

Coming and the end of the present Dispensation. Indeed His goings forth have been from of old, from everlasting; in every age since the foundation of the world, there has been some manifestation of the Logos-Messiah. He was the hope, as He was the salvation, of the world, from the promise made to Adam in Paradise (Gen. 3:15) to His manifestation in the flesh thousands of years later. He is the great Prophet of all time, the Divine Antitype of the great lawgiver of Israel, Moses. As Moses was mediator, lawgiver, leader and prophet of God's chosen people under the Old Covenant, so Jesus is the Mediator, Lawgiver, Leader and Prophet of God's elect under the New Covenant, Heb. 8:6—"But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." Heb. 8:15—"And for this cause he is the mediator of a new covenant," etc. 1 Tim. 2:5, 6—"For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all." He is the Christ, the Son of the living God. He is indeed the Way, and the Truth, and the Life; no man can hope to come unto the Father but through Him (John 14:6).

### 5. The Spirit of Truth and the Jewish Nation

No part of the whole category of prophecy as embodied in the Scriptures is more far-reaching in its significance for us than that which pertains to the history of the Seed of Abraham. From as far back as the time of Abraham himself, and from the time of Moses especially, the testimony of the Spirit to that people was too clear for misconception. That this testimony, nevertheless, was repeatedly rejected by the children of Israel in ancient times, and that it continues to be rejected by the Jewish people today, is certainly not a matter of opinion: it is an actual historical fact. Moreover, it is equally obvious that by such rejections of the Spirit's testimony, the Jewish people have again and again fulfilled the warnings and predictions of their own inspired leaders; and in so doing they have themselves contributed the most convincing proof that can be cited of the Divine origin and inspiration of the Scriptures. It is difficult to see how any intelligent person can be so blind as to ignore, much less to deny, these facts.

To begin with, when God called Abraham out of Ur of

the Chaldees to make him the father of a chosen people—that is, a people set apart to the great *privilege* of maintaining in the world the knowledge of the unity, personality and holiness of God—He promised him specifically, among other things, that He would give him and his seed after him the land to which he made his long pilgrimage,—the land of Canaan.

[We read in Gen. 12:5-7 as follows]: And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. [Cf. Gen. 17:1,8]: And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me, and be thou perfect. . . . And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. [This specific promise was repeated later to Isaac [Gen. 26:3]: unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swear unto Abraham thy father); and, at a still later time, to Jacob at Beth-el [Gen. 28:13—the land whereon thou liest, to thee will I give it, and to thy seed, etc.]. [The fact remains, however, that the three patriarchs and fathers of the Hebrew people died without ever owning any of the land of Canaan excepting the few square feet purchased by Abraham — the field of Machpelah, with its cave — for the family burying-place (Gen. 23:17-20). Indeed it would seem that they were not even expecting the promise to be fulfilled in a literal sense, but were looking forward in faith to its spiritual and real fulfilment, that is, in the heavenly Canaan of the next life.] [Cf. Heb. 11: 13-16]: These [i.e., Abraham, Isaac, and Jacob] all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city. [Similarly we are told in v. 10, that Abraham] looked for the city which hath the foundations, whose builder and maker is God. [And in vv. 39,40] These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us [the New Testament saints], that apart from us they should not be made perfect.

That is to say, the Atonement provided by Christ, once for all at the consummation of the ages (Heb. 9:26), made possible justification and glorification for the faithful saints of the Old Covenant as well as for those of the New. Hence, we read that when Christ ascended on high, "he led captivity captive [i.e., he led captive a multitude of captives], and gave gifts

unto men" (Psa. 68:18, Eph. 4:8). Why the delay, then, in the fulfilment of God's promise to give to Abraham and to his seed after him the Land of Canaan as their very own possession? The Scripture answer to this question is clear: In the time of Abraham, the inhabitants of the land had not yet filled their cup of iniquity to the brim; they had not yet made themselves vessels fit only for destruction, as, for instance, the people of the ungodly antediluvian world had done in the time of Noah. In Gen. 15:12ff., we read that a deep sleep fell upon Abram, in the course of which God spoke to the patriarch as follows: "Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward they shall come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again; *for the iniquity of the Amorite is not yet full*" (vv. 13-16). Here we have a clear prediction of the approximately four hundred years' sojourn of the Seed of Abraham in Egypt, and of their deliverance from Egyptian bondage at the end of the period. This text also makes it evident that the promise of the occupancy of Canaan by the Israelites awaited fulfilment until the previous inhabitants of the land had reached such a state of moral degradation that their dispossession became an act of Divine justice, if not actually a moral necessity. History affords numerous instances in which the destruction of a nation was a moral benefit to mankind.

Cf. the following Scriptures, —revelations of the Spirit, through Moses, to the children of Israel: [Lev. 18:24-30]: Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you; and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you (for all these abominations have the men of the land done, that were before you, and the land is defiled); that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep my charge, that ye practise not any of these abominable customs, which were practised before you, and that ye defile not yourselves therein: I am Jehovah your God. [The "abominations" referred to in this text were various forms of incest and other sexual impurities.] [Cf. Lev. 20:22-24]: Ye shall therefore keep all my statutes, and all mine ordinances, and do them; that the

land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am Jehovah your God, who hath separated you from the peoples [cf. Exo. 13:5, 33:1-3, etc.] [Deut. 9:5]: Not for thy righteousness, or for the uprightness of thy heart, dost thou go in to possess the land; *but for the wickedness of these nations Jehovah thy God doth drive them out from before thee*, and that he may establish the word which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob. [Deut. 18:12]: For whosoever doeth these things is an abomination unto Jehovah: and because of these abominations Jehovah thy God doth drive them [the Canaanites] out from before thee. [The "abominations" of the Canaanites alluded to here were infant sacrifice and various forms of divination, sorcery, necromancy, etc. Cf. modern "fortune telling," spiritualistic seances, and the like, all of which are in the same category: all these things are an abomination to the living and true God. These Scriptures prove conclusively that the fulfilment of the Divine promise to give to Abraham and his Seed the land of Canaan as their very own possession, occurred only after the Canaanites had filled their cup of iniquity to overflowing. Historically of course, this fulfilment took place in the forcible occupancy of the land by the Israelites under Joshua.] [Josh. 11:23]: So Joshua took the whole land, according to all that Jehovah spake unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes.

In a word, God foreknew that the time would come when the Canaanites by filling up the cup of their iniquity, would forfeit all just claims on His benevolence and mercy; when they would, in fact, be as ripe for destruction as were the antediluvians when He swept them off the earth by the Deluge; as were the inhabitants of Sodom and Gomorrah when He rained destruction down on them from Heaven. That they had actually reached such a state of moral degradation when Joshua crossed the Jordan is evident from the passages quoted above, and from various other passages as well. "No unusual severity was therefore exercised by Divine authority toward these Canaanites. They were cut off by virtue of a *moral necessity*, and in harmony with a principle of justice that pervades the whole Divine administration, 'He that despised Moses' law died without mercy on the word of two or three witnesses.' Hebrews 10:28 and Numbers 15:30, 31. And the same principle is frequently recognized as a law of the New Institution. See, for instance, Prov. 29:1; Matt. 12:31-32, 18:16; 1 Tim 5:19; Heb. 6:4-8, 10:26-31; 1 John 5:16."<sup>1</sup>

We are concerned here primarily, however, with the warnings issued to the Hebrew people by the Holy Spirit through

1 R. Milligan, *Scheme of Redemption*, 197

Moses and Joshua against future apostasy from the true faith. These warnings occur again and again in the Pentateuch and in the book of Joshua.

A few examples will suffice for the present purpose: [Exo. 20:4-6]: Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments. [The allusion here is to the *consequences*, not the *guilt*, of sin; this is the earliest statement of the law of heredity in literature. For the Divine law respecting the guilt of sin, *vide* Ezek. 18:19-24.] [Exo. 23:31-33]: And I will set thy border from the Red Sea, even unto the sea of the Philistines, and from the wilderness unto the River: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee. [Exo. 34:10-17]: And he [God] said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation; and all the people among which thou art shall see the work of Jehovah: for it is a terrible thing that I do with thee. Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee; but ye shall break down their altars, and dash in pieces their pillars, and ye shall cut down their Asherim (for thou shalt worship no other god: for Jehovah, whose name is Jealous, is a jealous god); lest thou make a covenant with the inhabitants of the land, and they play the harlot after their gods, and one call thee and thou eat of his sacrifice; and thou take of their daughters unto thy sons, and their daughters play the harlot after their gods, and make thy sons play the harlot after their gods. Thou shalt make thee no molten gods. [Deut. 4:23-27]: Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make you a graven image in the form of anything which Jehovah thy God hath forbidden thee. For Jehovah thy God is a devouring fire, a jealous God. When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of anything, and shall do that which is evil in the sight of Jehovah thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. *And Jehovah will scatter you among the peoples, and ye shall be left few in number among the nations, whither Jehovah shall lead you away.* [Deut. 20:16-18]: But of the cities of these peoples, that Jehovah giveth thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them: the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite: as Jehovah thy God

hath commanded thee; that they teach you not to do after all their abominations, which they have done unto their gods; so would ye sin against Jehovah your God. [Deut. 28:15, 36, 37—“But it shall come to pass, if thou wilt not harken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes . . . Jehovah will bring thee, and thy king whom thou shalt set over thee, unto a nation that thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone. *And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither Jehovah shall lead thee away*” (cf. the entire 28th chapter of Deuteronomy)]. [Josh. 24:19, 20]: And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgression nor your sins. If ye forsake Jehovah, and serve foreign gods, then he will turn and do you evil, and consume you, after he hath done you good. [Cf. the words of Jehovah to Solomon, 1 Ki. 9:6-9]: But if ye shall turn away from following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them; *then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples.* And though this house is so high, yet shall every one that passeth it by be astonished, and shall hiss; and they shall say, Why hath Jehovah done thus unto this land, and to this house? and they shall answer, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; therefore hath Jehovah brought all this evil upon them. [The “house” in this text was the great Temple which had just been dedicated, the plans and specifications for which David himself had received by the Spirit and handed down to Solomon his son (1 Chron. 28:11-12); hence we have here an explicit forewarning of the destruction of that great edifice by the Babylonian army under Nebuchadnezzar in 586 B.C. (Cf. 2 Chron. 7:19-22).]

Despite these oft-repeated warnings of the Spirit, however, the history of the Hebrew people, from the time of Moses down to that of the nation’s ultimate dispersion by the Roman legions, was largely one of apostasy and backsliding. Even under the very shadow of Mount Sinai, while Moses, their great leader, was communing with God in the holy mount, the people at the foot of the mountain set up a molten calf and worshiped it in the fashion of the Egyptians, and did all this, moreover, with the approval of Aaron himself (Exodus, ch. 32). And again and again thereafter the people and their leaders rejected the Spirit’s testimony, persecuted the prophets who delivered that testimony to them, turned to the corruptions and idolatries of paganism, and heaped unto themselves the false gods and licentious forms of worship of their heathen neighbors. The consequences are well known; indeed they stand out as fully confirmed events of profane

history. In 721 B.C., Samaria, the capital of the kingdom of Israel, fell to the Assyrians under Shalmaneser IV (who died during the siege), and the pick and flower of the ten tribes were carried off to Nineveh as prisoners; the land was repopled with Assyrian colonists, and the ten tribes vanished into oblivion. A little over a century later, the southern kingdom of Judah suffered a like fate. Jehoiakim, king of Judah, who had been made a vassal of Nebuchadnezzar, king of Babylon, revolted against the latter in 601 B.C. Nebuchadnezzar put down the revolt and made the Jewish king a prisoner, but afterward released him. His son Jehoiachin also revolted, but this time Nebuchadnezzar inflicted a severe punishment. Jehoiachin, with many of the members of the Jewish nobility and all the treasures of the Temple and the royal palace, were carried away to Babylon, and Jehoiachin's uncle, Mattaniah, whose name was changed to Zedekiah, was made king of Judah (2 Ki. 24:10-17). But when Zedekiah also revolted, Nebuchadnezzar descended upon Judah for the last time, broke down the walls of Jerusalem, destroyed the Temple, razed the whole city to the ground, put out Zedekiah's eyes, and carried him and the principal citizens of Judea into captivity in Babylon in 586 B.C. (2 Ki. 25:1-26, 2 Chron. 36:5-21). Only a sorry remnant of the Jewish people was left behind to mourn over the ashes of the nation's former glory. And the pathos of it all lies in the fact that this age-long rebelliousness, with its resultant tragedies, occurred in spite of the oft-repeated warnings of the Spirit through the great prophets.

[Cf. Psa. 78:40-62]: How oft did they rebel against him in the wilderness, And grieve him in the desert! And they turned again and tempted God, And provoked the Holy One of Israel. . . . But he led forth his own people like sheep, And guided them in the wilderness like a flock. . . . He drove out the nations also before them, And allotted them for an inheritance by line, And made the tribes of Israel to dwell in their tents. Yet they tempted and rebelled against the Most High God, And kept not his testimonies; But turned back, and dealt treacherously like their fathers; They were turned aside like a deceitful bow. For they provoked him to anger with their high places, And moved him to jealousy with their graven images. When God heard this, he was wroth, And greatly abhorred Israel; So that he forsook the tabernacle of Shiloh, The tent which he placed among men; And delivered his strength into captivity, And his glory into the adversary's hand. He gave his people over also unto the sword, And was wroth with his inheritance. [Psa. 106:32-43]: They angered him also at the waters of Meribah, So that it went ill with Moses for their sakes; Because they were rebellious against his spirit, And he spake un-

advisedly with his lips. They did not destroy the peoples, As Jehovah commanded them, But mingled themselves with the nations, And learned their works, And served their idols, Which became a snare unto them. Yea, they sacrificed their sons and their daughters unto demons, And shed innocent blood, Even the blood of their sons and of their daughters, Whom they sacrificed unto the idols of Canaan; And the land was polluted with blood. Thus were they defiled with their works, And played the harlot in their doings. Therefore was the wrath of Jehovah kindled against his people, And he abhorred his inheritance, And he gave them into the hand of the nations; And they that hated them ruled over them. Their enemies also oppressed them, And they were brought into subjection under their hand. Many times did he deliver them; But they were rebellious in their counsel, And were brought low in their iniquity. [Isa. 63:7-10]: I will make mention of the lovingkindnesses of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed to them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely, they are my people, children that will not deal falsely: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and grieved his holy Spirit: therefore he was turned to be their enemy, and himself fought against them. [Cf. also Isaiah, chs. 64, 65 in full.] [Cf. the following statements from the public prayer of the Levites, following the rebuilding of the Temple and the walls of Jerusalem under Zerubbabel and Nehemiah respectively, Neh. 9:26-31]: Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their back, and slew thy prophets that testified against them to turn them again unto thee, and they wrought great provocations. Therefore thou deliveredst them into the hands of their adversaries, who distressed them: and in the time of their trouble, when they cried unto thee, thou heardest from heaven; and according to thy manifold mercies thou gavest them saviors who saved them out of the hand of their adversaries. But after they had rest, they did evil again before thee; therefore ledest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest from heaven; and many times didst thou deliver them according to thy mercies, and testifiedst against them, that thou mightest bring them again unto thy law. Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thine ordinances (which if a man do, he shall live in them), and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou bear with them, and testifiedst against them by thy Spirit through the prophets: yet they would not give ear; therefore gavest thou them into the hand of the peoples of the lands. Nevertheless, in thy manifold mercies thou didst not make a full end of them, nor forsake them; for thou art a gracious and merciful God.] [Cf. finally the words of Stephen, more than four centuries later, to the Jewish mob in Jerusalem]: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by



angels, and kept it not. [It will be noted, too, that this plain unvarnished truth from the lips of Stephen so enraged the Jewish leaders that they retaliated by stoning him to death. We read that they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul.] And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts ch. 7.]

Again, when the children of Israel clamored for a king in olden times, in order to emulate their pagan neighbors, the Holy Spirit warned them expressly, through the prophet Samuel, of the injustices and corruptions of political monarchy.

[1 Sam. 8:10-18]: And Samuel told all the words of Jehovah unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flocks; and ye shall be his servants. And ye shall cry out in that day because of your kind whom ye shall have chosen you; and Jehovah will not answer you in that day.

No more graphic nor accurate description of the evils of absolute monarchy can be found anywhere in literature. Despite these warnings of the Spirit, however, the people were insistent upon having a king over them. Hence, in order that they might learn from experience that He had told them the truth, God yielded the point and commissioned Samuel to anoint Saul, the people's choice, as the first king of Israel. We are all familiar with the sordid story of what followed. Saul, who began his reign so auspiciously, soon became consumed with jealousy of David, drifted into complete apostasy, and ended his life a suicide. David, who was in many respects a wise and great king, nevertheless committed an abominable sin, the consequences of which brought disgrace upon his house. And Solomon, who was signally honored of God in the earlier years of his reign, became the victim of his own political marital alliances. He soon found himself powerless

to control the pagan cults introduced into his kingdom by his foreign wives. And in order to maintain the lavish splendor of his court, he burdened the people with heavy taxes and thus sowed the seeds of national disintegration. As far as we know, Solomon himself, like his first predecessor in the kingly office, Saul, died an apostate to the true faith. Then, after the death of Solomon, the kingdom divided into the northern kingdom of Israel, with its capital at Samaria, and the southern kingdom of Judah, with Jerusalem as its capital. Thus the Period of Decline set in. This decline was continuous. With but two or three exceptions, notably Hezekiah and Josiah, the kings of both Israel and Judah perpetrated the very crimes that were characteristic of their pagan counterparts. Religious apostasy, political corruption, treachery, violence and war were characteristic of their reigns. Throughout this entire period, the voice of God was heard only through the Prophets. But the Divine warnings were all in vain. The end was inevitable: the two nations under their licentious apostate kings plunged headlong to destruction. The end finally came, as we have already seen, with the fall of Samaria to the Assyrians in 721 B.C., and with the destruction of Jerusalem by the Babylonian army under Nebuchadnezzar in 586 B.C. God is not mocked; whatsoever a man—or a nation—soweth, that shall it also reap (Gal. 6:7).

Jeremiah was, of course, the great prophet of the last years of the Period of Decline. It was his thankless task to bear the Spirit's warnings to the nation when it was hurtling rapidly to its downfall. Hence there are many passages, indeed entire chapters, of far-reaching significance in this connection, in the book of Jeremiah. Several of these passages are especially pertinent to our present purpose.

[E.g., 4:19-29]: here the prophet describes the future ruin of Jerusalem and the desolation of all Judea by the Chaldeans (Babylonians), in imagery scarcely paralleled in the whole Bible. Cf. especially vv. 27, 28]: For thus saith Jehovah, The whole land shall be a desolation; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and I have not repented, neither will I turn back from it. [Jer. 5:10-21]: here God is pictured as ordering the enemies of the Jews to raze the walls of Jerusalem, that city whose inhabitants have added to all their other sins utter contempt of God's Word and God's prophets. Cf. vv. 10, 11—"Go ye up upon her walls, and destroy: but make not a full end; take away her branches; for they are not Jehovah's. For the house of Israel and the house of Judah

have dealt very treacherously against me, saith Jehovah. [Also v. 15]: Lo, I will bring a nation upon you from afar, O house of Israel, saith Jehovah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. [Jer. 6:1-26: here we have a graphic description of the ruinous fall about to come upon Jerusalem because of her obstinacy and unbelief. In chapter 7 the same ruin is described as a punishment for Judah's idolatry and apostasy] [Cf. 7:34]: Then will I cause to cease from the cities of Judah and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a waste. [In the chapters that follow, the same trend of thought is continued, in the form of warnings and lamentations, and in a variety of images and figures that are used to diversify the same general theme, namely, that of the certain ruin of Judah and Jerusalem, and the subsequent Captivity of the Jews, as the manifestation of God's judgment upon the sins of His people, or, to speak more precisely, of the people whom He had once recognized as His own but whom He was now about to cast off.] [Cf. again Jer. 15:1-4]: Then said Jehovah unto me, Though Moses and Samuel stood before me, yet my mind would not be toward this people: cast them out of my sight, and let them go forth. And it shall come to pass, when they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith Jehovah: Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to the famine; and such as are for captivity, to captivity. And I will appoint over them four kinds, saith Jehovah: the sword to slay, and the dogs to tear, and the birds of the heavens, and the beasts of the earth, to devour and to destroy. *And I will cause them to be tossed to and fro among all the kingdoms of the earth*, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. [Finally, Jer. 19:3ff]: Hear ye the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem: Thus saith Jehovah of hosts, the God of Israel, Behold, I will bring evil upon this place, which whosoever heareth, his ears shall tingle. Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, that they know not, they and their fathers and the kings of Judah, and have filled this place with the blood of innocents, and have built the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal; which I commanded not, nor spake it, neither came it into my mind; therefore, behold, the days come, saith Jehovah, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life; and their dead bodies will I give to be food for the birds of the heavens, and for the beasts of the earth. *And I will make this city an astonishment, and a hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.* And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and in the distress, wherewith their enemies, and they that seek their life, shall distress them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith Jehovah of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole

again. [As a matter of fact, the whole philosophy of human history is epitomized, with the Jewish nation as an unforgettable example, in Jer. 18:5-10]: Then the word of Jehovah came to me, saying, O house of Israel, cannot I do with you as this potter? saith Jehovah. Behold, as the clay in the potter's hand, so are ye in my hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

Obviously, these various warnings of the Spirit in olden times had reference to successive states of moral degeneracy, and corresponding punishments, of the Jews in their *different generations*; their apostasies were oft repeated. Never were there prophecies more literally fulfilled, yea, and fulfilled even according to the testimony of secular history. These prophecies with their corresponding fulfilments constitute a standing monument to Divine Truth, and to the inspiration and authority of the Scriptures in which that Truth is embodied. *Let infidelity cast its eyes upon the dispersed and scattered Seed of Abraham with whom it may meet in every civilized nation on earth at the present time; then let it deny the truth of these prophecies, if it can.* The Jewish people are still scattered through every nation in the world, yet they are not a *nation*; nor do they even form a *colony* anywhere on the face of the earth; nor do they truly have a flag which they can call their own. Jewry has continued to be to this very day,—up to the last few months at least—the world's people without a country. Nor is this “anti-Semitism,”—I categorically deny entertaining any of the prejudices that bear this label. Rather, I would say in the words of the dying Stephen, the first Christian martyr: “Lord, lay not this sin to their charge” (Acts 7:60). *What is being stated here is plain historical fact.*

Nor is the pathetic story of Israel's rebelliousness and unbelief yet fully told. As a matter of fact, it reached its climactic end only in the nation's rejection of their long-expected Messiah, Jesus of Nazareth. “When the fulness of the time came” (Gal. 4:4) for the Messiah to make His appearance in the flesh, not as a political leader and empire-builder, but as the Suffering Servant of Jehovah, the Lamb of God who taketh away the sin of the world (Acts 3:26, John 1:29), then, as

the prophet Isaiah had foretold, to His own people He had "no form nor comeliness," and when they saw Him there was no beauty that they should desire Him (Isa. 53:2). "He was despised, and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not" (Isa. 53:3). "He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not" (John 1:10-11). Not only did His own people reject Him, but their ecclesiastical leaders were not content until they had forced His crucifixion at the hand of the Roman authorities. As the Spirit testified, through the Apostle Peter, to the people of Jerusalem on the Day of Pentecost, Acts 2:23, 36—"Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay. . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (cf. Acts 3:13-15). Or, as Stephen testified to the Jewish mob: "Which of the prophets did not your fathers persecute? and they killed them that showed before the coming of the Righteous One; of whom ye have now become betrayers and murderers" (Acts 7:52). Or again, as the Spirit testified through Peter, to Cornelius and his house: "We are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree" (Acts 10:39; cf. Acts 5:30). And finally, as the Spirit testifies through Paul: "God's wisdom . . . which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8).

The ultimate consequence of this crowning rejection by Israel of the Spirit's testimony respecting the Messiah, and hence rejection of the Messiah Himself, was inevitable: Jerusalem and the Jews suffered a worse fate at the hand of the Romans than they had suffered centuries before at the hand of Nebuchadnezzar and the Chaldeans. In A.D. 66, the Jews attempted to throw off the Roman yoke (which had been imposed upon them by Pompey, 63 B.C.), and thereby brought upon themselves the final and complete destruction which followed the siege and fall of Jerusalem to the Roman legions under Titus, A.D. 70—one of the most horrible events in the

whole history of warfare. The Jews suffered indescribable privations and hardships during the long siege; and, according to Josephus,<sup>1</sup> 1,100,000 of them were slain, and 97,000 made captives, by the Roman conquerors. The city itself was looted, and then utterly destroyed; its walls were torn down; and the rebuilt Temple (of Herod) was razed to the ground; literally not one stone of the Temple was left on top of another. The rebellion lasted some three years longer, but at the end of that time the Jewish power was completely exhausted. Jerusalem lay utterly desolate for more than a century, and the Jews were dispersed throughout the whole civilized world of that day. And from A.D. 70, Jerusalem continued to be the prey of Gentile conquerors—Romans, Persians, Saracens, and Turks—down to General Allenby's triumphal entry into the city in December, 1917, the event which first made possible the realization of the aims of the modern Zionist Movement and the beginning of the contemporary return of the Jews to their homeland.

The predictions of our Lord Himself respecting the fate of Jerusalem and the Jewish nation constitute perhaps the most significant body of prophecy in the entire Scriptures. There can be no question here, either, of "prophecy after the fact"; it is certainly a generally accepted historical fact that Jesus Himself was crucified some forty years before the fall of Jerusalem to the Romans under Vespasian and Titus. Furthermore, the fact that there is no mention whatever of the siege and fall of the holy city, except in prophecy, in any of the books of the New Testament canon, is of great significance. (I am mindful of the fact, of course, that some authorities interpret the book of Revelation as having primary reference to that event; this so-called preteristic interpretation of the Apocalypse is, however, an exceedingly doubtful one.) It is inconceivable to me that the New Testament writers should have omitted all mention of any event of such tremendous import religiously as the fall of Jerusalem, had that event actually occurred before the books of the New Testament were written. We may reasonably conclude therefore, it seems to me, that the books of the New Testament canon, or at least the great majority of them, were in existence prior to the period A.D. 66-70. And surely this must be true especially of the Gospels, the books

1. Josephus, *Antiquities*, VI, 9:3.

in which the sayings of Jesus regarding the fate of the city, Temple, and nation, are recorded. Hence, I repeat, there can be no question here of "prophecy after the fact." Therefore, Jesus' predictions of the destruction of the city and the Temple, and of the dispersion of the Jews, must be accepted as genuine predictions. Moreover, the literal fulfilment of these predictions cannot be doubted: they are recorded in the archives of the period as historical events, both by Jewish and by Roman historians.

Now the predictions of our Lord regarding the fate of Jerusalem and the Jewish nation—the inevitable doom to descend upon them both for their past sins and for their crowning iniquity of rejecting God's Anointed—may be classified as follows:

[1. That Jerusalem would be besieged and taken by her enemies. Luke 19:41-44]: And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

[2. That the period of the siege and fall of the city would be one of great tribulation for the Jews. Matt. 24:15-22]: When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, stand in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved; but for the elect's sake those days shall be shortened. [cf. Mark 13:14-20]. [It is difficult to determine, of course, whether these sayings have reference to conditions contemporary with the siege of Jerusalem, or to conditions that will prevail at the end of the present Dispensation, prior to our Lord's Second Advent. Hebrew prophecy is usually couched in parallel references, as seems to be the case throughout these chapters.] [Luke 23:27-31, the words of Jesus on His way to His crucifixion]: And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us. For if they do

these things in the green tree, what shall be done in the dry? [The reference here is unmistakably to the sufferings of the people during the terrible siege of Jerusalem.]

[3. That the Temple would be utterly destroyed. Matt. 25:1-2]: And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down; cf. Mark 13:1-2, Luke 21:5-6].

[4. That the Jews would be scattered among all the nations.] Luke 21:20-24: But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, *and shall be led captive into all the nations*: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

[5. That spiritual leadership would be taken from the Jewish people. Matt. 21:42-44]: Jesus saith unto them [the chief priests and Pharisees], Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. (Cf. Mark 12:10-11, Luke 20:17-18.) Luke 13:28-30: There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

[6. That this Divine retribution upon the Jewish nation was imminent. Matt. 23:29-39]: Woe unto you, scribes, and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgments of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily, I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is



left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, (cf. Luke 13:34-35].

There is no need for me to labor here to show that these predictions were fulfilled. History proves that they were fulfilled, and fulfilled *literally*. Not only were they fulfilled in the siege and fall of Jerusalem and in the dispersion of the Jewish nation in A.D. 70, but they have been in process of fulfillment in all intervening history down to the present day. For almost twenty centuries the Jews have been scattered over the whole earth; their name has been literally "an astonishment, a proverb, and a byword" among all peoples; and their history has been on the whole but a long story of oft-repeated ostracism, persecution, pogrom, and "liquidation," from the time of the Roman emperors down to the recent regime of Hitler and his Jew-baiters in Germany. None but those who are utterly blind dare deny the historical fulfillment of these Biblical prophecies. Nor, I repeat, can these historical facts be obscured by the specious cry of "anti-Semitism." As a matter of fact, this very term is itself a proof of the condition of the Jewish people throughout the world; no such term ever would have arisen had not the Biblical prophecies concerning the Jews been literally fulfilled in history. And certainly no charge of "anti-Semitism" can be brought legitimately against those great men of faith who, throughout the ages past, communicated the Spirit's warnings to the Jewish people, warnings of retribution certain to overtake them for their rebelliousness and unbelief. Who were these witnesses? Call the roll: Moses, Joshua, David, Isaiah, Jeremiah, Hosea, Amos, John the Baptist, Simon Peter, Paul, John, in fact all the Apostles, and even the Messiah Himself according to the flesh. Certainly these faithful and righteous messengers of the Spirit's testimony—the men through whom the Spirit forwarned the people of Israel against the consequences of religious apostasy and unbelief—cannot rightly be charged with "anti-Semitism." *These men—prophets and apostles—were all Jews themselves.* Hence, in rejecting their testimony, the Jews rejected, and are still rejecting, the witness of their own most spiritually-minded leaders, men who truly walked with God; the testimony, not of men who were prejudiced against the Jews, but of men who, being Jews themselves, were striving in vain to protect their own people from the consequences of their folly. And the

saddest fact of all is that the Jews themselves, in rejecting the testimony of these righteous men, rejected, and continue to reject, the witness of the Holy Spirit Himself.

I feel that I should be remiss, however, if I did not point out here in closing, that this picture has its brighter side. There are other Scriptures which indicate quite clearly that among the events to occur at the end of the present Dispensation,—an event connected in some manner with the Lord's Second Coming—will be the quite general acceptance of Jesus as the Messiah by the Jewish people; that is to say, their conversion generally to Christianity. Jesus intimates this Himself. "Jerusalem," He says, "shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*" (Luke 21:24). Again, according to Matt. 23:39, He said to the Jews: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." In the former of these statements, we have a clear intimation that when the times of the Gentiles shall have been filled, Jerusalem will no longer be trodden down by the Gentiles; in the latter, that when the Jews shall see Him at the time of His return, they will accept Him, and cry, "Blessed is he that cometh in the name of the Lord." The future resoration of Israel to their homeland, and their conversion to Christ and inclusion in the New Covenant, seems also to be the import of Ezekiel's Vision of the Valley of Dry Bones (Ezek. 37:1-14; cf. Ezek. 36:22-31, 39; 21-29, etc.). And the language of the Apostle Paul, in the eleventh chapter of Romans, is especially clear on this point. In vv. 13-15, he says: "But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" Then, in vv. 25-32, he goes on to explain: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written, There shall come out of Zion a Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, When I shall take away their sins. As touching the gospel, they are enemies for your sake:

but as touching the election, they are beloved for the father's sake. For the gifts and the calling of God are not repented of. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all." May God hasten the day when Jew and Gentile shall go hand in hand throughout the whole wide world, proclaiming the unsearchable riches of Christ, the gospel in all its original simplicity and purity, "until the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9; cf. Hab. 2:14). I do not intend, of course, to become a "prophet upon prophecy," but I do cherish the hope that such a world-wide proclamation of the primitive Gospel may indeed be the characteristic feature of the "millennial" reign of our Lord (Rev. 20:1-6).

## 6. The Spirit of Truth in the New Testament: Apostolic Inspiration

The Spirit's gifts of inspiration and revelation were perpetuated in the early Church, primarily in the apostolic and prophetic offices. The *apostolic* office, of course, included the prophetic, but was more comprehensive in virtue of its *official* character. The Apostles were not only revealers and proclaimers of the facts, commands and promises of the Gospel; they were also personal *witnesses* of the fact of Christ's resurrection and the personal *ambassadors* of His Divine Government under the New Covenant. We shall study the *official* aspect of the apostolic office in a subsequent section. For the present, however, and in this particular connection, we shall confine our study to the prophetic or revelatory aspect of that office.

We have already taken note of the fact that the personal ministry of Jesus the Messiah was under the Old Covenant, and that consequently His teaching while He was in the flesh was *preparatory* to the inauguration of the New Covenant, the beginning of the New or Spiritual Creation. From the teaching of Jesus, Himself the Incarnate Logos, the Son of God,