of this part of the Plan, in the Divine Family: this is the greatest work of all time by God Almighty. Then is Jehovah to electrify the universe by a song (Zeph. 3:17). That experience alone is worth any trial that we can possibly have.

**Verses 20 to 22, “This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. 21 Every one had four faces, and every one four wings; and the likeness of the hands of a man was under their wings. 22 And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward.”**

Ezekiel will be amazed some day when he comprehends all that he saw by the river Chebar. What a revelation of God!! the attributes of the Almighty, His powers of progress and His infinite power in His hands. Everything about Him is straight forward in purpose and determination; also in infinite *love*. Amen.

## CHAPTER 11

**Verses 1 to 3, “Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah’s house, which looketh eastward: and behold, at the door of the gate five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. 2 And he said unto me, Son of man, these are the men that devise iniquity, and that give wicked counsel in this city 3 that say, *The time* is not near to build houses: this *city* is the caldron, and we are the flesh.”**

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\* See footnote on Ezek. 1:5.

The eleventh chapter of Ezekiel has to do with the great confederacy of Isaiah, the eighth chapter. There are twenty-five men, leaders of the confederacy or union of Catholics and Protestants; the two principal ones are the pope and the archbishop of Canterbury or perhaps the Orthodox bishop of the Greek Catholic Church. They are portrayed as occupying the east side of the house or temple; the east being the source of light. These men oppose any thought of failure, or spirit of opposition from Jehovah. This confederacy, or city, government, is the caldron, boiling place; and we are the flesh, or peace offering of God.

**Verses 4 to 7, "Therefore prophesy against them, prophesy, O son of man. 5 And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah: Thus have ye said, O house of Israel; for I know the things that come into your mind. 6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. 7 Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but ye shall be brought forth out of the midst of it."**

Say to them, You have slain many by forcing them into membership: they are the flesh, or peace offering, and the union is the caldron.

**Verses 8 to 11, "Ye have feared the sword; and I will bring the sword upon you, saith the Lord Jehovah. 9 And I will bring you forth out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. 10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am Jehovah. 11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; I will judge you in the border of Israel"**

The sword of truth have you feared. You have rejected the Word of God, for the creeds; but now the Truth is coming. You feared the sword of the spirit, the Word of God: now another sword is threatening you, the arguments of the so-called unorthodoxy, socialism, communists, secularism and capitalism. You will fall by that sword. This church union will not be your boiling place; neither are you acceptable as a peace offering.

**Verse 12, "and ye shall know that I am Jehovah: for ye have not walked in my statutes, neither have ye executed mine ordinances, but have done after the ordinances of the nations that are round about you."**

Ye have not walked in my statutes and judgments; you have expunged my wonderful name from my Holy Word; but ye shall know that I am still Jehovah, the Self-existent One.

**Verse 13, "And it came to pass, when I prophesied, that Pelatiah [Jehovah delivers], the son of Benaiah [Jah is intelligent], died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Jehovah! wilt thou make a full end of the remnant of Israel?"**

Pelatiah died, representing the withdrawal of the Protestant side of the union or confederacy. How far shall the defection go?

**Verses 14 and 15, "And the word of Jehovah came unto me, saying, 15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us is this land given for a possession."**

The Jews are alarmed at seeing so many Gentiles crowding into the Abrahamic Promise, and try to stop them.

**Verses 16 and 17, "Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. 17 Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."**

Now the New Covenant is heard calling to all, Jew and Gentile to become children of Abraham. Anyone who is

not of the *faith of Abraham* is none of his.

**Verses 18 thru 21, “And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; 20 that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. 21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord Jehovah.” Zech. 7:12-14.**

So the Jews will trust no more in what they can do, but will drop everything that is idolatrous, or unacceptable to God. At last there will be nothing to come between them and the worship of God, to hinder any further, the fulfillment of the promise to Abraham concerning the blessing of all the families of the earth.

“This brief statement (Ezek. 11:19) implies a full restitution to all that was lost in Adam.

“Adam was created perfect, but the depravity of mankind and the intensification of this in many cases have brought the world today to a condition of stoniness of heart, until the inhumanity of man toward man is appalling. The precepts of God will be gradually brought before the human mind and engraved and interwoven in the whole fiber of his being, so that man at the end of the Millennial age will be as Adam was in the beginning - fully in accord with every principle of righteousness and sympathetic with everything that is good, and unsympathetic with everything that is evil. This condition will come to be the very fiber of human nature again, and only to such as will attain this will come the blessing of eternal life” ‘10-4729 c 2.

“All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely, all their plans will prove futile as long as ignorance and selfishness are in the saddle and have the control. Indeed, there is no sociological or political solution to mankind’s problems, either nationally or internationally! It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all classes, and enforce principles of righteousness, until gradually the stony-heartedness of men will, under favorable influences, give place to the original image and nature of God. And this is just what God has promised to accomplish for all, by and through the Millennial Reign of Christ, which Jehovah introduces by the chastisements and lessons of this day of trouble - Ezekiel 11:19; 36:25, 26; Jeremiah 31:29-34; Zephaniah 3:9; Psalm 46:8-11.” A 333.

### YOKE-FELLOWS WITH CHRIST

“Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light.” - Matthew 11:29, 30.

“Our Lord was here addressing the Jews. He did not preach to the Gentiles, because the time for favor to the Gentiles had not yet come. He was not sent, he declared, ‘save to the lost sheep of the House of Israel.’ The Israelites were under the yoke of the nation of Rome, but we do not think that this was the yoke to which our Lord referred. They were under a religious yoke, the yoke of the Mosaic Law . . .

“They had agreed to become the servants of God under the conditions of this Law Covenant. But they found themselves so unbalanced and weak, as the result of sin, that they could not bear the burdens of the law. No Jew could draw that Law Covenant load. ‘There is none righteous; no, not one’ - none could meet the obligations of God’s perfect law.

“Our Lord did not come to do away with the law. On the contrary, he magnified the law, and made it honorable . . . By keeping the law perfectly Himself, our Lord proved that it is not beyond the possibility of obedience of a perfect human being, but it is the full measure of a ‘perfect man’s ability’ . . .

“But now He was inviting His disciples to come under a different yoke - a yoke of servitude to Him. He had a new message - the Gospel, the message of ‘good tidings.’ It spoke of release from the obligations of that Law Covenant which they were unable to bear, but which was designed to be a ‘schoolmaster, to lead them to Christ’ . . . The arrangement was altogether of the Father, but the Son was to be His special representative. His disciples might have a part by becoming dead to the Law Covenant, through believing in Jesus their Messiah and becoming united to him, the Head of this wonderful new arrangement. . .

### THE HEAVY YOKE OF THE LAW UPON ISRAEL

It is for a purpose that the Master brought this figure of a yoke to the attention of the Jews. They knew something about the burdens of the Law under which they as a people had long groaned. They had learned that

they were unable to gain the everlasting life which is promised on condition of perfect obedience to its requirements. For sixteen hundred years they had been trying to keep the Law, and had failed. They remembered that God had promised them the Messiah and they knew that somehow or other He would bring a new arrangement; but they did not know how or when. Through their prophets God had foretold that He would take away the stony heart out of their flesh and give them a heart of flesh. So the faithful ones had been watching and waiting and longing for this Messiah and all that had been promised through Him. And devout Jews are still waiting for the fulfillment of those promises.

“But when Jesus came He began a work not clearly understood before. He did not then bring in the New Covenant which had been promised through the prophets. (Jeremiah 31:31-34; 32:38-41; Ezekiel 11:19; 36:25-30) He did not then take away their stony hearts and give them hearts of flesh. This was to be a still future work, the work of the kingdom, when it should be set up in power and great glory over all the earth.” ‘16-5885, 5886.

**Verses 20 to 25, “Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. 23 And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city. 24 And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. 25 Then I spake unto them of the captivity all the things that Jehovah had showed me.**

These verses describe the completion of the work given to Pastor C.T. Russell for the Laodicean Church; and he returned and reported the matter saying, I have done as thou hast commanded me. The angelic messengers saw that the Gospel Message for the Gospel Age was complete. The operation of that wheel was ended; and the glory of God went up upon the Kingdom, to complete the Little Flock Class for which the message was given. It is still operating for those who yet remain this side of the veil; and who are saying with a very, very loud voice, How long O Lord, how long? The little season is nearly over, and we will be glorified. *Thy will be done. Amen!!*

## CHAPTER 12

**Verses 1 thru 7, “1 The word of Jehovah also came unto me, saying, 2 Son of man, thou dwellest in the midst of the rebellious house, that have eyes to see, and see not, that have ears to hear, and hear not; for they are a rebellious house. 3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they are a rebellious house. 4 And thou shalt bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth thyself at even in their sight, as when men go forth into exile. 5 Dig thou through the wall in their sight, and carry out thereby. 6 In their sight shalt thou bear it upon thy shoulder, and carry it forth in the dark; thou shalt cover thy face, that thou see not the land: for I have set thee for a sign unto the house of Israel. 7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with my hand; I brought it forth in the dark, and bare it upon my shoulder in their sight.”**

Ezekiel was a captive in Chaldea, by the side of the River Chebar. He found the captives in general as firm, contrary and stubborn as their brethren in Judah: recalcitrant as to their religion and worship of God. So Ezekiel was to prophesy in pantomime that Judah was to go into captivity also. The captivity of the ten tribes should have been lesson enough for Judah. On the contrary, eyes they had, but saw not; ears they had, but heard not. How deep and unreasonable was their guilt. And God was ready to be so good to them! The prince concerned was Zedekiah; and it was prophesied that his eyes would be put out so that he would not see the land of Chaldea though he should die there.

**Verses 8 thru 16. “And in the morning came the word of Jehovah unto me, saying, 9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? 10 Say thou unto them, Thus saith the Lord Jehovah: This burden *concerneth* the prince in Jerusalem, and all the house of Israel among whom they are. 11 Say, I am your sign: like as I have done, so shall it be done unto them; they shall go into exile, into captivity. 12 And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, because he shall not see the land with his eyes. 13 My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it,**

though he shall die there. 14 And I will scatter toward every wind all that are round about him to help him, and all his bands; and I will draw out the sword after them. 15 And they shall know that I am Jehovah, when I shall disperse them among the nations, and scatter them through the countries. 16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am Jehovah.”

Israel and Judah were so decimated by fighting that by the time the seventy years of the desolation were over only about forty-two thousand remained. There were no lost tribes.

## DARK PROPHECIES FULFILLED -

### Jeremiah 39

“Be sure your sin will find you out” - Numbers 32:23.

“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. 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.

“The 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 trust its every detail if we would receive light instead of darkness.

“One of these prophecies respecting Zedekiah is found in Ezekiel 12:1-13. 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 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.”

“. . . The great influence which has molded the civilization of our day has come to us from the words and example of ‘the Man Christ Jesus, who gave Himself a ransom for all, **to be testified in due time**’ (1 Tim. 2:6). The great truths which He uttered have come echoing down the centuries, speaking righteousness, peace and love, even for our enemies. Everywhere His ‘wonderful words of life’ have made an impression, and here and there have effected the transformation of character.

“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 quarreled and battled over those words of life.

“Thus, gradually, we will 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 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.” ‘11-4866.

“So far as God’s people are concerned (spiritual as well as natural Israel), they are all under the divine supervision and guidance.

“In Ezekiel’s prophecy of the dispersion of the Jews, the Lord intimates that He would pursue them even in foreign countries with the sword and famine and pestilence; so that the worst characters amongst the people should be cut off, and thus the sifting be the more complete. . .

“The Apostle, divinely guided, points out to us explicitly that our Lord’s death not only redeemed those who were not under the Law Covenant, but also that those who were under the Law Covenant were ‘redeemed from

the curse of the Law' - Gal. 3:13.

"This future hope, as respects Israel, is expressed in Jeremiah 29:13; 'Ye shall seek me, and find me when ye shall search for me with all your heart.' The Apostle Paul assures us that during the present Gospel age natural Israel has been nationally '*blinded*,' so as not to have been able to discern the Lord; but he also shows that when the Gospel church shall have been completed from amongst the Gentiles, favor shall return to Israel, they shall be saved from their blindness, and obtain mercy at the hands of the glorified Spiritual Israel: and then, through Spiritual Israel and reclaimed Natural Israel, the blessings of the Lord, the knowledge of His grace, shall be extended, with all the blessed opportunities that implies, to all the families of the earth - Romans 11:25-32." '98-2402

**Verses 17 thru 20. "Moreover the word of Jehovah came to me, saying, 18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with fearfulness; 19 and say unto the people of the land, Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with fearfulness, and drink their water in dismay, that her land may be desolate, and despoiled of all that is therein, because of the violence of all them that dwell therein. 20 And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I am Jehovah."**

Then Ezekiel was told to eat his bread and drink his water as though both were very limited, to illustrate the starvation conditions coming upon Judah and Israel. And these conditions did come upon them. How they did! The cities shall be laid waste, and the land shall be desolate, and ye shall know by this harshness that I am Jehovah.

**Verses 21 thru 25, "And the word of Jehovah came unto me, saying, 22 Son of man, what is this proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? 23 Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the fulfilment of every vision. 24 For there shall be no more any false vision nor flattering divination within the house of Israel. 25 For I am Jehovah; I will speak, and the word that I shall speak shall be performed; it shall be no more deferred: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah."**

That proverb that every vision faileth because the days are prolonged is no more. After a certain time say, Thus saith the Lord God that proverb is no more. There shall be no more vain vision. When I speak the word I will perform it. We are in those days now, for I am Jehovah.

#### **Ezekiel 12:23: "THE DAYS ARE AT HAND AND THE EFFECT OF EVERY VISION."**

"For the vision is yet for an appointed time; but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come; it will not tarry." - Habakkuk 2:3.

"God's plan of the ages is the vision seen by the Prophet Habakkuk, who was told to write it and to 'make it plain upon tables, that every one may read it fluently' (Lesser's translation); that in the end the vision should speak and not lie'; though it would seem to tarry, yet it would not tarry. It would seem to all that the great plan of God was long delayed. The groaning creation would think the Heavenly Father was very slack. Many would be inclined to lose their faith in respect to the seed of Abraham, and to think that God had forgotten the promise which He had made to Abraham. We know that disappointments have come to God's people along this line. The Jews were disappointed in their expectations. Christians in this Laodicean period were disappointed at first, not clearly understanding what to expect.

"During the early persecutions of the church, it was believed that those who suffered would soon enter into glory. They thought the kingdom was near. Some of the disappointed ones continued to wait and hope and pray. Others organized the great Papal system, and declared that the church should have her glory now, . . . This has brought serious disaster in many respects; it has made all Christendom 'drunk' (Rev. 17:2).

"God foreknew all these things and foretold them, and they will not interfere with the divine program. . .

". . . The divine plan of the Ages is to be made plain upon tables. It will be made so very plain to us that he who runs may read. He who is asleep may not read; he who is drunken with the wine of false doctrine may not read; he who is standing in the way of sinners may not read. But he who *runs* may read, if his heart be teachable and pure.

**"REST IN THE LORD"**

"This vision is to be made clear at the appointed time . . . We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing.

". . . Our expectation as a church is that our change is near. Nothing of restitution blessings can come to the world until after the church has been glorified." '14-5374.

". . . We are waiting for the Sun of Righteousness to appear.

"The fact that the vision is now speaking, and is made plain upon tables, is very convincing. We believe truly that 'the days are at hand, and the effect of every vision' - Ezekiel 12:21-23. R. '14-5374, 5375; '15-5772 c 2 p 6. QB 90; B44-49; '13-5368, 5364; A, B Forewords, 1916.

**Verses 26 to 28, "Again the word of Jehovah came to me, saying, 27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many day to come, and he prophesieth of times that are far off. 28 Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord Jehovah."**

The next event on the prophetic heavens and landscape is the gathering of all nations against Jerusalem to battle. The city shall be taken, the houses rifled, and half shall go forth into captivity; and then shall I go forth as in the day of battle when Joshua commanded the sun and moon to stay behind the clouds till the Jews gained a great victory. This time a plague will destroy all that great Gentile army; and that will be the last phase of Jacob's trouble.

Praise God from whom all blessings flow,  
Praise His dear name and love Him so;  
Praise Him who shares His throne above,  
And LOVE THEM with a FERVENT LOVE!

## CHAPTER 13

**Verses 1 to 3, "And the word of Jehovah came unto me, saying, 2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of Jehovah: 3 Thus saith the Lord Jehovah, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!"**

Here is a prophet of the Lord given the very difficult and dangerous role of prophesying against false prophets who prophesied pleasant things to Israel, and had many friends. How difficult it must have been for the people to tell what was right and what was false, meanwhile longing that the pleasant things might be true. And the message was "Woe to the foolish prophets": but no woe immediately followed.

**Verses 4 thru 7, "O Israel, thy prophets have been like foxes in the waste places. 5 Ye have not gone up into the gaps, neither built up the wall for the house of Israel, to stand in the battle in the day of Jehovah. 6 They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word would be confirmed. 7 Have ye not seen a false vision, and have ye not spoken a lying divination, in that ye say, Jehovah saith; albeit I have not spoken?"**

They are like the foxes of the desert; sly, but of no use or benefit. They do nothing to prepare the city or nation for the day of trouble. Their error was in saying, "Jehovah saith," when it was merely the summing up of the prophets in their own minds.

**Verses 8 thru 10, "Therefore thus saith the Lord Jehovah: Because ye have spoken falsehood, and seen lies, therefore, behold, I am against you, saith the Lord Jehovah. 9 And my hand shall be against the prophets that see false visions, and that divine lies: they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord Jehovah. 10 Because, even because they have seduced my people, saying, Peace; and there is no peace; and when one buildeth up a wall, behold, they daub it with untempered mortar:"**

"Let us, therefore, be zealous for the truth, in declaring the glorious things to come, according to God's revealed plan, but take heed that we be not of those 'foolish prophets that follow *their own spirit* and have seen nothing.' No man has any commission from God to be a teacher of divine truth who has not first learned what the truth is and become fully convinced of it so that he can say with confidence, *Thus saith the Lord!*" '92-1357.

"The same Apostle who speaks of these evil spirits as 'lying wonders' and 'seducing spirits' (1 Tim. 4:1; 2 Thess. 2:9; compare Ezek. 13:6; 1 Ki. 22:22, 23) tells us that the heathen sacrificed to these demons (1 Cor. 10:20). And so, indeed, we find that in various parts of the world there are demon manifestations." '97-2173.

Ezek. 13:6, "They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word would be confirmed."

1 Ki. 22:22, 23, "And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so. **23** Now therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; and Jehovah hath spoken evil concerning thee."

1 Tim. 4:1, "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons"

2 Thess. 2:9, "even he, whose coming is according to the working of Satan with all power and signs and lying wonders"

Therefore, what Jehovah saith is, I am against you; which will gradually become manifest as your names fail to appear in the history of Israel. You give the people a sense of being right, and expecting a blessing of peace; whereas they should be warned of their wrong doing and coming penalty, that they might mind their ways and try to keep the terms of their Law Covenant and reap good instead of evil.

**Verse 11, "say unto them that daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."**

Say to them. It is not safe to use untempered mortar; nor to prophesy without first testing the message by the infallible Word of God, the book in the side of the ark. The Law Covenant was to guide you and it was to be your protection. A true prophet is not misled.

**Verses 12 thru 15, "Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? 13 Therefore thus saith the Lord Jehovah: I will even rend it with a stormy wind in my wrath; and there shall be an overflowing shower in mine anger, and great hailstones in wrath to consume it. 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be uncovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am Jehovah. 15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and I will say unto you, The wall is no more, neither they that daubed it"**

After the wall is fallen it is too late to test the mortar, or look for the evidence of your prophecy. The time shall be no longer delayed; and now is the effect of every vision. The end of Israel's polity has come. It is time for the New Covenant to be established. Your present works, are soon to have the severe testing of great hailstones, and a very powerful wind: hard distressing truth about the Messiah, and a wind of doctrine. After the defeat and destruction of the great Gentile army at Jerusalem, shall come peace and prosperity; and Judah shall lead and guide all nations to become children of Abraham. The promised seed of Abraham will be complete; and heir of the whole world."

**Verses 16 thru 18, "to wit, the prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her, and there is no peace, saith the Lord Jehovah. 17 And thou, son of man, set thy face against the daughters of thy people, that prophesy out of their own heart; and prophesy thou against them, 18 and say, Thus saith the Lord Jehovah: Woe to the women that sew pillows upon all elbows, and**

**make kerchiefs for the head of *persons of every stature* to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves?"**

The daughters of Israel represent the various denominations of Christendom: professing Christians, now brought together in a church union, which union is based on creeds instead of God's Word. They thus prophesy, preach, or teach out of the imagination of their hearts; desiring peace, when the wrath of God is on the way. This is what the Apostle Peter referred to when he said, 'Seeing that all these things shall be dissolved.' Moreover I am against all those attractions to draw men into membership; things not based on the Bible, but on worldly exigencies. Can you save souls by worldly advantages? No system blaspheming the name of God by preaching nightmares of after death nonsense will be tolerated.

**Verses 19 and 20,"And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies. 20 Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, wherewith ye there hunt the souls to make *them* fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make *them* fly."**

Such pollution of God's holy name must cease. The loving God has been hidden by the *permission of evil*, that is now passing away. I am against the worldly advantages wherewith ye hunt the souls of men to keep your soul or organization alive.

**Verses 21 thru 23, "Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah. 22 Because with lies ye have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive: 23 Therefore ye shall no more see false visions, nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am Jehovah."**

The various offices in which My people flutter in your net shall come to an end because they are of no use. And confidence in the efficacy of the confederacy will be found to be misplaced: there is nothing but death there. The message of restitution will become believable, natural; and it is Scriptural for the blessing of all.

"Take all the creeds that have come down to us, and there is not an intelligent man in the world that would think of defending any of those creeds. They are all too absurd for the light of our day; and when we hold up the Plan of the Ages, everything else on earth is put to shame. . . The Great Plan shows God's knowledge of the affairs of the universe; God provided a 'Lamb slain from before the foundation of the world.' God permitted the sin, the fall (See A, chapters 7 and 9.) . . . Sometimes I see such futile efforts of humanity for making plans. For more than 6,000 years men have been making plans for God, and they are all silly, and the part that is not silly is devilish." QB pg. 90.

## CHAPTER 14

**Verses 1 to 3, "Then came certain of the elders of Israel unto me, and sat before me. 2 And the word of Jehovah came unto me, saying, 3 Son of man, these men have taken their idols into their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?"**

A prophet of the Lord is not left to his own judgment; but God's unerring insight and wisdom take up the matter of the enquiry, to render infallible replies according to the status of the enquirer from God's standpoint. And we may have that blessing in the study and understanding of His precious Word. It is wonderful when it is time to understand Scripture for its fulfillment; as, for instance, "Tabernacle Shadows."

**Verses 4 thru 7, "Therefore speak unto them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I Jehovah will answer him therein according to the multitude of his idols; 5 that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. 6 Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Return ye, and turn yourselves from your idols; and turn away your faces from all your**

**abominations. 7 For every one of the house of Israel, or of the strangers that sojourn in Israel, that separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me; I Jehovah will answer him by myself:**

Speak to the people and tell them that this is so. His Word is sharper than a two edged sword, dividing to the separation of the thoughts and intents of the heart. What a discerning influence governing the matter of prayer!! God reads the heart, and answers according to the heart condition. The stumblingblock of iniquity in almost every case is selfishness and cupidity. God is offering the greatest of all blessings; but it must be won in a spirit, not only of unselfishness, but of sacrifice: no hypocrite need apply.

**Verse 8, “and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Jehovah.”**

Only in an unselfish spirit of honesty and sacrifice can one avoid hypocrisy and dishonesty. How we appreciate the beauty of holiness in Jehovah and Jesus.

**Verse 9, “And if the prophet be deceived and speak a word, I, Jehovah, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.”**

The prophet or teacher is himself bound to honesty, humility and holiness. There is no pleasure or reward that exceeds holiness: such satisfaction!

**Verses 10 and 11, “And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that seeketh *unto him*; 11 that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah.”**

The punishment of the prophet or teacher is at least as great as that of the one who goes to him with hypocrisy in his heart. So the punishment is meant to be corrective, always designed for the good of every Israelite indeed.

**Verses 12 and 13, “And the word of Jehovah came unto me, saying, 13 Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast”**

Taking away of the bread of life, the Word of God, is more serious than a dearth of wheat or barley loaves. A famine is here now, not for temporal food, but for the hearing of the Word of God. Present Truth by that wise and faithful servant is still necessary for our sustenance as new creatures in Christ, that the few of us may remain faithful for the little while till the kingdom is really set up in the earth.

**Verses 14 thru 18, “though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah. 15 If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts; 16 though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. 17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; 18 though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves.”**

#### THESE THREE MEN

“The record is that Noah was a God-fearing man whom God recognized and especially favored because of his righteousness . . . His intoxication was after the flood and was purely accidental. . . To our understanding the flood was produced by the precipitation to the earth of an immense quantity of water which previously had surrounded the earth at a distance as a cloudy canopy.

“The breaking of this canopy or envelope of water not only produced the flood, but altered the conditions of

nature so that storms, rains, etc., resulted, things which had never been before (Gen. 2:5, 6, *“And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground; 6 but there went up a mist from the earth, and watered the whole face of the ground.”* Another result, we believe, was the production of an *aciditous* condition of the atmosphere tending toward fermentation, which directly affected human longevity, so that according to the Scriptural records the average of human life quickly decreased from eight and nine hundred years to one hundred. . . According to the record, Noah’s drunkenness was the result of the first vintage of grapes after the Flood, and it evidently was contrary to all his experiences preceding the flood. As we have no record of his ever having become intoxicated afterward we are justified in supposing that this one instance was the result of ignorance respecting the changed character of the grape product fermented. From this standpoint nothing will be seen in Noah’s conduct calculated to encourage or excuse drunkenness on the part of those who know very well that ‘wine’ is a mocker.” ‘99-2533.

The prophet Ezekiel, Daniel’s contemporary associated in the exile, twice referred to him in his prophecy, classing him with Noah and Job. He mentions expressly Daniel’s great wisdom (Ezek. 14:14-20; 28:3).” ‘05-3630.

“Daniel purposed in his heart that he would not defile himself” (Daniel 1:8-21).”

“Daniel is set before us in the Scriptures as one whom the Lord loved. His standing with the Almighty is strikingly presented through the Prophet Ezekiel, where the Lord, speaking of the sureness of His judgments about to come upon the land of Judah, said, ‘Tho these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness’ (Ezek. 14:14). These words were spoken by Ezekiel shortly before the desolation of Jerusalem, while Daniel was in Babylon, where he had risen to a position of great prominence; and his fame no doubt had reached his hone.” ‘99-2492.

“We have every reason to believe that Job was a true prophet of God, a true servant of God. He was one whom the Bible tells us God specially loved. This is shown in Ezek. 14:19, 20. Again, the Apostle says, “Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy’ - James 5:11.” ‘16-5878.

“Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given, such as are not common to parables.

“The fact that Job lived a hundred and forty years after his adversities, or probably over two hundred years in all, together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God’s Covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age. Possibly he lived about the same time as Abraham. His home was evidently in Arabia, and probably not far from Palestine.

“Job is introduced as a man of great learning and influence: as a man of great piety, who knew and revered God and appreciated justice; as a man of great generosity. . .

“Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him. Yet still he trusted in God, saying, ‘Though He slay me, yet will I trust in Him!’ . . .

“He cries out that he is as righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath Him in knowledge and power. He declares that the willfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has not further pleasure and he wishes that he had never been born (Chapters 9, 10 and 16.) Feeling his own insufficiency to state his case before the great Jehovah, he desires a ‘daysman (a mediator) betwixt’ God and himself - Chapters 9:33: 16:21.

“Job’s masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expression of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God’s dealing with mankind.” ‘14-5401, 5402.

### **RESTITUTION FOR MANKIND PICTURED**

“In the concluding chapters of the Book of Job, Jehovah addresses his afflicted servant, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job’s three friends, however, are severely reproved by God. But when they obey God and offer up for themselves a burnt offering according to the Lord’s commandment, and Job prays of them as God further instructed, they are restored to divine favor. At once Job’s prosperity returns - his friends and influences are restored; his wealth was exactly doubled, for he had twice as many flocks and herds and camels. He had also the same number of sons and daughters as before, and the Scriptures note that there were ‘no women found so fair as the daughters of

Job.”

“This ending of Job’s career with a great restitution is incomprehensible to those who have never seen that the Plan of God in Christ provides for a ‘time of restitution’ of all things lost in Adam, to all of his race who will accept them under the terms of the New Covenant (Acts 3:19-21). But those who do see this Plan of God can readily see, too, that Job’s experience was not only actual, but also typical. He seems to represent mankind. Man was at first in the divine likeness and favor, with all things subject to Him (Psa. 8:4-8). Because of Adam’s sin Satan obtained an influence in human affairs, which has resulted in degradation, sickness and death. God, however, has never really forsaken His creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.” ‘14-5403.

Psalm 4 thru 8, “What is man, that thou art mindful of him? And the son of man, that thou visitest him? 5 For thou hast made him but little lower than God, And crownest him with glory and honor. 6 Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet: 7 All sheep and oxen, Yea, and the beasts of the field, 8 The birds of the heavens, and the fish of the sea, Whatsoever passeth through the paths of the seas. 9 O Jehovah, our Lord, How excellent is thy name in all the earth!”

### “LET PATIENCE HAVE HER PERFECT WORK”

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing” - James 1:4.

“Take, My brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience” - James 5:10

“The patience that is begotten of deep-rooted Christian principle will endure all trials and shine the brighter for every affliction through which it may pass.” ‘94-1721.

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” - James 5:11; Job (hated, the much injured or afflicted), Chapter 42. “So the LORD blessed the latter end of Job more than his beginning” - verses 10-17.

Noah, Daniel and Job could give us quite a lot on Present Truth; but the presence of Messiah is beyond them. Everything now depends on that. He came in 1874 A.D. The sign on the earth came in 1875 - of all things, the telephone. Daniel’s prophecy of rushing to and fro is being fulfilled. Job said, “In my flesh shall I see God;” and the sign in the heavens is Present Truth. What more can one ask??

Noisome beasts, like communism, socialism, dictatorships, secularist democracies, unbridled capitalism, etc., in the land, affect all but those whom Christ make free. Or, if six million Jews suffer violent death through Adolph Hitler, while Joseph Stalin murders 60,000 million of his own countrymen the world looks on helplessly; World War’s One and Two kill millions more leaving Europe crushed and desolate. But the post World War eras see a return of prosperity as nations join economic trade pacts which reach every corner of the earth. Still wars and revolutions continue in Asia, Europe, Africa, and South and Latin America causing, starvation, disease, and death. Indeed, from the invention of the telephone mankind has continued to expand his wealth of scientific knowledge bringing marvel after marvel in communications along with transportation on the land as well as in the air. Wars continue as prophesied, and have become so sophisticated that battlefield armies and cities can now be destroyed from hundreds of miles away with long range missiles, and mankind is exploring the idea of sending these death dealing projectiles thousand of miles to render their destructive work on their enemies, using the newest discovery - the atomic bomb! Germ warfare also is a possibility, as nations store and threaten each other with terrorist threats of killing millions of men, women, and children with deadly poisonous toxins or perhaps contagious diseases. Israel has been reestablished in its original homeland, and Jews have and are returning to their land of promise, while their neighboring Arab countries continue to harbor hate and animosity toward them, threatening to push the Jews into the Mediterranean Sea. The world looks on with its United Nations and the NATO Confederacy of European and American countries, realizing that the Middle East is a power-keg ready to blow up, enveloping the entire world once again in a final conflagration, which unknowingly to them, will usher in the Kingdom of God, bringing righteousness and salvation in answer to the long prayed-for Kingdom of God, ‘*Thy kingdom come, Thy will be done on earth as it is in heaven. . .*’ It is a time for personal righteousness and introspection, a time to draw closer to those of like-mindedness, and to God’s Word, and a time of heartfelt prayer to the God of Wisdom, Justice, Power and Love. Messiah is here - Hallelujah!

**Verses 19 thru 21, “Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast; 20 though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their**

**righteousness. 21 For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast!**

But while the world is in turmoil through temporal political and social change, Ezekiel's words are trained not so much on this chaos but upon a more important problem which threatens mankind, that is the lack of religious necessities: the sword of Truth being rejected; lack of truth, famine of the Holy Word; confronts the opposing nations; and the pestilence of pride, or confidence in their own strength or way.

**Verses 22 and 23, "Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. 23 And they shall comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah."**

I will save the tents of Judah first. Judah means "praise." Those Jews that are like Judah will be the first to grasp the message of the New Covenant, and they will become the new tribe of Judah to lead the whole nation to Messiah and salvation: not to go to Heaven, but to go up the *highway of holiness* to perfection of human life and nature as children of Abraham: Abraham - father of nations.

## CHAPTER 15

**Verses 1 thru 8, "And the word of Jehovah came unto me, saying, 2 Son of man, what is the vine-tree more than any tree, the vine-branch which is among the trees of the forest? 3 Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon? 4 Behold, it is cast into the fire for fuel; the fire hath devoured both the ends of it, and the midst of it is burned: is it profitable for any work? 5 Behold, when it was whole, it was meet for no work: how much less, when the fire hath devoured it, and it is burned, shall it yet be meet for any work! 6 Therefore thus saith the Lord Jehovah: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. 7 And I will set my face against them; they shall go forth from the fire, but the fire shall devour them; and ye shall know that I am Jehovah, when I set my face against them. 8 And I will make the land desolate, because they have committed a trespass, saith the Lord Jehovah."**

According to Isaiah five, the vine is the house of Israel, and Judah is His pleasant plant. True, the vine is usually even for fuel. The vine of Israel has been subject to many fires. The last one consumed six million of them; and still, by His infinite power and wisdom, God is going to use the root as a vine to save all the world to Restitution. Already a Republic is noticeable. Soon a new tribe of Judah will be seen; and a New Covenant, with Messiah as its great mediator, will be calling to all people; for Abraham means "father of nations," and the Gentiles must all become His children.

## THE TRUE VINE AND ITS FRUIT

### *John 15:1-12*

"I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you."

**“Herein is my Father glorified, that ye bear much fruit” - V. 8.**

“Following the institution of the Memorial supper, the Lord and His disciples, excepting Judas, who had gone to betray Him, went forth from the upper room toward the Garden of Gethsemane. It was while the disciples were troubled in heart in respect to various things the Lord had said unto them and His declarations respecting His coming death, and while the Lord, too, had in mind the parting from His disciples and their future experiences, that He gave them the parable of the vine. . . Some surmise that the vineyards on the route offered the suggestion, and others that their journey probably led past the golden gate of the Temple, on which there was a large golden vine, which Josephus describes as having had clusters as large as a man: another Jewish writer declares that its ‘leaves and buds were wrought in gleaming reddish gold, but its clusters of yellow gold and its grapestones of precious stones.’ According to Jewish authorities, this vine kept growing by means of offerings of a leaf or a cluster, or a branch by the wealthy, just as some today present windows to churches. In any event the Lord and the apostles must frequently have seen this golden vine.

“The Lord announced Himself as the true vine and His Father as the true Husbandman who planted the true vine, and His followers as the true branches of that vine. The expression ‘true vine’ suggests a false vine, and this thought is accentuated and elaborated in our Lord’s last message to His people in the symbols of Revelation. There He speaks of the gathering of the fruitage of the ‘vine of the earth,’ and the casting of the same into the wine-press of the wrath of God at the end of this age. (Rev. 14:19). . .

Rev. 14:19, “And the angel put his sickle to the earth, and gathered the vine of the earth, and cast into the great wine-press of the fury of God”

“The vine of the earth is a counterfeit of the heavenly vine. . . The false vine (false branches and the false principles) is not under the divine Husbandman’s care.” ‘05-3544.

## CHAPTER 16

**Verses 1 thru 5, “Again the word of Jehovah came unto me, saying, 2 Son of man, cause Jerusalem to know her abominations; 3 and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite. 4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. 5 No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born.”**

Abraham and Sarah were from the land of the Chaldees. In Abraham God sought a man capable of great *faith*. His rewards which he designed to bestow were greater than could be merited by works; therefore God determined that they should be *won by faith* (illustrated by the faith of Abraham, the father of the faithful), *as an inheritance*: even exaltation to share the glory and divine nature of the Lord. Abraham is the heir of the whole world; yet because of his faith and its incredible manifestation, he may rise to a higher nature. The nation of Israel was born while in Egyptian bondage, and received none of those attentions that might ameliorate the severe pains of birth: but there was never such a wondrous deliverance. Abraham saw a glorious city to come, whose builder and maker is God.

## FAITH DEMONSTRATED BY WORKS

**“I will show thee my faith by my works” - James 2:18.**

“Faith is a mental conviction respecting things not positively proven to the senses, but received on supposedly good authority. There is another quality that seems very closely allied to faith; namely, credulity. The difference between these two appears to be that faith requires, and inquires for, good, sound evidence and authority for its basis. There are people who are very much prejudiced, and who seem to reason very little about anything. Sometimes they are credited with having a great deal of faith, whereas the truth is that they have a great deal of credulity. The faith that is of the responsible kind is that which the Christian is called upon to exercise. He exercises faith in God. If he doubted God’s existence, God’s character, he would not be in any sense prepared to receive the message which the Father has to send at this time.

“Having gotten a glimpse of the great divine character through the Book of Nature, we properly enough, before

exercising faith in the Bible, make inquiry into the personnel of the writers - who they were, what were their characters, who did they claim to be, what evidences are there that they were true, and do these evidences agree. In other words, faith does not jump at conclusions, but makes investigations and sees that it has some reasonable ground for its exercise. If it were solid ground, it would be knowledge. Faith is not knowledge. Therefore Faith inquires for reasonable ground upon which to build.

### FAITH DISTINGUISHED FROM CREDULITY

"With the Bible open, the Christian has before him a field of faith-knowledge - knowledge of things not seen by the natural eye - all of which he may continually be proving. While ever satisfied with what he has been demonstrating, he must necessarily be manifesting his faith by the way, proving that which is good. His mental process being active, he should realize how one feature of the divine plan fits into another. Thus his faith grows into larger faith, deeper faith, stronger faith. In time His faith becomes a conviction so strong that he might be willing to stake his life on what he believes to be the truth in the divine promise. He accepts those promises as something real, something that he knows about - not something received in a vague, unsatisfactory manner.

"On the other hand, credulity is prejudice. The heathen are credulous; for they are blindly prejudiced. Many Christian people seem to be beset by the same spirit of credulity, and seem to mistake it for faith. We are not to forget that there are two great powers at the present time - the power of good; and the power of evil. We are not to forget that for six thousand years the power of evil has had the upper hand on earth. God has permitted Satan to have a great deal of power in the world. But it is a deceptive power. To Satan's misleading spirit powers, we accredit much of the superstition that has fastened itself upon humanity.

"For instance there was a time when we thought it a manifestation of great faith to see three gods in one God, and one God in three gods. From our mistaken viewpoint we said, 'One cannot reason this out; it is all of faith.' The fact that somebody had said that there are three gods in one God, and one God in three gods, was not a basis for faith. So then, it was not faith that we had in a Trinity, but credulity. With many other things it was the same; we were not exercising faith. And so it would seem to have been with very many in the past. They must have swallowed many things with a very slight amount of mental mastication. We believe that such conditions still exist.

"We notice our Christian Science friends. Many of them are very noble people, very estimable people in some respects; yet in our judgment they hold certain doctrines that are not matters of faith, but of credulity. They have theories respecting sin, respecting error. Because theories seem to fit certain experiences in life, they have accepted these as a basis for what they call faith, and have seemed to receive them aside from all processes of reasoning. The basis for their doctrine seems to be that they have experienced healing as a result of faith. They do not seem to see that Satan has power to mislead. We fear that many of them are being misled by Satan's deceptions. We see a similar condition amongst Mormons. **They too have theories, and 'have healing.'** **It is the same with the Seventh Day Adventists. The adversary is misleading all these people as respects the call of the present age; they are being side-tracked.** They are not, therefore, to receive the highest blessing, which goes only to the faithful who walk in the footsteps of Jesus.

### COMBATING WRONG DEDUCTIONS IN THE EARLY CHURCH

"The Apostle in our text says, 'I will show thee my faith by my works.' This part of an argument that he has been putting up. There was a theory prevalent in the days of the Apostle, that works amounted to nothing - that it was faith which counted. The Apostle James is combating that thought. Faith is all very well; but you must have works also! The Apostle says, 'You show me your faith without works, but I prefer to show you my faith by my works.' There was some perversion of St. Paul's teaching that had gotten into circulation at that time. St. Paul had said that by the works of the law no flesh could be justified. The Jews, who had the law, had not been able to keep that law; neither would St. Paul or any other human being be able to keep that law, in order to justify himself in God's sight. The only way to do this was by faith in the Lord Jesus Christ, and not by the law of works.

"We are not to understand St. James as in any sense of the word opposing St. Paul in this thought, but rather as opposing the wrong deductions from St. Paul's teaching; to wit, 'It does not matter what kind of works I have. I have strong faith; God will not pay any attention to the works. I can work the works of the flesh; and having plenty of faith in God, I shall be all right.' St. James points out that this is not true. Faith in God and in Christ and in the forgiveness of sins is proper; but there must be works to accompany it. Just as surely as we have faith it will manifest itself in some way; and these works, if not good, will be bad works, indifferent works. A good tree will produce good fruit. A pure fountain will send forth pure water.

**Faith - Good Works: NOT Bad Works - Ezek. 6:6, -**

**. . . "Your Works Abolished . . ."**

"This seems to be the Apostle's argument. Surely we all agree with him, and are all seeking to show forth our works. The world cannot appreciate our faith, because they cannot read our hearts. But God appreciates our faith. Abraham was the father of the faithful. God loved him, and treated him as a friend. He was called the 'Friend of God.' But, says the Apostle, God required that Abraham should show his faith by doing some works; to prove that he had faith; He will test us by our works as to the strength of our faith." '16-5892.

Hebrews 11:8, 9, 17-19. "Abraham was looking for the Kingdom of God's dear Son - the Millennial Kingdom - John 8:56 - (the Millennial Day of Christ's reign.)" '09-4387 c 2 p 1.

Hebrews 11:8, 9, "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise"

Hebrews 11:17-19, "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back."

John 56, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

**THE SEED: FLESHLY ISRAEL; SPIRITUAL ISRAEL**

"Paul, in Romans 4:16, seems to mention both of these seeds (natural and spiritual) when he says that God's promise was 'of faith, to the end that the promise might be sure to *all the seed*, not to that *only* which is of the Law, but to that *also* which is of the faith of Abraham who is the father of us all (. . .) *like unto Him* whom he believed, even God.' (We give the *marginal* reading which conveys the true idea, viz.: that Abraham was the actual *father* to one of the seeds and a *likeness* of the Father of the other - 'even God.' " '81-220.

**IF YE BE CHRIST'S, THEN YE ARE ABRAHAM'S SEED**

"Abraham was called the father of the faithful because he represented our Heavenly Father, the great Father of all the faithful: and because, as a type of Jehovah God, he was the initiator of this faith which is now inspiring our hearts; and we are becoming children of this faith, begotten of this faith, guided by this faith, led and sanctified by this faith, and ultimately to be glorified in response to this faith." CRS 366 p 2.

"In point of time, God called Fleshly Israel first; but in point of favor, and in time of realization, Spiritual Israel comes first. Thus the first becomes last, and the last first (Luke 13:30). The Scriptures clearly mark these two houses of Israel as being the fleshly seed of Abraham; and the spiritual seed of Jehovah - the Heavenly Father whom Abraham typified.' B 206.

Please read **THY SHIELD AND THY REWARD -**

"After these things the word of the Lord came unto Abraham in a vision, saying, Fear not, Abram: I am thy shield and thine exceeding great reward." - Gen. 15:1. '95-1905, 1906.

**Verse 6, "And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, *Though thou art in thy blood, live; yea, I said unto thee, *Though thou art in thy blood, live.****

A gracious God says He regarded their pitiful lot, and said unto them, "Live." And they do live, even to the present time.

**Verse 7, "I caused thee to multiply as that which groweth in the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare."**

The hair, the beautiful hair, that covered that people were the strands of the terms and conditions and wonderful

promises of the Hagar or Law Covenant. The children are still beloved for the father's sakes.

**Verse 8, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine."**

The Law covenant entered into by God at Sinai was a manifestation of *love*: to Abraham, Isaac, Jacob, Moses, et al.

**Verses 9 thru 13. "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. 10 I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. 11 And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. 12 And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head. 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate."**

Then washed I thee with the water of Truth, and I gave thee typical justification, even granting a measure of the holy spirit. And I gave to thy priesthood the garments of glory and beauty. Typical justification typified actual justification from Adamic Sin. And I became the husband of thy covenant, though I knew it would be broken. The honors of that relationship became visible to all the world. The jewel upon the forehead was a golden plate upon which were inscribed the words, "Holiness to Jehovah." There is nothing more beautiful than holiness. We take great delight in the beauty of holiness as it applies to God. Then was thou decked also with a Sarah Covenant in type; and furthermore, there was a garment of the Keturah Covenant. The Kingdom of all kingdoms is still future. But it is the Everlasting Kingdom of Messiah; who was born of a virgin, died by crucifixion, was resurrected and now, is here!!!

**Verses 14 thru 19, "And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord Jehovah. 15 But thou didst trust in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by; his it was. 16 And thou didst take of thy garments, and madest for thee high places decked with divers colors, and playedst the harlot upon them: *the like things* shall not come, neither shall it be so. 17 Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men, and didst play the harlot with them; 18 and thou tookest thy brodered garments, and coveredst them, and didst set mine oil and mine incense before them. 19 My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou didst even set it before them for a sweet savor; and *thus* it was, saith the Lord Jehovah."**

All of these, Israel took from God; and they served other gods which are no gods: even the deceptions of Nimrod's mother. And they dishonored the God of Israel, and the typical ceremonies of the Law Covenant.

**Verses 20 to 22, "Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Were thy whoredoms a small matter, 21 that thou hast slain my children, and delivered them up, in causing them to pass through *the fire* unto them? 22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast weltering in thy blood."**

They were guilty of passing their babies through the fires of Molech, laying them on the red hot arms of the idol. This could not have been done by the Jews, as Jews; but by the obsession of evil spirits. Nothing is too wicked or cruel for them. God is as far to the opposite extreme as it is possible to be. God is love: and therefore, He continues to keep them in mind for good.

**Verses 23 thru 28, "And it is come to pass after all thy wickedness, (woe, woe unto thee! saith the Lord Jehovah,) 24 that thou hast built unto thee a vaulted place, and hast made thee a lofty place in every street. 25 Thou hast built thy lofty place at the head of every way, and hast made thy beauty an abomination, and hast opened thy feet to every one that passed by, and multiplied thy whoredom. 26**

**Thou hast also committed fornication with the Egyptians, thy neighbors, great of flesh; and hast multiplied thy whoredom, to provoke me to anger. 27 Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, that are ashamed of thy lewd way. 28 Thou hast played the harlot also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet thou wast not satisfied.”**

Every city has its idol, and every street has its altar. The altar at the head of every way is a bank or place of business which is also the stumbling block of their iniquity. It is run solely to their advantage, fair or unfair; it gathers riches to the Jews, and is the cause of all their sufferings and persecutions. Gentiles use the crucifixion of Christ for their excuse or reason for the persecution; but the real reason is, and always has been jealousy. It is not their concern over the crucifixion of Christ. How many times a day do the Catholics claim to do that in the “mass.” Also the Jew has departed from the principles of honesty and fairness as prescribed in the Law, in his determination to gain the advantage over the Gentiles

**Verses 29 thru 38, “Thou hast moreover multiplied thy whoredom unto the land of traffic, unto Chaldea; and yet thou wast not satisfied herewith. 30 How weak is thy heart, saith the Lord Jehovah, seeing thou doest all these things, the work of an impudent harlot; 31 in that thou buildest thy vaulted place at the head of every way, and makest thy lofty place in every street, and hast not been as a harlot, in that thou scornest hire. 32 A wife that committeth adultery! that taketh strangers instead of her husband! 33 They give gifts to all harlots; but thou givest thy gifts to all thy lovers, and bribest them, that they may come unto thee on every side for thy whoredoms. 34 And thou art different from *other* women in thy whoredoms, in that none followeth thee to play the harlot; and whereas thou givest hire, and no hire is given unto thee, therefore thou art different. 35 Wherefore, O harlot, hear the word of Jehovah: 36 Thus saith the Lord Jehovah, Because thy filthiness was poured out, and thy nakedness uncovered through thy whoredoms with thy lovers; and because of all the idols of thy abominations, and for the blood of thy children, that thou didst give unto them; 37 therefore behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them against thee on every side, and will uncover thy nakedness unto them, that they may see all thy nakedness. 38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy.”**

#### **“THY MAKER IS THY HUSBAND”**

“The Old Testament makes several references like the above to some union or Covenant between Jehovah and Israel. See Isa. 54:1-6; Ezek. 16:32; Jer. 3:14; Hosea 2:2-7, 14, 14-20. The contracting parties are Jehovah and Israel, but the reference to a union is in a less particular sense than the New Testament references to Christ and the bride, the Lamb’s wife. Indeed, the word husband as above simply means caretaker. (Read Gal. 4:22-31, Diag., and Rotherham’s translation.)

Isa. 54:1-6, “Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith Jehovah. 2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. 3 For thou shalt spread aboard on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth; and the reproach of thy widowhood shalt thou remember no more. 5 For thy Maker is thy husband; Jehovah of hosts is his name: and the Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called. 6 For Jehovah hath called thee as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, saith thy God.”

Ezek. 16:32, “A wife that committeth adultery! that taketh strangers instead of her husband!”

Jer. 3:14, “Return, O backsliding children, saith Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion”

## Ezekiel

Hosea 2:2-7, "Contend with your mother, contend; for she is not my wife, neither am I her husband; and let her put away her whoredoms from her face, and her adulteries from between her breasts; 3 lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. 4 Yea, upon her children will I have no mercy; for they are children of whoredom; 5 for their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. 6 Therefore, behold, I will hedge up thy way with thorns, and I will build a wall against her, that she shall not find her paths. 7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now."

Hosea 2:14-20, "Therefore behold, I will allure her, and bring her into the wilderness, and speak to her heart. 15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the day when she came up out of the land of Egypt. 16 And it shall be in that day, saith Jehovah, thou shalt call me, My husband, and shalt call me no more, Baali; 17 for I will take away the names of the Baals out of her mouth, and they shall no more be remembered by their name. 18 And I will make a covenant for them in that day with the beasts of the field, and with the fowl of the heavens, and the creeping things of the ground; and I will break bow and sword and battle out of the land; and I will make them to lie down safely. 19 And I will betroth thee unto me for ever; and I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; 20 and I will betroth thee unto me in faithfulness: and thou shalt know Jehovah.

Gal. 4:22-31, Darby Translation: "Tell me, ye who are desirous of being under law, do ye not listen to the law? 22 For it is written that Abraham had two sons; one of the maid servant, and one of the free woman. 23 But he of the maid servant was born according to flesh, and he of the free woman through the promise. 24 Which things have an allegorical sense; for these are two covenants: one from mount Sinai, gendering to bondage, which is Hagar. 25 For Hagar is mount Sinai in Arabia, and corresponds to Jerusalem which now, for she is in bondage with her children; 26 but the Jerusalem above is free, which is our mother. 27 For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than of her that has a husband. 28 But ye, brethren, after the pattern of Isaac, are children of promise. 29 But as then he that was born according to flesh persecuted him according to Spirit, so also now. 30 But what says the scripture? Cast out the maid servant and her son; for the son of the maid servant shall not inherit with the son of the free woman. 31 So then, brethren, we are not maid servant's *children*, but of the free woman."

### **WEYMOUTH'S THE NEW TESTAMENT IN MODERN SPEECH Translated by Richard Francis Weymouth -**

#### **Galatians 4:22-31 -**

22 "For it is written that Abraham had two sons, one by the slave-girl and one by the free woman. 23 But we see that the child of the slave-girl was born in the common course of nature; but the child of the free woman in fulfilment of the promise. 24 All this is allegorical; for the women represent two Covenants. One has its origin on Mount Sinai, and bears children destined for slavery. 25 This is Hagar; for the name Hagar stands for Mount Sinai in Arabia, and corresponds to the present Jerusalem, which is in bondage together with her children. 26 But the Jerusalem which is above is free, and she is our mother. 27 For it is written, "REJOICE, THOU BARREN WOMAN THAT BEAREST NOT, BREAK FORTH INTO A JOYFUL CRY, THOU THAT DOST NOT TRAVAIL WITH CHILD. FOR THE DESOLATE WOMAN HAS MANY CHILDREN — MORE INDEED THAN SHE WHO HAS THE HUSBAND." 28 But you, brethren, like Isaac, are children born in fulfilment of a promise. 29 Yet just as, at that time, the child born in the common course of nature persecuted the one whose birth was due to the power of the Spirit, so it is now. 30 But what says the Scripture? "SEND AWAY THE SLAVE-GIRL AND HER SON, FOR NEVER SHALL THE SLAVE-GIRL'S SON SHARE THE INHERITANCE WITH THE SON OF THE FREE WOMAN." 31 Therefore, brethren, since we are not the children of a slave-girl, but of the free woman —"

"Abraham was a type of God: and Abraham's wives were types of God's Covenants." '92-1389.

Instead of trusting in God and the Covenant, they have hired Gentile support or protection: so that she, Israel, is to be regarded and treated as a faithless wife. The evidence of her divorce is seen in that awful treatment by Hitler. That is their present judgment.

**Verses 39 thru 41, “I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. 40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. 41 And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou shalt also give no hire any more.”**

One more rebuke is due before the end of Jacob's trouble: this is described in the fourteenth chapter of Zechariah, and soon will begin. The stones of rebukes, and the sword of truth, will work the final change for good: In like manner, as the fiery furnace in which walked the three Hebrews (and the fourth like the Son of Man), ended idolatry. To be stiff-necked when in the right is good. May it be now.

Zechariah 14:1- , “Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee. 6 And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: 7 but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. 8 And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be. 9 And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one. 10 All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and shall dwell in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's wine-presses. 11 And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely. 12 And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. 13 And it shall come to pass in that day, that a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. 14 And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in those camps, as that plague. 16 And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain. 18 And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague wherewith Jehovah will smite the nations that go not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and boil therein: and in that day there shall be no more a Canaanite in the house of Jehovah of hosts.”

**Verses 42 and 43, “So will I cause my wrath toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. 43 Because thou hast not remembered the days of thy youth, but hast raged against me in all these things; therefore, behold, I also will bring thy way upon thy head, saith the Lord Jehovah: and thou shalt not commit this lewdness with all thine abominations.”**

Again we ask, How could they go through the sealing of the covenant, and the wonders of their deliverance, and then forget the goodness of the Almighty so soon? No wonder their forgetfulness of Sinai so soon, fretted their

God, their Mighty One.

**Verses 44 thru 52, “Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter. 45 Thou art the daughter of thy mother, that loatheth her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. 46 And thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. 47 Yet hast thou not walked in their ways, nor done after their abominations; but, as *if that were* a very little *thing*, thou wast more corrupt than they in all thy ways. 48 As I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. 49 Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. 50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good. 51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. 52 Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters.”**

The more light, knowledge of God we have, the greater the sin of going contrary to it. It shall be more tolerable for Sodom in the day of judgment, during the New Covenant days, than for Israel. The ten tribes were guilty of idolatry in Samaria; this was earlier than that of Judah in Jerusalem. “If the mighty works had been done in Sodom that have been done in thee, they would have repented long ago in sackcloth and ashes.”

**Verses 53 thru 58, “And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; 54 that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. 55 And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. 56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, 57 before thy wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, that do despite unto thee round about. 58 Thou hast borne thy lewdness and thine abominations, saith Jehovah.”**

When they are all brought back together, how ashamed Israel will be to find how much more culpable they are than Sodom: more so also than Syria and Chaldea.

#### THE KINGDOM OF HEAVEN IS AT HAND -

##### Matthew 10:1-15.

“And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 **Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.”**

## THE GOSPEL OF THE KINGDOM

"Many wonder greatly why it was proper for our Lord and the Apostles to declare the kingdom of heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, its followers still pray. 'Thy kingdom come; thy will be done on earth as it is done in heaven.' The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel had been waiting for the fulfillment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfill all of His promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the law, that they might be ready to receive the Messiah.

"While as a people they were the most religious nation in the world at that time, nevertheless but few of them were 'Israelites indeed' - at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried, 'Crucify Him!' while the godless Pilate inquired, 'Why, what evil hath He done?' Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

"God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Accordingly five days before His crucifixion our Lord said to them, 'Your house is left unto you desolate. Ye shall see Me no more until that day when ye shall say, 'Blessed is He that cometh in the name of the Jehovah' - Matt. 23:38, 39." Please see the words of the Psalmist - Prophet Psalm 118:22-26.

Matt. 23:38, 39, "Behold, your house is left unto you desolate. 39 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.**

Psa. 118:22-26, "The stone which the builders rejected is become the head of the corner. 23 This is Jehovah's doing; It is marvelous in our eyes. 24 This is the day which Jehovah hath made; We will rejoice and be glad in it. 25 Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity. 26 **Blessed be he that cometh in the name of Jehovah:** We have blessed you out of the house of Jehovah."

"After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from divine favor until the completion of Spiritual Israel, when God promises that His favor shall return to (Rom. 11:25, 26, "*For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob*") Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of 'Israelites indeed.' All such are accepted with the Jew as members of the same kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or church numbering millions, as well as a real body or church scattered amongst them.

"As at the end of the Jewish age Jesus came to inspect them and to set up His kingdom if enough worthy ones were to be found, so He will do in the end of the Gospel age; He will come to Spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of the age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be His queen and joint-heir in the Millennial kingdom, which will then be set up and begin the work of blessing the world.

"After the spiritual kingdom of God shall have been exalted, the Bible assures us, in Romans 11:25-32, "*For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, **until the fullness of the Gentiles be come in;** 26 and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: 27 And this is my covenant unto them, When I shall take away their sins. 28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are not repented of. 30 For as ye in time past were disobedient to God, but now have obtained*

*mercy by their disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all.* -- that God's favor will return to natural Israel and they will be the first nation to be blessed under the new order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

Gen. 3:1-3, "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: **2** and I will make of thee a great nation, and I will bless thee, and make they name great; and be thou a blessing; **3** and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

### **"MORE TOLERABLE FOR SODOM"**

"The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the great Millennial age, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more.

"The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunities, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed. -

Acts 3:22 and 23, "Moses declared, "The Lord your God will raise up a Prophet for you from among your brethren as He has raised me. In all that He says to you, you must listen to Him. **3:23 AND EVERY ONE, WITHOUT EXCEPTION, WHO REFUSES TO LISTEN TO THAT PROPHET SHALL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE.**"

1 Tim. 2:4, "who is willing for all mankind to be saved and come to a full knowledge of the truth."

Matt. 20:28, "just as the Son of Man came not to be served but to serve, and to give His life as the redemption-price for many."

It is for us to be followers of Jesus and the Apostles - to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in His Kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that Israelites and the Sodomites will be sharers in that work of restoration - restitution -

Ezek. 16:50 thru 55, "And they were haughty, and committed abomination before me: therefore I took them away as I saw good. **51** Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. **52** Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters. **53 And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; 54 that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. 55 And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate.**"

Acts 3:19 thru 21, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; **20** and that he may send the Christ who hath been appointed for you, even Jesus: **21** whom the heaven must receive **until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old.**"

**THE BATTLE OF TEMPTATION**

**Matthew 4:1-11.**

“Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil: 2 and having fasted forty days and forty nights, afterwards he hungered. 3 And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves of bread. 4 But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God’s mouth. 5 Then the devil takes him to the holy city, and sets him upon the edge of the temple, 6 and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on hands shall they bear thee, lest in anywise thou strike thy foot against a stone. 7 Jesus said to him, It is again written, Thou shalt not tempt Lord thy God. 8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, 9 and says to him, All these things will I give thee if, falling down, thou wilt do me homage. 10 Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to Lord thy God, and him alone shalt thou serve. 11 Then the devil leaves him, and behold, angels came and ministered to him.”

**“In all points tempted like as we are,  
yet without sin” - Heb. 4:15.**

**“THIS GENERATION SEEKETH A SIGN,”**

said our Lord, and thus it is with every generation, every people - the whole world. The world wants miracles or outward show of sanctity and great professions. Some responding to this spirit of the world have adopted peculiar dress. Monks, nuns, quakers, and others, make profession of wonderful powers received through laying on of hands, and would thus impress the world along worldly lines. Others claim the power by magic words to change the bread and wine into the actual body of Christ, and authority then to sacrifice Him. We cannot suppose that sane people really believe that they do anything of the kind; we must suppose that they do it for a spectacular effect upon the world. Similarly the red and purple and gold and white and black robes, miters, not now enjoined.

“The world seeks after signs of healing, wonder-working magic, etc., and the nearer the Lord’s people approach to these things the more they may expect to influence the world. Romanists are leaders along these lines, and have relics of saints, garments, bones, etc., to which reverence is attached in the minds of all classes except in the most civilized lands. Many of these things are attempted also by the Mormons, Spiritualists, Christian Scientists, and magnetic healers, and there is a general tendency amongst all denominations to attempt something of the spectacular whereby to arrest and fix the attention of the public. Some of these purveyors of magic actually touch persons making them unconscious while falling down. They practice all types of cures; however, unlike our Master, and His apostles, they do cure ‘all’ who come to them, and cannot raise the dead. It would seem that the great attraction to many of these charlatans is the flashiness of the cures, usually performed in front of great crowds, much like a side-show in a circus type of atmosphere. These crowds seem more occupied in the side-show-like performance instead of the religious message that they offer.

“As our Lord avoided anything and everything spectacular so should also His followers. True, our Lord performed some miracles of healing, but we should remember that the numbers healed as compared with the whole number of people was comparatively small. We should remember also that these were the foretold witnesses by which He should be recognized, that they were foreshadowings of His coming glorious work during the restitution to all the families of the earth, which shall be accomplished in due time during the Millennial age. True, also, there were miraculous gifts and tongues in the early church, which we see through the Apostle’s statement were designed for the establishment of the church until the work of grace should more thoroughly be developed in the hearts of the Lord’s people, which the fruits of the Spirit should and did supplant the miraculous gifts of the Spirit.

“The Lord’s people should be on guard against any unreasonable procedures in the proclamation of the Gospel. The service of ambassadors for God is a reasonable service, and those who are in proper line in the footsteps of Jesus will be found to possess more and more of the ‘spirit of a sound mind’ -Just today I witnessed a so-called minister of the gospel rousing up the large audience by telling them such things as Adam and Eve occupied the Garden of Eden for ‘billions of years’ before Satan entered in to cause them to sin. Later on at the conclusion of his message he inspired the church audience to become almost possessed as they, along with their minister, began to scream at the top of their lungs, jumping up and down while spinning wildly to the sound of wild, earsplitting, fast tempo music. -1 Pet. 4:7. ‘06-3718

1 Pet. 4:7, "But the end of all things is at hand: **be ye therefore of sound mind**, and be sober unto prayer"

"The RANSOM is the very center or hub into which, and from which, every other truth must and does fit perfectly." '99-2532 c 2 p 2.

**Verses 59 thru 63, "For thus saith the Lord Jehovah: I will also deal with thee as thou hast done, who hast despised the oath in breaking the covenant. 60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. 61 Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder sisters and thy younger; and I will give them unto thee for daughters, but not by thy covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am Jehovah; 63 that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I have forgiven thee all that thou hast done, saith the Lord Jehovah."**

The way they despised the oath of Exodus 24, in breaking the covenant, and belittling Jehovah, calls for a severe penalty: a lesson forever. The Covenant of their youth was the type of the New Covenant which God has in mind, and which He never forgets. That New Covenant will be established, sealed, when the whole world of that time will be brought up the *highway of holiness* to where they can keep the Covenant without a mediator. This is the work of the promised Seed.

Exod. 24:3, "And Moses came and told the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah has said will we do!

"This Mediatorial kingdom will begin at the close of this Gospel age, when the members of the body of Christ shall all have been found, and all have been glorified. The New Covenant will then be inaugurated with Israel through the ancient worthies. Their sins will then be atoned for by the same precious blood which now atones for ours. As a result, the ancient worthies will come forth perfect and to them will gather, not only their own Israelitish kindred, but all nations. 'This is My covenant with them when I shall take away their sins' (Romans 11:27; Jer. 31:33). Sodom and Samaria and all the nations shall be given unto them for daughters, but not by their old Law Covenant, but by a New Law Covenant - ("by becoming 'daughters' to Israel." '09-4371).

Rom. 11:27, "And this is the covenant from me to them, when I shall have taken away their sins.

Jer. 31:31 thru 33, Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: **32** 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 a husband unto them, saith Jehovah. **33** But this is 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 in their heart will I write it; and I will be their God, and they shall be my people"

"The New Covenant will be made only with Israel . . . Thus all nations during the Millennium will gradually flow to Israel and come under obedience to the New Covenant regulations and thus become Israelites indeed on the earthly plane.'. '10-4575; D, 638.

## HEROES OF FAITH -

### Heb. 11:1-40 '09-4385 to 4389

Hebrews 11:1 thru 40, "Now faith is assurance of things hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6 And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek

## Ezekiel

after him. 7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose builder and maker is God. 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: 12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable. 13 *These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth.* 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16 But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. 17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was *offering up his only begotten son*; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 *By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.* 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. 32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. 35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, *received not the promise, 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.*"

"Faith is the substance (substratum or underlying support) of things hoped for, the evidence (conviction) of things not seen" - Heb. 11:1.

"This epistle to the Hebrews, God's message through this Prince of the Apostles, did much for the 'Israelites indeed' who were fettered, hobbled, trammled by the things of the Law Covenant and unable to disentangle themselves so as to rightly discern between the shadows in the types and the eternal verities antityped in the Christ, Head and body, and His great work as the 'antitypical Priest,' 'antitypical Prophet,' 'antitypical Judge' and 'antitypical; Mediator' of the New (Law) Covenant.

"Faith is more than hope. Faith implies a promise. And when a promise is made by the Almighty God, who changes not and who is as omnipotent as He is unchangeable, then faith can firmly trust Him, come what may. Hope finds a foundation - finds in faith a substance, because the faith rests upon a divine promise . . . Such as have this proper faith must of necessity be students of the Divine Word and the greater their studies the more their faith; and the greater their faith the more their studies of the promises.

"The Apostle brings before our minds from the past a galaxy of faith heroes. He holds them up for our admiration, so that they shine and sparkle and excite our admiration and, we trust stimulate us to similar faith-heroism . . . They were all positive, forceful characters, who knew in whom they believed and testified their faith by

their obedience to God. . .

*[If I might add a annotation to the above. I have recently witnessed a televised documentary by so-called biblical scholars, claiming to be experts, that David was anything but what the Bible testifies. They call David a first class sinner, and that the accounts of his life in the Bible are nothing more than the dressed-up figment of the writers imaginations, so that they might palm off the thought in the peoples minds that David was something other than what he is Biblically described to have been. They conveniently forget that David was the hero of the nation of Israel, and that he was a Biblical type of Jesus Christ. Was not Jesus' lineage from that of David? And was not Jesus called time and time again, 'The Son of David'? David committed one sin, indeed! a great sin, but afterward having repented was forgiven by God and became a paragon of virtue. Television programs of this sort tend to crush faith which is built upon such heroes as David, leaving the nominal Christian devoid of faith in the Word of God. See what God thinks of such like David in verses 39 and 40 of Hebrews 11.]*

Hebrews 11:39, 40, **"And these all, having obtained witness through faith, did not receive the promise, 40 God having foreseen some better thing for us, that they should not be made perfect without us."**

"The more carefully we walk with God the more peaceful and the more joyful may be our pilgrimage towards the New Jerusalem. . .

"He looked for the city of God

"Next in the list of Ancient Worthies is Abraham, styled 'The Father of the Faithful' - not because Noah and Enoch and Abel had not been faithful, but because with Abraham God started a faith family to whom were given many and great promises. That family became known as the nation of Israel, and afterward as spiritual Israel. Again, Abraham was the father of the faithful, because while the heroes that preceded him exercised faith in God, it was more along theoretical, abstract or hypothetical lines, whereas the divine revelation to Abraham was the Gospel, the good tidings in definite form - that in and through his seed all the families of the earth should receive a blessing. Thus the Apostle declares that God preached in advance the Gospel to Abraham, and thus all who believe that Gospel, of which redemption by Messiah is the essential, all such are called 'the children of Abraham,' and he is spoken of as the father, the one through whom this Gospel hope was caused to descend.

"But in still another sense Abraham was the father of the faithful: in the sense that he typified the heavenly Father, as Isaac typified our Lord Jesus, and as Isaac's bride, Rebecca, typified the elect Gospel church.

"Abraham's call of God was the result of his having faith in God and because he lived at an appropriate time for the Divine purposes to begin to be expressed. First his faith was tested by the divine command that he leave his native country to wander up and down through Palestine as a shepherd, dwelling in tents without any fixed habitation, without any attempt to take possession of the land and to establish himself in it by building fortresses, etc. The promise was that in after times God would bring his posterity to this land and give it to them for a possession.

"The promise went further and declared that if obedient the Lord's blessing would continue and that the seed of Abraham would become great and influential; and that through it, all nations would receive a blessing - and by implication all would come under its control. It required great faith to believe all this under the circumstances. And the test continued, as year by year, Abraham's wife grew older, until the time of motherhood was long past. Still we read that Abraham's faith 'wavered not.' *[We who make up the Christian Church who are living during the Laodicean period or end times, must show the same type of strong faith as Abraham, while we are faced with the seemingly long delay of waiting upon the Lord, to fulfill His promise of concluding this end time period and bringing in the complete Millennial judgment day.]*

"Still later, after Isaac, the son of promise, had been born and had grown to manhood, the Lord tested the faith of this wonderful man by telling him to offer his son as a sacrifice. We are not to assume that this instruction was given by any mere impression of the mind, nor would it have been proper for Abraham to accept and act upon anything short of an absolute demonstration of the divine will in such a matter. The father love, the hopes of years, and apparently the divine Word and Oath were all about to be wrecked. Yet his faith 'faltered not,' for he accounted that God would fulfill His every promise to which he had bound Himself, not only by His Word, but also by His Oath.

"While we exclaim, Wonderful faith! let us remember that this was the very quality of Abraham which specially commended him to the Almighty as his particular friend. And let us remember that if we would have the particular friendship and blessing and fellowship of the Lord this is the channel through which it is to be sought - the channel of faith, of trust, of obedience. 'Without faith it is impossible to please God.' The more faith we have the more pleasing we shall be in the Lord's sight and the more we may be used by Him as channels of blessing to others -

however imperfect we may be in other respects.

“Abraham realized that the earth was full of sin and violence and out of harmony with God. He knew that Enoch, his ancestor, a man of God, had already prophetically declared that Messiah would come, the representative of Jehovah, and establish a government, a kingdom, a city of righteousness. He longed for that righteous government and realized that its foundation of righteousness would be deeply laid, and that it would be an everlasting kingdom. He knew that occasionally a monarch came to an earthly throne possessed of good intentions and partially able to exercise these, but that soon his throne, his kingdom, crumbled and passed to others.

“Abraham, therefore, was not in sympathy with any in his day, nor since, in looking for an earthly kingdom; but he was looking beyond all these for the kingdom of God’s dear Son - the Millennial Kingdom. His eye of faith looked down and beheld Messiah and the exaltation of Israel and the blessing of all the families of the earth during the Millennial day.

“Our Lord Jesus attested this, saying, ‘Abraham rejoiced to see - in his minds’ eye - my day (the Millennial day of Christ’s reign) and he saw it and was glad.’ The Jews misunderstood our Lord to mean that he had been with Abraham. Others misunderstood him to mean that Abraham saw by faith his work of sacrifice. It is true that our Lord did appear to Abraham. It is equally true that in a certain sense Abraham foresaw the life and final sacrifice of Jesus in the typical sacrifice of Isaac; but it is also true that ‘the day of Christ’ is the Millennial day for the world’s blessing and that it was that which Abraham saw and which gladdened his eye of faith. [*Today, there are nominal Christian ministers who completely fail to understand that Abraham saw not only Christ’s day of sacrifice, but more importantly, the Millennial day of blessing to come upon all the nations of the world.*]

“We also see the same; and, sharing the same faith, we share the same joy and gladness of hope and expectancy. We indeed discern still more clearly than Abraham of what that city or kingdom consists - that our Lord will be the great King, the Head over the glorified church, His body (His members, His bride) and that this bride, the Lamb’s wife, is pictured symbolically in the New Jerusalem, whose foundation stones in glory will be ‘the twelve apostles of the lamb’ (Rev. 21:2 and 11-14.)

Rev. 21:2, “And I saw the holy city, new Jerusalem, coming down out of heaven of God, made ready as a bride adorned for her husband.”

Rev. 21:11-14, “. . . having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: 12 having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. 14 **And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.**”

We see more clearly than did Abraham (because guided by the holy Spirit through the Word) that the ancient worthies will be the earthly channels or agents through which this heavenly city will send forth its blessing to Israel and to all the families of the earth. As it is written, ‘Ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom.’ Christ and His elect spiritual bride will not be seen by men except as we now see our Lord, through [our minds eye of faith.]

#### “SHE JUDGED THE PROMISER FAITHFUL”

“We are glad that Abraham’s wife is specifically mentioned in this list of faith heroes. It helps us to thoroughly grasp the Apostle’s thought that the distinction of sex does not operate to the disadvantage of either male or female in connection with the divine promise. Perhaps it cannot be said that Sarah’s faith did not falter (Gen. 112-15, “And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old? 14 Is anything too hard for Jehovah? At the set time I will return unto thee, when the season cometh round, and Sarah shall have a son. 15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.”), but if it wavered for a time it certainly was recovered. Although she was past age of motherhood she believed God. ‘She judged Him faithful who had promised (Heb. 11:11).’ Thus she was counted in with the noble list of whom the Apostle says, ‘These all died in faith, not having received the promise (the things promised), but having seen them afar off (with the eye of faith) and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers in the earth (Heb. 11:13).’

Heb. 11:13, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were **strangers and pilgrims** on the earth.”

“Ah, yes, here is an important feature. It is not sufficient that we see glorious things of the divine purpose, not sufficient that we believe them, not sufficient that we rejoice in them. We must be willing also to stand the test of being strangers and pilgrims in the present time. Those who cannot stand this test will not be accounted worthy of a share in those glorious things. Those ancient worthies, unsatisfied with any of the earthly prospects, sought the heavenly - not in the sense that we are seeking the heavenly, the spiritual things - in the sense of hoping for the completion of a change of nature from earthly to spiritual. They sought or desired the heavenly in the sense expressed in our Lord’s prayer. They wished God’s kingdom to come, to be established in the earth - a heavenly rule of righteousness, a heavenly city or government. ‘Wherefore God is not ashamed to be called their God, for He hath prepared for them a city’ - He has planned such a heavenly kingdom or dominion as they hoped for. That kingdom, the Scriptures assure us, will eventually be the desire of all nations’ - Hag. 2:7. . .

Hag. 2:6 thru 9, “For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; 7 **and I will shake all nations; and the precious things of all nations shall come; and I will fill this house with glory, saith Jehovah of hosts.** 8 The silver is mine, and the gold is mine, saith Jehovah of hosts. 9 The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts.”

“The ancient worthies, whose glorious career we have been considering and praising, must wait until the spirit-begotten class shall be born again from the dead in the first resurrection; then they shall receive their blessing of resurrection to the earthly plane, to be the earthly representatives of the heavenly city, heavenly kingdom, and to share in a very particular way in the bestowment of God’s blessing to Israel and to all the families of the earth . .

“The ancient worthies responded to the extent of the privileges and blessings that were then tendered, proffered, available. And we of this Gospel age have heard and responded to the still higher blessings and privileges of the high calling of this Gospel age . . .

“Certain things in the Scriptures seem to imply that these ancient worthies will at the close of the Millennium receive a still further blessing, namely, that they will be changed from human to spirit nature . . .

“Rev. 20:7-9: “It is at that time, at the close of the Millennial age, that we understand the ancient worthies will be changed from earthly to heavenly organism.

Rev. 20:7-9, “And when the thousand years have been completed, Satan shall be loosed from his prison, and shall go out to deceive the nations which in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number as the sand of the sea. 9 And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down out of the heaven and devoured them.”

### “SO GREAT A CLOUD OF WITNESSES”

“The moral of our lesson is summed up in the first verse of Hebrews, the 12th chapter, in which the Apostle says, ‘Wherefore, seeing that we also are compassed about with so great a cloud of witnesses (martyrs), let us lay aside every weight, and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.’

“What a grand exhortation! Let us heed it! Let us give faith its proper place. Let us feed our faith upon the Word of God and upon all the divine providences of our experiences in life as they daily come to us! Let us thus follow in the footsteps of our great High Priest, the Captain of our salvation, our Leader, our Forerunner, whose sacrifice is the foundation for our faith and whose power in glory is to be its consummation, when He shall receive us unto Himself in the first resurrection, ‘In a moment, in the twinkling of an eye.’ “ ‘09-4385 to 4389.

“The children of Israel, from God’s viewpoint, were a typical people - they represented typically all who would ever become Abraham’s seed, on the heavenly and the earthly plane. Thus it is written, “I have made thee a father of many nations” All who will ultimately be saved to relationship with God out of many nations were well represented in the tribes of Israel.

“God took one of those 12 tribes, the tribe of Levi, and separated it from the others for His own special use and as a channel for the blessing and instruction of the other tribes, which represented all the families of the earth. That tribe of Levi, as we have already seen, typified the ‘household of faith’ - all those who will be brought into harmony with God through the Sarah division of the Abrahamic Covenant. These all, as a household of faith, are together styled the firstborn and are developed under the Faith or Grace Covenant, and not under the New (Law) Covenant.

"The tribe of Levi itself was subdivided, a priestly class being selected, and the remainder of the tribe assisting or serving under them. So in the antitype - a 'little flock,' a priestly class, is selected for the pre-eminent position and constitutes 'Abraham's Seed' on the highest plane, the divine nature. This class, The Christ, is composed of Jesus, the Head, and the church, His members. As the center of the divine blessing this royal priesthood, of which the Redeemer is the Head, has a variety of titles and of offices - King, Priest, Judge, Law-Giver, Mediator, Father - and each of these titles indicates a special feature of its service as the seed of Abraham in blessing all the families of the earth, represented by the remaining tribes.

"The other tribes of natural Israel did need a mediator and the mediator was in the special set apart tribe. Moses represented the entire priestly class and the tribe of Levi in his various functions as mediator between God and the nation.

"It is true that God did sometimes speak of natural Israel as his first-born, and similarly Ishmael was the first-born of Abraham. The Apostle Paul calls our attention to this very matter, telling us that natural Israel corresponds to Ishmael, the son of Hagar, who represented the covenant of bondage. Spiritual Israel constitutes the church of the first-born, the body of Christ, and was never in bondage, being a child of the free woman, 'the Heavenly Jerusalem, the mother of us all.' The Covenant of Grace was represented by Sarah. It had no mediator and needed none. Why does it not need a mediator? Because those chosen under this Covenant of Grace are all at heart loyal to God, lovers of righteousness and haters of iniquity. These the Father was pleased to receive into His family, in response to their faith and consecration. They become members of the body of the Mediator, who, during the Millennial age, will represent God to mankind, enforcing His laws and in His name uplifting the willing and obedient." '09-4389, 4390.

## CHAPTER 17

**Verses 1 thru 6, "And the word of Jehovah came unto me, saying, 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel; 3 and say, Thus saith the Lord Jehovah: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar: 4 he cropped off the topmost of the young twigs thereof, and carried it unto a land of traffic; he set it in a city of merchants. 5 He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow-tree. 6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs."**

God Almighty is putting forth a riddle to the nation of Israel. That nation should be skillful at solving riddles, having had so much practice in the use of types. The eighth, ninth and sixteenth chapters of Leviticus comprehend the greatest riddles of all: laying out to all who can understand them, the Jewish Age, the Gospel Age, and the Millennial Age, in type. This riddle of Ezekiel seventeen, God explains for all to understand. The first eagle is the king of Babylon. He also made Zedekiah king over Israel, and relied on an oath that Zedekiah took in the name of Jehovah. God later required this oath to him, and visited a penalty upon him for violating it.

**Verses 7 thru 10, "There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. 8 It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. 9 Say thou, Thus saith the Lord Jehovah: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither? and not by a strong arm or much people can it be raised from the roots thereof. 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the beds where it grew."**

The second great eagle was the king of Egypt; and the vine of Judah did bend her roots toward him, and the prospect was good. But God held King Zedekiah to his oath, or hand, which he had given to the king of Babylon; therefore, the king of Egypt will not be able to sustain the vine.

**Verses 11 thru 18, "Moreover the word of Jehovah came unto me, saying, 12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon: 13 and he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the**

mighty of the land; 14 that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand. 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet escape? 16 As I live, saith the Lord Jehovah, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. 17 Neither shall Pharaoh with his mighty army and great company help him in the war, when they cast up mounds and build forts, to cut off many persons. 18 For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape.”

The kingdom of Israel was to be a subject nation under Babylon: but it was to exist. However, the king of Judah sent ambassadors to the king of Egypt, purchasing his help, and also purchasing trouble for himself, which included the opposition of Jehovah. Zedekiah despised the oath of God, because of which oath the King of Babylon had trusted him.

## A BROKEN VOW - FULFILLED PENALTY

### 2 Chronicles 36:11-21

“Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: 12 and he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart against turning unto Jehovah, the God of Israel. 14 Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the nations; and they polluted the house of Jehovah which he had hallowed in Jerusalem. 15 And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending, because he had compassion on his people, and on his dwelling-place: 16 but they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy. 17 Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, old man or hoary-headed: he gave them all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes, all these he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia: 21 to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths: for as long as it lay desolate it kept sabbath, to fulfil threescore and ten years.”

“Be sure your sin will find you out” - Numbers 32:23.

“Zedekiah, the last king on the throne of David, was exalted to his position by Nebuchadnezzar and reigned eleven years, until the overthrow of the dynasty. He was given the throne upon his taking a solemn oath of faithfulness as a vassal to the king of Babylon. The taking of that oath was the immediate cause of his downfall. The matter is so stated in Ezekiel’s prophecy.

“The folly of the king’s course in this matter is but an illustration of the general folly of all who reject the Lord as their counselor. Our lesson relates how the Lord through Jeremiah His prophet had warned the king respecting reformation and the keeping of his oath and the certainty that the king of Babylon would vanquish him. Self-willed and unbelieving, like so many young persons, who are careless of their oath, the king, abetted by the princes and his counselors, who undoubtedly were young and inexperienced, took the course which proved to be the way of folly and which led to the utter overthrow of the nation.

“This reminds us of our text for the year. ‘The wisdom that cometh from above is first pure, then peaceable, easy of importunity and entreatment, and full of mercy and good fruits.’ It was, of course, not the privilege of Zedekiah or others living at this time to have the guidance of the holy Spirit in the sense that spiritual Israel may enjoy it now. Nevertheless they had what to them was a very fair substitute, all things considered, namely, God’s direct revelations through His prophets. But now as then an evil heart of unbelief is inclined to lean to its own understanding, its own wisdom - earthly wisdom, which often, as the Apostle declares, is sensual and devilish. This is the meaning of much of the war and commotion which we see about us in the world, especially amongst so-

called 'Christian nations.' Nor should we too severely censure the world for not acting along the lines of faith and trust in the Lord when we remember that they know Him not and see Him not as do His spirit-begotten children - 'Blessed are your eyes for they see and your ears for they hear.' For those who do see and do hear and do know the Master's will; to proceed along worldly lines would certainly be much more reprehensible than for the natural man to take the same course. The Lord requirements will be correspondingly lenient; where the privileges are great, as with us, we can only reasonably expect stricter requirements at the Lord's hands.

### **"THE LORD WILL JUDGE HIS PEOPLE"**

"In Zedekiah's case the Lord allowed the natural consequences of his wrong course to follow, and they were severe indeed. His sons were slain before his eyes, then he was blinded and carried to Babylon in darkness, where he was a prisoner until his death. We infer from this that he never came to a properly repentant attitude of heart before the Lord. On the contrary his father, the previous king, Jehoiachin, who was taken a prisoner to Babylon eleven years before, was subsequently released from prison and granted many favors at the hands of the king of Babylon.

"These high ones in nominal Israel may properly enough represent the more highly favored ones of the Lord's people in spiritual Israel, and we may draw the lesson that the unfaithful, like Jehoiachin, might be chastened and afterwards treated with leniency; but that those who violate the oath of their covenant, their vow to the Lord, breaking that vow, will suffer loss in every sense of the word - they shall thenceforth be blinded by the adversary to the blessings they had once enjoyed and they will subsequently die the second death. Everywhere the Scriptures uphold the thought, that a vow, a solemn compact with the Lord, is a most binding obligation. It is under such an obligation that all the members of the new creation have been granted the first fruits of the spirit. Disloyalty or renouncement of this vow to us could therefore mean nothing short of the second death." '05-3623.

**Verses 19 thru 21, "Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. 20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me. 21 And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I, Jehovah, have spoken it."**

God also spoke of it as *His* oath. It is plain here that the king of Babylon was not exercising universal government. So Zedekiah died in Babylon for his wickedness in despising his oath which he took in the name of Jehovah. Herein is a poignant lesson to all, emphasizing the sacredness of the name, and word, of our Almighty God.

**Verses 22 thru 24, "Thus saith the Lord Jehovah: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and lofty mountain: 23 in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell. 24 And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I, Jehovah, have spoken and have done it."**

The mount of Lebanon is the natural home of the cedar. It also represents the kingdom of God, of which the tallest and most sightly and pleasing cedar is Jesus our Lord. With Him is a grand and wonderful grove of cedars: all the trees of righteousness of Jehovah's own planting - 144,000 of them.

## **CHAPTER 18**

**Verses 1 thru 4, "The word of Jehovah came unto me again, saying, 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? 3 As I live, saith the Lord Jehovah, ye shall not have *occasion* any more to use this proverb in Israel. 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul [being] that sinneth, it shall die."**

## Ezekiel

The order of the death sentence is to be changed. When the Messiah comes the second time; this time after a resurrection, the death sentence on Adam and his children, will be abrogated. Then when anyone dies he will die for his own iniquity, and not for his father Adam's sin. Then life will be possible. When Christ died by crucifixion He secured a *ransom price* for the perfect man Adam. At his second advent He uses that credit or merit to offset the death sentence. Then men shall live by every word that proceedeth out of the mouth of God. The New Covenant will be sealed by the *sin-offering* which Messiah secured at the same time He secured the ransom price.

"So surely as our Lord Jesus *died* for our sins, the punishment for our sins was death, and not life in any sense or condition.

"But, strange to say, finding that the theory of eternal torture is inconsistent with the statement that 'the Lord hath laid upon Him the iniquity of us all,' and that Christ 'died for our sins'; and seeing that one so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus paid the world's ransom price, though this truth is taught on every leaf of the Bible." A 159.

**Isaiah 52:13 thru Isaiah 53:12**, "Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. 14 Like as many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men), 15 so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

### ISAIAH -- CHAPTER 53

1 Who hath believed our message? and to whom hath the arm of Jehovah been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. 7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? 9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the **sin of many, and made intercession for the transgressors.**"

Romans 5:6 thru 8, "For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. 8 **But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.**"

"The eighteenth chapter of Ezekiel relates specially to the time when the Adamic transgression will be offset by the New Covenant as a result of the ransom, so that naught will remain against believers but their own misconduct. The same principle applies to some extent to those of this Gospel age who are justified by faith; and to the Israelites justified by the typical sacrifices." '96-2017.

"The judgment of God is clearly expressed by the Prophet Ezekiel, as follows: 'When the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth . . . all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . But if the wicked will turn for all his sins that he hath committed and keep all my statutes (which implies also the pondering and study of them), and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live . . . When a righteous man turneth away

## Ezekiel

from his righteousness and committeth iniquity, and dieth in them (unrepentant), for his iniquity that he hath done shall he die. Again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive' -Ezek. 18:24, 21, 22, 26-28. See also 2 Peter 2:20-22" '96-2016, 2017.

2 Peter 2:20 "For if after having escaped the pollutions of the world through [the] knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first. 21 For it were better for them not to have known the way of righteousness, than having known [it] to turn back from the holy commandment delivered to them. 22 But that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud."

"Please see comment on Ezekiel 3:16-17 from '11-4881.

"God's sentence of death as the wages of sin is against the soul: 'The soul that sinneth, it shall die.' And this sentence is executed through the deterioration of the body, either by sickness or otherwise, snapping the golden cord of life; causing the spirit, or energy, of life to break its union with the body. The result we call death, even before the putrefaction sets in which destroys the body. It is the death of the soul, the termination of being, which has occurred.

"In the divine arrangement, God has provided in the death of our Lord Jesus a ransom for all (1 Tim. 2:5, 6) - all the souls of the human family - for Adam and Eve, and all the souls begotten, generated, by them. Consequently, although the divine sentence is upon every soul of man unto death; in view of this atonement which God has provided, we who have faith in the efficacy of the atonement and in the ultimate carrying out of the divine plan, are permitted to speak of these dead souls as though they were not dead, but merely asleep (1 Thess. 4:13, 14) . . . waiting for the Millennial morning, when all that are in their graves shall hear the voice of the Son of Man and shall come forth again, to being; and to the opportunities of a raising up, or restoration to all that was lost - the process of raising up being betokened by the judgments of the Millennial age - rewards for those who will do well; chastisements for those who do ill; destruction, if they persevere in ill doing. This judgment, in our common version Bible, is mistranslated 'damnation' - John 5:29." '02-3063.

John 5:29, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of **damnation**. **King James Version**.

John 5:29, "and they shall come forth; those who did the good things to a rising again of life, and those who practised the evil things to a rising again of **judgment**." **Young's Bible Translation**.

John 5:29, "and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of **judgment**." **Darby Translation**.

John 5:29, "and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of **judgment**." **American Standard Translation**.

John 5:29, "they who have done what is right to the resurrection of Life, and they whose actions have been evil to the resurrection of **judgment**." **-Waymouth's New Testament in modern speech**.

1 Tim. 2:5, 6, "For there is but one God and but one Mediator between God and men — Christ Jesus, Himself man; 6 who gave Himself as the redemption price for all — a fact testified to at its own appointed time - Waymouth's New Testament in modern speech.

1 Tim. 2:5, 6, "For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. King James Translation.

1 Thess. 4:13, 14, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." King James Translation.

1 Thess. 4:13, 14, "Now, concerning those who from time to time pass away, we would not have you to be ignorant, brethren, lest you should mourn as others do who have no hope. 14 For if we believe that Jesus has died

and risen again, we also believe that, through Jesus, God will bring with Him those who shall have passed away. [Waymouth's New Testament in modern speech.]

1 Thess. 4:13, 14, "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

"Those who accept the New Covenant will no more get the perfect life instantly than we do now. They will get it at the end of the Millennial age, as we get it at the end of the Gospel age. Yet not just the same; for the Gospel church, as we have seen, has waited in the sleep of death for the close of the age and the reward of the perfect life; while the faithful of the Millennial age, instead of dying, will gradually improve in health - mental, moral and physical - until perfection will be reached by all such, as the close of the Millennial age. Meantime, those who sin willfully, against full light and full ability, will be accounted to have committed the sin unto death; and death to such, even if born in the Millennium, will be the *second death*." '97-2154.

"God is able to destroy both soul and body.' The apostles, our Lord, and all the holy prophets, unitedly declare God's power alone can awaken to consciousness, soul, sentient being, on any plane of existence. For be it noted that those who experience the 'change' of the first resurrection to the divine nature will be *souls* as truly as they were in their earthly nature. God is declared to be a *soul*, the same word *psuche* being used: 'If any man draw back, My SOUL (PSUCHE - sentient, perceptive being) shall have no pleasure in him' - Heb. 10:38." E 350.

Heb. 10:38, "But the just shall live by faith; and, if he draw back, my soul does not take pleasure in him."

The Bible does not teach a resurrection of the body, but of the *soul*. It declares that because of sin all souls die; and that to redeem our souls our Lord became a man, a human soul, or being, and 'poured out His soul unto death,' made His soul an offering for sin' (Isa. 53:10, 12). The Bible further shows that it was our Lord's soul that was resurrected on the third day. His soul was not left in *hades* - the death state (Acts 2:27). So, also the Apostle treats the subject, declaring, '*it* (the soul, or being) is sown (in death) in weakness; *it* (the soul) is raised in power.' In the resurrection God giveth *it* a body as it hath pleased Him - 1 Cor. 15:43, 38.

Ezek. 18:4, "Behold, all **souls** are mine; as the **soul** of the father, so also the **soul** of the son is mine: the **soul** that sinneth, **it** shall die.

Ezek. 120, "The **soul** that sinneth, **it** shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

Acts 2:27, "Because thou wilt not leave my **soul** unto Hades, Neither wilt thou give thy Holy One to see corruption."

1 Cor. 15:43, **it [soul]** is sown in dishonor; **it [soul]** is raised in glory: **it [soul]** is sown in weakness; **it [soul]** is raised in power"

1 Cor. 15:48, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly."

Our word *soul* signifies a 'perceptive, sentient being,' a cessation of which we call death. The Adamic sentence was death, which would have been the final end of us all, but for the redemptive work of Christ. That redemptive work is not yet completed - the **price** has been paid; but the recovery of man, out of death, awaits the time appointed of the Father. Meantime the dead are no longer thought of, nor spoken of, as dead (**extinct**); by God who purposes their resurrection: the resuscitation, reawakening of their **beings**, or **souls**: hence the frequent use in the Scriptures of the very word '**sleep**,' when referring to the dead - 'Them also which **sleep** in Jesus' (1 Cor. 4:14). 'David after he had served his own generation by the will of God, fell on **sleep**.' 'David is not ascended into the heavens' (Acts 2:34; 13:36). Martyr Stephen, 'cried with a loud voice, Lord, lay not this sin to their charge. And when he said this he fell **asleep**' (Acts 7:60). Abraham, Isaac, Jacob, etc., good and bad '**slept** with their fathers.'" '02-3027.

1 Thess. 4:14, "For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. "

Acts 2:34, "For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand "

Acts 13:36, "For David indeed, having in his own generation ministered to the will of God, fell asleep, and was added to his fathers and saw corruption."

Acts 7:60, "And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep."

"The Bible says nothing about the resurrection of the body, but much about the resurrection of the *soul*. Repeatedly the Word of God calls death a *sleep*.

"Adam was disobedient, and his *soul* was sentenced to death. It was not the body that sinned and was sentenced to death, while the soul remained pure. On the contrary, 'The *soul* that sinneth *it* shall die.' The sentence of death pronounced upon Adam affected his *soul*. As it was the spark of life extinguished the *soul*.' '15-5611.

Ezek. 18:4, "Behold, all the souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

"But the breath of life (*the spirit of life, life power, life principle, the energizing of life principle* was removed from the body and *returned to God*. The *spirit of life* is the privilege, or power, of life. This privilege was granted to father Adam under certain conditions." QB 667.

"That God could create a human soul, but could not destroy one, is Absurd! Unscriptural!" Psa. 145:20; Rom. 6:23. OM 34.

Psalms 145:20, "*Jehovah preserveth all them that love him; But all the wicked will He (destroy).*"

Rom. 6:23, "*For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*"

"We have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed (Heb. 2:14). The fact that he can be destroyed proves that angels as a class are mortal." A 187.

Heb. 2:14, "Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death **He might destroy him** having the power of death — **that is, the devil** — Young's Translation.

"The breath, or spirit of life, is a principle or power. It is the power which came from God, and which is necessary to the production of the sentient creature." E 341, 399.

"So man was given the privilege of living if he would continue in harmony with the Creator. That right, which was given him, passed to God when He died when he broke the covenant and lost the life-rights - Hosea 6:7 - returned to the Giver of Life' QB 668 See THE NEW COVENANT '11-4902.

Hosea 6:7, "But they like Adam have transgressed the covenant: there have they dealt treacherously against me."

"This same thought, that death will again be the penalty for sin, to all redeemed from the Adamic death, if after they come to a knowledge of the grace of God, they receive that grace in vain, is shown by our Lord's own words. 'Fear not them which kill the body, but are not able to kill the soul (fear not them which take away the present life, which is already under sentence of death, anyway: but remember that you have been redeemed, and that a future life is a possibility to you, and that no man can rob you of that which God has provided for you through the redemption in Christ Jesus); but fear Him that can destroy both body and soul in Gehenna (Matt. 10:28). Here the power of God to destroy the soul is positively asserted, and that by an unquestionable authority. E 332.

Matt. 10:28, "And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell."

"The same God who created in the beginning is able to resurrect the dead. The Bible theory is that man does die, and that without the Live-giver, and without a resurrection, death would indeed end all, and there would be no future life.

"Man is the highest type of earthly creature - 'of the earth, earthy' - and his excellence consists in the superiority of his mental endowment - not a development [*as evolutionists would have us believe*], but a gift from his Creator."

### **"THE SOUL THAT SINNETH, IT SHALL DIE" E 328**

"The word *soul* properly and Scripturally applies to creatures on the lower planes as well as to man, the highest and noblest - to fish, reptiles, birds, beasts, man. They are all souls. Mark, we do not say that they *have* souls, in the ordinary and mistaken sense of that term; yet they all do *have* souls, in the sense of having *life, being, existence* - they ARE living souls. Let us prove this:

"In the first, second and ninth chapters of Genesis the words 'living soul' are applied in the Hebrew language to the lower animals nine times, but the translators (as though careful to protect the false but common illogical notion respecting a soul, derived from Platonic philosophy) assiduously, diligently, guarded their work, so that, so far as possible, the English reader is kept in ignorance of this fact - that the word *soul* is common to the lower creatures, and as applicable to them as to man, in inspired Scripture usage. How else could it happen that in all of these cases, and in many other instances throughout the Scriptures, they have carefully covered the thought, by using another English word to translate the Hebrew word, which in the case of man, is rendered 'soul'? So carefully have they guarded this point that only in one place in the Bible is this word translated 'soul,' in connection with the lower creatures, *viz.*, in Numb. 31:28; and there, very evidently, they were compelled to show the matter, by reason of the peculiar construction of the sentence - no other translation being reasonably possible. The passage reads:

"Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons and of the beeves and of the asses and of the sheep.' Here it will be noticed that the word 'soul (Heb., nep-phesh - living soul) is used respecting the lower creatures as well as in reference to man; and so it would appear elsewhere in the Scriptures, had the translators been free from the distortion and twisting of their false theories on this subject.' E323, 324.

"The word father has the significance of life-giver. Accordingly, God was the 'Father,' or life-giver, while the earth was the mother, of Adam, and hence of the human race (Luke 3:38). Adam's form or organism was of and from earth (which therefore served as his mother); but his spark of life which constituted him a man came from God (who was thus his father or Life-giver. E99.

"The 'miraculous' birth of our Lord Jesus, perfect, unblemished, of an imperfect mother, was not contrary to the usual procedure of the Creator's arrangements, but in full harmony with them: we see that similarly father Adam was born into being, perfect, because he was born of God, though his mother (the earth) was still imperfect except the specially prepared Garden of Eden. The Scriptural assurance then that our Lord had a pre-human existence, the life-principle of which was transferred to Mary's womb and born of her 'holy,' is abundant assurance that He was, as the same Scriptures declare, 'holy, harmless, undefiled, separate from sinners.' Just such an one could be accepted by Justice as our ransom-price; and humanity's High Priest in things pertaining to God." 1 John 3:5; Matt. 8:16, 17; Heb. 7:26; Heb. 2:17. E 106.

1 John 3:5, "And ye know that he has been manifested that he might take away our sins; and in him sin is not."

Matt. 8:16, 17, "And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; 17 so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases."

Heb. 7:26, "For such a high priest became us, holy, harmless, undefiled, separated from sinners, and become higher than the heavens"

Heb. 2:17, "Wherefore it behoved him in all things to be made like to brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins of the people"

Verses 5 thru 9, "But if a man be just, and do that which is lawful and right, 6 and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a

## Ezekiel

woman in her impurity, 7 and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; 8 he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, 9 hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah.”

Then if a man do right, and keep and fulfill every commandment, the death sentence will have no effect; but he will be overcoming his weaknesses and inherent blemishes, and he will be improving mentally, morally and physically, going up the highway of holiness to perfection of human nature. The death penalty being ended, another law, the law of life begins to operate through and from the Messiah; all the willing and obedient of mankind shall become His children. He purchased them by the power of the ransom. He restores them to what Adam was before he fell, by the power of the sin offering; thus He becomes The Everlasting Father.

Verses 10 thru 13, “If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, 11 and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor’s wife, 12 hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, 13 hath given forth upon interest, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.”

He, therefore, has the purchased price of life or death according to the efforts put forth by the redeemed one to climb up the highway. One thousand years is allotted to them if they are sincere: one hundred years is the limit to those who will not try, but who prefer sin. By keeping the law, they may live to the end of the thousand years, reaching perfection of nature; then comes the test of character as to their worthiness of eternal life.

“It should ever be borne in mind that perfection of being, and perfection of character, are two different things. Perfection of being is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to the divine law and under the divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character-building he soon failed, and hence lost his perfection.” ‘95-1807.

Verses 14 thru 17, “Now, lo, if he beget a son, that seeth all his father’s sins, which he hath done, and feareth, and doeth not such like; 15 that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor’s wife, 16 neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; 17 that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.”

The father’s good or bad condition does not affect the outcome for the son; but his improvement depends entirely on himself and the terms of the Keturah Covenant.

Verses 18 thru 22, “As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity. 19 Yet say ye, Wherefore doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. 20 The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live.”

The wicked father dies because of his own wickedness, and not because of his father’s wickedness. This is the dividing line which manifests the end of the Adamic death penalty pronounced in the garden of Eden.

Verses 23 thru 25, Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?”

So far is God from taking pleasure in the death of the wicked, that He gave His well beloved Only Begotten Son to die as a means of salvation for the wicked. How God’s infinite loving heart ached in sympathy for, and with the suffering of, that Son, who was so loving and faithful!! His infinite love and wisdom and power found a proper reward for Jesus, the Anointed of God.























































































































Ezekiel

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\* Please see Supplement, page 523 last p, to 524.

“And murderers . . . and all liars shall have part in the second death - Rev. 21:8.

“The murderer shall surely be put to death” - Numbers 35:17.

“Thou shall do not murder” - Exodus 20:13. The Revised Version rendering is much to be preferred to the Common Version. “Thou shall not kill.”  
“Murder is always wrong; killing is sometimes right, sometimes duty. The life of the lower animals was given to man according to his necessities (Gen. 9:3-6, “Every moving thing that liveth shall be food for you; As the green herb have I given you all. 4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. 5 And surely your blood, *the blood* of your lives, will I require; At the hand of every beast will I require it. And at the hand of man, even at the hand of every man’s brother, will I require the life of man. 6 Whoso sheddeth man’s blood, by man shall his blood be shed: For in the image of God made he man.”) That this command was not intended to prohibit the taking of human life under certain circumstances is evident from the fact that the same law made provision for the killing of murderers.’ ‘02-3045 p 1.













# Ezekiel

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\* See Scripture Studies, Vol. I, Chap. X, and Vol. II, p. 126.















































































## Ezekiel

1 John 1:3, "that which we have seen and heard we report to you, that ye also may have fellowship with us; and our fellowship indeed with the Father, and with his Son Jesus Christ."

"Eventually, when the Divine Plan shall have reached its consummation, there will be Jehovah, the Head over all things and the Head over Christ; next will come our Lord and the church which is His Body; then will come the various orders of angels, and lastly mankind. As the Apostle in his letter to the Ephesians tells us, 'In the dispensation of the fullness of times, God will gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him' - Eph. 1:9, 10." '12-5051. (Psalm 8:3-9, '12-4972).

Psalm 8:3-9, "When I see thy heavens, the work of thy fingers, the moon and stars, which thou hast established; 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 Thou hast made him a little lower than the angels, and hast crowned him with glory and splendour. 6 Thou hast made him to rule over the works of thy hands; thou hast put everything under his feet: 7 Sheep and oxen, all of them, and also the beasts of the field; 8 The fowl of the heavens, and the fishes of the sea, passeth through the paths of the seas. 9 Jehovah our Lord, how excellent is thy name in all the earth!"

"AND THE NAME OF THE CITY FROM THAT DAY SHALL BE  
JEHOVAH-SHAMMAH - THE WONDER OF JEHOVAH!"