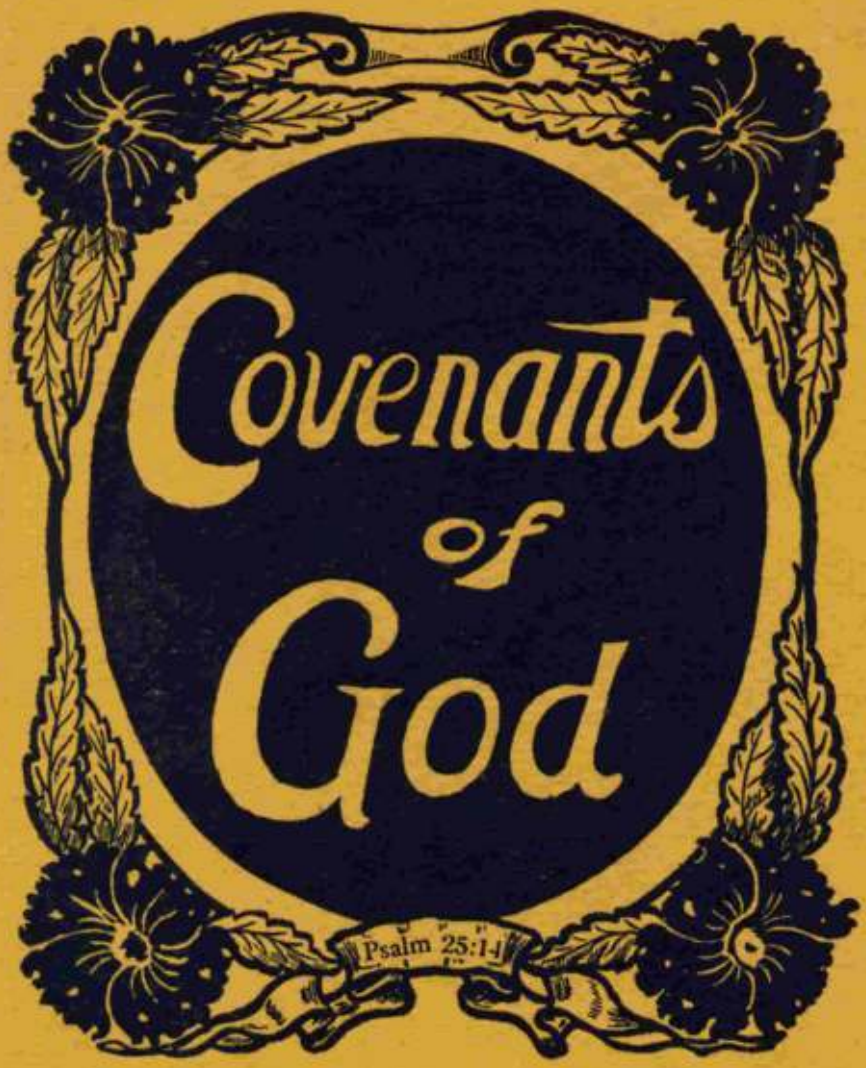
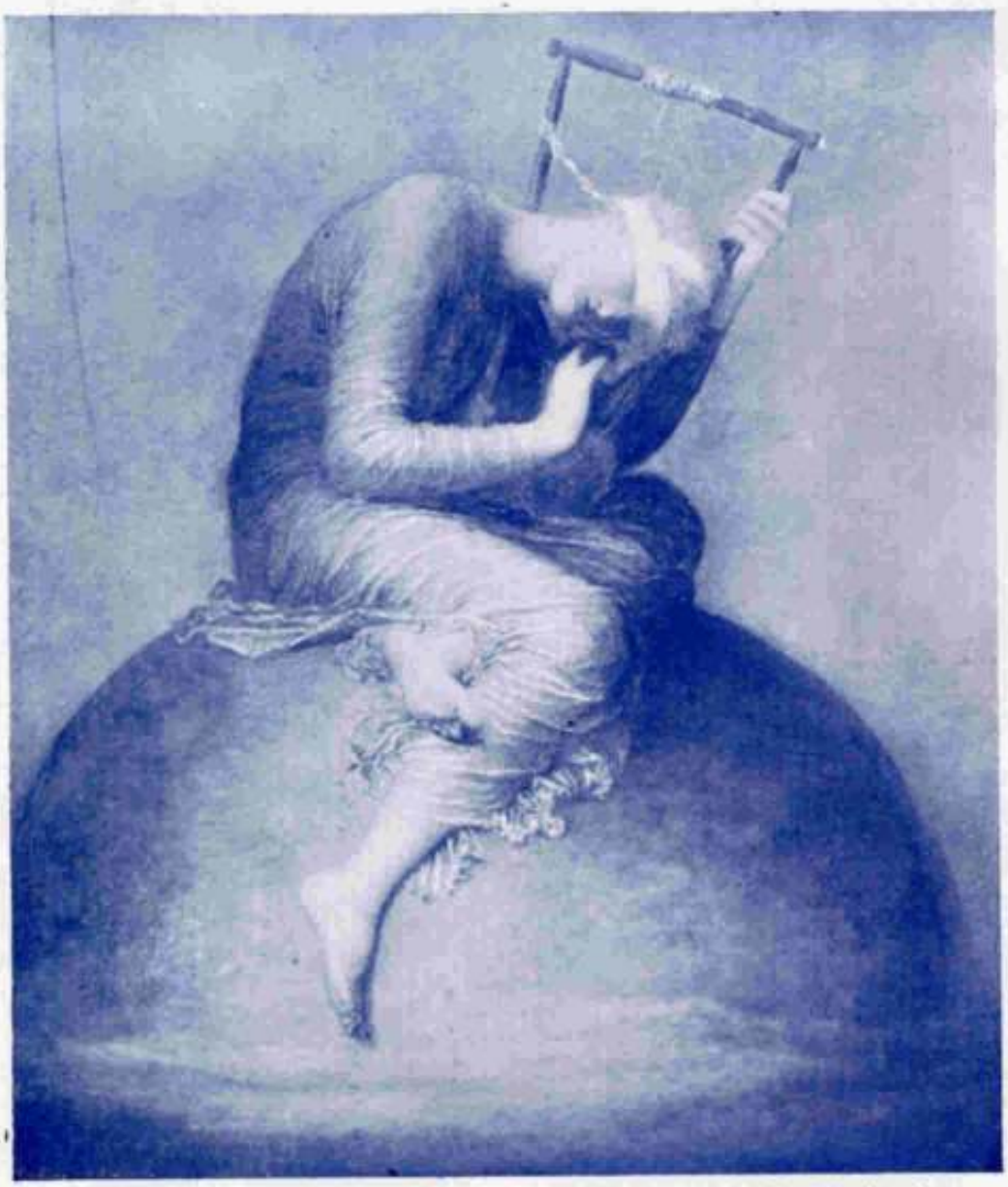


Frederick Lardent.

ART EDITION



A proper understanding of the "Covenants of God," inspires with hope and draws one near and still nearer to the Infinite!

Hope.

One last, lone string! She breathes a sigh:
'Let it not break, or else I die!'
She bends her longing lingering frame
To catch the music of God's Name.
Her pleading prayer: "Forgive the past,
And lead me to the Light at last
Which yet will stream throughout the earth,
Revealing truth and things of worth!"



Covenants

of God

by

Frederick Lardent

Author of " Significant Forty," " God's Wonderful Time Clock, and other works.

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33. Dedication

Poems mainly by the Author.

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From the beginning, God has been unfolding His own story. With this intent, some 2,500 years after man came upon the earth, He used Moses who was specially qualified to elucidate the happenings preceding Him. This man was privileged to discern glorious things to come and he was comforted.

Thereafter the Lord used prophets. Though men of similar passions to others, they nevertheless became fired with zeal to pen only that which was in harmony with God's message at the time. Some 4,000 years elapsed and there arose a Man who spake as never man spake. He declared that Moses wrote of Him, as likewise did the prophets. This Man was Jesus who was succeeded by the apostles who likewise determined to declare nothing except the oracles of God.

Since then interpreters have arisen. They pondered over the words thus handed down, and then formed their own conclusions. The stand which they took was strengthened by the formation of groups: some great and some small. These gave added weight to a given creed which many embraced because of the numerical backing. These interpreters are seen to differ so widely from each other that confusion is still apparent on every hand.

Nevertheless, even as God is one, so He has but one mind and purpose. This accords with His Word and is balanced, harmonious and reasonable, from beginning to end. The question arises: who amongst us are privileged to know the truth? Such will never blindly follow the crowd, neither will they be swayed by eloquence, nor emphatic dogmatism, no matter how great the prestige of a given mouthpiece: instead they “follow the Lamb wheresoever He goeth." They dare not rely upon their own intellect: rather they look to One who promised the Spirit of Truth which alone can bring that which leads to salvation.

With regard to the purport of the truth, let us assure ourselves in advance that it is attractive. It does not repel as so many creeds do which have been handed down from the dark ages, and which remind us that " *Men make His love too narrow by false limits of their own; and they magnify His vengeance with a zeal He will not own" Instead " There's a wideness in God's mercy like the wideness of the sea: there's a kindness in His justice though severe His judgments be."*

Covenants of God

1 Covenant with Adam

Well nigh forty years have passed since it was my privilege to come into the light of Divine Truth. It has been my chief comfort from that moment till now. How wonderful it is that the great Creator has arranged a plan which means the blessing of the willing and obedient of His intelligent creatures in heaven and in earth ! But come with me, dear reader, and let us refresh ourselves by the waters of truth and quietness! Let us renew our hopes and joys as we take fresh glimpses of those paths which lead to eternal ages in which sorrow and sighing shall have passed away. What better subject can there be than the *Covenants of God!* They relate to promises: and we are reminded that when the glorious Author of creation promises a thing, it shall surely come to pass—Isa. 55: 8-11.

The first recorded covenant was with father Adam. Here is the purport of the Creator's mind when the first man began to realise his existence: " Adam: what you see about you, what you feel and hear, are yours to enjoy throughout endless time. The birds of the air, the beasts of the field, the trees, flowers and fruit, are yours *conditionally.* This is because I would have no mechanical submission and obedience, but one based upon a just and intelligent appreciation. As Author and Designer, I know what is best for each and all: therefore a glad acceptance of My will on the part of everyone, will ensure the peace and unity of My vast empire throughout everlasting ages. With these things in mind, I will now prove your worthiness by means of a simple test. By maintaining your integrity, you shall have peace, life and happiness unceasingly. If, on the other hand, you give way to temptation, then all is lost: *dying thou shalt die.""—Gen.* 2: 15-17.

2. Lucifer's; Deflection.

This then was the first covenant of God. We are reminded that the word conveys the thought of *convening* or coming together for the purpose of an agreement or compact hinging upon certain terms. There is no evidence that the already created angels were faced with any such arrangement. Apparently it was God's intention to test their

loyalty through His dealings with the human race. Hitherto they had been fulfilling His will because there was no other way than this. Were not His laws engraven, as it were, in their very nature! With these things in mind, it is apparent that that great spirit-being Lucifer heard, for the first time, the *law of obedience.* It was something new! His curiosity was aroused! What would happen if the first human pair were to forfeit the favour of the Infinite? If that occurred, what an opportunity to step into the breach and, by assuming control over humanity, develop an empire of his own!

True, that kind of reasoning lacked an understanding of those moral exactitudes which we are privileged to see today. But we must remember that the full knowledge of the laws which must ever belong to one, who is supreme, was something which savoured of the future. We read: " *Verily thou art a God that hidest thyself!"* The inference is that the light of His countenance will shine only upon those who retain their sincerity and trust. Unable to visualise the dread outcome of violating the commands of his Maker, Lucifer took the plunge and became the spiritual head of the human family: and what a family! Instead of the fragrant bliss which attends human perfection, Satan found himself the king of a dying quarrelsome race with himself, who sponsored these things, doomed eventually and irrevocably to pass out of existence.— Isa. 14: 12-20 *;* 45 : 15 ; Ezek. 28 : 12-19; John 8 : 44; 2 Cor. 4 : 4.

3. Condemnation.

It is in the light of subsequent events that we are enabled to take up the threads of the Creator's mind at the time of the fall. The outlook was as follows: “Adam, in disobeying My injunction, you have incurred My displeasure. Instead of living for ever in an earthly paradise of health and happiness, many a sorrow shall be your portion until you perish within a day—a thousand-year day. Remember this was My warning: *in the day thou eatest thereof, dying thou shalt die.* This will likewise affect your* offspring. Sorrows shall be multiplied upon them. In place of bliss there will be suffering and despair. In view of these things, what hope have I to offer those who look to Me with the eagerness of faith's desire? I am well aware of those redeeming features arising from a lack of intimate knowledge on your part. You were entrapped by a Potential Agency who was bent upon thwarting My will. Listen therefore to My words: a time will come when a Seed shall arise—*the Seed of the Woman*—who will become powerful enough to put an end to the existence of the Instigator of evil."— Gen. 3.

Since then a stupendous drama has been unfolding itself. What words can we possibly use with respect to death and its concomitants? But let us quote from a letter which has just been penned to one who is bereaved: “So after 90 long years Aunt Jane has gone! Gone after a life of many a struggle and of mingling joys and tears! She sleeps now until the Day breaks and the shadows flee away! No fretful dreams can disturb her deep repose! She is no longer conscious of the world's progress,, nor of its dissolution : 'for there is no work, nor device, nor knowledge in the grave.' The psalmist takes up the thread with respect to the end of man by saying: ' His breath goeth forth, he returneth to earth; in that very day his thoughts perish.' Aunt Jane therefore awaits the time when the Lord comes with ten thousands of His saints who will convince all, including the ungodly, of their need of a Deliverer. It was Enoch, the seventh from Adam, who was first used to give these tidings. He lived before the flood, dying at the then early age of 365 years. "—Gen. 5: 23, 24; Jude 14, 15; Psa. 146: 4; Eccle. 9: 10.

Adam through one act of disobedience forfeits an eternal earthly paradise

“So death passed upon all men"

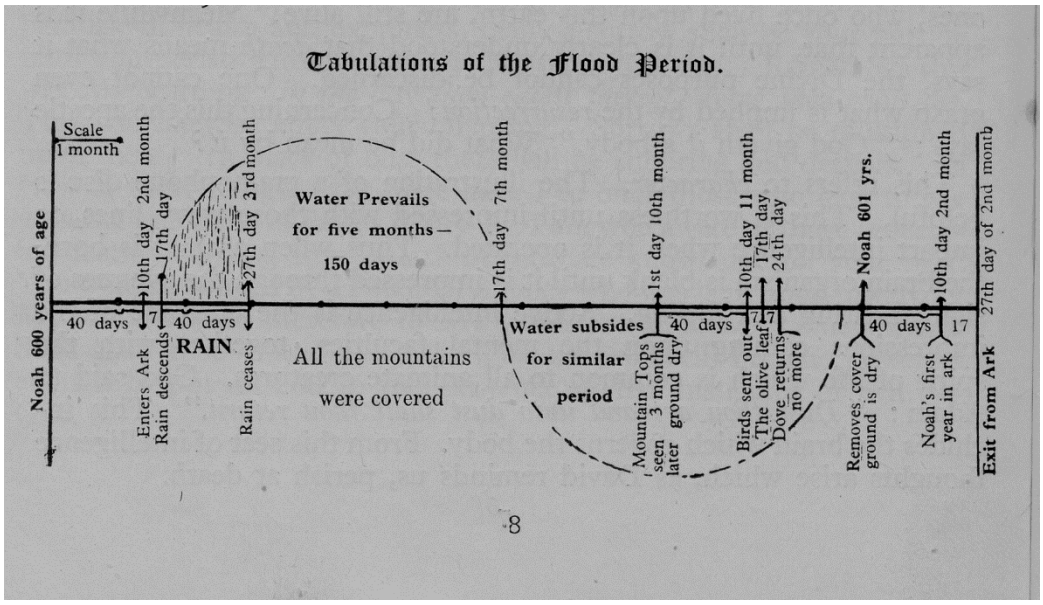
Shall we repeat the apostle's words: “So death passed upon all men." This is necessary because ever since the original falsehood: " Thou shalt not surely die /" teachings have arisen to concur not with God's decree, but with that expressed by Satan. Consequently there are people who think that somewhere in the universe, their loved ones, who once lived upon this earth, are still alive! Meanwhile it is apparent that, until it is clearly understood that death means what it says, the Divine purposes cannot be discerned. One cannot even grasp what is implied by the resurrection! Concerning this the apostle says: “God giveth it a body." What did he mean by it?

This refers to character. The illustration of a gramophone disc is helpful. This is worthless until impressed with those wavy lines, to impart intelligence when it is operated. Thus when a child is born, the brain organism is blank until it is impressed through the avenues of sight, hearing and feeling. Active intelligence is the outcome of the impressions coming upon the mental faculties, together with the spirit of life which is common to all animate creatures. God said to Adam: " Dust thou art and unto dust shalt thou return." This includes the brain which governs the body. From this seat of intelligence thoughts arise which, as David reminds us, perish at death.

4. The Flood

The Scriptures speak of leprosy as typical of sin ; and rightly so : for even as that disease will eat away the flesh, so sin will gradually consume those principles of truth and righteousness which were originally planted at the time of creation. This was verily true of many holy angels who, prior to the flood, were led by the force of Lucifer's evil example. With schemes of their own, they went so far as to adopt human forms so that they might marry the fair daughters of men. Did they, when they did this, have in mind the promise of the Seed of the Woman! If so, they certainly did not consult their Maker in this matter. The resultant progeny proved to be a hybrid race of gigantic stature: this whilst the government of the period became cruelly aggressive. We are informed that the earth was filled with violence through them.

The Creator looked down upon those tragic scenes, and determined to end that dispensation by means of a flood. He had foreknown all things and had in reservation a canopy surrounding the entire earth, composed of vapour. All that was necessary was to reduce it to water, and it was this which completely overwhelmed that generation except eight persons who had found refuge in the ark. The ark, which took a hundred years to build, was a huge structure amply sufficient to hold the various specimens of animal life which were gathered therein. It rained forty days, whilst the waters prevailed for 150 days. In all they were in the ark for 377 days. Thereafter, because of climatic conditions, human longevity fell to the limit of 120 years instead of within the thousand year compass which appertained prior to the deluge. The atmospheric changes had possibly some effect upon the fallen angels, for they have been unable since to materialize in human form in the easy manner they once did. — Gen. 6 ; 1 Peter 3 : 19, 20 ; 2 Peter 2 : 4, 5.



5. Covenant with Noah

Just as soon as the flood was ended, and human feet had once again reached terra firma, God made a covenant with Noah and to his seed after him. It was to the effect that never again would the entire earth be subjected to a deluge of water. He also said that the blessing of the seasons would continue: seed time and harvest, cold and heat, summer and winter and day and night. He also spoke of something which was far-reaching and comforting in its design. He declared that mankind would not be swept away to the degree which had taken place at the time of the flood. The implication is that, when the time comes for the Lord to overthrow the kingdom of Satan and to introduce an era of righteousness, not all flesh would be allowed to succumb during that stupendous clash between good and evil.

Think what this means! We are living in days of crisis and portent. Whatever lies in the future, let us remember that a nucleus of men, women and children, will be protected and preserved. God, who has all power, has ample means at His disposal to accomplish this beneficent purpose. It will not be the violent and wicked who will be thus watched over and cared for, but the meek of the earth. Many of these will be given the privilege of passing from one dispensation — and that an evil one — into another which is righteous. The class to which we refer, will not go down into death. — Psa. 76: 8-12; Zeph. 3: 8, 9; Gen. 8 & 9; Matt. 24: 22.

6. The Rainbow.

The covenant with Noah was given to impart measures of hope to those who long for better conditions. Though the promise may appear somewhat obscure, nevertheless there is sufficient for men of faith to find wholesome nutriment for their worthy anticipations. They have only to look at the God-given sign of the rainbow, which is sometimes seen after a storm, to be reminded of its implications. That curved phenomenon of coloured light is caused by the rays of the sun passing through the spherical globules of falling rain-drops. Light thereby is prismatically split up into its primary colours.

To correctly fathom its meaning we must remember the analogy which is summed up by the words: " God is Light and in Him is no darkness at all." Light, therefore, stands for the variable influences which emanate from the great Author of our beings. To know Him, we must examine His virtues one by one as they are revealed through His mind and works. There is a way of doing this which brings the most happifying of results. Hearken to the words of Jesus: “This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou has sent." — John 17: 3 ; 1 John 1 : 5.

Hear now the message which was given to Noah: " This is the token of the covenant which I make between Me and you for perpetual generations: I do set My bow in the cloud and will remember the everlasting covenant between God and every living creature." The rainbow is an appropriate sign for “as every lovely hue is light, so every grace is love." The symbolism is still further enhanced when we remember what may take place when we ascend into a high mountain or soar high up in the heavens in an aeroplane. The bow disappears and in its place is a complete circle of coloured light. Now there is neither beginning nor ending to a circle and it is thus with the Love of the Infinite! It knows neither beginning nor ending because God is Love. Viewed from the earth it is still a bow, and with it comes a note of warning. The word bow is used in connection with that ancient weapon of warfare known as the bow and arrow. It serves to remind us that it is not arbitrary compulsion which stimulates the life-giving impulses to do the right, but rather the loving kindness of God for His creatures. If that fails to win thankful praise and obedience, then nothing else will! Hence the last, the best and the most enduring of weapons is love out of a pure heart.—1 Tim. 1: 5; 1 John 4: 7-21.

7. Covenant with Abraham.

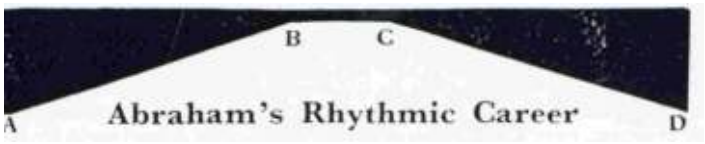
A covenant may be conditional or unconditional. That little word if is so often used when terms have to be met. For instance, Adam would have been living happily on this earth to this day if he had not partaken of the forbidden fruit. With regard to the covenant with Abraham, it passed from the conditional stage into the unconditional just as soon as certain injunctions were fulfilled. These were to the effect that he must leave his ancestral home and journey to a place which was yet to be allocated by the Lord. With the conditions fulfilled, the covenant became valid. This means that the gracious terms of the covenant will, in due course, be carried out.—Gen. 12: 1-7; Acts 7: l-4; Heb. 11: 8.

Here is what God promised to Abraham. The statement is one of the most outstanding ever recorded in the Scriptures: " I will make of thee a great nation, and I will bless thee and make thy name great and thou shalt be a blessing. And I will bless them that bless thee and curse him that curseth thee: and in thee and in thy seed shall all families of the earth be blessed." This promise is simply stated: but how far-reaching! It implies great blessings coming to every man, woman and child who have been born in Adam. Let these words therefore be imprinted upon our souls: “In thee and in thy seed shall all families

of the earth be blessed." From the standpoint of the Infinite, the word blessing implies fulness of health of mind and body accompanied by a peace and happiness which shall never end. That this is what is implied becomes more and more apparent as we gather other precious threads of truth which are scattered throughout the Bible.

Here, however, is observed a note of warning: “I will curse him that curseth thee." This is quite opposite to that of blessing. Something we dare not ignore! The Scriptural implication is that extinction awaits those who, seeing the sunlight of God's goodness, deliberately turn their faces from Him in order to seek their own devices. Go where we will amongst the sacred pages and we shall not be able to escape this warning. Even that lovely Psalm 145 has these words: " The Lord preserveth all them that love Him: but all the wicked will He destroy." Therefore, dear reader, from now on let us truly love our dear God and Father:

Love never goes dim when love is sincere:
It beautifies hope and scintillates cheer.
It radiates good with the charm of a friend,
And harbours a trust which never shall end.
But where is the Source of this virtuous flow?
Whence does it spring and just how does it grow?
We need to look up to regions above:
To One who is King, to One who is Love.
He is the fountain of worthy supplies:
He is our God who is gracious and wise!



A Abraham born 2008 years after Adam's creation and 2 years after the death of Noah.
B. The covenant made with him at the age of 75 years.
C. He waits 25 years for the promised seed. At that time he is 100 years of age: a period which represented the fulness of time.
D. His death 75 years thereafter occurs at the ripe age of 175.

Finally: no sooner does a complete cycle of a 1000 years pass by after the birth of Abraham, than his descendants launch into a monarchy beginning with King Saul. This portends that the promised seed would be royal: whilst a 1000 years forms the basic measurement of Bible chronology as mentioned in later sections. The promise, however, came to Abraham when he was 75 years of age. Stress is laid on his seed, nevertheless just 2000 years thereafter and at the end of the " 70 weeks," the offer of election is extended to the Gentiles.

8. Sarah Covenant.

Observe now the differences which exist between the covenant made with Abraham and that which may aptly be termed the Sarah Covenant. The first is comprehensive and all-embracing. The latter is restricted to the bringing forth of the heir. Note the words: " Through faith Sarah received strength to conceive seed and was delivered of a child when she was passed age, because she judged Him faithful that promised." She represented a covenant who would nurture a foreordained particular Seed which had been promised *"*before the foundation of the world." With respect to this matter, a great truth is brought to light. It is to the effect that even as Isaac depended upon Sarah for his nutriment and upbringing, so Spiritual Zion would depend upon that which combines the precious promises relating to this Seed. All therefore, who have this living hope and who are thus feeding upon that which makes for the development of the Seed, are possessed with the first order of anticipations : " For we are saved by hope." Moreover: *"*he that hath this hope in him, purifieth himself even as He is pure."—1 John 3:3; Rom. 8:24; Heb. 11: 11; 2 Pet. 1:4; Eph. 1 :4.

To give some indication of the intimate relationship which God has to the antitypical Sarah, we have only to glance at the 54th chapter of Isaiah. There we discover that even as Sarah was the first loved wife of Abraham, so the Mother Covenant which nurtures the spiritual Seed, is likened to God's wife : " For thy Maker is thine Husband (of whom Abraham was a type) and all thy children (the elect) shall be taught of Jehovah : and great shall be the peace of thy children." The time element also enters into it, for as the parents of Isaac had to wait for a long period for the coming of the heir, so, notwithstanding an age long promise, over 4,000 years after the creation of Adam went by before Jesus arrived upon the scenes. Even then Isaac's great antitype was not yet completed. The God of heaven still awaits the Body members of Christ though nearly 6,000 years have elapsed since the beginning of the human era.

Note how the 54th of Isaiah speaks of drawbacks and hindrances: " For this is as the waters of Noah unto Me, for as I have sworn that the waters shall no more cover the earth, so have I sworn that I would not be wroth with thee." That strength and beauty will be the outcome of the glorified Sanctuary, is demonstrated thus: "Behold I will lay thee with fair colours and thy foundations with sapphires." Sapphires, being the colour of the eternal heavens, picture the faithfulness of the Omnipotent as well as that reciprocal faithfulness which belongs to His chosen family.

A word from the apostle is of interest. “It has been written that Abraham had two sons: one from the bond-woman and one from the free-woman. Now the one from the bond-woman was naturally produced: but the other was through the promise. Which things are allegorical; for these represent two covenants: one from Mount Sinai, breeding children for servitude, that is Hagar (representing the Law Covenant). But the exalted Jerusalem represents the free-woman who is our mother, for it is written: Rejoice O barren woman who dost not bring forth! Burst forth and shout, thou who art not in labour: for many more are the children of the desolate one, than of her having the husband.' Now you Brethren, like Isaac, are children of the Promise." —Gal. 4: 22-28, Diaglott.

9. Laughter!

Many truths arise as we consider God's dealings with His faithful people. For instance, when Abraham was born, only two years had elapsed since the death of Noah. But just here let me add that Noah must have possessed greater virility than any of Adam's progeny. Remember that though his total age of 950 years did not reach that of Methuselah's which was 969 years, Noah lived no less than 350 years in an era which was not conducive to longevity. Referring now to Abraham, his birth so soon after the death of Noah, serves to remind us that the foreknown Divine purposes have known no cessation since the fall of man.

Calmly sits that mystic Weaver:
Throws His shuttle to and fro;
Mid the noise and wild confusion:
Well the Weaver seems to know
What each motion and commotion.
What each fusion and confusion.
In the grand result will show.

Isaac means laughter. In the mind of Sarah, it savoured of the miraculous to give birth to a child at 90 years of age! When Isaac was born, she laughed, saying: “God hath made me to laugh so that all that hear will laugh with me." This was designed to foreshadow the supreme happiness which will come through the administration of the antitypical Isaac. In the absence of sorrow, sighing, crying and dying, the entire universe shall be filled with holy joy.—Gen. 21: 6; Rev. 21: 1-7.

Centring such matters, we must not forget the great sacrifice which alone could pave the way to this happy consummation. This was foreshadowed by Isaac ascending the altar in order to be sacrificed by his father Abraham. So purposeful the picture that, when Isaac was

released through Divine intervention, it was as though he had risen from the dead. A wonderful type indeed of One who would eventually be sacrificed, so far as His humanity was concerned, ere He would be raised and equipped to bless all families of the earth.

Then again there is the single seed who would do this great work as represented by Isaac: "for He saith not And to seeds as of many; but as of one: to thy seed which is Christ." One would naturally think that the supreme figure of Jesus would alone fulfil the picture, but, marvel of marvels, the elect are included: “We Brethren, as Isaac was, are Children of the Promise." This involves the mystery of one anointing, one kind of suffering, and one kind of death: a sacrificial death willingly given so that the whole world may be redeemed and blessed! It was this same joy which was set before our Master which enabled Him to endure the cross.—Heb. 12: 1, 2; Gal. 3: 8, 16, 29; 2 Tim. 2: 10-12.

10. Like mother, like child.

As a specialist in the optical world, I have so often been struck by the recurrence of sight defects which come upon a child through its mother. Over and over again, when an eye of a child was found defective, the cry from its mother has been: " Why: that particular eye in my case is likewise defective!”

It is thus with the Mother Covenant! Whatever the terms: it will be like mother, like child. It is for this reason why Satan and his hosts have done their best to corrupt the precious promises which are based upon the original covenant. Doctrines, consequently, became so twisted and perverted that the words “In thee and in thy seed shall all families of the earth be blessed “had but little meaning. Instead the thought of torment arose. This blurring of spiritual vision reached its height in the dark ages when those bearing the name of Jesus began to torture rather than to bless those whom Jesus commanded to love. Their errors were such that they deemed that no matter what means were employed in converting others to a particular creed, the end justified the means. Thereby they might save some from “eternal anguish! “The situation thus developed, meant that millions were done to death! Meanwhile the great God beheld their error and wickedness and said: “Their fear toward Me is taught by the precept of men."—Isa. 29: 13.

Happily we have reached a day of enlightenment! Thousands are privileged to see something of the glory attached to the mother covenant. Great blessings are accruing! Even so, we must still remember this great truth: it is in proportion as we absorb the precious promises, that God's goodness will shine in our hearts. We therefore do well to ask

one another: Are you happy and trustful whatever be the trial ? Is there gentleness with forethought, grace with wisdom, courage with forbearance? Are these things the outcome of feeding upon the pure unadulterated Word of Truth? If these things can be answered in the affirmative, then happy are we, otherwise the sooner a visit is paid to the Good Physician, the better.—Psalm 103.

11. Covenant of Circumcision.

The covenant with Abraham was so important that God confirmed it with an oath. His word however was sufficient in itself. The oath was added to give double emphasis so that the spiritual Heirs of Salvation would have no shade of doubt that the ennobling far-reaching terms of the covenant would be fulfilled.—Heb. 6 : 13-20.

There was something else added, namely the Covenant of Circumcision. It was first imparted to Abraham when 99 years of age and within a year prior to Isaac's birth. It was as though the covenant was designed more particularly for Isaac who met the conditions precisely by being circumcised on the 8th day. The meaning of the rite is not difficult to follow. We are to recognise that there are two parts in the work of perfecting: God's part and that which belongs to the individual. Indeed the exhortation of the Lord may be aptly summed up thus: Sanctify yourselves and I will sanctify you. The main work, however, comes from the Power Supreme! Nothing is possible without Divine aid every moment and every hour of the day! This is the underlying thought of the prophetic message addressed to Israel through Moses : " And the Lord God will bring thee into a land which thy fathers possessed, and He will circumcise thine heart and the heart of thy seed : to love the Lord thy God wilt) all thine heart and with all thy soul, that thou mayest live."—Deut. 30: 5, 6; Gen. 17; Acts 7: 8.

It is therefore evident that soul cleansing until heart perfection is reached is the thought behind this ancient rite. Paul, who was brought up a strict Jew, utters these words after his anointing: " He is not a Jew who is one outwardly., neither is that circumcision which is accomplished in the flesh; but he is a Jew who is one inwardly: the circumcision of the hearty of the spirit, not of the letter, that the praise be not of men but of God." Unless every base and ignoble desire is cut away, life eternal becomes impossible. We are reminded of the words of Jesus concerning Nathaniel as he approached: “Behold an Israelite indeed, in whom there is no guile."—John 1: 47; Rom. 2: 28, 29.

A word should be given with respect to the eighth day. We are reminded that Jesus was raised on that particular day. In the larger sense it is a day representing the finished work of God: the re-

establishment of all that was lost through Adam's fall. This will be accomplished just as soon as the eighth millennium rises to view. Most appropriate therefore is the eighth day of circumcision: the day when a name was proclaimed for a child. How happy the lot of all who by then will have received circumcision of the heart. For all time will such be devoted to the Lord. Their dispositions will be found as steel in its flexible strength; and as a little child in its glad approach and reciprocation. Their duly recorded names will not be blotted out of the Book of Life! Praise ye the Lord! Psalm 150; Rev. 3:5.

Moreover the eighth day signified triumph over sin and death. Here is the picture: for seven days a leper, who gave evidence of being cured of that foul disease, was placed on probation. If he survived the test, he was given liberty on the eighth day: a day when blood and oil was placed on his person. This portrayed that purification is only possible through the Blood of Christ and the grace of God. The same thought is carried out in connection with the services of Ezekiel's Temple.—Ezek. 43: 26, 27; 1 John 1:7; Lev. 14.

The eighth day likewise signified the acceptance of Jesus as the world's Redeemer which took place on that day which was also the commencement of another week. Note the words of a somewhat free translation of Exodus 23: 29, 30: “You must be prompt to make the offering from your harvested grains and wines. You must give Me your eldest sons: and so with your oxen and sheep: for seven days the firstling may remain with its mother^ but on the eighth day you must give it to Me" A similar thought is borne out in the waving of the sheaf: the morning after the sabbath—

Lev. 23: 11.

In emphasising the eighth day, we must not confuse this with our Lord's raising on the third day. That was the third day after His crucifixion. He was put to death on the sixth day and on the seventh, His life was extinct except as it was in the memory of His Father. Incidentally this showed that the Divine Sabbath had been violated and the righteous Jesus in oblivion was covering the transgression. He rose quite early in the morning of a new week which corresponds to our Sunday. That was the first day of a new week or the eighth day from the commencement of the former week, according as to how we wish to view the situation.

Some years ago, whilst considering these matters, I came across a remarkable epistle, said to have been written by Barnabas who, we remember, was the companion of St. Paul—Acts 13: 44-50. It is worth quoting from even if there was nothing else but that it has been handed down for well nigh 2,000 years. There is an added interest when we find it so well supporting the thoughts we have expressed. Though the language is particularly direct, it nevertheless supports the tenor of the Scriptures. I quote as follows:

"Even in the beginning of creation He makes mention of the sabbath, ' And God made in six days the work of His hands and He finished them on the seventh day and He rested the seventh day and sanctified it.'

"Consider, my children, what that signifies: He finished them in six days. The meaning of it is this: in six thousand years the Lord God will bring all things to an end. For with Him one day is a thousand years as Himself testified, saying, ' Behold this day shall be as a thousand years' Therefore, children, in six days, that is in six thousand years, shall all things be accomplished.

"And what is this that He saith: ' And he rested the seventh day.' He meaneth this, that when His Son shall come and abolish the season of the Wicked One and judge the ungodly, and shall change sun, moon, and stars, then He shall gloriously rest in the seventh day. Lastly He saith: ' Your new moons and your sabbaths I *cannot bear them.' Consider what He means by it. 'The sabbaths ' saith He, ' which ye* now keep are not acceptable unto Me, but those which I have made. When resting from all things I shall begin the eighth day, that is the beginning of another world. For this cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested Himself to His disciples, ascended into heaven."

12. Why 430 Years?

It is not difficult to see that the covenant with Abraham was terse enough to make room for other amplifying covenants which are related to the original promise as links are in a golden chain. Unless we see the relationship, we shall not be able to grasp all that is implied by that which was first given and urgent enough to be repeated both to Isaac and to Jacob. The Law Covenant was thus related. It was made to Israel 430 years after the promise to Abraham. But let us pause just here for something which is spiritually stimulating to those who long to see the fulfilment of the Divine purposes. That a seed shall arise to bless all families of earth, is like exquisite music to our souls. After this promise, 430 years go by and what do we see but the hosts of Israel, fleeing from Egypt to escape bondage and oppression. We find in it a befitting picture of the liberty coming to all men who will be called out of Spiritual Egypt, which is otherwise known as the Present Evil World headed by Satan, of whom Pharaoh was a type. — Ex. 12: 41; Gal. 1:4; 3: 17; Rev. 11:8.

Nor does the matter end there! Our interest is still further quickened when we discover that the numerical 430 contains a hidden meaning. It is from the book of Revelation we learn that the number of the elect is 144,000. Observe how that round number of 400 years brings this to light. All we have to do is to reduce the period to days,

remembering when so doing that the Scriptural measurement of a year is 360 days: given to facilitate the time measurements of the Bible. The sum is as follows: 400 multiplied by 360 produces 144,000 precisely! But what about the thirty? Surely this should be left to itself as belonging specifically to the glorified High Priest of that sacred family! In harmony therewith, we find in the fourth chapter of Numbers thirty years occurring time and again as being the foreordained age of those entering the sacred office of priesthood. Thirty, therefore, stands as a Priestly number! Seeing this, we cease wondering why Jesus had to reach thirty years before He was anointed at Jordan.—Luke 3: 23; Rev. 14: 3.

These matters are still further emphasised by things closely attached to priesthood, namely sacrifices. Regarding this matter, it is interesting to note that just as soon as Abraham was given the promise, he raised an altar to the Lord. 430 years thereafter to the very day (showing God to be an accurate timekeeper) the Passover Lamb was slain, and it was this which became the basis of Israel's deliverance.—Gen. 12:7, 8; Heb. 5: 1.



The subject we have just unfolded is still further enhanced by considering the foregoing diagram. The following tabulation will be found interesting and instructive.

A. From the promise to Abraham to the exodus is a period of 430 years.

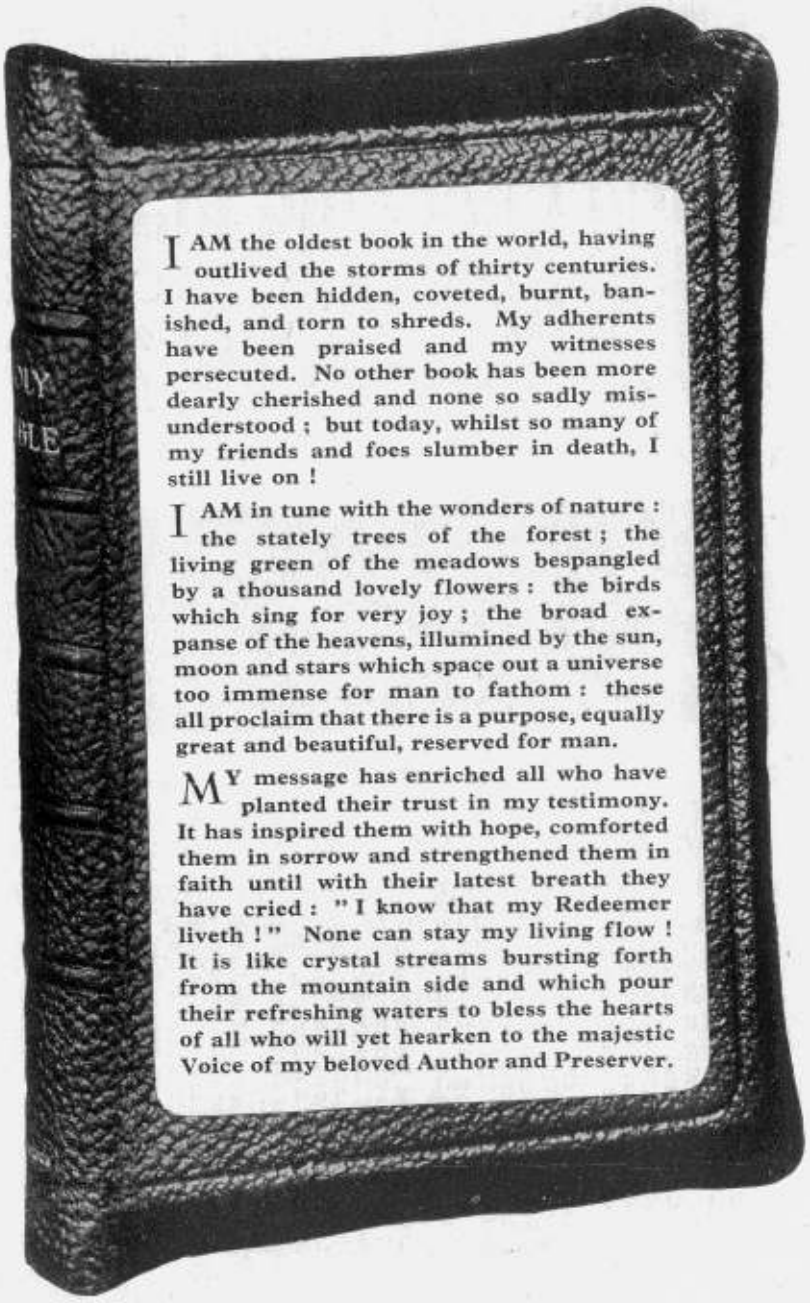
B. The first thirty of that 430-year period extends from the Promise to the persecution of Isaac by Ishmael. Isaac's age at that time was approximately five years. From thence comes the predicted 400 years of affliction which spiritually appertains to the 144,000 who follow in the Master's footsteps.—Gen. 15 : 13 ; 21 : 8-10 ; Gal. 4 : 29.

C. Viewed in this light, the first thirty-year period is distinct from the other in order to show the separateness of Jesus. He is before and above all things: without Him no single member of the 144,000 could exist.

D. There is still another 430 years which occurs in history. That this second period is likewise harmonious is revealed by the fact that Jesus as well as His followers are designated the Temple of the Living God. Like the Temple at Jerusalem, this honoured class whilst in the flesh has come to the forefront time and again, and then wasted and put to shame. Now comes an interesting discovery. From the time when Solomon first began to build the Temple to its final destruction by the army of Nebuchadnezzar is a period of 430 years!

E. With regard to this matter it will be noticed in the chart a final time setting representing forty years. It was the time of God's judgment against Israel as expressed through the prophet Jeremiah, whose ministry lasted for that length of time.

Autobiography of the Bible



I AM the oldest book in the world, having outlived the storms of thirty centuries. I have been hidden, coveted, burnt, banished, and torn to shreds. My adherents have been praised and my witnesses persecuted. No other book has been more dearly cherished and none so sadly misunderstood ; but today, whilst so many of my friends and foes slumber in death, I still live on !

I AM in tune with the wonders of nature : the stately trees of the forest ; the living green of the meadows bespangled by a thousand lovely flowers : the birds which sing for very joy ; the broad expanse of the heavens, illumined by the sun, moon and stars which space out a universe too immense for man to fathom : these all proclaim that there is a purpose, equally great and beautiful, reserved for man.

MY message has enriched all who have planted their trust in my testimony. It has inspired them with hope, comforted them in sorrow and strengthened them in faith until with their latest breath they have cried : " I know that my Redeemer liveth ! " None can stay my living flow ! It is like crystal streams bursting forth from the mountain side and which pour their refreshing waters to bless the hearts of all who will yet hearken to the majestic Voice of my beloved Author and Preserver.

Desolation.

I miss them in the morning,
When the mist is on the hill :
When no busy hum is heard
And all the land is still.
Oh, the dear familiar faces,
Oh, the void and empty spaces, and the
Longing for the voices that are still.

I miss them in the evening,
By the fireside's ruddy glow :
Its light and warmth seem only
The vacant chairs to show.
My heart then fills with sorrow
For the dawning of the morrow,
Without the loving voices that are still.

When I hear the joyous notes
That hail the coming Spring,
And all around the gladness
Makes wood and valley ring,
Then I miss them even more
Than I ever did before, in the
Beauty and the fragrance of the Spring.

When the dreary cold and chill
Of the winter draweth nigh :
When the sobbing wind is heard,
And the pretty flowerets die,
Then I miss them most of all,
And I seem to hear the call of the
Dear and loving voices that are still.

Oh, the dear familiar faces !
Oh, the void and empty spaces, and the
Longing for the voices that are still.



Restoration.

You'll see them in the morning,
When the Sun shines o'er the hill.
The ransomed hosts returning,
For 'tis God's unchanging will
That those dear familiar faces
Will refill the empty spaces, and praise
Will grace the voices that were still.

That bright and happy morning
All the prophets have foretold ;
A glory so entrancing,
Every eye shall then behold,
When bells of joy are pealing,
And broken hearts are healing, then love
Will cheer the voices that were still.

Now come, behold the foregleams
Of that grand and happy day,
When weeping, sorrow, dying,
Shall forever pass away,
Weep not for desolation,
But rejoice in restoration, for the
Blossoms that will greet us in the Spring.

Oh, sweet and joyous Spring-time !
What glories over-spread,
As health and strength and beauty
Adorn the risen dead.
Then you'll praise God most of all,
When you hear the welcome call of the
Dear and loving voices that were still.

Oh, the dear familiar faces !
Now thrice happy are the places with the
Music of the voices that were still.

13. Law Covenant.

The Law Covenant which began with the rite of the Passover was added because of transgression “till the Seed should come." It was given to show in vivid colours the guilt of the human family as well as their vital need of a Saviour. It was rendered necessary because, in spite of a tragic and terrible history, people are ever prone to boast of their ancestry, prestige and personal righteousness. All such matters are in the sight of the Lord as “filthy rags." One sweeping survey of the Divine commands which came through His servant Moses is sufficient to “stop every mouth and prove the whole world guilty before God."—Rom. 3: 19; Gal. 3:19; Isa. 64: 6.

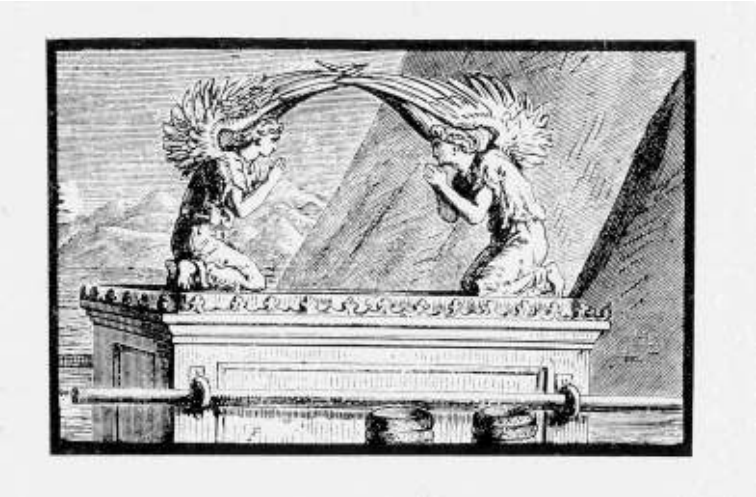
Though the rules and regulations attached to the Law Covenant were multitudinous because of the growth and magnitude of besetting sins, it still revolved around the law of obedience. It was after the similitude of that which was imparted to Adam in the first instance. It was by reason of his perfections that Adam was given quite a simple test. In spite of the ramifications of the one imparted to Israel, they deemed they could keep it. They cried: “All that the Lord hath spoken, we will do" They knew not that any failure by so much as one jot or tittle would prove them guilty of all. They were therefore condemned: and that doubly so! They were already under the sentence of death through father Adam's transgression, and now they were cursed by the very terms which came within the compass of their own law. We read concerning them: “They like Adam have transgressed the covenant.” Their plight would have been serious indeed, were it not for the gracious provisions centred in the Seed of Promise. Even to cover their particular guilt, Jesus underwent a cruel death upon a cross. — Gal. 3; James 2: 10; Exo. 19: 8; Hoshea 6: 7 margin.

In spite of all this, the Law Covenant was designed for the utmost good! It was a veritable shadow of good things to come! Moreover the standard of righteousness had been raised in the midst of a perverse generation. It was also a child-trainer to lead the meek and faithful of Israel to Christ.

By reason of its exactitudes, the Law Covenant resembled a straight line:



but theirs was such a crooked walk!



14. Ark of the Covenant

The law was epitomised by the ten commandments which were written miraculously *"by* the finger of God *"*on two tables of stone. These were placed within the Ark which became known as the Ark of the Covenant. Thereafter it found its place within the Most Holy of the Tabernacle. —Exo. 34: 1-4; Num. 10: 33; Deut. 5: 1-22.

The Ark was a rectangular box made of acacia wood overlaid with pure gold. Besides the flat piece of this metal which constituted the lid there were two cherubims overshadowing and bending over it with their faces towards each other. This lid was sprinkled on the day of atonement with the blood of the bullock and then of the goat. The covering, therefore, represented Divine justice which must first be satisfied with regard to Adamic sin, ere the attributes of love and mercy could wing their flight to bless the people through the instrumentality of the Seed of Promise.—Ex. 37 : 1-9 ; Lev. 16 : 14 ; Matt. 26 : 28.

The apostle tells us that besides the tables of the law, there were placed within the Ark the golden vase of Manna—the same kind which fell during the wilderness journey and which was not allowed to corrupt —and Aaron's Rod which had miraculously blossomed and borne fruit. Both articles throw some light upon the Divine purposes associating the promised Seed. Aaron's Rod proclaims their foreordination: for "no man taketh this honour unto himself, but He that is called of God as was Aaron." The golden vase of Manna denotes their treasured inheritance of the Divine nature which was the blest outcome of imbibing the pure Word of Truth. To crown it all, God Himself is spoken of as dwelling between the cherubims from which proceeded a

supernatural light. Thus we see how charged with emblem is the recorded message of our God! A message, though so often hidden by symbol, can be understood by those who have received the spiritual illumination from above. — John 16: 13; Num. 17; Psa. 80; Heb. 5:4; 9: 3-5; I Peter 1: 23.

With the passing away of the Kings of Israel, the Ark of the Covenant is no more mentioned in the Old Testament. It disappears entirely. It were as though those Kings were eventually to be supplanted by the Royal priesthood of which the Ark was so largely an emblem. There is but one allusion to the Ark in the New Testament, and that only with reference to its antitype. Here are the words as taken from a literal translation of Revelation 11: 18, 19. Observe how they still point forward to an event which this time will shortly take place: "And the nations were angry and thy wrath is come and the appointed time of the dead to be judged. To give reward to thy servants the prophets and to saints and to those who fear thy name, the little and great, and to destroy those who destroy the earth. And the Temple of God was opened in the heaven and there was seen the Ark of the Covenant in His Temple: and there came lightnings, and voices and thunders and an earthquake and great hail."

15. Is the Ark of the Covenant in existence?

The Ark of the Covenant was the most sacred of all furnishments. Even a fleeting glance at it has been known to bring fatal results. For this reason whenever it was moved it was carefully covered. — Num. 4: 15; 1 Sam. 6: 19.

Because of its importance we make bold to ask whether it is still in existence today? Has God preserved it, probably amongst other things, so that it may be brought forth as a testimony during the Messianic Age? Whilst on this subject we would add that there are evidences that Noah's Ark is still in a fair state of preservation in the midst of ice and snow upon the mountains of Ararat. If this is indeed the case, then why not that which had a far greater value? Not that it is necessary to salvation, for what is an article made of wood and metal compared to the grand reality which finds its centre in Christ Jesus! Here is something which is extracted from the writings of the Maccabees who lived some 150 years B.C. A somewhat lucid translation from the second chapter of the second book is as follows:

"*The* prophet Jeremiah being warned of God, commanded that the Tabernacle and the Ark should accompany him till he came to the mountain (Nebo) where Moses went up and saw the inheritance of God. And when Jeremiah came thither, he found a hollow cave and he carried in the Tabernacle and the Ark and the altar of incense and stopped the door. And some of them that followed came to mark the place, but could not

find it. And when Jeremiah perceived this he said: ' The place shall be unknown till God gather together the congregation of His people and receive them with mercy. Then the Lord shall show these things and the majesty of the Lord shall appear.' "

This statement is too remarkable to be left to itself without some amplification. In the first place, no man was better suited to accomplish such a work than Jeremiah, who was used to terminate Israel as a kingdom: an event which synchronized with the overthrow of the Temple with its services. Through the providences of God, Jeremiah was viewed with favour by the invaders who promptly released him from prison. This gave the prophet some liberty of action and it is reasonable to conclude that one of his first thoughts was for the safety of what was available of the sacred furnishments. Events led up to some of the Jews escaping to Egypt. They took Jeremiah with them and it is probable that it was on that occasion that Jeremiah carried with him the articles mentioned by the Maccabees. From this comes the reasonable deduction of Jeremiah's discovery of a suitable hiding place on the very mountain where Moses died. — Jer. 43: 5-7.

This event was in the year commencing the 70 years of Desolations. It was 3,522 years after Adam's creation. 594 years thereafter, Jerusalem was again captured and the Temple, as built by Herod, destroyed. It has not been rebuilt since. At that time the Roman Titus, in charge of that assault, took some of the sacred things away with him as trophies. These he illustrated in bas-relief sculpture upon what is known as the Arch of Titus. We give a picture of the scene herewith. Observe that the Ark of the Covenant and the Incense Altar, as mentioned by the Maccabees, are both missing. The illustration presents the Table of Shewbread, two silver trumpets and the Lampstand.



16 Covenant of Priesthood



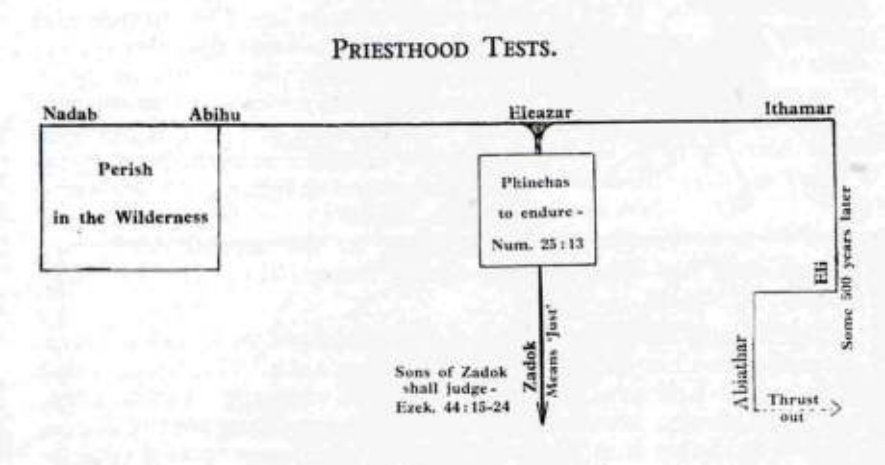
The apostle reminds us that the High Priests of Israel were taken from men so that they might offer gifts and sacrifices for sin. They were called to exercise mercy and compassion upon the ignorant. Traits which must verily belong to the Seed of Promise, if they are to raise and wisely judge the peoples of earth. To these 1 thoughts must be added their own prior y judgment with respect to a worthiness to officiate in so high a calling.—1 Cor. 6: 1-4; Heb. 5: 1-3; 1 Peter 2 : 9.

The judgment of the Priesthood was illustrated by that which came upon the House of Aaron. He had four sons eligible for office: two of these, Nadab and Abihu, perished in the wilderness because they offered strange fire. In antitype, this appears to relate to some devastating error which may either be the outcome of imbibing wrong doctrine, or deliberately pursuing the path of sin. In either case strange fire becomes an emblem of blemished prayer and devotion. In this way a class was foreshadowed who are destined to go down in the second death even though they had once received God's favour.—Lev. 10 : 1-3 ; Heb.6:4-8; 10:24-31

The dangers attending the call of the Priesthood were such that it is a comfort to discover a covenant respecting same. This means that there will indeed arise this highly honoured company: a truth borne out as we observe His dealings with the two remaining sons of Aaron, Eleazar and Ithamar. The line of Eleazar was chosen because of faithfulness. As the successor of Aaron his administration appears to have been without blemish. The same may be said of his son Phinehas, who quite early manifested his priestly zeal. The Israelites had committed whoredom with the daughters of Moab. They even began to worship their idols. It was then that Phinehas arose and, armed with a javelin he slaughtered one of the ringleaders of Israel together with the woman of his passion. This act so pleased the Lord that the plague, which had already slain 24,000 people, was stayed. It was at this juncture that the Covenant of Priesthood is brought to the forefront.

Observe the words concerning Phinehas: *"Behold* I have given him my covenant of peace. He shall have it and his seed after him, even the covenant of an everlasting priesthood.""—Num. 20: 25-29; 25.

Nothing is known of the line of Ithamar until some 500 years thereafter his descendant Eli comes into the limelight as-Israel's high priest. Eli, though pious at heart, nevertheless revealed his weakness by permitting his two worthless sons to officiate in the sacred office. This so angered the Lord that there and then He determined to cut off that line completely. This was accomplished in the person of Eli's great-grandson Abiathar who was thrust out by Solomon for ever. At that time Zadok, of the line of Eleazar, was also priest, and to him came the sole right to minister. Zadok means just: a title portraying a spiritual overcoming Priesthood, fully equipped to serve mankind in the Messianic age. With regard to type and shadow, even Aaron pales into insignificance before the great Melchizedek who was king as well as priest. This mysterious personage portrayed One who is to reign with all power and authority, and who will at the same time show mercy to the willing and obedient of the entire human race.—Heb. 7; 1 Sam. 3: 11-14; 1 Kings 2: 27; Ezek. 44: 15.



Nadab and Abihu, who die the same kind of death for the same cause, picture those who are unworthy of life.—Heb. 6: 1-8.

The line of Eleazar portrays those who measure up to their priestly calling.

The line of Ithamar, though walking side by side with their more zealous brethren, nevertheless fail in the long run. Thrust out of office, they do not forfeit their lives.—1 Kings 2: 26, 27; Psa. 45: 13-15; 1 Cor. 5: 5.

In this manner a class is pictured who find life on the spirit plane but not the Divine. They fail of this right because they did not measure up to the high standards required for so important an office which must necessarily appertain to the Royal Priesthood.

17. Covenant with David

Not only did God covenant a priesthood, but kingship besides. True, Melchizedek sufficed in some measure to fill in the picture, but an actual king must needs be raised to portray this more precisely. Note therefore the words: *"*I have made a covenant with My chosen. I have sworn unto David My servant, thy Seed will I establish for ever and build up thy throne to all generations." That an illustrious antitype was meant is evident from what Jesus said to the Pharisees: *"What* is your opinion of the Messiah? Whose Son is He? They replied: David's. Then Jesus said: How then does David by inspiration call Him Lord, saying: Jehovah said unto my Lord, sit thou at My right hand, till I put thine enemies under thy feet. If therefore David called Him Lord, how is He his Son? "—Matt. 22: 41-45; Psa. 89: 1-4.

Most prosperous and far-reaching is the work of David's Lord: " Of the increase of His government and peace, there shall be no end: upon the throne of David and his kingdom, to order it and to establish it with judgment and justice even for ever." Concerning David himself, Ruth little knew when she decided to accompany Naomi to a strange land, that she would become the ancestress of so illustrious a king! What would have been her feelings if at the same time she was told that she would also become the progenitor of David's Lord who would cleanse the entire earth from sin.—Ruth 4 : 9-22 ; Isa. 9 : 6, 7.

David's career is charged with emblem. We see him as a shepherd, a skilful player upon the harp, and a warrior competent to fight the battles of the Lord. Observe that as a youth, by slaying the giant Goliath, he ended for a time the tyranny of the Philistines. Note, too, his trials as a fugitive, which came about through the envy of others, the chief of whom was his father-in-law, king Saul. He had so many hair-breadth escapes, that he became conscious of Divine power protecting him. He likewise administered wisely and well. Idolatry was impossible with such a nature. Even so, according to the flesh, he was far from perfect. His passions led him to commit a grave sin, and in order to cover this up he became the virtual murderer of the loyal-hearted Uriah the Hittite. When rebuked of the Lord, he sincerely repented in dust and ashes, and henceforth, even though he underwent some crucial consequential sufferings, he never swerved from his godly devotion. It was therefore, not after the flesh, but according to the spirit that he proved to be a man after God's heart. — Acts 13: 21-23; 1 Sam. 17.

So it was a man of this texture who portrayed the Seed Royal destined to bring in an age of peace and righteousness. A type of Jesus? Certainly not according to the flesh, seeing that Jesus was *"*holy, harmless, undefiled and separate from sinners." He did,

however, picture that larger Seed of Promise which combines the elect followers of the Lamb. From the fleshly standpoint these are far from perfect: their perfection lies in their spirit or heart! On this account the Lord equips them with those characteristics which are meet for rulership, and crowns them with glory and beauty. Once this is accomplished, they will be entirely perfect: " Blessed and holy is he that hath part in the first resurrection: over these the second death has no authority, but they shall be priests of God and of the Anointed, and shall reign with Him a thousand years."—Rev. 20: 6.

18. Covenant of Salt

With regard to David, here is a pertinent query: *"*Ought ye not to know that the Lord God gave the kingdom over Israel to David for ever, even to him and to his sons, by a Covenant of Salt?" To discover the hidden meaning of these words we are to remember the preservative properties of salt. As a covenant it betokens God's power to preserve and protect the promised Seed from corruption. It was so important a symbol, that every offering had to be seasoned with salt. *"*Neither shalt thou suffer the salt of the covenant of thy God to be lacking. It is a statute for ever before the Lord."—Lev. 2: 13; Num. 18: 19; 2 Chron. 13: 5.

As an evidence of Divine preservation, we have only to glance at the history of the Jews during their kingdom rule. On the surface, Satan appears to have thwarted God's purpose with respect to David's line. Most of the kings became corrupt through idol worship and besetting sin. It was so marked with failure that the Lord eventually removed the kingdom entirely, saying: " it shall be no more till He come whose right it is." The thought behind these words is that somehow David's royal seed was being preserved. It was accomplished in this manner. David had many sons, of whom four came through Bathsheba. She bore both Solomon, from whom proceeded the line of kings, as well as Nathan who, if circumstances had permitted, could have been king. Though hidden, nevertheless through that line still ran David's royal blood. The virgin Mary, who was the descendent of Nathan, saw this great truth, hence her words: " He hath put down the mighty (Solomon's line) from their seats and exalted them of low degree (the unrecognised line of Nathan) in remembrance of His mercy as He spake-to our fathers: to Abraham and to his seed for ever."—Luke 1: 39-55; 3: 31; Ezek. 21: 25-27; 1 Chron. 3: 5.

This is illustrated as follows:

David and) Solomon's line ending with Zedekiah
Bathsheba) Nathan s line ending with the virgin Mary who gave birth to Jesus

The preserving power of God is likewise extended to the composite Seed which includes Jesus and His 144,000 footstep followers. That Satan has tried his utmost to corrupt these, is manifested by the spiritual warfare which has been going on throughout the entire Christian age. The Lord has been true to His own Covenant of Salt: *"*Except the Lord of Sabbath had left us a seed, we had been as Sodom!*"* Not until the glorious consummation, can the story be told of the many hair-breadth escapes from spiritual disaster, experienced by the various members of the elect. It is for this reason that the angels of God have set up their encampment around them to serve and to protect them from danger. In this manner have they been *"*guarded by the power of God through faith, for a salvation ready to be revealed in the last time."—1 Peter 1:5; Psalm 34: 7; Rom. 9: 29

There are other factors which are worthy of note with regard to salt. In ancient times, the mutual partaking of salt was a token of abiding friendship. The Arabs, having this in mind, still take bread and salt together. We are thereby reminded that the breathings of truth and love which, emanating from the Father and diffused by His people, will preserve the heart from spiritual corruption. No wonder our Master enjoins: " Have salt in yourselves and have peace one with another" By way of warning He continues: " Ye are the salt of the earth: but if the salt has lost its savour, it is good for nothing but to be cast out and trodden under foot of man" This losing of savour is a literal possibility with salt. Reaching this stage, it becomes a poisonous nuisance to man and beast.

Another interesting fact is that if a solution of salt is allowed to evaporate and crystallize, it ranges itself into cubical designs. A good reminder indeed of the crystallization of Christian character which is balanced and symmetrical: or, to use the apostle's words: perfect and entire wanting nothing. The completed Celestial City will be beautiful and orderly: *"*The City lieth foursquare. The building of the wall of diamond and its foundations all manner of precious stones." This then is the SALARY awaiting spiritual Zion! The word salary means ". salt money." It is a reminder of times and climes in which salt is a dire necessity in connection with diet. So precious indeed that it was used in place of coinage: or if coinage was given, it was used to buy salt. This is how the word salary arose. But shall we once again remind ourselves of our Master's words: *"*Ye are the salt of the earth." Just how far the Chosen during their earthly career have helped to preserve mankind from utter corruption, is a story yet to be told; but one thing we are sure, that they will preserve all those of the human family who, in the next age, are likewise eager to have " salt in themselves"—Matt. 5: 13; Mark 9: 49, 50; Rev. 21: 16-19; James 1: 4.



Glimpses of Grander things

I wandered o'er this lovely earth.
And praised fair nature for its birth:
The verdant hill, the beauteous dale.,
With waters foaming through the vale.
The fragrant flowers of rich design.
Gave me the sense of Grace Divine:
Their rainbow timings of the light,
Became a source of pure delight.
I saw the birds which spoke to me
In tones of sweetest melody:
They showed their strong and goodly wings,
And drew me to still higher things

.

I glanced aloft and found employ
In themes surpassing human joy:
In justice, wisdom, power and love
Proceeding from His throne above.
I saw a plan so good and wise,
It filled my heart with glad surprise.
His grace and truth and love combined,
Imparted hope and strength of mind.
The central theme: the Cross afar
Which shone like Bright and Morning Star;
And there and then I bowed my head
And thanked my God for Living Bread!

I stood beside the peaceful sea
And knew it could be wild and free.
The very sand betokened men
Who will be raised and blessed again.
Whilst life was shown by living green,
When sorrows ne'er shall come between.
Exquisite fruit portended grace
To feed the heart in every place.
The changeless truth of endless time,
Gave thoughts of love and praise sublime.
All this from God who kindly brings
These glimpses fair of grander things!

19. Covenant of the People



Here is the heart cry of the Lord's Anointed as shown in the chapter of Isaiah: " Listen O isles and hearken: the Lord hath c me from the womb." In this way does the mother covenant loom view as pictured by Sarah. The cry continues: *"*God said, Thou My Servant, in whom I will be glorified. Then said 1:1 have laboured in vain, I have spent my strength for nought! *"*Think of it: for n two thousand years those whom the Lord has favoured have; time and energy in proclaiming good tidings of great joy, and still people turn their faces from them as they did One who was despised and rejected by the rulers of His day. Then again the song is changed to triumph! This is because they hear the comforting voice of the Father saying: " In an acceptable time have I heard thee: and in of salvation have I helped thee. I will preserve thee and give thee for a covenant of the people: to establish the earth and cause the desolate to be inherited."

Let us not fail to observe how the larger Seed of Abraham, as represented by Isaac, is included. The apostle when reviewing the going Scripture, was enabled to address his Brethren thus: *"*We as workers together with Him, beseech you that ye receive not the grace of God in vain. For He said: I have heard thee in a time accepted: behold now is the accepted time: behold now is the day of salvation." We already stressed the fact that the same apostle proclaims but one Spiritual Seed even though it comprises many members. Seeing this oneness, it is not difficult to see that the composite Body of the Anointed with Christ as Chief and Head, is given for a Covenant of the People.

This implies that in the next era, people will realise that covenant blessing which has brought them near to God, has founded upon human sacrifice. This sacrifice includes Jesus and His Body members: "for we are members of His body." Men therefore will gratefully acknowledge that there were some in the former age who counted not their lives dear unto themselves, that the whole may be blessed and refreshed and brought in tune with the Infinite. Note the glorious results as shown by the words of God to His chosen Seed: " That thou mayest say to the prisoners (now in the tomb) Go forth: and to them that are in darkness, show yourselves."—Isa. 4:9.

20. Covenant by sacrifice

An amplification of the foregoing comes as we review the Covenant of Sacrifice. But first of all let us ask, what is a sacrifice? Some would reply that it is the yielding up of something which brings with it a sense of loss. This is not necessarily so: rather it means the willing offering of anything! This may include praise and thanksgiving as well as things we can see and handle. Literally the word means to make sacred. We are thereby reminded of God who has devoted time and substance in creating a universe abounding with good things for the eternal pleasure of billions of His creatures. Again when man fell, what did the Father do but to offer, this time at great cost, the dearest Treasure of His heart, so that man may be reclaimed. —Prov. 8: 27-30; Lev. 1:3; Heb. 13: 15.

Jesus in turn sacrificed Himself. Listen to the apostle's words as addressed to his Brethren: "Let this disposition be in you which was also in Christ Jesus, who, being in God's form, did not meditate a usurpation to be like God, but emptied Himself, taking a bondman's form in the likeness of man. And being in the condition of a man, He humbled Himself, becoming obedient unto death, even the death of the cross. Therefore God has supremely exalted Him and granted Him a Name which is above every name, in order that in the name of Jesus every knee should bend, of those in heaven and those on earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.—2 Cor. 8:9; Phil. 2:5-11 Diag.

This exhortation certainly precludes His followers from boasting! Everything extended towards them is of unmerited favour. This knowledge guards against pride and the more so when it is known that none can be positive with respect to the outcome of their calling. It does not, however, prevent them from seeing their present honoured standing. To begin with they find themselves sons of God. They have been made so by a participation of the same anointing which came upon Jesus. Then, clothed as it were with pure white raiment, they find themselves justified by faith. This carries them in the spirit of their minds to the end of the next era, when the willing and obedient amongst men will have received bodies like Adam had before he fell. They visualise this for themselves and offer it in sacrifice. Thereby comes the resemblance of the one made by Jesus at the waters of Jordan: it is holy and acceptable unto God. Thereafter they are called upon to submit to the Divine will until those same human bodies are sacrificed unto death.—Rom. 5: 1-5 ; 12 : 1, 2 ; Eph. 2 : 1-10 ; 4 : 4-6; 1 John 3:1-3.

It is whilst sacrificing their all that there is worked in them that disposition which makes them worthy of the Divine nature. When

raised they will become the bosom companions of the Father and the Son. "For the Lord hath chosen Zion: He hath desired it for His habitation. This is My rest for ever: Here will I dwell: for I have desired it."— Psalm 132: 13, 14.

Their pilgrim journey is by no means easy. A thousand foes beset them at every turn! They wrestle not with flesh and blood but wicked spirits in high places! The purpose of the demons is to distort some truth so that still other truths may be twisted out of shape and their high calling hampered. Tens of thousands may appear to walk the right road, but tens of thousands are swallowed up in some form of error which detrimentally affects both judgment and disposition. At such times the Father comes very close to His loved ones and whispers "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee." These things are momentous because of the proximity of the first resurrection when the saints, the dead and the alive, will be raised together in a moment; a twinkling of an eye! At that time the transcending voice of the Father will be heard saying:" Gather My saints together unto Me: those that have made a covenant with Me by sacrifice."— Psalms 50: 5; 91; 1 Cor. 15: 50-58.

This narrow way is closing now: its door may stand ajar,
But soon they'll meet their gracious Lord: their Bright and Morning Star!
With trumpet tones He'll gather them, together will they rise
And see Him as He really is, 'mid anthems in the skies!
And what a raising this will be, when all is then revealed!
Immortal by His power Divine, and by His spirit sealed!
No greater thing since Jesus rose to His dear Father's side;
No greater thing to have at last His chosen glorified!

21. New Covenant.

The old Law Covenant was ratified by the blood of bulls and goats which could never take away sin. A perfect man had fallen, therefore in order to satisfy justice with respect to sin, a perfect human life, with all that it entails, must be gladly and willingly laid down in sacrifice. Only after then can a better covenant come into operation; this time written, not upon tables of stone, but within the recesses of the heart.

Here are the gracious terms of the New Covenant: " Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah: not according to the covenant hat I made with their fathers in the day that I took them by the hand o bring them out of Egypt, which My covenant they break, but this hall be the covenant that I will make with the House of Israel. After hose days I will put My law in their inward parts and write them in heir hearts and I will be their God and they shall be My people : and they shall no more teach every man his neighbour, saying : Know the

Lord? for they shall all know Me from the least of them unto the greatest of them; for I will forgive their iniquity and I will remember their sin no more."—Jer. 31: 27-34.

The apostle takes up the thread of the foregoing by saying: " And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer who shall take away ungodliness from Jacob: for this is My covenant unto them when I shall take away their sins." We do well to observe the word Deliverer, for we are thereby reminded that nearly two thousand years have been allotted by the Father to bring such a One to perfection. I refer to the composite Deliverer otherwise known as Christ, Head and Body. An all-powerful and merciful Deliverer indeed, seeing that such a One will be equipped to free not only fleshly Israel from their sins, but the entire human race, who will also share in the blessings and the gracious provisions of the New Covenant. For " many peoples shall say: Come ye, let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us His ways and we will walk in His paths."— Isa. 2: 1-4; Rom. 11: 26, 27.

Meanwhile the world is awaiting the *"*manifestation of the Sons of God." To use another analogy, they are awaiting the heavenly Bridegroom and Bride. For well nigh two millenniums, the Bride has been seeking Her Beloved. Through sunshine and shadow, through mingling hopes and fears, she has been longing to meet Her Lord and Master. She is so nearly complete, that we can almost hear the prophetic words: " Who is this which cometh from the wilderness, leaning upon Her Beloved?" It will be immediately after the marriage festivities—the brightness and glory of which the world can never grasp nor know—that they twain will come down from heaven and wipe away all tears until eventually there shall be no more death, neither sorrow, nor crying, nor any pain, for the former things are for ever passed away.—Rev. 21: 1-7; Cant. 8:5; Eph. 5: 23-32.

22. Servants of a New Covenant.

The apostle reminds us that the writing of God's law is likewise taking place in the hearts of the New Creation. Reading from the original version we note the words: *"*You are our letter, known and read by all men. A letter of Christ delivered by us and written not with ink but the spirit of the living God. Not on stone-tablets, but on fleshly tablets of the heart." The word fleshly is appropriate, seeing that he is addressing the family of God who are still subject to human conditions. He then speaks of a special training course which belongs intrinsically to those who have thus been called: *"*Our qualification is of God who qualifies us as Servants of a New Covenant

not of the letter but of the spirit, for the letter kills, but the spirit makes alive."—2 Cor. 3: 2-6.

We must not assume from these words that the New Covenant is at present operating. We have already seen that this will be made with the House of Israel after the days of atoning sacrifices. Moreover its terms are earthly, and are designed for the recovery of those treasured human things which were lost through Adam's fall. The apostle rather lays stress upon those qualifications needed by those who are destined to become able ministers or dispensers of the New Covenant. In other words, they are being trained as teachers who will at that time "shine as the brightness of the firmament." Furthermore he would take away the possible misapprehension, that they are now being judged by the letter of the law, which thing would be most discouraging in an age where corruption is the dominating factor. All that is required is love out of a pure heart which carries with it intentions both faithful and sincere. Hence, go where we will in the Bible, and we shall find that the spiritual perfecting of the elect is the greatest concern of God. Without it they cannot be fitted for a Divine order of body; nor of service designed to bless mankind.—Rom. 8: 8-15; 11: 25-27; 1 Tim. 1:5; Dan. 12: 3 margin.

Another point which hinges upon the situation is the high standing enjoyed by the followers of Christ whilst in the flesh. They are sons of the Most High and are made to " sit with Him in heavenly places." They are likewise called to undergo everything which Jesus, their Forerunner, underwent. The very rewards are similar. With these things in mind it is irrational to deem that they are nurtured by the very same covenant which has been arranged for the rebellious world. Concerning these matters, the apostle speaks of two covenants, the one Sinai which is Hagar: representing the Law Covenant and which brought the Jew under bondage. The second Covenant is not referred to as the New but that represented by Sarah who brings forth the Seed of Promise. If we are to add the New Covenant, then by pursuing the apostle's own line of argument we must add thereto Keturah, the third wife of Abraham, who brought forth six sons who eventually formed peoples of their own.—Gen. 24 : 67; 25 : 1-5 ; Eph. 2:6; Gal. 4:21-31.

These things are further confirmed by the comfort which Isaac received after the death of Sarah. This was derived from his marriage with Rebekah whom he brought into his mother's tent. Thus after the Celestial Seed has been nurtured and blessed by those precious promises which centred in the Sarah Covenant: that covenant will cease to function because its primary objective has been accomplished. This death of the antitype of Sarah will be followed by the marriage of the Lamb with His Chosen. The continued acquaintance of the tent of Sarah indicates that the sublime atmosphere of motherhood days continues to exist.—Rev. 20: 6-8.

23. Blood of The New Covenant.



The apostle speaks of a secret concealed from ages and generations and which is now made known to the saints, namely Christ in you the Hope of Glory! This anointing brings with it a knowledge of those deeper truths which cannot be grasped by the world at large. In this category is the mystery of the Day of Atonement sacrifices which were offered on the tenth day of the seventh month by Israel's high priest. The two main offerings were the bullock and the goat. The blood of both these animals were sprinkled on two separate occasions on the lid of Ark, otherwise known as the Mercy Seat or Propitiatory. The bullock was declared an atoning value for Aaron and his house. Remembering that Aaron represented the complete Christ, we readily see the need of atonement for the members of his own body. His *"house"* gives indication of all other believers who have existed throughout the Christian age and who look to Jesus for salvation.—Lev. 16; Psa. 133; Col. 1: 26, 27.

One important point is this: what was done with the bullock was likewise done with the goat. The blood of the one, mingled with that of the other, thereby speaking of the oneness which exists between Jesus and His footstep followers. It is declared that the goat was for the people. We are therefore to think of the world of mankind. Not that the sacrifice of the Little Flock can in any way measure up to that given by the Redeemer. He alone could give Himself a ransom for all. Therefore whatever merit belonging to the elect, came in the first place through redemption. With regard to the sin-atoning value of their collective sacrifice, we must remember that since Adam fell, sin has magnified itself infinitely beyond anything which was conceived at the beginning. Therefore, in order to satisfy Divine justice on behalf of sin, there is that needy " filling up " both of suffering and death.—Col. 1 : 24; 2 Tim. 2 : 10-12.

This truth was brought out by Jesus when, speaking in symbol, He offered His disciples His blood—the blood of the New Covenant—to drink. Even though natural men at the time, they sensed some mysterious and agonizing experience in the foreground. For this reason, many of his followers fled from Him. The offer to drink His blood was afterwards repeated during the last Passover rite kept by our Lord. The apostles had to wait until after their anointing before they grasped the hidden meaning of our Master's words. They remembered the cutting off from the people implied by drinking blood, and knew that even as Jesus was cut off from His generation so they too were to be cut off from human inheritance.—Psa. 45: 10, 11; Lev. 17 : 14; Isa. 53:8; Matt. 26 : 26-29 ; John 6 : 52-66.



THE MAN CHRIST JESUS

This is the story which surrounds the reputed true likeness of Jesus as depicted above. It is said to have been taken from an emerald upon which had been engraved this remarkable portrait by order of Pontius Pilate who gave it as a present to Tiberius Caesar. Thereafter the Jewel came into possession of the Sultan of Turkey who eventually parted with it as the price of redemption to liberate his brother from captivity. There the narrative ends, and what more can be said except to add that Jesus Himself is the great price of redemption, to liberate not one man, but all peoples of earth, for " He gave Himself a ransom for all to be testified in due time."—I Tim. 2: 3-6.

Now here comes something else which will interest many. From an ancient manuscript there is culled the following description of Jesus as He appeared whilst on earth. It is in the form of a letter sent by Publius Lentulus, President of Judea, to the Senate of Rome. The record is such that we cannot help being reminded of the words of St. John: " And the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth."—John 1: 14.

There appeared in these our days a man of great virtue named JESUS CHRIST, who is yet living amongst us, and of the Gentiles is accepted for a Prophet of Truth : but His own disciples call Him the ' Son of God.' He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder may both love and fear. His hair of the colour of a chestnut full ripe, plain to His ears, whence downward it is curling and waving about His shoulders. In the midst of His head is a seam or partition in His hair after the manner of the Nazarites. His forehead smooth and His face without spot or wrinkle, beautified with a comely red. His nose and mouth so formed that nothing can be reprehended: His beard thickish, in colour like His hair, but not very long. His look innocent and mature, His eyes grey, clear and quick. In reproving He is terrible; in admonishing courteous and fair-spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body and arms, well shaped and perfect to behold. In speaking very temperate, modest and wise. A man for His singular beauty surpassing the children of men."

Significant Forty

CHAPTER ONE

The Voice of the Distant Past!

THE Interpreter! Sometimes in the silent watches of the night, he rises before my mental vision. His serene countenance illumined by faith and love, his quiet mellow voice comes again and yet again to assure me that there are those upon this dark earth who are beloved of God and directed by him.

I had been drawn to his congenial abode, because the sublime touch of a living hand had come upon me: my soul had been awakened; my mind and heart were undergoing changes which were pleasant and powerfully uplifting. Faith had already loomed large enough for me to realise that whatever the experiences which were awaiting me, these could be met with an ever growing understanding and a grace which would be imparted by the angels of God who were still ministering to his loved ones under his wise direction.

The spirit of warm-hearted geniality which greeted me on this second occasion of my visit, set me at ease immediately. Anyone overhearing our interchange might have mistaken us for long standing friends! Did not our conversation resemble those musical waves which come to us as we saunter by the seashore! There was rhythm in our responses and there was a rhythm in our theme, for we found ourselves discussing those regularly recurring time features which so frequently arise in Bible history. The subject gripped me and it was whilst I was thus fascinated that I saw the Interpreter's face suddenly light up as though a fresh discovery had been made. Presently I heard him say to himself, rather than to me:

"Yes: that likewise was forty! How significant!"

"Ah!" I inwardly murmured: "this is a lever and, please God, I will use it so bring to the surface more treasures from the vast store-house of Divine Truth!"

With this intention I remarked aloud:

"I am under the impression that the number forty is very significant and I am wondering . . ."

Here I broke off because of his self-absorbed expression. Howbeit, he soon turned to me and smilingly and half-apologetically raised the query:

"How long did it rain on the earth at the time of the flood?"

"Forty days and forty nights," I replied. "And the thought has just arisen that that particular number betokens a period when *Divine Judgment* is particularly operating. The numeral forty has ten times the force of four as though it would speak overwhelmingly in the same tune. The Lord speaks comprehensively of *four* sore judgments upon Jerusalem: this whilst the time element is shown by ten. The Lord said respecting Israel: "They have tempted me now these *ten* times and they have not hearkened to my voice"—Numbers 14:22; Ezekiel 14:21.

"You reason well," returned the Interpreter. "The judgment of God as it is seen culminating in the flood, may well loom large in our imaginations. It brought to an end an epoch which was very strange indeed!"

"Just what were the differences?" I asked.

Giants in those days!

"The angels ruled at that time, but those angels were no longer affiliated with their Maker. You may find it hard to believe, but it is nevertheless true, that they even adopted human bodies similar to that which Adam possessed before he fell. They were thus enabled to marry the beautiful women of that day and so have children by them. And what children! 'There were giants in the earth in those days,' and the sons of Adam must have trembled when they saw them!"

"Is that in our Bibles?" I queried with surprise.

"You will find it recorded in the sixth chapter of Genesis and abundantly confirmed by the apostles, one of whom speaks of angels who 'kept not their own principality.' It is quite evident that before the flood, there was a *rule by violence*. Those manlike angels enforced laws upon human society, unaccompanied by a latitude needful for a fallen race. No wonder the apostle declares that 'unto the angels hath he not put into subjection the world to come'—Heb. 2:1-5; Jude 6.

"The situation was this. Men had lost the virility which belongs to perfection. The angels sought to govern them in their own way, for they did not consult God in this matter, but were led astray through the example of Lucifer. Whatever the several causes, evil commenced to clothe these once bright and holy messengers like a shroud. Then the time came when the Lord said: '*Enough*!' He looked down and saw that the earth was 'filled with violence: it grieved him at his heart!'"

"What became of the giants, likewise those angels?" I asked eagerly.

Invisible forces of evil.

"Those giants perished at the flood. That was the end of them because they did not come within the province of God's eternal purposes. With regard to the Spirit Beings, they went back to their former conditions and found that they had lost much. No longer the honoured servants of the Most High, they have since been held *in chains of darkness* until the Judgment of the Great Day—1 Peter 2:4. Even so, they have not been inactive. Invisible to human eyes and unable to materialize, they have nevertheless sought to tamper with human affairs."

"How extraordinary!" I exclaimed. "I presume these are the ones who enter into human beings! Was it for this cause Jesus cast them out?"—Matt. 8:28-34.

"Precisely: but forget not that they also work in other ways. They work invisibly through the minds of men. To what extent they have urged people on to do deeds of wickedness, is a story yet to be told. They are also authors of delusion. There are *many* wicked spirits, and many delusions. The apostle reminds the Christian to be on his guard because his warfare is not so much with flesh and blood, but 'against wicked spirits in heavenly places'—Ephesians 6:12. They ever seek to inculcate teachings which make God a mystery and one to be feared, rather than loved with warm-hearted affection."

"All that you have said is most interesting and instructive!" I remarked. "That first 'forty' of the Scriptures, resembles a hinge because it brings to light so many Divine viewpoints. The thought has come relative to other truths which would surely rise to the surface in the course of an examination of the various periods associating this particular number! With regard to the flood, it is evident that that sweeping torrent of water appeared to well express that overwhelming element of decision which is so often seen accompanying Divine Justice. By the way, what a strange spectacle must have presented itself to an observer whom we might imagine in space when the flood was at its height! What would he have seen but a huge ball of swirling water with not even a single peak jutting up above the surface! There—away in the distance—that solitary object, the ark with its living contents, being tossed to and fro upon the billows! What stupendous . . ."

"And what a picture of things even now arising before our eyes!" interposed my companion.

This remark impressed me that there was some deep significance attached to the flood. Howbeit, I did not pursue the subject because other thoughts arose with startling realism, causing me to say:

"It is certainly evident that the numeral forty does indeed speak of a Divine order of judgment. I have just recalled the wanderings of Israel which lasted forty years. For God so allot that period: precisely that period—neither more nor less—must surely proclaim the same story of just retribution; does it not?"

Spies of Israel.

"You have doubtless reasoned correctly. I take it that it is your desire to touch upon all the Scriptural forties as they appear! If so this will be most interesting and instructive. With regard to those forty years in the wilderness, I would remind you of those forty days which preceded it. I refer to the spying out of the land of Canaan. During that period, decisions had to be reached as to whether the country was good and as to whether it could be subjugated. The Lord in his wisdom left Israel to decide these questions. Then it was that ten out of twelve spies came back with the report which filled the people with terror! They spoke of giants before whom they were as grasshoppers. This caused Israel to cry: 'Would to God that we had died in Egypt or in the wilderness!' This caused Divine wrath to utter its voice: 'As I live, your carcases shall fall in the wilderness, from twenty years and upward which have murmured against me. Your children shall wander in the wilderness forty years *after the number of the days* in which ye searched the land.'"—Numbers 13 and 14.

"I see it now!" came my hearty response. "The numeral forty represents that fulness of judgment which arises from the surveying of a particular situation. And, by the way, I have just recalled yet another forty days during which Moses fasted!"

The Interpreter's answer proved most interesting:

"There again judgment was called upon to exert itself. Indeed we can quote easily being this thought into every such period. In this instance Moses adjudged God as infinitely gracious and all-prevailing. There was no turning back after the amazing panorama of creation had passed before his eyes. Thereafter he spoke as one who knew. He was able to write those first five books of our Bibles in the spirit of unwavering assurance. To him the decisions of the Almighty were sublime. They were as potentially definite at the end as at the beginning when God said: 'Let there be light!' And there was light!"

Tables of the law broken.

"It is also worth while noting that Israel was also being tested during those same forty days. The long absence of their leader had irritated them. They said to Aaron: 'Up, make us gods which shall go before us!' As for thus Moses, we wot not what has become of him.' When Moses eventually came down from the mount, an astonishing scene met his gaze. He beheld the naked forms of many an Israelite wildly dancing around a golden calf as though it was the one thing supreme in their sight. This so angered him that he threw down the heavenly-impressed tables of the law and broke them. Then there followed that moving plea: 'Yet now forgive them, if not blot me, I pray thee, out of thy book!' In this way, Moses pictured One who would plead for Israel and incidentally for the entire human family: yea, One who would be willing to die for Adam and his race!"

"Extraordinary!" was all that I could say.

"Not is this all: Moses must needs fast again for yet another forty days to preserve the current of God's purposes. It taught other things. That second series of the sacred tablets were safely delivered, even as the New Covenant will be safely inaugurated in due course. At that time, the face of Moses shone with a supernatural light! So awe-inspiring the scene that he was compelled to wear a veil. Thus when the Mediator arises, the glory of the Divine nature will be veiled from human eyes. In other words, the Messiah who is to rule the affairs of men, will be *invisible*: whilst the visible effects of that reign will extend to the uttermost parts of the earth."

The quiet interval which followed, enabled me to sense the greatness and grandeur of the Divine Mind. How wonderful his ways! How deep and satisfying his purposes! The voice continued:

Trial and Judgment.

"What shall we say with regard to those forty years which Israel spent in the wilderness? Here were a people who had been miraculously delivered from Egyptian repression and who were now graciously invited to press onward so that they might inhabit a land flowing with milk and honey. Notwithstanding this they were short-sighted enough to murmur when difficulties arose. They must needs take up stones in an attempt to kill the instrument whom God was using. Even so, whilst depriving them of all hope of immediate inheritance, he continued to bless and to chasten. For forty years, that miraculous Manna fell and for forty years their raiment waxed not old, neither did their foot swell—Deut. 8; Exo. 16:35.

"It is evident that envy, pride and faithlessness brings continual disaster in their train. Call to mind, for instance, the Levite Korah, the cousin of Moses and Aaron. A man of ability but who had neither grace nor faith sufficient to enable him to sense the Source of all true promotion. 'You take *too much* upon yourselves,' he cried to Moses and Aaron. 'Wherefore lift ye up above the congregation of the Lord?' At these words Moses fell face downwards to the earth. This was because he knew his God and that Divine wrath would assume its highest pitch. Soon enough the very earth cleaved asunder and swallowed up Korah and his company.

"Even after this, Israel failed to learn the needy lesson. They murmured still, saying to Moses: "Ye have killed the people of the Lord!' For this, Divine anger was again aroused and there fell through plague no less than 14,700 persons. We thus observe that Almighty God is not one to be trifled with. He is represented as a '*consuming fire*'—Heb. 12:29; Numbers 16

"Were ye not afraid?"

"The sin of murmuring is evidently very heinous in the sight of the Lord. This was further demonstrated when Miriam and Aaron began to criticise Moses after he had taken to wife an Ethiopian woman, which course of action was undoubtedly a providential leading. Miriam, however, did not think so. Winning Aaron to her side, they said to one another: 'Hath the Lord indeed spoken by Moses? Hath he not spoken also by us?' These words revealed that they were not fully cognisant of One who was ever standing in their midst. 'He that planted the ear, shall he not hear?' Calling Moses, Aaron and Miriam to the sacred precincts of the Tabernacle, the Lord said to the guilty pair: 'Were ye not *afraid* to speak against my servant Moses?' Then followed an agonized cry from Aaron and a pleading prayer from Moses as they beheld that their sister had become leprous and white as snow. The Lord then turned the incident into an unforgettable salutary lesson. Cured of her malady, the ceremonial law with respect to this foul disease had to be carried out"—Numbers 12; Lev. 14.

The Interpreter grew silent. We were both quiet as we pondered over those wonderful lessons surrounding our chosen theme. We were quiet whilst the birds twittered musically in their branches and whilst the sun-lit clouds sped swiftly across the sky. Presently he continued:

A triple forty.

"This view of matters certainly makes God's ways, as they were centred in the person of Moses, highly significant. And how remarkable to find that his entire existence is divided into three periods of forty years each! The first enabled him to weigh up the vanities of Egypt and to swerve to the Living God. The second saw him a refuger in the land of Midian where, in the role of an eastern shepherd, he learnt the art of patient endurance. The third period—one which was the most momentous—saw him as representative of the Most High as a law-giver and judge. After enduring many a triumph and many a disappointment he, at the age of 120, is gently laid to rest to await a glad and better day. What amazing symmetry: what foresight: what delicate precisions are circulating around these events. I often think of those lines:

This was the bravest warrior that ever buckled sword;
This the most gifted poet that ever breathed a word:
For never earth's philosopher traced with his golden pen
On the deathless page, truths half so sage as he laid down for man!

And had he not high honour? The hill-side for his pall,
To lie in state while angels wait with stars for tapers tall;
And the dark rock-pines, like tossing plumes, over his bier to wave,
And God's own hand in that lonely land, to lie him in the grave.

Oh, lonely tomb in Moab's land! Oh, dark Beth-Peor's hill!
Speak to these curious hearts of ours and teach them to be still!
God hath his mysteries of grace, ways that we cannot tell:
He hides them deep like that hidden sleep of Him He loved so well!

"In this way does the career of Moses divide itself into three well-defined periods of forty years each. The last of which representing a *fulness of ministry* and which was shared by Aaron and Miriam who likewise passed away in the fortieth year of service—Num. 20, 33:37-39. Here is a diagram which portrays

THE CAREER OF MOSES



"You will observe, from this formation, that the numeral forty is versatile. Even so a full time measure is implied in each case. In every instance the majestic figure of Almighty God is seen overruling all. This applies to other timings, and, in its relationship to this numeral, to the *double* period of eighty years, thereby imparting an extra emphasis to the significance of forty: and what better than to cite the career of Joseph who was a power in Egypt for eighty years!"

"Eighty years?" I queried in tones of surprise.

"Yes: you are doubtless familiar with the story of his first thirty years which shows how his character has been prepared and strengthened in the school of remarkable experience. Joseph is a wonderful type especially designed to illustrate Jesus, who during his first thirty years, was being prepared for a ministry of an eternal far-reaching nature. In the case of Joseph, he was exalted as Premier of Egypt at thirty. Whilst there is no record as to how long he continued his high office, nevertheless there are indications that his influence did not wane whilst he lived. This is demonstrated in a single sentence, recorded after his death: 'Now there arose a new king over Egypt, which knew not Joseph' (Exodus 1:8). Seeing that Joseph died at 110, this implies that for eighty years his presence was *felt* throughout the length and breadth of a land which owed its prosperity to the faith, foresight and fortitude of one of the greatest men who ever lived upon this earth!"

"How true!" I exclaimed. "And most illuminating taking into consideration that Joseph was the first of God's servants to hold sway in any kingdom associating this present evil world!"



The Interpreter, after glancing appreciatively at the foregoing sketch which began to engage my attention, continued:

"Joseph was in every respect an outstanding personality. Even so, I feel that it should be borne in mind that character usually takes forty years to mature!"

"What, may I ask, do you mean?"

Character determined.

"This is something which is largely based upon reason and observation. It is not true that the disposition of a person becomes more or less stabilized when the age of forty is reached! Those words of Caleb serve as an illustration. He said to Joshua: 'Forty years old was I when Moses sent me to spy out the land.' Whatever his personal reasons for raising this matter, it is evident that both he and Joshua were chosen because they were men who had already been proved as regards their worth.

"The same thing may be said of Moses who at the age of forty determined to be true to the God of his fathers. Observe the significant words of the apostle: 'By faith Moses *when he had come to years*, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to endure the pleasures of sin for a season!' This reveals that his decision had been matured in the school of experience and that there was the necessary strength of purpose to support that decision."—Heb. 11:24-25; Joshua 14:7.

"It is reasonable!" I exclaimed. "Can it in any way be spiritualized?"

"Possibly: recall that Isaac, who so well typed the spiritual seed, married Rebecca at forty. The bride was selected for him even as God selects a Bride for his dear Son. With regard to the maturity of Jesus: we cannot do better than quote those words: 'We have not a High Priest unable to sympathize with our weaknesses: but one having been tried in *all respects* like unto ourselves apart from sin.'"—Heb. 4:15.

"The subject is illuminating," I said. "The idea of character becoming stabilized at forty is logical: but surely this does not represent the age of responsibility?"

Coming of age.

"Oh no, but the interesting part is this: viewed Scripturally, the age of individual responsibility comes just *half* way or just as soon as *twenty* is reached. Recall that 'twenty years and

The writer of Hebrews confirms the foregoing by bringing to the forefront the picture of certain portions of those two animals being burned without the camp. He identifies the sufferings of Jesus with those of His followers, by the words: "Let us go forth therefore unto Him without the camp, bearing His reproach." Happily the effect of all such sufferings will be one of delight and thanksgiving which will take place during the Celestial Wedding. At that time Jesus will drink "new wine" with those who overcame even as He overcame. — Rev. 3: 21; Heb. 13: 11-13; 2 Cor. 4: 16-18.

24. Under Which Covenant?

We have seen that the Sarah Covenant produces the single Seed of Promise. We therefore ask: under which covenant are the Great Multitude of Revelation 7 subjected? But first let us give our reasons why that particular company is destined to receive a spiritual resurrection. We are told that many are called and few are chosen. That a great number, far exceeding that of the Little Flock, are begotten of the spirit, is evident from the fact that they do run in the race, even though but one—the Anointed—receives the prize. The single-hearted apostle tells us now zealous he himself must be, if he is to attain so stupendous a reward.—Matt. 20:16; 1 Cor. 9: 24-27; Phil. 3: 11-14.

He further says that every man's work is tried so as by fire. He compares character structures by the analogies of gold, silver and precious stones; and wood, hay and stubble. He said that if any man's work abides, he shall receive a reward, otherwise he shall suffer loss! What other loss can there possibly be save the Divine Nature! This does not necessarily mean the loss of life: for as many who are willing and obedient are saved so as by fire! These two classes have existed side by side throughout the Christian age. At the extreme end they are separated under the title of the "wise and foolish virgins." The wise are called to the first resurrection, whilst the foolish, at first hopeless, have to renew their zeal and make their peace with God. — Jer. 8: 19, 20; Matt. 25: 1-12; 1 Cor. 3: 10-15; 5: 5.

This brings us to the 7th of Revelation. In vision John sees the 144,000 in glory. Then he observes a Great Multitude standing before the throne clothed in white and with palm branches in their hands. They are not "Israelites indeed," but are said to have been taken out of every nation and tribe. It is just here that John is asked: "Who are they *and whence did they come?"* The apostle was well aware of two classes: those who reach the Divine nature and those who will be on earth. Who were these? Was a question he could not answer. He is then told that they had come out of the great tribulation: having washed their robes and made them white in the blood of the Lamb.

They are therefore before and not on the throne. They are, however, equipped to serve God in His Temple.

The emphasis laid on THE Great Tribulation leads to the thought that they will be gathered at the end of this age in the air and in the vicinity of earth. Whilst on this matter, it is interesting to note that the raising of Jesus took place in the proximity of this planet. The Chosen likewise are to be caught up in the air. The whole world of mankind will be raised upon the earth, therefore why not include the Great Multitude, most of whom have already passed away in death. If these are raised in the air during the great time of trouble and after the first resurrection, they will become eye-witnesses of the havoc wrought by sin. They will learn some needy lessons and discover the precise reasons why they failed to make their calling and election sure. They will also discern some members of their own class, faith-fully witnessing" on earth preparatory to their own immediate change at the moment of death. When this class is completed, having received their needed solace, they will be called to the heavens above where they will partake of that final feast known as the Marriage supper of the Lamb—Rev. 14 : 9-13 ; 19 : 5-9 ; Psa 45:13-17.

We repeat the question: Under which covenant are the Great Multitude subjected? This will be presented in our next section. Meanwhile we remind ourselves that God foreknew this class as He has foreknown all things. He is likewise an accurate reckoner of needy atoning values to meet the demands of justice. Without question there are some sins which are measurably wilful. The light of Divine goodness is seen shining from the honoured vessels of the Lord. A deliberate resentment and antagonism against this light incurs a grave responsibility: hence, by way of atoning sacrifice, a scapegoat is sent into the wilderness to die. Though an aftermath, such sacrifices form no part in the ransom sacrifice which could only be effected by Jesus. — 1 Tim. 2:3-6; Lev. 16: 20-22; Luke 11: 47-51.

25. Covenant of Obedience.

What better thought can be expressed, in answer to the foregoing question, other than the Covenant of Obedience. *"*Obey Me and live!*"* are words which show the two parts which form the basis of all God's covenants. The prayer of Solomon, rendered at the dedication of the Temple, is most apt: " Lord God of Israel, there is no God like thee in heaven above or in the earth beneath, who keepest covenant and mercy with thy servants that walk with thee with all their heart."— 1 Kings 8: 23.

MERCY! We are reminded that all partake of His loving kindness! God possesses all things and His varied gifts, including life itself, come

as so many marks of His favour. The recipient can do no more than to gratefully submit to the pleasure of His goodwill. Some are so appreciative of His character that they will permit nothing to mar their affinity with Him. There are others who become somewhat self-centred and wayward. We learn a lesson from the angels. Some of these during their great testing prior to the flood determined to do nothing without a first-hand assurance that they were acting in harmony with His will. There were others who were not so loyal. They defiled the principles of truth within themselves and encouraged others through their example to follow suit. Restricted by God, they have since been depending upon His possible future mercy mid trembling doubts and fears. Happily there will be some of these who will swerve with their whole heart to their Creator and from thence never more to fall.—1 Cor. 6:3.

The two classes of angels are mentioned because they bear some similarity to the Little Flock and the Great Multitude. Both secondary groups come to a critical hour of judgment. Surely the voice of the Lord to the Great Multitude must be after this order: " The time has come for you to show your true heart condition. You have already made a solemn covenant with Me by sacrifice. The terms still stand. It involves the death of your justified humanity. I will not coerce you even as I did not when you pursued your own way without proving it was My will. Do your part valiantly and I will do Mine. Your present obedience to the principles of truth will mean the securing of My favour and the blessing of life upon the spiritual plane."—Isa. 51: 12-16; Psa. 107: 10-15.

The delinquencies of the Great Multitude must certainly show some variation. Not all are subject to the same besetments. Amongst "the little foxes that spoil the vine " are degrees of pride, envy, self-gratification and that disposition which would compromise Divine Truth for present favours and position. None appear to be fully cognisant of the importance of that little word IF: " If we walk in the Light as He is in the Light, we have fellowship one with another and the Blood of Jesus Christ His Son cleanseth us from all sin."— 1 John 1:7; Cant. 2: 15.

Remember well this little word, a smaller one is seldom heard,
But on it rests success or fall: to heed it not we lose our all.
'Tis IF we will and IF we love, that links us to our Lord above.
To wondrous heights we may attain, but then we must with might and main
Consider well—not overlook—this little word found in God's Book.
'Tis IF we love and IF we give, that will enable us to live!

26. Covenant of Peace.

We are enabled to grasp the purport of this covenant by contrasting it with that mental unrest which appertains to those alienated from God. These feel that if they do not anxiously look to their own interests that some grievous wrong or loss would overtake them. This feeling may reach such intensity that were they deprived of the most ardent of their wishes they would be inclined to end their lives. "The wicked are like the troubled sea, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."—Isa. 57: 20, 21.

How different the situation of those who are learning to submit their wills to the Most High! In the first place they realise that without their invisible Friend and Protector, who has drawn near to them because of redemption, they are helpless. Without His watch-care, they know that not even the next moment of their lives can be guaranteed with safety. Such faith brings with it an inner consciousness that all things are being mapped out for God's glory and the eternal good of those who trust Him. Amongst the "all things "are experiences which are happifying and those which run in the opposite direction. These latter are essential to spiritual strength and sympathy for others. Even the most poignant of trials are necessary at times.—1 Peter 4: 12-17; Rom. 8: 28-39.

Thus, with the Beloved of God, there is tranquillity in the midst of storm: a quiet satisfaction that all is going well: a clear knowledge that the apostle was right when he enjoined his Brethren to " rejoice in the Lord always: again I say rejoice! Let your forbearing spirit be known to every one. The Lord is near. Do not be anxious about anything, but by prayer and supplication with thanksgiving let your requests be known unto God and the Peace of God which surpasses all understanding shall keep you minds and hearts through Christ Jesus." This is largely God's work, hence the Covenant of Peace which He makes with His prospective Priesthood. They are aware that without rest of mind and heart there can be no spiritual progress. As they learn its value they see just why the great Disturber of peace must eventually be brought to his just end.—Rom. 16 : 20 ; Isa. 32 : 17, 18 ; Num. 25 : 12, 13 ; Phil. 4 : 4-7.

In conclusion, listen once again to the words addressed to the Sarah Covenant and to Her Seed: "For the mountains shall depart and the hills be removed: but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. All thy children shall be taught of Jehovah and great shall be the peace of thy children"—Isa. 54.

27. Old and New Covenant.

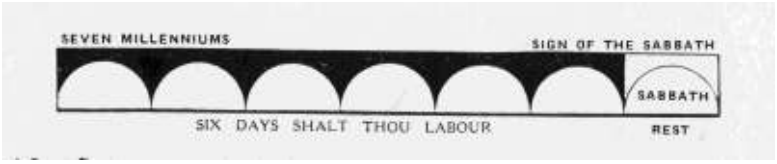


The first use of the word Bible is found in the fifth century. At that time the Greek Christians referred to Biblia, meaning "Books." We like to think of the Bible as the Book of Books! The term Scriptures is from the Latin Scriptura, meaning "writing." By appending the word "Sacred" we give the right import to the Word of God. In the authorised version the Bible is divided into two sections: the Old Testament containing 39 sets of writings or books, and the New Testament, which contains 27 sets of writings or books : so there are 66 books in all.

The Greek word for both "testament" and "covenant" is identical. It is Diatheke. Covenant is the better word of the two. In 2 Cor. 3: 14 the authorised version mentions "Old Testament," whilst more exacting translations give "Old Covenant." In that text the apostle alludes to the old Law Covenant which came through Moses. He did not have in mind that collection of writings extending from Genesis and ending with Malachi. Just how the term Old and New Testament came to be used must be left to conjecture; sufficient to know that, as so many covenants are depicted, the term" Covenants of God" would have been more appropriate, particularly as the one made with Abraham is the basis of all that follows.

Here now is a literal rendering of the passage we have quoted above. Referring to those who sought salvation through the works of the law, the apostle says: "Their minds were obtuse; for to this day the same veil remains over the reading of the old Covenant, not discovering that it is taken away by Christ; but even to this day when Moses is read, a veil lies on their heart. But when it shall turn to the Lord, the veil is taken from around them. And the Lord is that Spirit, and where the spirit of the Lord is, there is freedom."—2 Cor. 3: 14-17.

Coming to the New Testament it is interesting to note that Luke, the beloved physician and companion of Paul, was the one raised up to write so much of it. He was not an apostle, and this shows that the Lord uses whom He will to fulfil His purposes. With regard to the division into chapters and verses, that was a later consideration. It is certainly very handy for the sake of reference, even though one has to be more careful whilst reading. Quite long verses have been arranged, but the shortest is "JESUS WEPT" as found in John 11:35. We are thereby reminded of a truly sympathetic Saviour: one who is neither cold nor stoical. Provided we are arrayed with the sincerity of simple trust, we may fly to Him at any time, knowing that we shall be heard.—Matt. 11: 28-30; Psalm 103.



SIX DAYS SHALT THOU LABOUR **REST**

28. Covenant of the Sabbath.

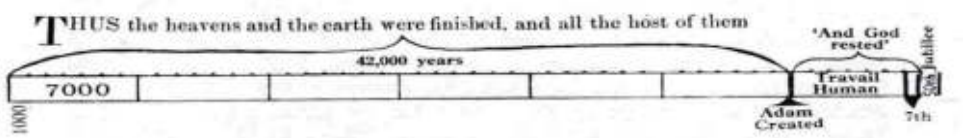
It was during their wilderness journey that Israel was command to observe the sabbath. It was designated a sign as well as a perpett, covenant. They were told to do their work in six days and to rest on the seventh. In it they were to do no manner of work. The measure was strict; on one occasion a man was discovered gathering sticks on the sabbath and straightway he was put to death. Such an enactment may at first sight appear harsh, especially as no Israelite could keep the Law in its entirety; but we must remember that the Law was typical and that this particular penalty was likewise designed as type. This man will not necessarily be placed at a disadvantage when he returns with the rest of the human family. He will learn that the law was a shadow of good things: things which will be enjoyed by the teeming millions of mankind.—Heb. 10: 1; Exo. 20: 8-11; 31: 12-1J Num. 15: 32-36.

With other commands the sabbatic law was important enough to be engraved with the Finger of God and thereafter placed within the sacred Ark of the Covenant. Its meaning becomes clear if we accept the apostolic affirmation that a day in the sight of God is as a thousand years. We shall then understand that after six days of labour—six days each comprising a thousand years, making six thousand years in all—mankind will be called upon to cease from their self-imposed labour and to enter a rest provided by God who has appointed His Son, Lord of the sabbath. Should anyone refuse so to do he will be destroyed from amongst the people: thus fulfilling that type of the one put to death after breaking the sabbath.—Mark 2: 28; Acts 3: 16-23 2 Peter 3:8.

In support of the thousand-year period, a teaching arises which declares that the world's great judgment day lasts for that length of time. It is therefore quite evident that Bible chronology is based upon this system. Even in the beginning this appertained when God said to Adam: "In the day thou eatest thereof dying thou shalt die." Adam died within the thousand-year period, namely 930 years.—Gen.2:17 5:5; Psa. 90: 4; Rev. 20: 6.

There is yet another teaching associating sabbath. There is a longer period embracing 7,000 years. This is the Divine Sabbath which began after God had finished His creation and which will end when Jesus has accomplished His work in the next era. It is in this sabbath that those now called of God are invited to enter and find rest. It is an aspect

which brings with it an interesting feature of truth. If the Divine sabbath is 7,000 years in length, then each day of creation preceding it must also be 7,000 years each, thus making 49,000 years in all, including the greater sabbath. This is in agreement with a type which brings out the Jubilee feature which speaks of the 50th period of time being marked with exquisite joy and satisfaction because all have returned to an eternal possession which God had in His mind when He began to create the mighty universe.—Lev. 25 : 8-13; Gen. 2 : 1-3; Heb. 4.



29 Messenger of the Covenant

In the third chapter of Malachi—a book which closed the Old Testament—there is an allusion to the II Messenger of the Covenant—" Whom ye delight in." He is to come " suddenly to His Temple." There is no difficulty in seeing in this great One the Person of the Lord Jesus Christ. Shall we attempt to give voice to His heart's desire as follows:



"I am the Messenger who is to fulfil the provisions centred in the Covenant made with Abraham. Behold I come quickly and My reward is with Me. Soon the Chosen will be with Me in glory. They shall enter the presence of the Father. Be thou steadfast! Watch and pray! My Sheep hear My voice and they follow Me. A stranger shall they not follow.

"I counsel the wavering to commit their all unto the One in whose hands is the power of life and death. Remember that praise, thanksgiving and cheerful obedience are not things to be coerced. Whatever the trials of earthly strife, look to that which shall surely come to pass! Recall how, when on earth, I healed the sick, gave strength to the lame, opened the eyes of the blind and raised the dead. These were passing shadows of things which shall endure. Things to be enacted during the Messianic period of a thousand years. Then, as God's love once drew His Chosen to Himself, so that same love, after they have been raised from the dead upon the earth, will draw all men unto Me : for I am the Way, the Truth and the Life. Therefore come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of Me and ye shall find rest unto your souls. For My burden is light and My yoke is easy."

30. Bible Chronology.

If the Seventh Millennium from the creation of Adam is to usher in the Messianic era, our next step would be to discover just where we are upon the stream of time. Bible chronology can be made quite simple, or it may become so involved that none save the propounder is able to grasp its details. We prefer that which is simple and more readily understood. The other savours of error. Here therefore is the first period of Bible Chronology:

	years	
Adam lived 130 years and begat Seth—Gen. 5:3	130	
Seth lived 105 years and begat Enos—Gen. 5: 6	105	
Enos lived 90 years and begat Cainan—Gen. 5:9	90	
Cainan lived 70 years and begat Mahalaleel—Gen. 5: 12	70	
Mahalaleel lived 65 years and begat Jared—Gen. 5: 15	65	
Jared lived 162 years and begat Enoch—Gen. 5: 18	162	
Enoch lived 65 years and begat Methuselah- Gen.5:21	65	
Methuselah lived 187 years and begat Lamech—Gen. 5: 25	187	
Lamech lived 182 years and begat Noah—Gen. 5: 28-29	182	
Noah was 600 years at the time of the flood—Gen. 7: 6	600	
This makes the total from the creation of Adam to flood		1656

The next period is from the Flood to the Covenant with Abraham, as follows:

	years	
Shem begat Arphaxad 2 years after flood—Gen. 11:10	2	
Arphaxad lived 35 years and begat Salah—Gen. 11: 12	35	
Salah lived 30 years and begat Eber—Gen. 11:14	30	
Eber lived 34 years and begat Peleg—Gen. 11: 16	34	
Peleg lived 30 years and begat Reu—Gen. 11: 18	30	
Reu lived 32 years and begat Serug—Gen. 11: 20	32	
Serug lived 30 years and begat Nahor—Gen. 11: 22	30	
Nahor lived 29 years and begat Terah—Gen. 11: 24	29	
Terah dies in Haran aged 205 years—Gen. 11: 32	205	
Total period from the flood to the Abrahamic Promise		427
Promise given same year as Terah's death.		

The third period is from the Abrahamic Promise to the Exodus: 430 years in length as shown in Ex. 12: 41 and Gal. 3: 17. Then followed the forty years in the wilderness and thereafter six years conquering and dividing Canaan amongst the tribes of Israel. The seventh year was marked by a land rest which also synchronised with the commencement of the Judges; a period lasting 450 years.-Acts 13: 16-21; Lev. 25: 1-5; Joshua 14. Thus we have before us our first group comprising six portions of time, namely 1656, 427, 430, 40, 6 and 450, which produces a total of 3,009 years. From thence we proceed to the Kings:

	years
Saul reigned—Acts 13: 21	40
David reigned—1 Kings 2:11; 1 Chron. 29: 27	40
Solomon reigned—1 Kings 11: 42; 2 Chron. 9: 30	40
Rehoboam reigned—1 Kings 14: 21; 2 Chron. 12: 13	17
Abijam reigned—1 Kings 15: 2; 2 Chron. 13: 2	3
Asa reigned—1 Kings 15: 10; 2 Chron. 16: 13	41
Jehoshaphat reigned—1 Kings 22-42; 2 Chron. 20: 31	25
Jehoram reigned—2 Kings 8: 17; 2 Chron. 21: 20	8
Ahaziah reigned—2 Kings 8: 26; 2 Chron. 22: 2	1
Athaliah reigned—2 Kings 11:3; 2 Chron. 22: 12	6
Joash reigned—2 Kings 12: I; 2 Chron. 24: 1	40
Amaziah reigned—2 Kings 14: 2; 2 Chron. 25: 1	29
Uzziah reigned—2 Kings 15: 2; 2 Chron. 26: 3	52
Jotham reigned—2 Kings 15: 33; 2 Chron. 27: 1	16
Ahaz reigned—2 Kings 16: 2; 2 Chron. 28: 1	16
Hezekiah reigned—2 Kings 18: 2; 2 Chron. 29: 1	29
Manasseh reigned—2 Kings 21: 1; 2 Chron. 33: 1	55
Amon reigned—2 Kings 21: 19; 2 Chron. 33: 21	2
Josiah reigned—2 Kings 22: 1; 2 Chron. 34: 1	31
Jehoiakim reigned—2 Kings 23: 36; 2 Chron. 36: 5	11
Zedekiah reigned—2 Kings 24: 18:2 Chron. 36: 11	11
	513

Following the Kings there came the seventy years complete desolation of the land: followed by seventy prophetic weeks, a duration imparted by God to Daniel (see Chapter 9). Observe that we do not allow ourselves to be hampered by the guesses of Ptolemy who was historian and astrologer living in the second century A.D. Not realising the true import of Daniel's prophecy, chronologists have been compelled to accept Ptolemy's figures to their own confusion. Time and again various schools of students have found difficulty of harmonizing his datas, and no wonder, seeing that he was a loose reckoner and no Divine mouthpiece. In the matter of Bible chronology he is the least one to place before so sacred an instrument as Daniel! To show how chronologists have been led astray, one only needs to turn to the marginal reference of Ezra 1, as found in so many Bibles. The date there given is 536, whereas it should be 454 B.C.

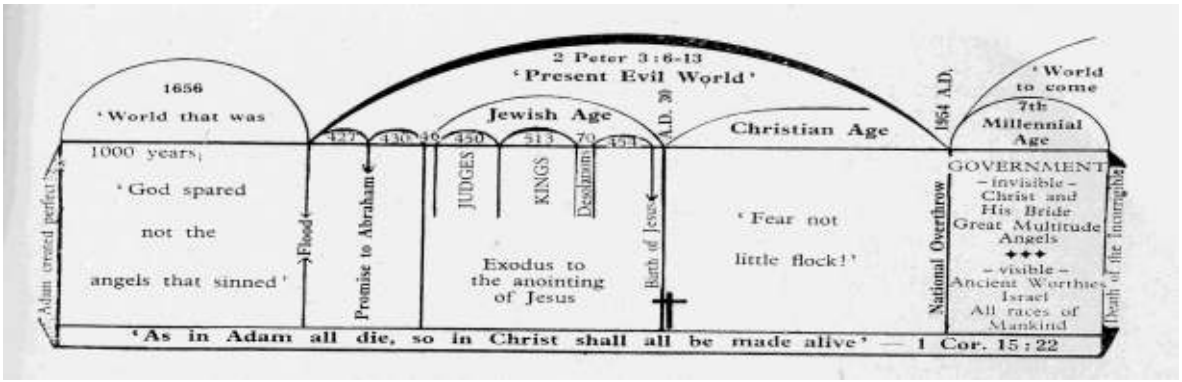
This is based upon the seventy weeks of Daniel which represents a period of 490 years. There are 490 days in seventy weeks, and by taking each day as representing a year (Ezek. 4: 6) the correct solution is seen. Our next venture is to bring to light the time of our Lord's birth after the decree of Cyrus, who was raised up to proclaim liberty to captive Israel just as soon as the desolation was ended. Remembering that the conclusion of the 490 years is three years beyond the crucifixion, which was "in the midst of the week," we are to add three years to the age of Jesus. 36 years is the time adopted to agree with a slight discrepancy in A.D. figures. 36 years from 490 is 454 B.C.

Having duly secured our second group of figures, we add the various items together as follows: Kings 513, Desolation 70 and now 454, making a total of 1037 which, added to the previous total of 3009, makes 4046 from the creation and fall of Adam to the birth of Jesus. Finally, to find out just when the 6000 years of human history will end, all we need to do is to add 1954 years. 1954 A.D., therefore, should mark the greatest turning point in the history of earth's affairs. That is if our conclusions are correct. We have at least been conscientious, careful and prayerful in findings which have already been amplified in " God's Wonderful Time Clock."

This work is now out of print and is therefore difficult to procure, but this is how it opened. Observe how the onus of interpretation is necessarily imposed on each reader. One cannot answer for the faith of another. That must ever be personal. Even so, it is perfectly clear to all thinking people that the times in which we live are unlike anything which has gone before. Were it not for the knowledge of the gracious plans of the Infinite, with its far-reaching and most blessed provisions, we would be dismayed! Instead we can pray: this time with real intelligence and ardent longing: "Thy Kingdom come! Thy will be done in earth even as it is done in heaven! "Our quotation is as follows:

In presenting the date 1954 A.D., as marking the end of earth's great drama of sin and death, with its sad associations, I humbly venture to speak of those things which have arisen in the course of Scriptural study and reflection, and thus to leave them for each reader's consideration and decision. They will have the privilege of adjusting the same prophetic lenses which I have used and to see through the eyes of their own understanding. This applies to every other teaching which will be unfolded within these pages. It is upon these reasonable terms that this work is presented and so may God bless each sincere reader!

While the things which will be outlined are dynamic in their potentiality, nevertheless they will be found entrancingly glorious to each one who desires to see the consummation of God's purposes, perfect and entire, wanting nothing! So far as the listening ear is concerned, He desires us to be as teachable as little children and at the same time courageous in our faith. We are to be courageous to the point of accepting only those teachings which have the pure-toned ring of truth. This is a mighty thing, but the blessings are stupendous as is ever the case when the Lord grants us the spirit of love and wisdom which is the outcome of His bountiful mercy and in answer to prayer. The apostle reminds us of the value of our petitions in the following language: "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not."—James 1: 5.



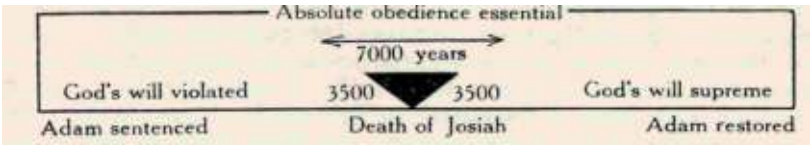
31 Rhythms of the Infinite

When properly understood, the Bible produces so delightful and harmonious a tune that it leaves no room to doubt the existence of the grand Author of Truth. His sacred testimony has been compared with an "Instrument of Ten Strings." This is only possible when the Rhythms of the Infinite., as shown by various doctrines, are found to be free from discord.

The Covenants of God reveal consistency as well as charm. Hope is centred in a promised seed. A Seed shall arise to bruise the Serpent's head. Through Enoch, the seventh from Adam, a promise of a saintly class comes to view whose work will be to convince the world of its guilt. The Seed is again mentioned through Abraham: a mighty Seed this time, who is to bless all families of the earth and possess the gates of the enemies of God. Eventually, in and through the person of David, royal tone is imparted to this seed. Then at last come those actualities which centre around the Babe born at Bethlehem: and as truth unfolds itself, our interest is captured as never before as we learn that the Body members are included in that single Seed who, arrayed with power Divine, will do the promised work.

Further to this are seen rhythms of time. For instance, though Noah was in the Ark for 377 days, there are no less than four forty-day periods distinctly outlined therein. There is also the rhythm of Abraham's career, embracing first of all 75 years, then 25 and finally another 75 years. There is likewise the rhythm of Joseph's life. During his first thirty years he was envied and so persecuted that his life at times seemed in the balance. Then suddenly he was invested with honour and authority such as befalls but few men who have lived upon the earth. He lived, respected by all, for eighty more years, dying at the age of 110. Eighty years is just double forty, and as forty

stands for judgment a double emphasis is laid upon his worthiness in the sight of God. It is good to remind ourselves of his early thirty years because Jesus was that priestly age when He began His ministry. With regard to forty we cannot fail to remember that the life of Moses was divided into three forty-year durations. This is most appropriate, seeing that he was the greatest judge in Old Testament history. Coming to Israel's monarchy, it is interesting to observe it commencing and ending with a forty-year period. King Saul commenced it, and his reign augured ill for the kings who followed successively in his track. It was Jeremiah's ministry of forty years which gave the verdict of termination after a lease of power of about half a century. The failure of human kings lends emphasis on the need of the King of Kings to rule over all the earth. This is revealed by yet another rhythm, this time a lengthy one. We must go back to Adam who though created perfect nevertheless failed through a single act of disobedience. Let our minds now travel 3,500 years later and we will behold good King Josiah becoming zealous in his own light rather than that which belonged to the Most High. On this account he died at the early age of 39, notwithstanding the fact that there had been no king either before or after him who was so zealous for the true worship of Jehovah.—2 Kings 23: 10-30. Again emphasis is laid on the need of the King of Kings to rule in the hearts of men. Now let us travel another 3,500 years and lo! what do we find but the complete exaltation of God who is now all-in-all and supreme in the hearts of those who have won through from death unto life in the merit of the dear Redeemer. This is illustrated as follows:



A further significance to Josiah's reign, is shown in this manner. Some 350 years before his time, there arose a prophet who was fired with zeal against the idolatrous king of Israel. He said that a child by the name of Josiah would be born of the bouse of David who was destined to overthrow false deities. This reminds us that there are two names of such kings who were spoken of in advance. The other is Cyrus whose name was pronounced some 200 years before he arrived on the scenes. Both kings are used to throw light upon Bible time features which have become so lucid today. Concerning the prophet who spoke of Josiah, it is strange that he too was slain because he went contrary to God's Will by weakly yielding to the suggestion of a lying prophet. Hence, once again, is the law of absolute obedience emphasised as the grand essential to life everlasting.—1 Kings 13; Isa. 45.

When reflecting over the various winding-up processes wherein are found the workings of Divine judgment, we recall forty days of the flood as well as forty days warning by Jonah respecting the dissolute Nineveh. Jeremiah's warning ministry of forty years which was ended by the burning of the city and Temple has already been mentioned. There is still another period of forty years against Israel, commencing from the ministry of Jesus in A.D. 30 and ending with the destruction of Jerusalem with its Temple in A.D. 70. Now comes something which is momentous to our own times. When 1954 was discovered as marking the end of the 6,000 years of human history, naturally we looked for those things which appeared to support the data as a whole. Knowing that forty years was a time of ordeal and judgment, we simply measured back from this terminal date and there facing us was the first world war. Since then men have been feverishly restless as they have observed their ideals crumbling one after another before the treacherous march of brute force.

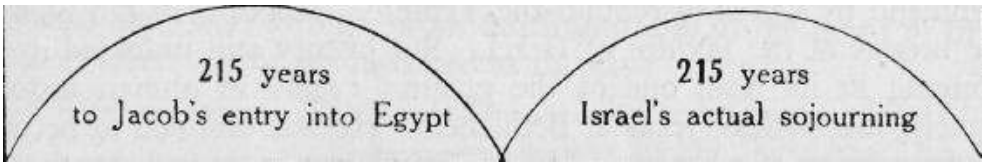
But here is another rhythm: one which rallies around seventy years: a numeral speaking of things Divine as indicated by 7 and things of earth by ten. Seventy is a multiple number: it therefore speaks of the fullness of time respecting something which is important in the eyes of God. What can be more important than the Temple? The Temple was destroyed by Nebuchadnezzar: an event which brought to nothing the hopes of Israel. Seventy years later there came the command by Cyrus to rebuild the Temple. Hopes then ran high in the breasts of the faithful of Israel. But history still unfolded itself, bringing in its train one of the greatest events in human history, namely, the birth of Jesus at Bethlehem. He was destined to become the foundation of a New and Living Temple not made with hands, but glorious in the heavens. Observe now: seventy years after the birth of Jesus, the flames are once again seen to encircle the rebuilt Temple at Jerusalem. That was enough: not from that day to this has anyone had that measure of faith to raise another Temple of human workmanship. There is but one Temple which can now impart real hope: the Temple of the Living God, composed of the spiritual members of Zion!

There are so many things which hinge upon the correct chronology that we may liken that teaching to the connecting sinews of truth. But have we the truth upon the subject? Here is yet another evidence of its validity. It is based upon 1 Kings 6:1, where we are told that the period from the Exodus to the fourth year of Solomon was 480 years. Though this number is erroneous, nevertheless some degree of reflection means a further incentive to faith. You see, it is not always wise to take a singly mentioned time feature and then to affirm it without a question. It is probably for this reason why God has

given a precise double entry to the reign of the kings. That a mistake is possible (probably by a copyist of ancient manuscripts) is seen as we compare 2 Kings 24: 8 with 2 Chronicles 36: 9. In one it is said that Jehoichin commenced his reign when 18 years of age, and in the other at 8. Now let us add up from Bible chronology the time existing between the events mentioned in 1 Kings 6, 1. First there was the 40 years in the wilderness, then 6 years conquering and dividing the land, followed by 450 years of the Judges. Then comes the reign of Saul forty years in length, and David's reign of forty years. This brings us to the four years of Solomon's reign and at a time when he was stirred up to start building the Temple. These periods are seen to total 580 years precisely! The two numerals, 480 and 580, are too much alike to allow a doubt to arise concerning the veracity of a total consisting of no less than six portions of time!

But there comes to mind yet another rhythm which again shows the mind of the Infinite as it works with balanced order. We have seen that God determined that 430 years would be the space of time between the Covenant made with Abraham and the exodus. Some time during that period, Israel dwelt in Egypt. Know therefore that they dwelt there for just half that period. This is illustrated by means of the following chart. Who can doubt from so many evidences, that no less than a mind completely eclipsing that of man, has been providentially overruling all things to His eventual praise!

From the promise of Abraham to the Exodus 430 years



400 years of affliction dating from Ishmael's mockery

Rhythm and harmony are related. The far-reaching plan of God harmonizes with the magnitude and wonders of creation. They are equally great and beautiful. The majestic heavens bespangled by a million shining stars, the exquisite symmetrical flowers, the bounteous supply of luscious fruit which is so eminently suited to the human organism, and again the physical frame itself: these things proclaim a Creator whose ways as revealed in His Word are found vibrating in perfect harmony. True therefore the words of Psalm 19: "The heavens declare the glory of God and the firmament showeth His handi-work. Day unto day uttereth speech and night unto night showeth knowledge. The doctrine of the Lord is perfect, restoring the soul. The Testimony of the Lord is sure, making wise the simple. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the droppings of the honeycomb.'" Praise ye the Lord!—Psalm 111.

32 Woman of Revelation



HERE is something by way of a postscript. After the first consignment of this work had been distributed, a visitor said: "I have thoroughly enjoyed its contents! How vastly different is the real truth from theological mysticisms! It is so interesting and instructive, that it bears reading over and over again. Am glad you emphasise the necessity of perfect obedience to the will of God. It makes us ever on our guard against absorbing minor errors which all too quickly enlarge themselves. By the way, do you remember giving us a talk on Revelation 12? The woman therein depicted was likened to the Sarah Covenant. Ever since then I have been impressed with its reasonableness. May I suggest that you include those thoughts in future editions of Covenants of God? ‘“By way of answer it appears that that “woman” represented the Sarah Covenant who is compelled to hide during the protracted period of the dark ages. This encompassed a period of 1,260 years, commencing from 539 when, through the influence of the “Dragon," the pope of Rome was proclaimed “head of all the churches of God." This was brought definitely to an end 1,260 years later, namely in 1799, when one bearing that boastful title, was borne away as prisoner to France by the armies of Napoleon. Observe how the woman is introduced as being clothed with the sun, with the moon under her feet and upon her head a crown of twelve stars. This shows how the purpose of the Sarah Covenant was fulfilled during our Lord's first advent. She bore a Man Child who was to rule all nations. He is the Sun of Righteousness whilst the moon, typifying the Law Covenant, is given its proper place in servitude. The twelve stars pictured the apostles who in turn represented the elect.

The reign of Christ does not immediately follow the birth of Jesus who is “caught up unto God and to His throne." He awaits the remnant of the Seed of the Woman. This refers to His followers in the aggregate, for there is but one seed. Even after the completion of the 1,260 years, the Adversary seeks to destroy the mighty effects of the Sarah Covenant, which, as hitherto emphasised, combines all the precious promises absorbed by the elect. This he does by means of a “flood” of error such as evolution, occultism and universalism. Apart from these considerations, let us ever bear in mind the purport of the covenant-as pictured by Sarah. Her great antitype, is the mother of a Royal Seed: Divine and majestic in the heavens! Her death, followed by the celestial marriage, implies that her one and most sacred mission has been duly fulfilled.—Gen. 24: 67; Rev. 19: 7. Thereafter there is to be instituted by Christ, the New Covenant with a paradise which is earthly and natural. Under that covenant ministry, natural Israel, as well as the whole world of mankind, will flow. — Isa. 2: 1-5; Jer. 31; Rom. 11: 25-36.

33. Dedication.

By way of conclusion, it may be that the reader would like to join in this order of prayer:



"Dear Eternal God and Father, I come to Thee in the spirit of Faith's sincerity and simplicity. In the name of Jesus, please forgive my shortcomings. Cleanse me from things displeasing in Thy sight: and grant me patience during this ennobling process. Apart from Thee, we are weak and foolish. With Thee as our Friend and Guide, we shall grow like the fragrant lilies in their glory!

"Grant me Thy truth. Not that mixed half-measured truth which inculcates boastfulness and self-sufficiency, but that which is balanced, magnanimous and intelligent. I would not be swayed by the multitude, the thousand at my side, the ten thousand at my right hand, nor by that kind of eloquence from one who would make me his blind slave. I would rather talk with Thee secretly— intimately—until I am in harmony with Thee and Thy sacred Word. "May I be a blessing to those with whom I make contact. Kindly and forbearing, gentle and sympathetic, wise in utterance, friendly in attitude and withal firm to the spirit of the truth. Grant patience towards those who are weak. Let me feel no inward distress because of those who prefer to keep their measured distance. And if, through the treacherous powers of evil, some rise against me, grant me charity. I would remember One who endured to the end that He might fill the universe with Thy praise. And Lord Jesus; make Thyself to me a living bright reality! More present to Faith's vision keen than any outward object seen! More dear, more intimately nigh, than e'en the sweetest earthly tie! "



God's Blessing

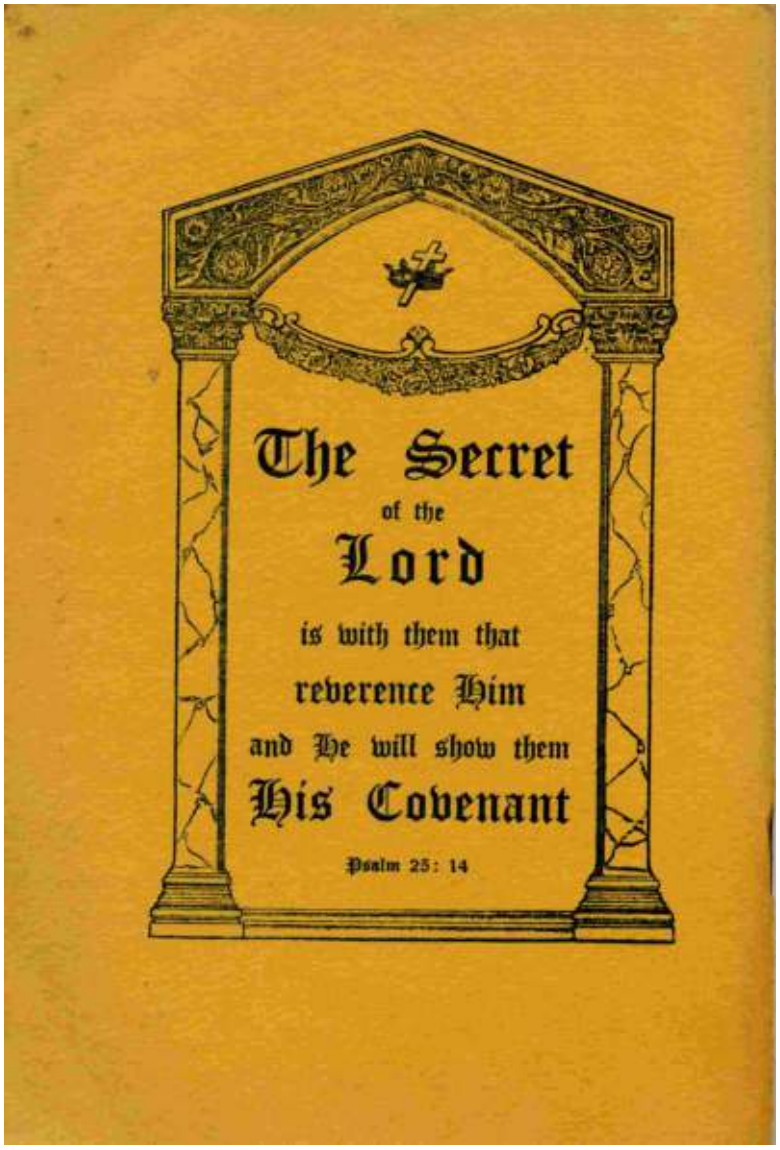
LOVE'S labour now completed !
What can I do but pray
That God's goodwill and favour,
May bless its onward way.
His blessing means His guidance,
His providence and grace
Sweet token of His presence
For every time and place.

'TIS good to wish his blessing,
His friendship and His love.
So strong, so good and mindful,
So gentle as a dove !
Without His loving kindness,
What would to us remain ?
All earthly pleasures worthless,
And life spent here in vain !

OH wisdom's wondrous treasure !
What better can He give
To all who truly love Him,
Who through His Word would live.
The glory of His purpose—
With plan so wide and deep—
Brings hope to His Belovèd
Who will His precepts keep.

AND thou, my worthy reader,
Hast thou a prayer for me ?
The echoes will arise to God
In tuneful harmony.
And heart to heart we shall rejoice
In heaven's glad refrain,
Which tells of joyous life to come
Beyond the hour of pain !

With the Author's Best Wishes


The Secret
of the
Lord
is with them that
reverence Him
and He will show them
His Covenant
Psalm 25: 14