

AFTER CHRIST'S RETURN

A Study of the Bible Prophecies

**'O foolish men, and slow of heart to believe
in ALL that the prophets have spoken'**

The Risen Christ (Luke 24.25)

Part 1

©

Those
BIBLE
PROPHECIES

which have yet to be fulfilled

ARRANGED

in groups, in approximate chronological order, to show their importance as a guide to a right understanding of God's revealed purpose; to correct many widely-held errors of doctrine and, above all, to stimulate faith and hope in

THE UNCHANGING PURPOSE OF GOD

By Philip C. Ridout

Give diligence to present thyself approved to God, a workman that needeth not to be ashamed, handling aright the word of truth. (2 Timothy 2.15)

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Introduction

THE RETURN OF JESUS CHRIST

His return to this earth has always been an essential part of the Divine Plan for man's salvation. Unfortunately, the majority of modern Christians, as a result of their false *hope of heaven-going, have failed to perceive that God's purpose with Christ, so clearly set out in the Holy Scriptures, concerns THIS EARTH and involves three separate and distinct stages: Christ's work as

- (i) A PROPHET — which he fulfilled at his first coming. (Luke 4.16-21 and 8.1)
- (ii) A GREAT HIGH PRIEST at the Throne of God — since his ascension to heaven. (Hebrews 7.11-28)
- (iii) THE GREAT KING and HIGH PRIEST OF ISRAEL — at his return to this earth. (Matthew 19.27-29); Acts 3.20-21).

It is that wonderful and glorious *third* phase with which we are now concerned. The purpose of this booklet is to assist believers to a better understanding of those things which God has been pleased to reveal upon this subject.

The apostle Paul declared to the Athenians on Mars Hill;

'The times of this ignorance God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as He hath appointed *a day*, in which He will JUDGE THE WORLD IN RIGHTEOUSNESS by that man whom He hath ordained: *whereof* he hath given assurance unto *all men*, in that he hath raised him from the dead. (Acts 17.30-31).

'A day?' The apostle Peter wrote:

'Beloved, be not ignorant of this one thing, that ONE DAY is with the Lord as a 1,000 years, and 1,000 years as one day . . . *The Day of the Lord* will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat . . .' (2 Peter 3.8-10 A.V.).

According to the dates and ages given in the Bible, we are now nearly 6,000 years from the creation: 6 'days' of 1,000 years each during which man has laboured in vain to find the path to peace. Mercifully, God is about to intervene to give this weary world *a Sabbath of Rest*, the Millennial reign of Christ. (Revelation 20.1-6), during which man's natural sinful nature will be restrained.

Many prophecies make it abundantly clear that this will mean the COMPLETE OVERTHROW OF ALL HUMAN RULE, with its multiplicity of laws and cumbrous administrative procedures; its conflicting power groups and its mysteries and superstitions arising from false religions. The removal of all these will clear the way for

the re-education of the nations:

'It shall come to pass *in the latter days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob; and he will teach us of *his ways*, and we will walk *in his paths*: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge between the nations, and shall reprove many peoples and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2.2-4).

In the following pages those prophecies which refer to this Third Phase of Christ's work, on earth, are set out in their respective groups to assist students of God's Holy Word.

Generally, the Revised Version of 1884 has been used. The translators of that version, while keeping to the wording of the Authorised Version of 1611, as far as possible, had the advantage of access to a large number of early manuscripts, codices and archaeological discoveries which were not available in 1611.

Reference to many widely held errors of doctrine are indicated by an asterisk (*) in the margin.

GROUP 1

Christ's Coming to His Household

Jesus told his disciples that the days of his second coming would coincide with a period of universal unrest and trouble among the nations: *'upon the earth distress of nations, in perplexity; men's hearts fainting for fear, and for expectation of things which are coming on the world.'* (Luke 21.25-27).

Many scriptures indicate that his coming will be unexpected by the majority: sudden, quiet and unobtrusive. Luke records that, after his death and resurrection, when he had concluded forty days of instruction of his disciples concerning his coming kingdom,

'As they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven, as he went, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye looking into heaven? This same Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven".'

(Acts 1.9-11).

Jesus likened these times to the days of Noah and Lot, when the righteous servants of God were removed *before* the outpouring of divine judgements upon their wicked contemporaries. (Luke 17.26-30). Christ's *first concern* will be with the calling and judgement of his own household:

'For the time is come for judgement to begin at the house of God: and if it begin at us, what shall be the end of them that obey not the gospel of God? (1 Peter 4.17-18).

'At that time shall Michael (Mi-cha-el = Who is like God) stand up, the great prince which standeth for the children of thy people (the Messiah); and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book'. (Daniel 12.1).

'And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.' (1 John 2.28).

'And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.' (Luke 19.15).

OTHER PROPHECIES in this Group: Matthew 16.27; 25.31; Mark 13.35-37; Acts 3.20-21; 1 Corinthians 1.7; 1 Thessalonians 4.16; 2 Thessalonians 1.7-10; Philippians 3.20; 2 Timothy 4.1; Hebrews 9.28; 1 Peter 1.13 and 5.4.

GROUP 2

Responsibility to Divine Judgement

God does not call all men to his kingdom and glory. The great majority of mankind have never heard the Gospel and are not, therefore, held responsible to the judgement seat of Christ at his return. The scriptures plainly declare that those who have died in the darkness of ignorance will not be raised, and those among the living at Christ's return, who are in the same condition, will not be summoned to his judgement seat.

O Lord our God, other lords beside thee have had dominion over us; but . . . they are dead, *they shall not live*; they are deceased, *they shall not rise*; therefore has thou visited and destroyed them, and made all their memory to perish. (Isaiah 26.13-14).

The man that wandereth out of the way of understanding, *shall rest in the congregation of the dead.* (Proverbs 21.16).

Many (*not all*) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Daniel 12.2).

That ye no longer walk as the Gentiles walk, in the vanity of their mind, being darkened in their understanding, *alienated* from the life of God because of the ignorance that is in them. (Ephesians 4.17-18).

If our Gospel is *veiled*, it is veiled in them that are perishing. (2 Corinthians 4.3).

Man that is in honour, and *understandeth not*, is like the beasts that perish. (Psalm 49.20).

Having hope toward God, which these also themselves look for, that there shall be a resurrection *both of the just and the unjust.* (Acts. 24.15).

They lie down together, *they shall not rise*; they are *extinct*, they are quenched as flax. (Isaiah 43.17).

For as many as have sinned without law shall also perish without law: and as many as have sinned under the law *shall be judged by law.* (Romans 12.12)

OTHER PROPHECIES in this Group: Job 10.19; Psalm 50.4-5; Proverbs 14.12; Jeremiah 51.39 and .57; Ephesians 2.12; 2 Thessalonians 2.11 and Romans 14.10-12.

GROUP 3

Resurrection and Removal of the Responsible from among the Living

At his first coming, Jesus, by the power of the Spirit of God, performed many wonderful miracles as described in the Gospel records. These attested his divine authority but they were all beneficent in their effects and limited to the small land of Israel. The prophecies show that, *at his return*, his miracles will be on a far greater scale and will manifest not only the *goodness* but also the *severity* of God. (Romans) 11.20-22).

For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thessalonians 4.16-17).

Here will be a mighty miracle indeed: summoning many millions from their long sleep in the dust of the earth. Isaiah was moved to exclaim;

Who hath wrought and done it, *calling the generations from the beginning?* I the Lord, the first, and with the last, I AM HE'. (Isaiah 41.4).

Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead. (Isaiah 26.19).

Faithful Job also understood this: he said:

I know that my redeemer liveth, and that He shall stand up at the last *upon the earth*: and after my skin hath been thus destroyed, yet *from my flesh* shall I see God: whom I shall see for myself, and *mine eyes* shall behold, and not another. (Job 19.25-27).

The beloved disciple John records Jesus' words:

Marvel not at this: for the hour cometh, in which all that are in the tombs (literally: tombs of remembrance) shall hear his voice, and shall come forth; they that have done good, unto the resurrection of *life*, and they that have done ill, unto the resurrection of judgement. (John 5.28-29).

Some idea of the magnitude of Christ's task is revealed in the vision of Daniel:

I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. . . . Thousand thousands (a million angels) ministered unto him, and ten thousand times ten thousand (a hundred millions) stood before him: the judgement was set, and the books were opened. (Daniel 7.9-10).

OTHER PROPHECIES in this Group: Exodus 32.31-34; Job 21.29-31; Psalm 7.6-9; Jeremiah 17.9-10; Matthew 25.31-46; 1 Corinthians 4.4-5 and Hebrews 10.26-31.

GROUP 4

The Place of Judgement

There are several prophecies which lead us to expect that the remote and desolate region of Mount Sinai, which was used by God in the days of Moses as a gathering point for the people of Israel (after He had miraculously delivered them from their bondage in the land of Egypt), and where they remained for a period to receive the Divine Law, is destined to be used again for the great tribunal at the return of Christ.

These scriptures reveal to us that *after* the judgement, Christ and his company — now greatly enlarged by the addition of those whom he has approved — come *from* Sinai; *from* Seir and *from* Paran, which all point to that area.

Speaking prophetically of the ultimate blessing of Israel, Moses said:

The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came from (with—A.V.) the ten thousands of holy ones; at his right hand was a fiery law for them. Yea, he loveth the peoples: all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words. (Deuteronomy 33.2-3).

Habakkuk also wrote:

O Lord, *revive thy work in the midst of the years*, in the midst of the years make it known; in wrath remember mercy. God came from *Teman*, and the Holy One from *Mount Paran*, His glory covered the heavens, and the earth was full of his praise. (Habakkuk 3.2-3).

We need not be surprised that these prophecies are in the past tense because “Known unto God are all his works from the beginning of the world” (Acts 15.18 A.V.). Because He controls all things, He alone can speak emphatically as to what shall be hereafter. Thus Paul tells us that God told Abraham: “A father of many nations *have I made thee*” and . . . he believed God, *who quickeneth the dead, and calleth the things that are not, as though they were.* (Romans 4.17).

OTHER PROPHECIES in this Group: Psalms 50.1-6, 68.1-8; Zechariah 14.5; Romans 14.10 and 2 Corinthians 5.10.

GROUP 5

The Day of Judgement

Jesus said: “As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but He hath given all judgement unto the Son” (John 5.21-22). There is Divine wisdom in this delegation of authority because Jesus, having borne our nature and been tempted in all points like as we are, yet without sin, will make an understanding and

sympathetic judge. (Hebrews 4.15).

Isaiah foretold:

There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and his delight shall be in the fear of the Lord: and *he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:* but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. (Isaiah 11.1-4).

Christ’s judgement may be divided into three parts:

a) *Method of Judgement* Those accounted responsible, both faithful and unfaithful, just and unjust, will be called together to give account of their **stewardship*. It is a fallacy that there will be no judgement for obedient believers. The quotations below show that the righteous servants of God realised that they will have to give account in the day of judgement.

Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. *For we must all be made manifest before the judgement seat of Christ;* that each one may receive the things done in the body, according to what he hath done, *whether it be good or bad.* (2 Corinthians 5.9-10).

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all nations: and *he shall separate them one from another*, as a shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. (Matthew 25.31-33).

Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. (1 Corinthians 4.5).

For the Son of Man shall come in the glory of his Father with his angels; and then shall he render unto every many according to his deeds. (Matthew 16.27).

But if that evil servant shall say in his heart, My Lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and

gnashing of teeth. (Matthew 24.48-51).

But why dost thou judge thy brother? . . . we shall *all* stand before the judgement seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then *every one of us* shall give account of himself to God. (Romans 14.10-12 A.V.).

And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For *by thy words* thou shalt be justified, and by thy words thou shalt be judged. (Matthew 12.36-37).

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit, shall of the Spirit reap eternal life. (Galatians 6.7-8).

And now my little children, abide in him; that if (when A.V.) he shall be manifested, we may have boldness, and not be ashamed before him at his coming. (1 John 2.28).

OTHER PROPHECIES in this group: John 12.48; 1 Corinthians 3.13-15; 1 Peter 1.17, 4.3-5 and Revelation 11.18.

* b) *The Rewards* It is a popular fallacy that man already possesses an immortal soul. This is clearly denied by many scriptures. Man is a creature of the dust and the whole man returns to the dust at death. (Genesis 3.17-19; Ezekiel 18.4, 20; Matthew 10.28).

Only in respect of the Almighty Creator of the Universe can it be said, in the words of the Psalmist: "From everlasting to everlasting, thou art God". (Psalm 90.2). But it is characteristic of the generosity of the Creator that He revealed to Moses His intention, in the fullness of time, to raise up a company of perfected sons and daughters, each endowed with his own nature, to become *the everlasting inheritors* of this earth.

God said to Moses: I am YAHWEH (I will be). I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, but by my name Yahweh I was not known unto them" (Exodus 6.2-3). When Moses said: "When I come unto the children of Israel, and shall say unto them, The God of

your fathers hath sent me unto you: and they shall say unto me, What is his name? what shall I say unto them?" And God said unto Moses, "Ehyeh asher ehyeh (I will be who I will be, or become): and He said, Thus shalt thou say unto the children of Israel I WILL BE hath sent me unto you. (Exodus 3.13-14).

The beginning of THIS NEW ORDER OF SPIRIT BEINGS was made possible when Jesus Christ completed his life of perfect obedience, even to the voluntary surrender of his life upon the cross. In reward for *his* righteousness, the Father raised him from the dead and made him the *firstfruits* of a new creation of Sons of God:

But now hath Christ been raised from the dead, the *firstfruits* of them that *are asleep*. . . . But each man in his own order: Christ the firstfruits; then they that are Christ's at his coming. (1 Corinthians 15.20-23).

For it became Him (God), for whom are all things, and through whom are all things, in *bringing many sons unto glory*, to make the author of their salvation perfect through sufferings. (Hebrews 2.10).

Eternal life is not, therefore, a present possession of the saints but a gift of God to be bestowed upon those whom Christ approves at his judgement.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he (Christ) shall appear, we shall be like him; for we shall see him as he is. (1 John 3.1-2 A.V.).

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and *joint heirs with Christ*; if so be that we suffer with him that we may also be glorified with him. (Romans 8.16-17).

For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but *have eternal life*. (John 3.16).

There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospels sake, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come *eternal life*. (Mark 10.29-30).

Then shall the King say unto them on his right hand, come ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked and clothed thee? . . . And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matthew 25.34-40).

Jesus said unto them, The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are *equal unto the angels*; and are the sons of God, being the sons of the resurrection. (Luke 20.34-40).

Blessed are the meek: *for they shall inherit the earth.* (Matthew 5.5).

These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give *eternal life.* (John 17.1-2).

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, *in hope of eternal life*, which God, who cannot lie, promised before times eternal. (Titus 1.1-2).

And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel 7.27).

OTHER PROPHECIES in this group: Daniel 12.2; John 5.28-29; Romans 2.7, 6.23; 2 Corinthians 5.1-4; Galatians 6.8; Titus 3.6-7; and 1 John 2.25.

c) *The Punishment and Destiny of the Rejected* This will begin with their shame in the presence of Christ and of all the holy angels, and the "great cloud of witnesses" (Hebrews 12.1); the righteous men and

women of all the ages who will then have been resurrected *and will have heard of their record.*

There will be no borderline cases, Christ has told us:

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord,, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven. Many will say to me *in that day.* Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: DEPART FROM ME, ye that work iniquity. (Matthew 7.18-23).

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall *cast them into the furnace of fire*: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. (Matthew 13.41-43).

Then shall he (the King) say also unto them *on the left hand*, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Inasmuch as ye did it not unto one of these least (my brethren), ye did it not unto me. And these shall go away into *eternal punishment*: but the righteous into eternal life. (Matthew 25.41-46).

Those who, knowing God's purpose, do not respond by preparing themselves for a place in his kingdom, after "few or many stripes" (Luke 12.47-48) will be thus condemned to death and *eternal destruction*. But that does not mean, as * some erroneously teach, *eternal torment*.

For yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land; and shall delight themselves in the abundance of peace. (Psalm 37.10-11).

The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; *into smoke shall they consume away.* (Psalm 37.20 A.V.).

Whoso despiseth the word bringeth *destruction* on himself: but he that feareth the commandment shall be rewarded. (Proverbs 13.13).

For he that soweth unto his own flesh shall of the flesh reap *corruption*; but he that soweth unto the Spirit, shall of the Spirit reap eternal life. (Galatians 6.8).

OTHER PROPHECIES in this group: Mark 8.38; Luke 13.25-30; Ezekiel 18.4, 10-13, .18, .24; Psalm 37.34, .38; II Thessalonians 1.9-10.

GROUP 6

The Glorified Saints

David could truly say of the body which he then possessed: "I will give thanks unto thee; for I am fearfully and wonderfully made; wonderful are thy works; and that my soul knoweth right well" (Psalm 139.14). But David experienced, as we all do to this day, the handicaps of our present sin-cursed nature: its weaknesses, frailties and shortcomings. How much more, then, will those rejoice and praise God who, having been approved by Christ at his judgement seat, receive from him God's inestimable gift of ETERNAL LIFE: the instant transformation from flesh and *blood* to flesh and *Spirit* — to be made equal to the angels, to die no more. (Luke 20.35-36).

"When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing: Then said they among the nations, 'The Lord hath done great things for them.' The Lord hath done great things for us; whereof we are glad. . . . They that sow in tears shall reap in joy" (Psalm 126.1-5).

"For our citizenship is in heaven; *from whence* also we wait for a Saviour, the Lord Jesus Christ: *who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory*, according to the working whereby he is able even to subject all things unto himself". (Philippians 3.20-21).

"Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, *we shall be like him*; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as

he is pure." (1 John 3.2-3).

"For we know that if the earthly house of our tabernacle (margin: bodily frame) be dissolved, we have a building *from* God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation *which is from heaven*." (2 Corinthians 5.1-2).

"So also is the resurrection of the dead. It is sown in *corruption*; it is raised in *incorruption*; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam (Christ) became a *life-giving spirit*. . . . And as we have borne the image of the earthly, we shall also bear the image of the heavenly." (1 Corinthians 15.42-49).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but *we shall all be changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Corinthians 15.50-53).

"We speak God's wisdom in a mystery, even the wisdom that hath been hidden, *which God fore-ordained* before the worlds *unto our glory*: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written, 'Things which eye saw not, and ear heard not, and which entered not into the heart of man, *whatsoever things God prepared for them that love him*. But unto us God revealed them through the Spirit'." (1 Corinthians 2.7-10).

In the risen Christ the disciples beheld the firstborn of this new creation: the Master they had known and loved but, incredibly, alive and strong again after his cruel death and glorious resurrection:

"And he (Jesus) said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet (marked by crucifixion), that it is I myself: handle me, and see; for a spirit hath not *flesh and bones*, as ye behold me having. . . . And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of broiled fish. And he took it, and did eat before them. And he said unto them, These are my words

which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me." (Luke 24.38-44).

Thirty years later, John wrote:

"That which was from the beginning, that which we have heard, that which *we have seen with our eyes*, that which we beheld, and our hands handled . . . (for the life was manifested, and we have seen, and bear witness, and declare unto you the life, THE ETERNAL LIFE, which was with the Father and was manifested unto us); that which we have *seen and heard* declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his son Jesus Christ: and these things we write: that *our joy* may be fulfilled." (1 John 1-4).

OTHER PROPHECIES in this Group: Psalm 68.17-20; Matt. 13.43, 25.34; Luke 22.30; 2 Tim. 4.8; 1 Peter 2.9 and 5.4.

GROUP 7

The Marriage of the Lamb

When the judgement has been completed, the rejected removed and the approved rewarded by elevation to the Divine nature, the redeemed will rejoice with their Lord.

"After these things I saw, and behold a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, who are they? and whence came they? And I say unto him, My lord, thou knowest. And he said unto me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve Him day and night in His temple: and He that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more,

neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." (Revelation 7.9-17).

Marriage, the sweetest and closest of human relationships, is often used in the scriptures as a figure to portray that far greater, nobler, purer and permanent union of Christ and his Bride, the glorified saints.

"For I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ." (Paul in 2 Corinthians 11.2).

Jesus said: "The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: and neither can they die any more: *for they are equal unto the angels*; and are the sons of God, being sons of the resurrection." (Luke 20.34-36).

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: *for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb.*" (Revelation 19.6-9).

Under the Law of Moses (Deuteronomy 24.5) a man who had married was exempt from any duties, either military or business, for one whole year. It would appear that God, who gave this law to Israel, will provide a similar honeymoon period for his beloved Son and his bride. In the Song of Songs, Solomon wrote of their joy together:

"The voice of my beloved! Behold, he cometh, leaping upon the mountains, skipping upon the hills. . . . My beloved spake, and said unto me, 'Rise up, my love, my fair one, *and come away*. For lo, the winter is passed, the rain is over and gone . . .'" (Song of Songs 2.8-11).

No doubt, during this happy time together, Christ will reveal to his

companions the programme given to him by his Father for the re-establishment of the Throne of David; the conquest of the Nations and the allocation of their territories to the saints — who are to become the kings and priests of the millennial age. (Revelation 5.9-10).

OTHER PROPHECIES in this group: Psalms 45.1-11; 110.1-3; 149.2-5; Isaiah 25.8; Matthew 9.14-15; Mark 2.18-20; John 3.28-30; Ephesians 5.29-32; Revelation 5.6-14 and 7.1-17.

GROUP 8

The Renewed Work of Elijah the Prophet

If Almighty God merely regathered the Jews to the land of their fathers and allowed them to re-establish themselves, bringing with them all the worldly ways and customs of the Gentile nations, amongst whom they have lived for centuries, God's declared purpose to establish *a separate and holy people* in the midst of the earth would not be accomplished.

History is about to be repeated. When God called Israel out of Egypt in the days of the Pharaohs, he sent MOSES to prepare them to meet their God. He led them to Mount Sinai and there God gave them his law. Similarly, fifteen centuries later, when God was about to reveal his Son to Israel, he sent JOHN THE BAPTIST to prepare the nation. Now, we have come to the time for Christ's second coming and one of the first of the glorified saints to be despatched by Christ upon his mission will be the prophet ELIJAH, probably accompanied by other Sons of God.

In the past, Elijah's work was with the Northern Kingdom: the 10-tribed kingdom of Israel. His courageous stand for the worship of *the One True God* against the false worship of King Ahab

and his wicked wife, Jezebel, and the priests of Baal (as recorded in 1 Kings 18) secured a wonderful but short-lived success, *but*, after Elijah's removal, Israel quickly fell back into idolatry and was the first of the two kingdoms to be carried away into captivity.

The last words of the Old Testament are:

Remember ye *the Law of Moses*, my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgements. Behold, *I will send you Elijah the prophet* BEFORE the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse. (Malachi 4.4-6).

* Some have supposed that, because of the words of the angel to Zacharias the father of John the Baptist (Luke 1.16-17) and Jesus' word to his disciples concerning John (Matthew 11.13-14), that the prophecy in Malachi concerning Christ's forerunner has already received its fulfilment. On the contrary, it should be noticed that, *after* John the Baptist had been put to death, Matthew records that when Jesus' disciples asked him "Why then say the scribes that Elijah must *first* come?" Jesus answered and said, "Elijah indeed cometh, AND SHALL RESTORE ALL THINGS" (Matthew 17.10-11).

In John's day the Temple was still standing in Jerusalem and the Law of Moses was still in force. ELIJAH RETURNS TO MODERN ISRAEL which has no temple and has almost entirely forsaken the Law of Moses. He comes also to prepare the remnants of scattered Israel to meet the Lord Jesus Christ.

The prophecy in Joel 3 describes the great invasion of Gentile armies immediately prior to Christ's return to natural Israel. If Joel 2 refers to the same period, it is apparent that, by then, the spiritual conditions in Israel will have

changed:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; . . . a great people and a strong, there hath not been ever the like, neither shall be any more after them, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and none hath escaped them. . . . *Blow the trumpet in Zion* . . . LET THE PRIESTS, the ministers of the Lord, weep between THE PORCH AND THE ALTAR, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach. . . . Then was the Lord jealous for his land, and had pity on his people. (Joel 2.1-3, .15-18).

GROUP 9

The Second Exodus The Cleansing of Israel

As already noted, Elijahs work in the past was with the 10-tribed northern kingdom of Israel. After his miraculous removal from the earth, these tribes fell back into idolatry and God sent against them the Assyrians who carried them away captive. Only a small number had had the wisdom to move into the kingdom of Judah.

At Christ's return, Elijah will be sent to resume his work, seeking out, with Spirit guided perception, the descendants of those ten tribes now scattered throughout every part of the world.

In his earlier work Elijah had the willing co-operation of many 'Sons of the Prophets' (2 Kings 2.15) and it is probable that in his future work he will be similarly assisted, this time by many who — like himself — will have now been raised to the Divine nature. Their work will be to trace, instruct, gather and, (after the battle of Armageddon), to lead back these scattered remnants of God's people.

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

the sea. And he shall set up an ensign for the nations, and *shall assemble the outcasts of Israel*, and gather together the dispersed of Judah from the four corners of the earth. (Isaiah 11.11-12).

It will be a time of great trouble both for the nations and for Israel. Daniel was told:

"At that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble, such as never was since there was a nation even to that same time*: and at that time thy people (Israel) shall be delivered, every one that shall be found written in the book." (Daniel 12.1).

and Jeremiah wrote:

These are the words that the Lord spake concerning *Israel* and concerning *Judah* . . . Ask ye now, and see whether a man doth travail with child: wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces turned into paleness? Alas! for that day is great, so that none is like it: *it is even the time of Jacob's trouble*; but he shall be saved out of it. (Jeremiah 30.4-7).

Therefore fear thou not, O Jacob my servant, saith the Lord; neither be dismayed, O Israel: for lo, *I will save thee from far, and thy seed from the land of their captivity; and Jacob shall return*, and shall be quiet and at ease, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: for I will make a full end of all the nations *whither I have scattered thee*, but I will not make a full end of thee; but I will correct thee with judgement, and will in no wise leave thee unpunished. (Jeremiah 30.10-11).

Once more we see anti-Semitism growing among the nations and *when a worldwide movement is made by the Jews* to take their wealth and their skills and undoubted business acumen and return to Israel, it appears that there will be resistance by the Gentiles:

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for I have redeemed thee: I have called thee by thy name, thou art mine. *When thou passeth through the waters* (the nations), I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel . . . Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the

south, Keep not back; bring my sons from far, and my daughters from the end of the earth; every one that is called by my name, and whom I have created for my glory; I have formed him, yea, I have made him. (Isaiah 43.1-7).

It will be noted in many of these prophecies that a distinction is made between "Judah", already in the land of Israel or recently driven from it, and "Israel", the remnants of the 10 tribes scattered abroad:

And the Lord said unto me, Backsliding *Israel* hath shewn herself more righteous than treacherous *Judah*. Go, and proclaim these words toward the north, and say, *Return thou backsliding Israel*, saith the Lord; I will not look in anger upon you: for I am merciful, saith the Lord, I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. (Jeremiah 3.11-13).

Ezekiel was shown that those of Israel gathered from among the Gentile nations will be brought first to a wilderness outside Israel and disciplined in the Law of the God of Israel, and will have the rebels purged out of their midst, before they are allowed to enter the land given to the fathers:

"I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out: and I will bring you *into the wilderness of the peoples*, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant (the Law of God). And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of *Israel*: and ye shall know that I am the Lord." (Ezekiel 20.33-38).

Return, *O backsliding children*, saith the Lord; 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: and I will give you shepherds according to my heart, which shall feed you with knowledge and understanding. . . . At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any

more after the stubbornness of their evil heart. In those days *the house of JUDAH shall walk with the house of ISRAEL*, and they shall come together . . . to the land that I gave for an inheritance unto your fathers. (Jeremiah 3.14-18).

OTHER PROPHECIES in this group: Genesis 49.10; Deuteronomy 30.1-6; Nehemiah 1.8-9; Psalms 14.7, 53.6, 107.1-3; Isaiah 5.26, 10.20-23, 27.12-13, 19.22-23, 54.7-8, 66.18-20; Jeremiah 12.15, 23.3, 7-8; 31.7-12, 27-40; Ezekiel 11.16, 20.33-44, 37.1-28.

GROUP 10

Russian Invasion of Israel and North Africa

In the thirty-seventh chapter of Ezekiel, under the figure of a valley full of dry bones, God illustrated the dead condition of the nation of Israel as it would be after many centuries of dispersion. Then came the promise:

Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, I will open your graves, and cause you to come out of your graves, and *bring you into the land of Israel*. (Ezekiel 37.11-12).

However, Israel were warned of the bitter opposition of the Arab nations in the area (Psalm 83.1-12) and, in addition, the following quotations from Ezekiel reveal the identity of *a great confederacy of powerful nations to the north of Israel* which will sweep down upon her land and devastate it *before* Christ reveals himself to the nations:

"Son of man, set thy face toward Gog, of the land of Magog, the prince of ROSH, MESHECH, AND TUBAL." (Ezekiel 38.2).

or, to give them their modern names: Russia, Muscovy and Siberia. As long ago as 1640, Bochart, in his researches into sacred geography, pointed out that 'Ros' is the most ancient form under which history makes mention of Russia; and concerning

this passage in Ezekiel, he wrote: "It is credible that from Rosh and Meshech of whom Ezekiel speaks descended the Russians and the Muscovites". The name Tubal is probably preserved in the name Tobolsk, the metropolis of Siberia, on the River Tobol. Ezekiel was commanded to say:

Behold, I (God) am against thee, O Gog, Prince of Rosh, Meshech, and Tubal: and I will turn thee back, and put hooks into thy jaws, and *I will bring thee forth*, and all thine army, horses and horsemen, all of them clothed in full armour, a great company . . . Persia, Cush and Put with them . . . Gomer, and all his hordes; the house of Togamah *in the uttermost parts of the north*, and all his hordes: even many people with thee. Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be thou a commander unto them. After many days thou shalt be visited: *in the latter years thou shalt come into the land that is brought back from the sword*, that is gathered out of many peoples, upon THE MOUNTAINS OF ISRAEL, which have been a continual waste. . . . Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee. . . . to turn thine hand against the people that are gathered out of the nations, which have gotten cattle and goods, THAT DWELL IN THE MIDDLE OF THE EARTH." (Ezekiel 38.3-12).

Anglo-Saxon Intervention

It is apparent from the next verses that this Russian attack upon the small State of Israel does not go unchallenged. Other nations, friendly to Israel and with forces in the vicinity of that land, endeavour to defend her;

"Sheba, Dedan and the merchants of Tarshish, with all *the young lions* thereof, shall say unto thee, Art thou COME to take a spoil? has thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezekiel 38.13).

Sheba and Dedan are districts of S.W. Arabia which have had a long association with Britain. 'Tarshish' is mentioned earlier in this same prophecy through Ezekiel: in chapter 27 he states that Tyre,

the capital of Phoenicia, traded with the people of Tarshish for silver, iron, tin and lead. Now history records that the earliest known contact with these British Isles was the coming of the Phoenicians to trade with the people of Cornwall for those very commodities. The lion is a British emblem and the Anglo-Saxon company of merchant nations have long co-operated in assisting Israel to re-establish herself.

The rest of the prophecy, however, reveals that Russia and her combined forces sweep down through Israel. Another, parallel prophecy, gives us more details of the invaders' route: Daniel was told:

At the time of the end . . . the King of the North shall come against him (Turkey) like a whirlwind, with chariots, and with horsemen, *and with many ships*; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land (Israel), and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon (today forming the Arab state of Jordan). He shall stretch forth his hand upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver . . . and the Libyans and the Ethiopians shall be at his steps. (Daniel 11.40-43).

Ezekiel's 'Prince of Rosh' and Daniel's 'King of the North' are the same, and they both meet the same fate: Divine intervention to save Israel, resulting in the annihilation of their enemies. (See Ezekiel 38.17-23; 39.1-16; Daniel 11.44-45 and 12.1-2).

OTHER PROPHECIES in this Group: Isaiah 10.5-15; .24-34; Isaiah 17.12-14; Micah 4.9-13 and Zechariah 14.1-2.

GROUP 11

The March of the Rainbow Angel

The Rainbow was used by God as a symbol as long ago as the days of Noah. When he had destroyed the wicked generation of those days, and as Noah and his family and those creatures which had been sheltering with them in the ark emerged and stepped forth, once more upon the earth, God said:

This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant which is between me and you and every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh. (Genesis 9.12-15).

The present wicked generation is approaching a similar period of Divine wrath, but God has said to those that fear him:

Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose its blood, and shall no more cover her slain. (Isaiah 26.20-21. See also 2 Peter 3.3-13).

As we have seen, Christ's initial moves, preparatory to the initiation of "the great day of God Almighty", will not have been observed by the nations at large: so far, the return of Christ to this earth in the glory of the Father, with his holy angels, and the events at Sinai: including the resurrection, judgement and elevation of the Redeemed to the Divine Nature, will all have been screened from the observation of the nations. Christ's prophecy: "Behold, I come as a thief" (Revelation 16.15) applies to this period, but now — united with his Bride (the glorified Saints) — THIS MULTITUDINOUS CHRIST BEGINS TO MOVE

to fight for and secure the inheritance promised to him by the Father;

"I will tell of the decree: The Lord said unto me, *Thou art my Son*; this day have I begotten thee, ask of me and *I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession*. Thou shalt break them with a rod of iron: and thou shalt dash them in pieces like a potter's vessel." (Psalm 2.7-9).

This will be the beginning of the fulfilment of God's covenant with Abraham that his seed (the Christ) "shall possess the gate of his enemies" (Genesis 22.15-18). Therefore, in the Book of Revelation this New World Power is appropriately symbolised by a strong angel coming down out of heaven with a rainbow (the sign of the covenant) upon his head:

And I saw a strong angel coming down out of heaven, arrayed with a cloud (the glorified saints); and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth; and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. And the angel which I saw . . . lifted up his right hand to heaven and swaꝛe by him that liveth for ever and ever . . . that there shall be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets. (Revelations 10.1-7).

The prophecies reveal the itinerary of this 'Man of War'.

a) THE ARABS, although related to Israel, have fiercely opposed the efforts of the Jews to return to the land that God covenanted to Abraham (Genesis 12.1-3; 13.14-17; Luke 1.68-73; Acts 7.5 and Hebrews 11.8-9). David was inspired to write of this opposition of the Arabs at the time of Christ's return:

"O God, keep not thou silence: hold not thy peace, and be not still, O God. . . . They take crafty counsel against thy people, and consult together against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. . . . The tents of Edom and the Ishmaelites; Moab, and

the Hagarenes; Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre. . . . Let them be ashamed and dismayed for ever: yea, let them be confounded and perish: that they may know that Thou alone, whose name is YAHWEH, art the Most High over all the earth." (Psalm 83.1-18).

The prophet Habakkuk wrote of Christ's intervention:

"O Lord, *revive thy work* in the midst of the years, in the midst of the years make it known: in wrath remember mercy. God came from Teman, and the Holy One from Mount Paran. . . . And there was the hiding of his power. He stood, and measured the earth; he beheld, and drove asunder the nations. . . . I saw the tents of Cushan in affliction: the curtains of Midian did tremble. . . . Thou didst march through the land in indignation, THOU DIDST THRESH THE NATIONS IN ANGER. *Thou wentest forth for the salvation of thy people*, for the salvation of thine anointed." (Christ) (Habakkuk 3.2-14).

- * This is not the "Gentle Jesus, meek and mild" that they sing of in the Churches but THE REAL CHRIST as revealed in the Scriptures, who — in the *third phase* of his work — will show not only *the goodness* but also *the severity* of God (Romans 11.22); the man who promised his disciples: "To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations: *and he shall rule them with a rod of iron*; as the vessels of a potter shall they be broken to shivers" (Revelation 2.26-27 A.V.). This is the only treatment to which sinful and violent flesh and blood responds.

For centuries, the majority of the Arabs have been wild and untamed marauders, brought up on the blood-thirsty teachings of Mohammed, and it will require the stern discipline of the Saints to instruct them in the ways of righteousness before they can serve the God of Israel acceptably. When they surrender to Christ, they will gain great benefits in the miraculous healing of their desert lands:

"Behold I will do a new thing; now shall it spring forth: shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The

beasts of the field shall honour me, the jackals and the ostriches (symbols for the wild peoples): because I give *waters* in the wilderness, and *rivers* in the desert, to give drink to my people, my chosen: the people which I formed for myself, that they might set forth my praise." (Isaiah 43.19-21).

"The wilderness and the solitary place shall be glad; and the *desert* shall rejoice, and *blossom as the rose*. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon (cedars) shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God" (Isaiah 35.1-2).

"I will open *rivers* on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a *pool of water*, and the dry land *springs of water*. I will plant in the wilderness the cedar, the acacia tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, the pine, and the box tree together: that they may see, and know, and consider, and understand together, that *the hand of the Lord* hath done this, and *the Holy One of ISRAEL* hath created it." (Isaiah 41.18-20).

b) CHRIST'S DESCENT INTO EGYPT. SMITING AND HEALING THEREOF

We have already considered Russia's whirlwind attack upon Turkey, Israel and Egypt (Daniel 11.40-43). Her main concern will be: (a) to seize this strategically important area and (b) to secure a land bridge between her own lands and the African continent.

As required by the above prophecy, Libya and Ethiopia are already in league with Russia — "at his steps" — but, so far as Egypt is concerned, the late President Sadat's first move, on coming to power, was to order out all Nasser's Russian "advisers". Note, therefore, the ominous difference in the words: "*The Land of Egypt shall not escape*". Isaiah also wrote: "I will give over the Egyptians into the hand of a cruel Lord; and a fierce king shall rule over them, saith the Lord of Hosts" (Isaiah 19.4).

At this point, it appears, Russia becomes aware of the New Force that has been mobilised in her rear: east of Suez — Christ and his armies, come to deliver Israel.

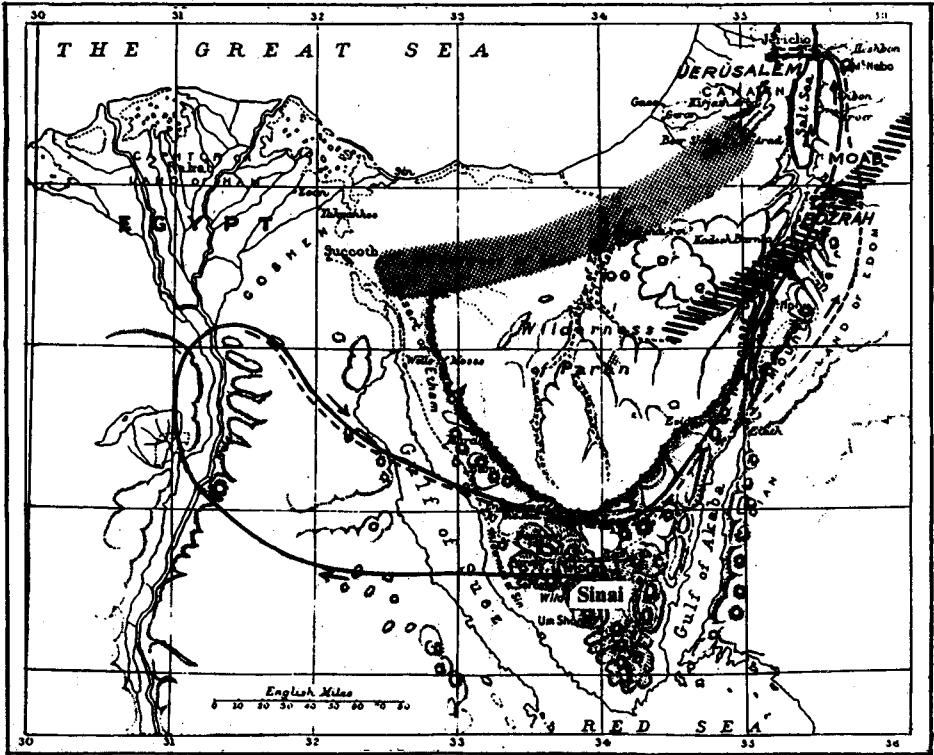
"But tidings out of the east and out of the north

MAP 1

"The Controversy of Zion"

From 'The Bible Searcher' — Dr. J. Thomas

To Valley of
Megiddo 50 miles →



POSITIONS

Russian 

British 

ROUTES

Christ & Saints 

Natural Israel 

shall trouble him: and he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his palace between the sea (Mediterranean) and the glorious holy mountain; *yet he shall come to his end*, and none shall help him. (Because) At that time shall Michael (Mi-cha-El = Who like God) stand up, the great prince which standeth for the children of thy people (Israel's Messiah): and there shall be a time of trouble, such as never was since there was a nation even to that same time." (Daniel 11.44 to 12.1).

What will have happened? Christ, being fully acquainted with Russia's manœuvre, will have crossed the Gulf of Suez to enter Egypt behind her.

"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and cometh unto Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof. . . In that day shall Egypt be like unto women: and it shall tremble and fear because of the shaking of the hand of the Lord of hosts. In that day there shall be an altar to the Lord in the midst of the land of Egypt, and it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors (The Russians), and he shall send them a saviour, and a defender, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day . . . yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, smiting and healing; and they shall return unto the Lord, and he shall be entreated of them, and shall heal them. (Isaiah 9.1-22)

C) FROM EGYPT, THROUGH PARAN TO BOZRAH (see Map 1)

In the unfolding of God's purpose, history has often been repeated. It will be in this case: Moses, leading Israel out of Egypt in the days of Pharaoh, provided a type of the greater deliverance of the remnant of Israel's forces who will have been driven southwards by the Russian attack. Moses led Israel across the northern neck of the Gulf of Suez, eastward and then south-east, to skirt Paran and turn north-east towards Moab. It appears that Christ and the Saints will follow the same route:

"I will bring them again from the depths of the

sea." (Psalm 68.22).

"Was the Lord displeased against the rivers? was thine anger against the rivers, or thy wrath against the sea, that thou didst ride upon thine horses, upon thy chariots of salvation? . . . Thou wentest forth for the salvation of thy people." (Habb. 3.8 and .13). (See also Psa. 66.1-7).

Passing Paran, the natural Israelites are separated off to proceed north-eastwards to the land of Moab for temporary shelter. In arranging this, Christ will be following the precedent of his ancestor David, and thereby fulfilling another anti-type. It will be recalled that Ruth, the Moabitess, was David's great grandmother. In time of war, therefore, David "went to Mizpeh of Moab: and he said to the king of Moab, Let my father and my mother, I pray thee, come forth and be with you, till I know what God will do for me". (1 Samuel 22.3). Moab is now part of the kingdom of Jordan and it appears that Christ, too, will seek temporary shelter for his people, the large company of dispersed Jews who will have come up with him from Egypt: for he says to Moab:

"Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler (Russia) ceaseth, the oppressors are consumed out of the land." And in mercy *shall the throne be established*: and he shall sit upon it in truth IN THE TABERNACLE OF DAVID, judging and seeking judgement, and hastening righteousness. (Isaiah 16.4-5, A.V.).

Having detached the remnants of natural Israel, Christ and the saints proceed northwards to *Bozrah* at the south end of the Dead Sea, to attack and destroy the rearguard of the Russian forces. (*Continued in next Group*).

OTHER PROPHECIES in this Group: Isaiah 10.20-23; 19.11-25; 31.1-9; Jeremiah 30.1-9; Psalms 18.6-17 and 108.5-13.

d) FIRST ATTACK UPON THE
RUSSIAN FORCES

As the main thrust of the Russian forces drives southwards down the lowlands of the eastern Mediterranean coast and turns westwards to enter the land of Egypt and the adjoining territories, they will leave behind them a rear-guard to preserve their long lines of communication.

Christ and his companions, returning from Egypt, will meet and engage this rearguard at Bozrah, south of the Dead Sea. It is evident, from the prophecies, that a sanguinary battle takes place because, when Christ and his host subsequently meet the Jewish forces, they exclaim:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength?"

"I (Christ) that speak in righteousness, mighty to save."

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

"I have rodden the winepress alone; and of the peoples (the mortal Jews being led back from Egypt together with scattered remnants gathered on the way) there was no man with me! Yea, I trod them in mine anger, and trampled them in my fury; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed is come." (Isaiah 63.1-4).

GROUP 12

Christ Reveals Himself to Judah

Christ and the Saints pursue their way up the east side of the Dead Sea and turn westwards, across the River Jordan, near the site of the ancient city of Jericho, thus entering Israel from the east.

David, in the Psalms, describes the surprise of the Jews, still struggling to hold onto their half of the City of Jerusalem, as Christ's herald approaches: proclaiming:

"Lift up you heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in." The Jews' reply "Who is the King of Glory?" And the answer: "The LORD (Yahweh — the sacred name of the Eternal God, whose viceroy Christ will be for the Millenium), the LORD strong

and mighty, the LORD mighty in battle. . . . The LORD of Hosts, he is the King of Glory." (Psalm 24.7-10).

The Jews defending the City's walls will listen with astonishment: *this* is no Gentile general. The language of the herald of this mighty warrior is pure Hebrew. The herald's announcement is repeated and the gates are opened to admit the Messiah.

Then there is a further surprise: Zechariah takes up the story:

"And one shall say unto him, *What are these wounds in thine hands?* Then he shall answer, 'Those with which I was wounded in the house of my friends'." (A.V. Zechariah 13.6).

It appears from this, and the next quotation, that the scars of Christ's crucifixion will remain as a reminder for his subjects.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; *and they shall look upon me whom they have pierced*: and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart and their wives apart . . ." (Zechariah 12.9-14).

It will be a time of very great shame to the Jews who, as a nation, have always obstinately refused to acknowledge the outstanding work of Jesus of Nazareth — who now will have become the deliverer of their nation in its greatest time of trouble. There is a remarkable parallel between the lives of Joseph and Jesus. Joseph and his eleven brothers were the progenitors of the 12 tribes of Israel. His brothers sold him for *twenty pieces of silver* and he was carried away into a "far country" — to Egypt. Years later they were to meet him again when he had become one of the greatest men of the age. They were greatly ashamed at their meeting, but Joseph

forgave them and delivered them and their families from trouble. (Genesis 37 and 39 to 47). Jesus was sold to the Jews of his day for *30 pieces of silver*. They betrayed him and, after his death and resurrection, he also went into a “far country” — to the throne of God, but — in the days we are now considering — he will have returned in power and great glory to call his brethren to account, as witnessed by the above prophecies.

OTHER PROPHECIES in this Group: Isaiah 10.20-27; Isaiah 52.6-10; 2 Corinthians 3.14-16; Revelation 1.7.

GROUP 13

Gathering of the Gentile Nations to Jerusalem to Battle

The land of Israel occupies a strategically important position (“at the navel of the earth”, Ezekiel 38.12, margin) at the junction of three great land masses: Europe, Asia and Africa and it is not difficult to imagine that Russia’s great invasion through the Middle East will lead to a violent reaction amongst the nations. Daniel was told that it would lead to “a time of trouble, such as never was since there was a nation even to that same time”. (Daniel 12.1).

For, behold, in those days, and in that time, when I shall bring again the captivity (re-gathering) of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and My heritage Israel, whom they have scattered among the nations, and parted My land. . . . Proclaim ye this among the Gentiles: PREPARE WAR, wake up the mighty men, let all the men of war draw near; . . . beat your ploughshares into swords, and your pruning hooks into spears, let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: THITHER CAUSE thy might ones (Christ and the saints) to come down, O Lord. . . . Multitudes, multitudes, in the valley of decision. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of

His people, and the strength of the children of Israel. So shall ye know that I AM THE LORD YOUR GOD DWELLING IN Zion, My holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more. (Joel 3.1-2, .9-17 A.V.).

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, *though all the people of the earth be gathered together against it*. In that day I will smite every horse with astonishment, and his rider with madness. . . . IN THAT DAY SHALL THE LORD DEFEND the inhabitants of Jerusalem; and he that is feeble among them in that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And I will seek to destroy all the nations that come against Jerusalem. (Zechariah 12.2-9 A.V.).

Behold, THE DAY OF THE LORD cometh, and thy spoil shall be divided in the midst of thee. For *I will gather all nations against Jerusalem to battle*. . . . Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. (Zechariah 14.1-3 A.V.).

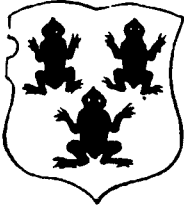
For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except the Lord had shortened those days, no flesh should be saved. (Mark 13.19-20 A.V.).

French Influence

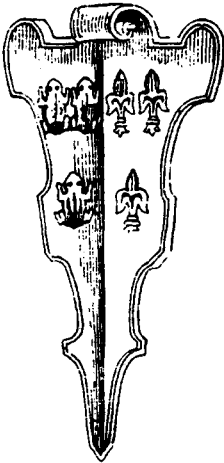
Among the emblems of the nations, THE FROG has long been associated with the French. Clovis, the king of the Franks, chose it for his banner. The prophecies show that France would take a leading role in stirring up the nations for Armageddon. Her influence upon the nations of Europe and the Middle East has been particularly strong since the French Revolution of 1789.

And the sixth angel poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the *kings that come from the sunrising*. (Christ is referred to in the scriptures as “the sun of righteousness”). And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, *as it were frogs*: for they are the spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them

together unto the war of the great day of God, the Almighty. (Behold, I (Jesus Christ) come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame). And *they* (Christ and the Saints) gathered them together into the place which is called in *Hebrew Har-Magedon*. (Revelation 16.12-16).



"This is the olde Armyes of Fraunce"
(from *Fabyan's Chronicle*)



Armorial Shield of Clovis (showing both frogs and lilies), from Maximilian's Mausoleum at Innsbruck

OTHER PROPHECIES in this Group: Psalm 118.1-14; Isaiah 29.1-8; Zephaniah 3.8.

GROUP 14

The Battle of Armageddon (Stage 1)

In the days of ancient Egypt, when Almighty God wished to manifest his power to the young nation of Israel and to the surrounding nations, he raised up an obstinate Pharaoh who would resist His demand for the release of the descendants of Abraham that they might return to the promised land. God's message, delivered by Moses, has been recorded for us:

And the Lord said unto Moses, Rise up early in the morning and stand before Pharaoh, and say unto him, Thus saith the Lord, *the God of the Hebrews*, LET MY PEOPLE GO, that they may serve me. For I will this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth . . . *In very deed for this cause have I made thee to stand*, for to shew thee my power, and THAT MY NAME MAY BE DECLARED THROUGHOUT ALL THE EARTH. (Exodus 9.13-16).

Now, in our days, this situation is about to be repeated. God is about to regather *all* Israel to the promised land and, as a prelude, he is about to manifest his power to the nations once more. In Group 10 we have considered some of those prophecies which refer to Russia's impending attack upon Israel. The prophecy through Ezekiel shows that RUSSIA is, *unwittingly*, being used by God for his purpose:

Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord God: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place *out of the uttermost parts of the north*, thou, and many peoples with thee . . . and thou shalt come up against my people Israel, as a cloud to cover the land; it shall come to pass in the latter days, that I will bring thee against my land, *that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes*. (Ezekiel 38.14-16).

As considered in Group 11, unknown to the Gentile nations, Christ and the Saints (representing Almighty God) will already be moving into position for the conflict. Thus, there will now be *three main groups*

as indicated on Map 1:

- i) The Russian confederacy
- ii) The British and other Anglo-Saxon forces
- iii) Christ and the Saints, with remnants from Israel.

The attack upon the rearguard of the Russian forces at Bozrah will have alerted the Russian commanders to the presence of hitherto unsuspected forces behind them:

“He (Russia) shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. *But tidings out of the east and north* (the direction from which he came into Egypt) *shall trouble him*: and he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his palace between the seas (Mediterranean and Dead Seas) (see A. V.) and the glorious holy mountain; yet he shall come to his end, and none shall help him. (Because) At that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy (Daniel’s) people.” (Daniel 11.43-45 and 12.1).

The word Armageddon occurs only once in the scriptures, in the passage in Revelation 16.16, already quoted at the end of Group 13. The components of the word in the Hebrew, brought together, signify “a heap of sheaves in a valley for judgement”. It aptly foretells the purpose of God to punish the Gentiles for their treatment of his people.

When Israel succeeded in capturing the whole of the City of Jerusalem in 1973 the Arab peoples, occupying roughly half the city, were allowed to remain but have been turbulent. It is not surprising, therefore, to read that when the Gentile forces besiege the city, half quickly falls into their hands but the Jews fight with determination to hold the rest:

Behold, a day of the Lord cometh, when thy spoil shall be divided in the midst of thee. 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 the city shall go forth into captivity*, and the residue of the people shall not be cut off from the city. *Then shall the Lord go*

forth, and fight against those nations, as when he fought in the day of battle. 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 CLEAVE 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*. 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 *the Lord my God shall come, and all the holy ones* (the glorified saints) with thee. (Zechariah 14.1-5).

THIS EARTHQUAKE will have a *threefold purpose*:

- a) It will destroy the morale of Israel’s enemies, revealing for the first time the open intervention of divine power on Israel’s behalf.
- b) it will drive back the attacking forces from the vicinity of Jerusalem; and
- c) it will destroy the buildings in the area and *raise up a great plateau* on Mount Zion for the erection of the new city and the great temple. (See Group 33, in Part 2).

“All the land shall be turned as 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 winepresses. And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely. (Zechariah 14.10-11).

OTHER PROPHECIES in this Group: Isaiah 17.12-14; 29.7-8; 30.30-33; 31.4-5; 42.13-14; Jer. 16.21; Ezek. 39.11-16; Joel 3.13-16 and Zech. 2-5.

GROUP 15

Defeat of Gentile Invaders of Israel (Armageddon — Stage 2)

Many times in Israel’s long history, when they have been confronted with overwhelming forces, they have turned to God in their extremity and he has saved them from their enemies. The culmination of the Battle of Armageddon will be another outstanding example of God’s faithfulness to the descendants of Abraham.

And this shall be the plague where with the Lord will smite all the peoples that have warded 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. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of this neighbour, and his hand shall rise up against the hand of his neighbour. (Zech. 14.12-13).

“Proclaim ye this among the nations; prepare war: stir up the mighty men; let all the men of war draw near, let them come up. . . . Let the nations bestir themselves, and come up to the valley of Jehoshaphat (‘Jehovah hath judged’ — a valley between Jerusalem and the mount of Olives); *for there will I sit to judge all the nations round about. . . . Multitudes, multitudes in the valley of decision! for the day of the Lord is near in the valley of decision. . . . AND THE LORD SHALL ROAR FROM ZION, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be a refuge unto his people, and a stronghold to the children of Israel. SO SHALL YE KNOW THAT I AM THE LORD YOUR GOD, dwelling in Zion in my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more.*” (Joel 3.9-17).

Behold, I will make Jerusalem *a cup of reeling* unto all the peoples round about . . . I will make Jerusalem a burdensome stone for all peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it. . . . The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah. (Zech. 12.2-7).

The shattered and disorganised remnants of the Gentile armies are driven back north-eastwards, up the Mediterranean coast into the vast, ancient battlefield of Israel: the Valley of Megiddo. There the great majority will be massacred:

Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the people that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: *for I have spoken it, saith the Lord God.* (Ezekiel 39.4-5).

Officered by the Saints, the Israeli

soldiers will now be brought in:

And I will call for a sword against him unto all my mountains, saith the Lord God: every man’s sword shall be against his brother And I will plead against him with pestilence and with blood. . . . and I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; AND THEY SHALL KNOW THAT I AM THE LORD. (Ezek. 38.21-23).

OTHER PROPHECIES in this Group: Job 38.22-23; Zeph. 2.2-5; Deut. 33.26-29; Psalms 18.66-19; Isaiah 8.9-18; 10.5-22; 24-37; Isa. 30.30-32; 31.4-9; 33.3-14; 34.8-10; 66.15-16; Jer. 30.4-11; Ezek. 38.19-23; 39.1-8; Joel 2.18-20 and 3.16-17; Hab. 3.12-16.

GROUP 16

Burial of the Gentile Dead Cleansing of the Land

Because of Israel’s geographical position: firstly at the meeting point of the three continents of Europe, Asia and Africa and secondly because she occupies that narrow strip of territory between the Eastern Mediterranean and the river Jordan which has, since man’s early history, been the highway between the lands of the North and South, the Land of Israel has inevitably been a perpetual battleground. Even so, the carnage resulting from the Battle of Armageddon will exceed anything in the past. The prophecies therefore reveal that special steps will be needed to bury the dead and cleanse the land.

“And thou, son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold I am against thee, O Gog, Prince of Rosh, Meshech and Tubal . . . Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: *I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.* Behold it is come and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and arrows, and the handstaves, and the spears, and they shall make fires of them *seven years.* So shall they take no wood out of the field, neither cut

down any out of the forests; for they shall make fire of the weapons; and they shall spoil those that spoiled them; and rob those that robbed them, saith the Lord God. (Ezekiel 39.1, 4-4, 8-13).

And they shall sever out *men of continual employment*, that shall pass through the land to bury them that remain upon the face of the land, to cleanse it: after the end of seven months shall they search. . . . And when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-Gog. (Ezekiel 39.14-15).

And thou, son of man, thus saith the Lord God: Speak unto the birds of every sort, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice, upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God. And I will set my glory among the nations, *and all the nations shall see my judgement that I have executed*, and my hand that I have laid upon them. *So the house of Israel shall know that I am the Lord their God*, from that day and forward. (Ezekiel 39.17-22).

OTHER PROPHECIES in this Group: Isaiah 17.13-14; Isaiah 34.2-8 and Joel 2.20.

GROUP 17

The Light of the World

Of the Almighty Creator of the Universe, the apostle Paul wrote: "Which in its own times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of Lords; who only hath immortality ('from everlasting to everlasting'), DWELLING IN LIGHT UNAPPROACHABLE; whom no man hath seen, nor can see: to whom be honour and power eternal." (1 Tim. 6.15-16). And the apostle John wrote: "This is the message which we have heard from him, and announce unto you, that *God is light*, and in him is no darkness at all." (1 John 1.5). This is what we should expect at the focal point of all the power and glory of the Universe.

In the first chapter of Genesis we are

informed that at its creation this Earth "was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters, and God said, '*Let there be Light*': and there was light." (Gen. 1.2-3). Here was the introduction of simple, physical light. The deeper enlightenment of spiritual instruction was to follow:

My son, if thou wilt receive *my words*, and lay up my commandments with thee; so that thou incline thine ear unto *wisdom*, and apply thine heart to *understanding*, then shalt thou understand the fear of the Lord, and *find the knowledge of God*. (Prov. 2.1-5).

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psa. 27.1).

Light is sown for the righteous, and gladness for the upright in heart. (Psa. 97.11).

Thy Word is a lamp unto my feet, and *a light* unto my path. (Psa. 119.105).

But, sadly, man has always been very slow to appreciate the beneficent intentions of his Creator:

There came a man, sent from God, whose name was John (the Baptist). The same came for witness, that he might bear witness of *the light*, that all might believe through him. He was not the light, but came that he might bear witness of *the light*. *There was the true light*, even the light which lighteneth every man, coming into the world. He (God) was in the world, and the world was made by him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become *children of God*, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of *God*. And the Word (Christ) became flesh, and dwelt among us (and we beheld his glory as of the only begotten from the Father), full of grace and truth. (John 1.6-14).

This was the first coming of Jesus Christ, the Son of God. By his complete understanding of all that his heavenly Father had revealed in the Holy Scriptures and by his unfaltering obedience to all His commandments, he became a perfect example for his fellow men, and a reflection of the glory of God. The Father declared his approval: on the mount of the

GROUP 18

The Covenant with David

The Restoration of the Throne of David

transfiguration he said: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17.5).

Jesus was, therefore, justified in saying to the Jews: "I AM THE LIGHT OF THE WORLD: he that followeth me shall not walk in darkness, but have the light life." (John 8.12).

After Christ's death and resurrection, Paul wrote: It is God that said, Light shall shine out of darkness (Gen. 1.3), *who shined in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4.6).

During the long centuries of Christ's absence the rulers and politicians of the kingdoms of men have, unwittingly, continued to demonstrate the truth of the prophets words: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10.23). It is for this reason that the Creator "hath appointed a day, in the which he will judge the world in righteousness by *the man* (Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17.31).

The prophet Isaiah was caused to look down the centuries to *the second coming of Christ* in power and great glory. To Israel he said:

Arise, shine; for *thy LIGHT* is come, and the glory of the Lord is risen upon thee. For, behold, *darkness* shall cover the earth, and gross darkness the peoples; but **THE LORD** shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to *thy light*, and kings to the *brightness* of thy rising. . . . The sun shall be no more thy light by day; neither for brightness shall the moon give her light unto thee: but the Lord shall be unto thee *an everlasting light*, and **THY GOD** **THY GLORY**. Thy sun shall no more go down, neither shall thy moon withdraw itself: for *the Lord shall be thine everlasting light*, and the days of thy mourning shall be ended. (Isa. 60.1-3, .19.20).

OTHER PROPHECIES in this Group: 2 Samuel 23.4; Isaiah 62.1-2.

It is a historical fact that David reigned over the 12 tribes of Israel and that, about B.C. 1042, God made a covenant with him saying:

When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I **WILL ESTABLISH HIS KINGDOM**. He shall build an house for my name, and I will establish the throne of his kingdom **FOR EVER**. I will be his father and he shall be my son. (2Sam. 7.12-14).

(Notice that this was to be a peculiar case: this promised Messiah was to be of the *seed of David* and yet, at the same time, *God* was also to be *his father*. (See Ø below)).

The prophecy continues:

"*In his suffering for iniquity* (Dr. Adam Clark's translation), I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be made sure for ever *before thee*; thy throne shall be established *for ever*." (2Sam. 7.14-16).

Here was an indication that Christ would suffer for the sins of men, but that his life would continue (by resurrection) and that when he came to *the throne of Israel* David would also have been resurrected to see it. (See Acts 2.29-36).

Unfortunately, few of the kings who followed David kept God's laws and the time came, of which Israel had been warned, when they would be scattered among the nations. To Zedekiah, the last king on the throne of David, the prophet Ezekiel was commanded to say:

Because ye have made your iniquity to be remembered . . . ye shall be taken with the hand. And thou, O deadly wounded wicked one, the Prince of Israel, whose day is come, in the time of the iniquity of the end; thus saith the Lord God: Remove the mitre, and take off the crown: this shall be no more the same: exalt that which is low, and abase that which is high. *I will overturn, overturn, overturn it*; this also shall be no more, **UNTIL HE COME** **WHOSE RIGHT IT IS**, and I will give it him." (Ezek. 21.24-27).

Before the birth of Jesus Christ, his mother, the virgin Mary, was told by the angel Gabriel "Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called *the Son of the Most High*: and the Lord God shall give unto him **THE THRONE OF HIS FATHER DAVID**: and he shall reign over the house of Jacob *for ever*; and of his kingdom there shall be no end." (Luke 1.30-33).

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, wise men from the east came to Jerusalem, saying, Where is he that is born *King of the Jews*? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth *a Governor*, which shall be shepherd of my people Israel." (Matt. 2.1-6).

For political reasons, the Jewish leaders at Christ's first coming would not acknowledge his claims and brought about his crucifixion, but God raised him from the dead. (Acts 2.24).

The belief, generally held among * Christians today, that they will go to heaven at death, is nowhere taught in the scriptures. Christ is "the first begotten from the dead" (Rev. 1.5). Those who "die in the Lord" return to the dust and remain there until the second coming of Christ. (Acts 13.36). After Christ's resurrection, Peter declared:

Brethren, I may say unto you freely of the patriarch David, that he died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins *he would set one upon his throne*; he foreseeing this spake of the resurrection of Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus

did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. *For David ascended not into the heavens*: but he saith himself, The Lord (God) said unto my Lord (the Christ), Sit thou on my right hand, **TILL I MAKE THINE ENEMIES** the footstool of thy feet." (Acts 2.29-35; Psa. 110.1-5).

In his promise to his disciples, after his death and resurrection, Jesus made a clear distinction between the throne of his Father (to which he had ascended) and his own throne, to be set up in Jerusalem at his return: "He that overcometh, I will give to him to sit down with me in *my throne* (the throne of his father David), as I also overcame, and sat down with my Father *in his throne* (in heaven). (Rev. 3.21).

In studying the Old Testament prophets it is to be noticed that many of them looked from their own times forward and saw both the first and second comings of Christ:

For unto us *a child* (Jesus) is born, unto us a son is given; and *the government* shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, **UPON THE THRONE OF DAVID**, and upon *his kingdom* (Israel), to establish it, and to uphold it with judgement and with righteousness from henceforth even *for ever*. The zeal of the Lord of hosts shall perform this. (Isa. 9.6-7).

Therefore thus saith the Lord, the God of Israel, against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And *I will gather the remnant of my flock out of all the countries* whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall any be lacking, saith the Lord. Behold, the days come, saith the Lord, that *I will raise unto David a righteous Branch*, and **HE SHALL REIGN AS KING** and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD** is our righteousness. (Jer. 23.2-6).

For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: *afterwards* shall the children of Israel return, and seek the Lord their God, *and David their king*; and shall come with fear unto the Lord and to his goodness in the *latter days*. Hosea 3.4-5).

In that day will I raise up the *tabernacle of David* that is fallen, and close up the breaches thereof; and I will raise up his ruins, and *I will build it as in the days of old*. (Amos 9.11).

Sing and rejoice, O daughter of Zion, for, lo, I come, and *I will dwell in the midst of thee*, saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me to thee. And the Lord shall inherit Judah (David's tribe) as his portion in the holy land, and shall yet choose Jerusalem (David's capital). (Zech. 2.10-12).

In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name whereby she shall be called, The Lord is our Righteousness. For thus saith the Lord: *David shall never want a man to sit upon the throne of the house of Israel*. (Jer. 33.15-17).

Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. For he shall build the temple of the Lord . . . *he shall sit and rule upon his throne*: and he shall be a *priest* upon his throne, and the counsel of peace shall be between them both. (Zech. 6.12-13).

Thus saith the Lord of Hosts: "I am jealous for Zion with great jealousy, and I am jealous for her with great fury. Thus saith the Lord: I AM RETURNED UNTO ZION, and WILL DWELL IN THE MIDST OF JERUSALEM; and Jerusalem shall be called The City of Truth; and the mountain of the Lord, The Holy Mountain." (Zech. 8.2-3).

And the Lord shall be KING OVER ALL THE EARTH: in that day shall the Lord be one, and his name one. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year *to worship the King, the Lord of hosts*, and to keep the feast of tabernacles. (Zech. 14.9 and 16).

OTHER PROPHECIES in this Group: 2 Sam. 23.1-5; Psalm 2.1-9; 89.3-6; 89.13-17 and .34-37; 97.1-9; 102.13-22; 110.1-7; 132.8-18; Isa. 1.24-27; 6.1-5; 16.4-5; 32.1-5 and 15-18; 46.12-13; 61.1-9; 62.1-7 and .10-12; 66.18-24; Jer. 3.17; 22.1-4; 30.8-9 and .17-22; Dan. 2.44; 7.13-14 and .27; Obad. .17-21.

GROUP 19

The Law of Christ

THE LAW OF MOSES was given by God to the young nation of Israel soon after they had been delivered from the tyranny of the Egyptians. It was a law devised by the Creator for the guidance of a *Nation*, and it covered every aspect of human experience: religion, health, legal, land and domestic affairs. Above all, it was a perfect law (Psalm 19.7-9), and — in so far as Israel had the wisdom to keep it — it worked without a hitch for more than 1,000 years.

It was a stern law but, in that, it revealed God's knowledge of what is best for corporal human nature. It provided for corporal punishment and for capital sentences in many instances, but not for periods of imprisonment. (See the apostle Paul's praise for the working of the Law: 1 Timothy 1.8-11). The details of the law's provisions are to be found in the books of Exodus, Leviticus and Deuteronomy.

Jesus Christ, himself, during his life on earth upheld every commandment of the law and obeyed it implicitly. He said:

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (Matthew 5.17-19).

THE COMMANDMENTS OF CHRIST were given for the guidance of his disciples, both Jew and Gentile, *as individuals*. Jesus knew, and taught, that the time was at hand when the temple and the whole constitution of Israel was to be swept away, when it would no longer be possible to observe the Law of Moses. When, after Christ's death and resurrection, the Way of Life was opened to the Gentiles as such

(Acts 10.1-48 and 11.1-18), *they* were required to keep the Commandments of Christ but not the Law of Moses. (Acts 15.4-29 and 20.20-25). When the Jews filled up the cup of their iniquity by crucifying their Messiah, as Jesus forewarned them, the Romans destroyed the temple and, eventually, drove them out of the land. (Luke 21.5-24).

THE LAW OF CHRIST What Law will Jesus adopt for his Kingdom? There are many indications that he will honour his Father by adopting the Law that was given to Israel at the beginning, and thus show not only Israel but all nations its perfect wisdom and benefits. Isaiah foretold of Jesus: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." (Isaiah 42.21 — A.V.).

There are several reasons why the Law of Moses (amended as necessary to accord with the higher orders of immortal Kings and Priests) will be the natural choice;

- i) God does not change. (Malachi 3.6).
- ii) Christ's statement, above, as to the continuity of the Law probably took into account its re-instatement at his return. (Matthew 5.17-18).
- iii) In the concluding words of the Old Testament God says to Israel: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgements" and then couples it with the work of restoration to be carried out by Elijah the prophet: "Behold, I will send you Elijah the prophet *before* the great and terrible day of the Lord come. (Malachi 4.4-5).
- iv) The restoration of Israel includes the provision of a vast Temple, in which animal sacrifices will be offered as

under the Law of Moses, by priests and Levites (Ezekiel chapters 40 to 46.

- v) The Sabbath law will be re-enacted, and applied to *all* nations:

"And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall *all flesh* come to worship before me, saith the Lord." (Isaiah 66.23).

OTHER PROPHECIES in this Group: Isaiah 42.4; Micah 4.2; Ezekiel 44.24; Psalm 111.7-8; Romans 3.1-2 and Galatians 3.21.

GROUP 20

The Division of the Land of Israel

"In that day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." (Gen. 15.18).

A) *The Extent of the Land*

This information is given to us principally in the prophecy through Ezekiel: (*See Map 2*)

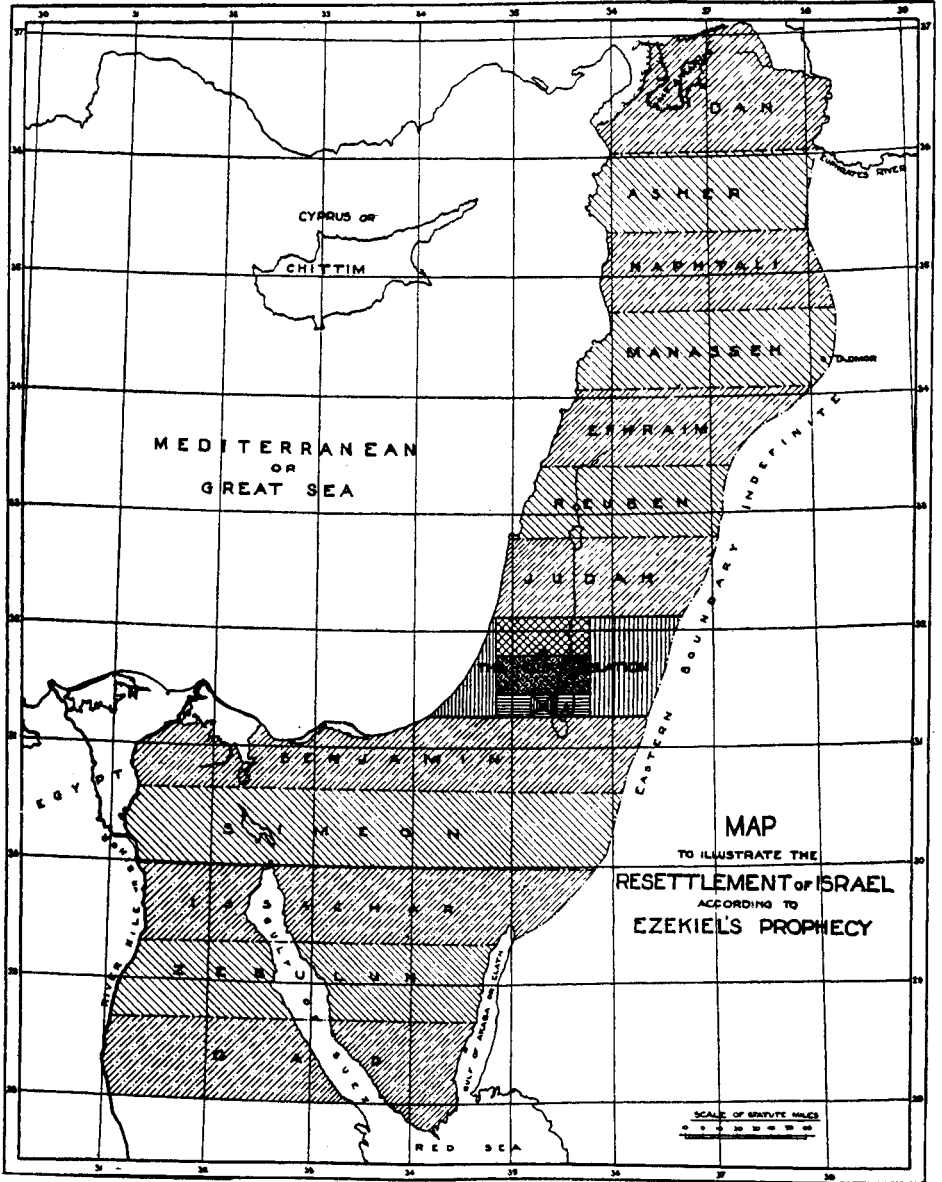
Northern boundary "Thus saith the Lord God: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have portions (A.V. "two portions"). And this shall be the border of the land: on the north side, from the great sea (the Mediterranean), by the way of Hethlon, unto the entering in of Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus; Hazorhatticon, which is the border of Hauran. . . . This is the north side." (Ezek. 47.13-17).

Eastern boundary "And the east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be Jordan; from the north border unto the east sea (Persian Gulf) shall ye measure. This is the east side." (Ezek. 47.18). This would include the lands hitherto occupied by Edom, Moab and Ammon. In the last chapter of the Pentateuch, we have the record of the extent of the land shown to Moses: And Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho. And the Lord showed him *all the land of Gilead*, . . . And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." (Deut. 34.1-4).

MAP 2

From "TEMPLE of EZEKIEL'S PROPHECY"

by Henry Sulley



Southern boundary “And the south side southward shall be from Tamar, as far as the waters of Meriboth-kadesh, to the brook of Egypt, unto the great sea. This is the south side southward. (Ezekiel 47.19).

Western boundary “And the west side shall be the great sea (the Mediterranean), from the south border as far as over against the entering in of Hamath (Ezek. 47.20).

(B) *The Marking of the Tribal Boundaries*

In addition to the miracle of the regathering of the people of Israel to their ancient homeland after all these long centuries, the prophecies reveal that, as the scattered remnants of the nation are returned to the land, *the Spirit of God will indicate the tribe* from which each person is descended so that they may be allocated their inheritance in the correct portion of the land. Another fact is revealed in the designation of the boundaries: If one takes an atlas and looks at the national boundaries it will be noticed that there is a clear distinction between the ancient nations and the more modern ones. In olden times, boundaries were fixed by already established natural physical features: the centre lines of rivers; the crests of mountain ranges and sea coasts. These boundaries were, consequently, irregular in shape. By contrast, it will be noticed that in many of the more recently developed lands (e.g. U.S.A., Canada, Australia and parts of Africa) modern instruments have been used to fix the lines of their national frontiers: north-south and east-west, along the lines of longitude and latitude. Perhaps it is one of the many examples of *the foreknowledge of God* that, when Israel's new tribal boundaries are marked out, they will all be in straight lines. (“from the east side unto the west side” — Ezek. 48.2-8 and .23-29).

Over each of these territories will be one of the apostles of Jesus Christ: “Then answered Peter and said unto him, Lo, we

have left all, and followed thee; what then shall we have? And Jesus said unto *them*, Verily I say unto you, that ye which have followed me, in the regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon *twelve thrones*, judging the twelve tribes of Israel.” (Matt. 19.27-28).

(C) *The Holy Oblation*

Seven tribes (Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah) will have their inheritance to the north of the land and the remaining five tribes (Benjamin, Simeon, Issachar, Zebulun and Gad) will have theirs to the south. Between these two groups will be the Holy Oblation. (See Map 3.) This will be subdivided into three portions;

(1) the northern for the Sons of Zadok, those now immortalised descendants of the priestly tribe of Levi: “For these, even for the priests, shall be the holy oblation; towards the north five and twenty thousand in length and toward the west ten thousand in breadth . . . and THE SANCTUARY OF THE LORD shall be in the midst thereof. . . . and it shall be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites. (Ezek. 48.10-12).

(2) The next portion to the south, for the mortal descendants of the tribe of Levi, who will assist the Sons of Zadok in their work in the Sanctuary. (Ezek. 48.13-14).

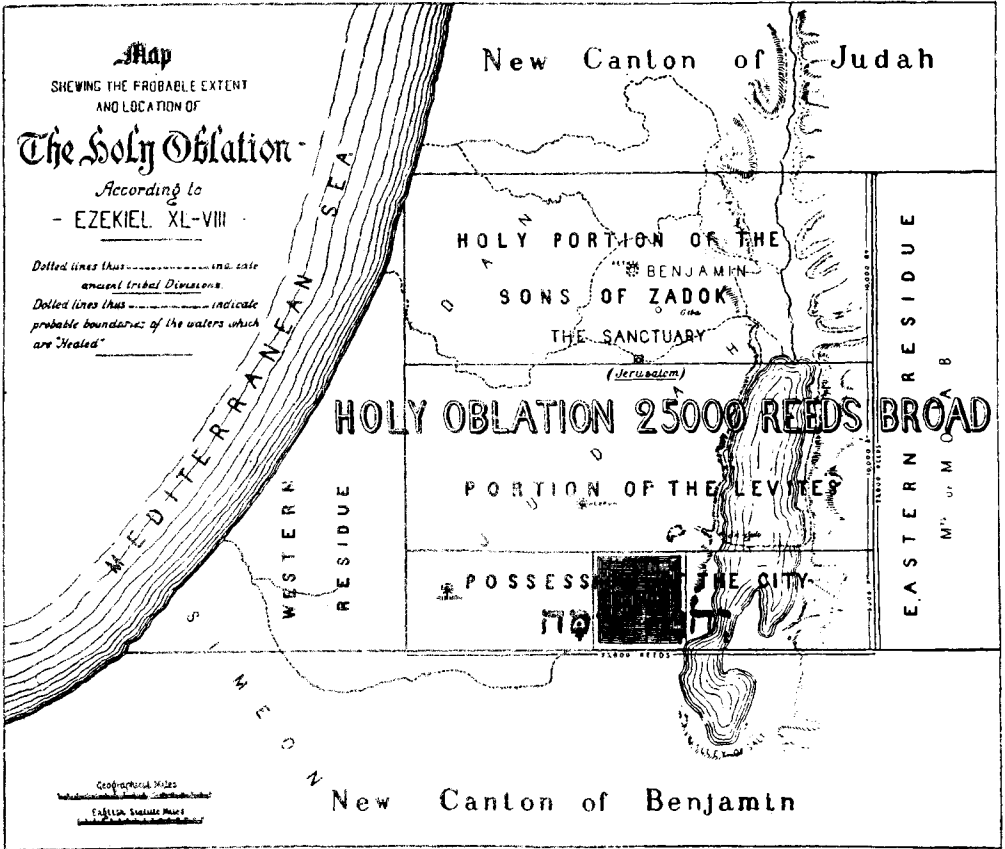
(3) The southernmost section will be for “the City of the Great King” (Matt. 5.35). ‘And the gates of the city shall be after the names of the tribes of Israel’ . . . ‘And the name of the City *from* that day shall be YAHWEH SHAMMAH (The Lord is there).’ (Ezekiel 48.31-35).

OTHER PROPHECIES in this Group: Isaiah 24.23; 52.1; 60.14; 65.17-18; Jer. 3.17; 31.23; Psa. 48.2; Mic. 4.7-8; Joel 3.17; Zech. 14.16.

MAP 3

From "TEMPLE of EZEKIEL'S PROPHECY"

by Henry Sulley



MAP OF THE HOLY OBLATION.

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