

The earth in transformation during creative period.

« The reverence of Jehovah is the beginning of wisdom. » Only the foolish say in their heart, « There is no God. » « Day unto day uttereth speech and night unto night showeth knowledge. » « The heavens declare the glory of God. » (Psalm 11 : 10 ; 14 : 1 ; 19 : 1, 2.) An appreciation of the infinite Power of the Creator and of our own littleness should make us teachable.

The account of the Days of Creation in Genesis relates not the *construction* of our globe, but to the *ordering* of it for human habitation. There are various theories regarding the formation of the Earth. We follow the one most closely harmonizing with the Bible. It is called the Valian theory. It assumes that Saturn's rings and Jupiter's belts illustrate Earth's development as a planet. The Earth evidently had such rings, or belts of water and minerals which followed each other as great deluges upon the Earth — perhaps thousands of years apart. The Deluge of Noah's day was the last.

We follow the theory, also, that *each* of the Seven Days of the Creative Week was a period of seven thousand years. The word « day » is frequently used in Scripture to designate a period, or Epoch. — (1 Corinthians 1:8; 2 Corinthians 6:2; Hebrews 3:8, 9).

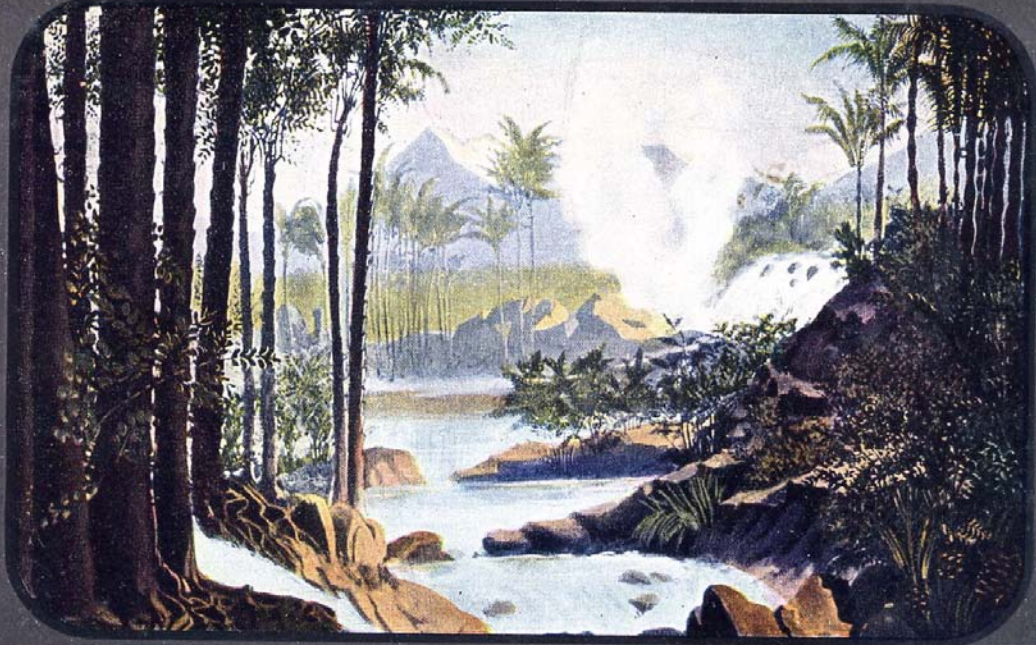
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Days, or Epochs, of Creation.

«Let there be light! And there was light.» (Genesis 1 : 3.) This beautiful, simple statement briefly sums up the result of the 7000 years of creation, styled the First Day. Not that God's Word would not have been sufficient for any miracle, but because He prefers to *work out* His glorious designs along natural lines. The light mentioned in this scripture is not that of the Sun, but probably one resembling the Aurora Borealis. The Sun did not appear until the Fourth Day.

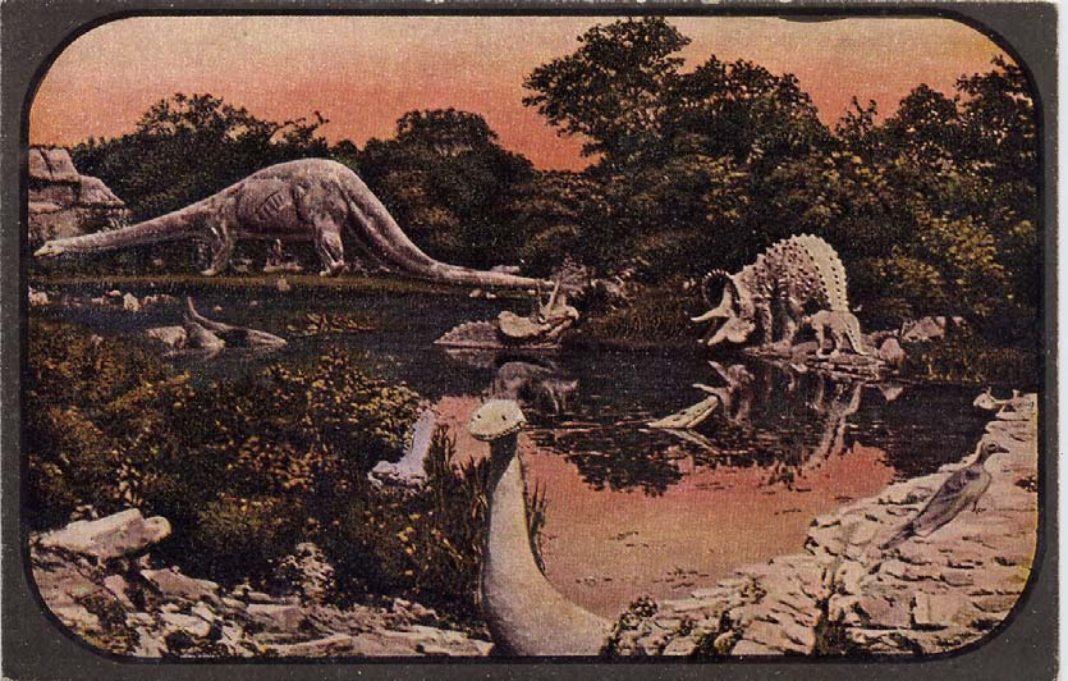
According to the account in Genesis God made the firmament in the second, or Palæozoic Dry, and separated the waters which were under the firmament from the waters which were above the firmament. (Genesis 1 : 7.) The strongly mineralized waters above the Earth gradually concentrated at the poles, where later they broke and then reached the Earth, forming layer after layer of mineralized earth deposited by the waters which rushed from both poles toward the equator. (Genesis 7 : 11, 18.)

On the Third Day of Creation, the Carboniferous Day (Genesis 1 : 9, 10, 13), the waters were gathered into seas and oceans, the dry land was upheaved and began gradually to drain off in preparation for vegetation.



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The Prehistoric Zoo.

In the Fourth Day or Epoch « God made the two great Lights, » the Sun and the Moon. (Genesis 1 : 14-19.) It is not necessary to suppose that the Sun and the Moon were created after our Earth. Rather, up to this time they had not shone on the Earth because of the impenetrable veil which canopied it. The appearance of the Sun and the Moon on the Fourth Day implies that another ring broke at that time.

The carboniferous qualities of the water and the atmosphere having been absorbed into the cretaceous organisms of the sea, which formed beds of limestone, and into the rank vegetation which went to form the coal beds, the atmosphere of Earth began to be pure enough to permit life in breathing animals. To this period belong the amphibious developments of animal life, such as the crocodile. Birds belong to this period, and the great Mammoth and the Sloth

In Genesis 1 . 20. 21 we read : « Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the Earth » This is exactly in harmony with our scientific findings that the beginning of life came from the waters, and later extended to the birds, and later to land animals.

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The sixth creative Day, or Epoch.

The conflict between Evolution and the Bible has been sharp. Nevertheless, unnecessary friction has been generated. Only in respect to man does the Bible declare a special, direct creation of God. The great Days or Epochs of Creation preceding the Sixth had caused the carbon-laden atmosphere to become more pure, vegetation became less rank. The animals changed correspondingly. The heavy-boned Sloth and Mammoth gave place to less bony varieties of animals, common to-day.

It was toward the close of the Sixth Day, or approximately forty-two thousand years from the time of beginning the ordering of Earth, that God created Man. The specialization in the case of man's creation is shown in his vast superiority over the lower animals The first man, Adam, was an image of his Creator, the highest type of fleshly or animal being. That image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's image. (Psalm 8 : 4, 5.) Sin and Death have reigned and the Godlikeness has been lost. All need Restitution.

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7 X 7.000 = 49.000 YRS.

The seven creative Days, or Epochs.

Bible students are to-day following a line of thought according to which each of the Creative Days represents a period of 7000 years. Seven times seven thousand years would be 49 000 years, after which a Great Jubilee Period is to be expected.

We are living in the Seventh Creative Epoch, or Day — that began where the Sixth Day closed, after God had created Adam in his own image and likeness. — Genesis 1 : 26, 27.

It is claimed that, according to the Bible chronology, six thousand years from Adam have already passed. If so, the thousand years of Messiah's Reign, which is to close the great Seventh Epoch-Day, is near at hand.

According to this beautiful theory, the work of Messiah in His thousand-year Reign soon to begin will complete the Creation. Not only will the race be brought to human perfection, but incidentally man will have obtained the needed experience in respect to good and evil. Meantime, also, the Earth will be gradually coming to a state of perfection — Paradise restored world-wide. Both human perfection and the perfection of the Earth were fittingly represented in Eden, when Adam was in his Maker's image — a King.

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The Expulsion from Eden.

God had authorized our first parents to freely eat of all the fruits of Paradise except of the species called: «The Tree of the Knowledge of Good and Evil.» It was forbidden for a time as a test of their loyalty. The eating of the fruit of this tree, they were forewarned, would bring upon them the curse — the Death Sentence. The serpent ate of various fruits, and seemed especially fond of the forbidden fruit. Observation proved that the fruit did not kill the serpent, and the inference drawn by Mother Eve was that God had forbidden the use of the very best tree in Eden.

The New Testament (1 Timothy 2 : 14) bears out the story of Genesis, of Mother Eve's deception, and that Father Adam yielded to disobedience through her influence. The Scriptures everywhere portray that it is through Adam's disobedience that the condemnation passed upon his entire race. He was its responsible head. (Romans 5 : 12.) God sent our first disobedient parents out of the garden of Eden so as to permit the death sentence to go into effect, otherwise they might have partaken of the tree of life continually and have lived forever. According to Revelation 22 : 2-3; Zechariah 14 : 8-10 and Ezekiel 47 : 1-12 the nations are eventually to have access to the « Tree of Life ».

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The Hell of the dark ages.

All of us were told, and many of us believed fully, that the penalty of Father Adam's disobedience was eternal torture, in which all of his posterity must share, except a few — the saintly, the Elect. Told that this was the teaching of the Bible, we accepted it without proof. (1 Thessalonians 5 : 21)

Now Christian people examine their Bibles more carefully. They find that the curse, or penalty for sin, is a totally different one. « The wages of sin is death. » (Romans 5 : 23.) « The soul that sinneth it shall die. » This penalty of death has rested against Adam and his family for six thousand years. It has brought sorrow, sighing, pain and trouble ; it has blighted our lives mentally, morally and physically. (Romans 5 : 12.)

It is this curse of death that was pronounced against Father Adam, according to the Genesis account, and also according to the New Testament. It is from this curse that Jesus redeemed us by dying, the Just for the unjust. It is from this death-curse that Messiah rescues all by a resurrection from the dead, in the near future. (1 Corinthians 15 : 21.)

The Early translators of the Bible used the word hell for covering or grave *(sheol, hades)*. The clergy well know this, but fail to tell it to the people.

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The End of that age.

Satan, once an angel of high rank, having departed from the right way, developed ambitious schemes. (Ezekiel 28 : 11-19; Isaiah 14 : 12-20.) He realized that his kingdom of dying subjects would make but a poor showing however. He conceived a plan to outwit God and developed a new order of beings.

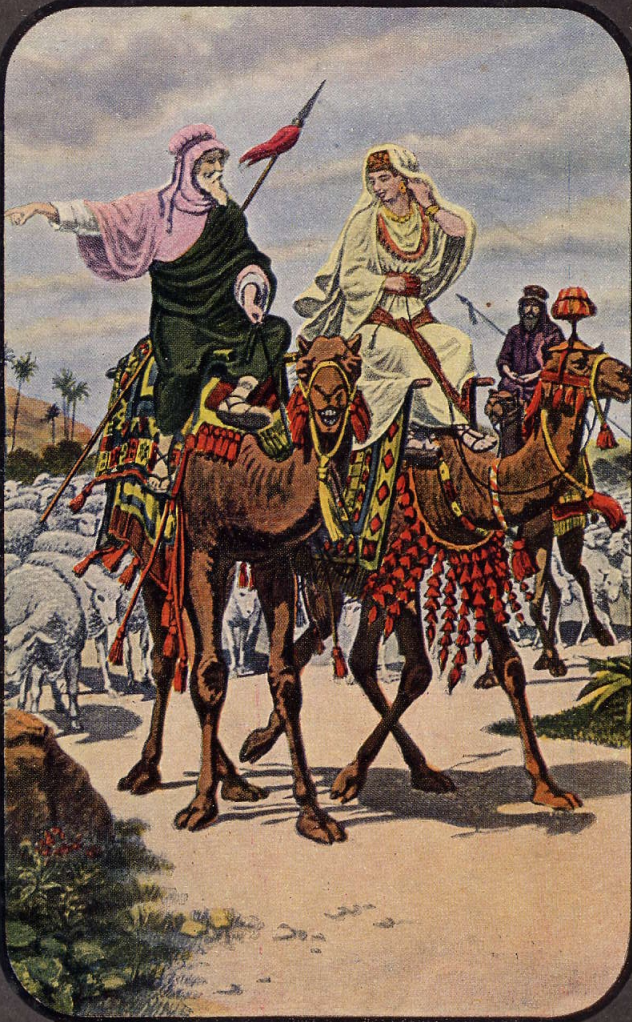
The angels at that time possessed a God-given power of materialization. In Genesis 6 : 2-5 we are told that the «sons of God saw that the daughters of men were fair, and they took unto themselves wives of all they preferred». Thus the angels became the fathers of a new race, distinct from Adam's. The record is that these were giants,—physically and intellectually — «men of renown», who filled the earth with violence.

Long have the learned wondered what foundation Grecian Mythology might have had. Now taking heed to the sure word of God, we perceive that the angels who materialized before the flood were the gods of Mythology, while their offspring, the giants, were the demigods.

The flood was necessary in order to destroy the corrupted humanity and the offspring of the fallen angels. With the flood the ability of these evil spirit beings or demons to materialize ceased. (2 Peter 2 : 4 ; Jude 6 ; 1 Peter 3 : 20.) They however personate the dead, communicating through spirit-mediums.

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Abraham entering Canaan.

Abraham became the friend of God by his manifestation of faith, when in response to God's invitation he left his own country and wandered in Canaan. (Acts 7 : 5.) By this obedience he became heir of the promise, «In thee and in thy Seed shall all the families of the Earth be blessed.» St. Paul explains (Galatians 4 : 23-24.) that Abraham's wife represented this Covenant, or Promise. Hagar, the servant, typified the Law Covenant made with Israel at Mt. Sinai, and that the nation of Israel was typified in Ishmael. (Galatians 4 : 25.)

As Hagar and Ishmael were cast off when Isaac was born, and had almost perished, so the Jewish people have been cast off from Divine favor for eighteen centuries, and to-day are nearly famished. As the angel of God pointed to the fountain of water, and Ishmael was revived, so God's message now is pointing the Jews to a spring of water : the comforting promises of His Word ; their Zionistic hopes are reviving.

The sacrifice of Isaac typified the sacrifice of Christ, necessary in order for Him to become the Spiritual Seed of Abraham with power to bless the world. (Galatians 3 : 5 ; 16 : 29 ; Matthew 8 : 11 ; Luke 13 : 28 ; Psalm 45.)



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The destruction of Sodom.

God saw good to make the destruction of the Sodomites an example of the fate of persistent sinners death, not everlasting torture, St. Jude says. (Luke 17:29.) But the Bible teaches that the Sodomites are not hopelessly destroyed; that God's mercy through Christ includes the Sodomites, sinners though they were. Jesus Himself, as well as the Prophet Ezekiel, declares that at His Second Coming in His Messianic Kingdom He will give a trial, or judgment, to the world in general, and that it will be more tolerable for the Sodomites than for any of the people to whom He preached at His First Advent. The reason for this He explains, saying that if the Sodomites had been granted the same opportunity afforded the people of Chorazin, Bethsaida and Capernaum, they would have repented in sackcloth and ashes; wherefore, in the future testing time, «it will be more tolerable for them» than for people who heard and rejected the Message. (Matthew 10 : 15 ; 11 : 21-24.)

Ezekiel's prophecy (16 : 49-61.) is most explicit. It declares Restitution and blessing for Israel, and incidentally mentions that the Sodomites will receive favor from God at the same time — under the New Covenant, under Messiah's Kingdom. (Acts 3 : 19-23.)

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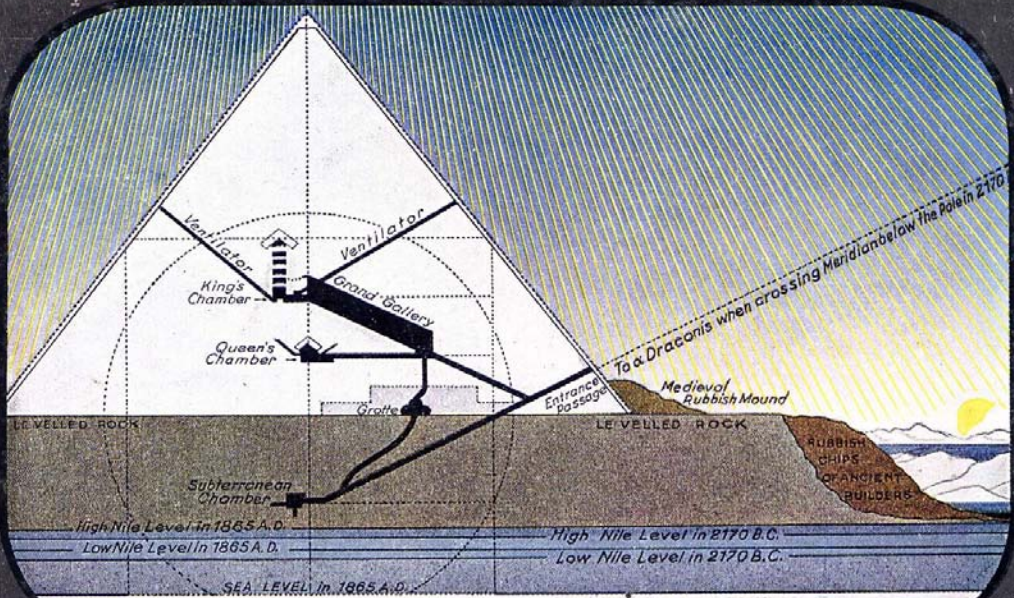


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N° 10



VERTICAL SECTION (From South to North looking West) OF THE GREAT PYRAMID OF JEEZEH

AT WHAT TIME IT DEVOURS ITS OWN SHADOW SCALE $\frac{1}{2500}$ OF NATURE

The Great Pyramid's interior passages.

Melchisedec is supposed to have been one of the Shepherd Kings who invaded Egypt and built the Great Pyramid, covering twelve acres, known for Ages as one of the Seven Wonders of the world — about 2170 B. C. Astronomers tell that its measurements indicate the length of the year, the weight of the Earth, the distance of the sun, and many other important historical and scientific facts. It is located in the geographical centre of the earth.

In Isaiah 19 : 19-20, we find a reference to this monument From what standpoint ever we consider this Great Pyramid, it is unquestionably the most wonderful structure in the world. In full harmony with all the Scripture testimony it evidently contains an outline of the entire Plan of God in the past, present and future. Its interior passages represent human history — Downward, the course of sin and death; Upward, the Law Age, the Gospel Age, the Kingdom of the Church, and human Restitution. The length of the various passages in Pyramid inches corresponds in years to the exact length of the various corresponding Ages.

In Vol. III of « Studies in the Scriptures », by Pastor Russel, the Great Pyramid is particularly considered.

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Job's Adversity and Restitution.

The story of Job, Prophet of Uz, a contemporary of Abraham and Melchisedec, is full of interest to Bible students. Not only the facts, but their typical significance, interest us, when we learn that Job's experiences represented the fall and rising again of humanity. All of this loss of health, strength, friends and wealth taught Job valuable lessons. Similarly, poor humanity is learning important lessons of its need of Divine care. Under God's providence Job was restored to prosperity, health, etc.

Bible students tell us that it ultimately will be so with humanity, according to the Bible; that the curse of sin and death will be removed — that instead the blessing of God will flow down upon the human family for a thousand years. This Restitution is further illustrated in Israel's Jubilee Year, when all debts were cancelled and the people returned to their original possessions. (Leviticus 25 : 13) This typed the period referred to as the « Times of Restitution. » (Acts 3 : 19-23.) « Spoken of by the mouth of all the holy prophets since the world began. »

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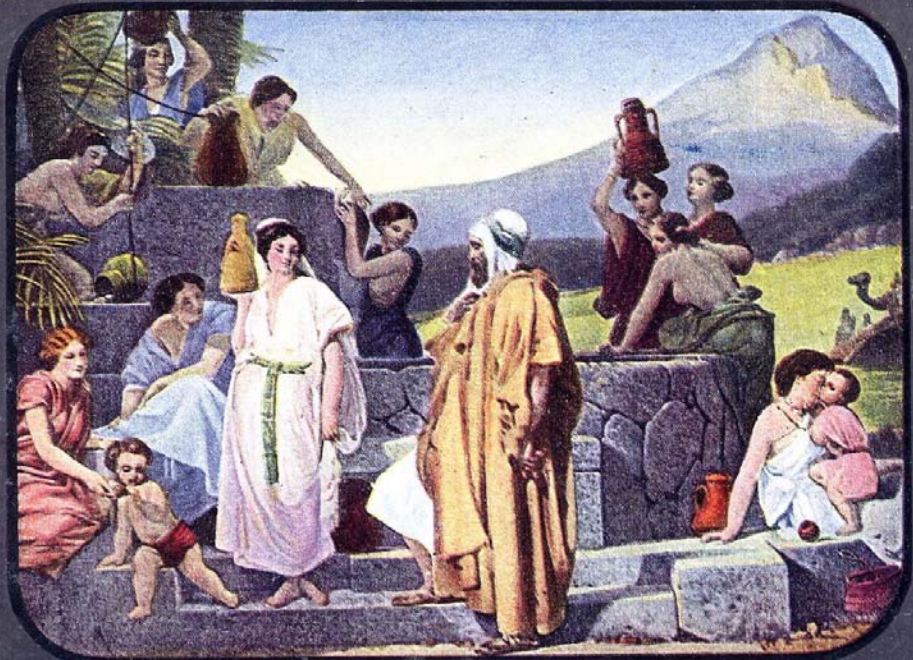
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Seeking a Bride for Isaac.

Bible students seem well agreed that Isaac represents Christ. As Abraham gave his son Isaac, in whom centered the promises, to be sacrificed, so the Heavenly Father gave His son, Jesus, to be the Sin-Offering for Adam and his race, and received Him again from the dead, as Abraham figuratively received Isaac. (Hebrews 11 : 17-19.)

Isaaac's bride, Rebecca, typified the Church of Christ, which is to become His Bride in the resurrection, at His Second Coming. The correspondencies are remarkable. If Isaac represented Jesus, then Abraham would represent the Heavenly Father, and Eliezer, the servant, sent to get the bride, would typify the work of the Holy Spirit, the Spirit of Truth. Rebecca was asked : « Will you go with this man ? » In like manner the invitation was extended to the called of this age. (Psalm 45 : 10-11.)

The blessing upon Rebecca was : « Be thou the mother of thousands of millions. » (Genesis 24 : 60.) To some Bible students this implies that the Church of Christ will mother in regeneration the millions of Adam's race, as the glorified Redeemer will be their « Everlasting Father. » (Isaiah 9 : 6.)

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Jakob's Ladder Dream.

Jacob was the acknowledged heir of the great Covenant God made with his grandfather Abraham. This promise was considered so important, and faith in it so necessary, that God subsequently confirmed it by His oath.

Esau loved pleasure and sport. Jacob, his twin brother, born a moment later, loved the Abrahamic Promise, and counted all earthly possessions as nothing in comparison to the gaining of that prize. Esau, on the contrary, appreciated it so little that he was willing to sell it to Jacob for a mess of pottage. (Genesis 25 : 31-34 ; Hebrews 12 : 16-17.)

Jacob's mother, knowing Esau's lack of character, concluded that Jacob, having purchased the birthright, might properly impersonate Esau and obtain the blessing. She knew that it would mean to him loss of home and risk of life. Fleeing from home Jacob lay down by night by the way, and had the dream of a ladder reaching from his headstone clear up to Heaven, with angels ascending and descending. The dream represented the fulfilment of the Abrahamic Covenant, in which Jacob was deeply interested, the reestablishment of peace and fellowship between Heaven and Earth

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Joseph sold by His Brethren.

Joseph was a type of Jesus who, rejected by His brethren, the Jewish nation, was exalted by the Heavenly Father to be next to Himself in glory and power. Joseph was the life-preserver, bread-giver to the Egyptians. Jesus is yet to be the life-preserver of the world of mankind during His reign, giving the willing and obedient the Bread of everlasting life.

It is assumed by Bible scholars that if Joseph typically represented Christ and His Church, exalted to Kingdom honors, so Joseph's brethren would represent the Jews, and the Egyptians represent the remainder of mankind. If this be true, it tells us that neither Jews nor Gentiles have aught to fear from the glorious exaltation of Messiah. On the contrary, the Glorious One who was crucified premeditates a great « feast of fat things » for the whole world, including his brethren, who sold him to be crucified. (Isaiah 25 : 6.)

Joseph's brethren, indeed, were first brought into great distress, where upon they acknowledged one to another, « We are verily guilty concerning our brother. » When in the coming time of Jacob's trouble the brethren of Jesus according to the flesh, the Jews, shall in like manner confess their sin, then He will reveal Himself unto them, even as Joseph did to his brethren.

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Moses Typical of Christ.

Moses showed himself great in every sense of the word. As an infant, Moses was placed by faithful parents where an Egyptian princess found him, amidst the bulrushes of the Nile, and adopted him. Safe in the midst of his enemies, he received an ample education in « all the learning of the Egyptians. » The honors of the Egyptian Court were his, but he was too patriotic to enjoy them while his kinsmen suffered severe persecutions.

At the age of forty Moses refused to be called a son of the daughter of Pharaoh. During the forty years following this event he was in the wilderness of Midian, where in a time of hard schooling God prepared him to be the deliverer of Israel out of Egypt.

Antitypically we find Jesus suffering the pains of death and arising from the tomb as the Great Redeemer. (Acts 3 : 22-23.) Israel had rejected Moses when at the age of forty he first went to them for their defense. But forty years later he was their deliverer. So Christ at His First Advent was rejected by his own people, and thereupon « went into a far country. » But this same Jesus returns for the final deliverance of Israel and all the world from the bondage of sin and death. (Luke 19 : 12 ; Romans 8 : 19.)

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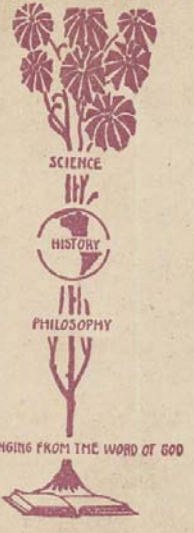
The Passover instituted.

The Scriptures declare that the Lord hardened Pharaoh's heart. The explanation is that it was the goodness of God in the removal of the various plagues that hardened Pharaoh's heart. The tenth plague was the crisis. All the first-borns of Egypt died, but the first-borns of Israel under the sprinkled blood were safe. Thus God pictured the « Church of the First-borns », now being « called » out from the world. After glorification by the First Resurrection they will be the « Royal Priesthood », Spiritual Levites, for the blessing of all Israel, and through Israel all the families of the Earth

Bible students hold the Passover night to have typified this Gospel Age of nearly nineteen centuries, during which the spirit begotten ones, the Church of the First-borns, are to be passed over, or specially saved, and made partakers of the Divine nature and associates in the Messianic Kingdom of a thousand years for the blessing of the later born, during Messiah's Reign. The blood sprinkled on the door-posts typed faith in the blood of Christ. (1 Corinthians 5 : 7-8 ; Hebrews 12 : 23 ; 10 : 19-23.)

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The Law Covenant at Mt. Sinai.

Moses served as mediator between God and Israel at Mt. Sinai. The people there covenanted to keep the Divine Law. God promised that if they could do so, perfectly, they should have everlasting life. Furthermore, they could then comply with the sacrifical conditions of the Seed of Abraham, typified in the offering of Isaac, and inherit the Promise, « In thy Seed shall all the families of the Earth be blessed. » (Deuteronomy 5 : 1-6; Genesis 22 : 18.)

The people eagerly accepted the arrangement, saying, « All these things will do, » not realizing the full import of the Law. Jesus explained it to mean, to love God with all the heart, mind, soul and strength, and one's neighbor as one's self. Imperfect, like all mankind, the Jews could not keep this perfect Law. Unworthy of life, they could not redeem others; hence could not bless other nations. When they became discouraged, God assured them that later, at the end of this age, He would make a New, or more favorable, Covenant with them through a greater than Moses, who would help them out of their fallen condition and fit them to be the channel for the Divine blessing to men. (Read carefully : Jeremiah 31 : 31-34; Malachi 3 : 1-3; Hebrews 8 : 8-12; 10 : 12-18 ; 12 : 18-29.)

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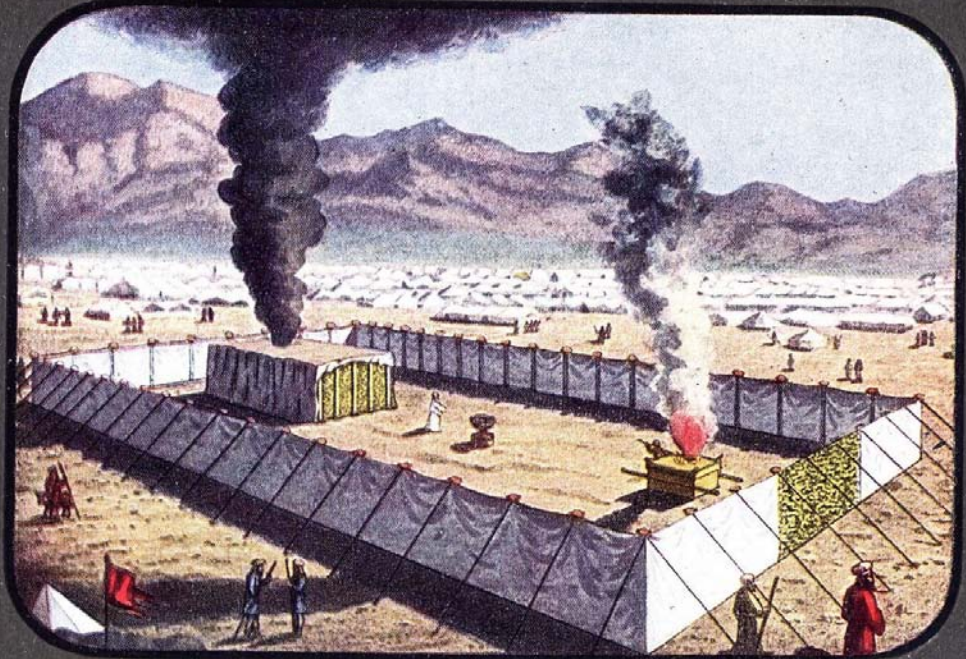
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The typical Tabernacle.

The Tabernacle, in its Court, Holy and Most Holy, in its furniture, priests and sacrifices, illustrated the most important features of the Divine plan. St. Paul informs us that the bullock of the sin-offering on the Day of Atonement typified Jesus in the flesh. The killing of the bullock represented the sacrifice of Jesus, begun at His baptism. Carrying the blood into the Holy represented the consecration of the antitypical priest, the veil thus symbolizing the death of His will, because of which he is accepted as a New Creature. The High Priest passing under the veil typified the man Christ Jesus pouring out His soul on Calvary.

The High Priest sprinkling the Mercy-Seat typified Jesus, in Heaven itself, offering to Justice His own sacrifice. The High Priest washing and dressing in the Court represented the Christ complete, changing from the « Body of humiliation » to conditions of glory and power. Clad in his robes of glory, the High Priest represented Messiah, empowered to bless mankind. (Exodus 28 : 2 ; Philippians 3 : 21.) Aaron blessing the people typified Messiah at His Second Advent blessing « all people »

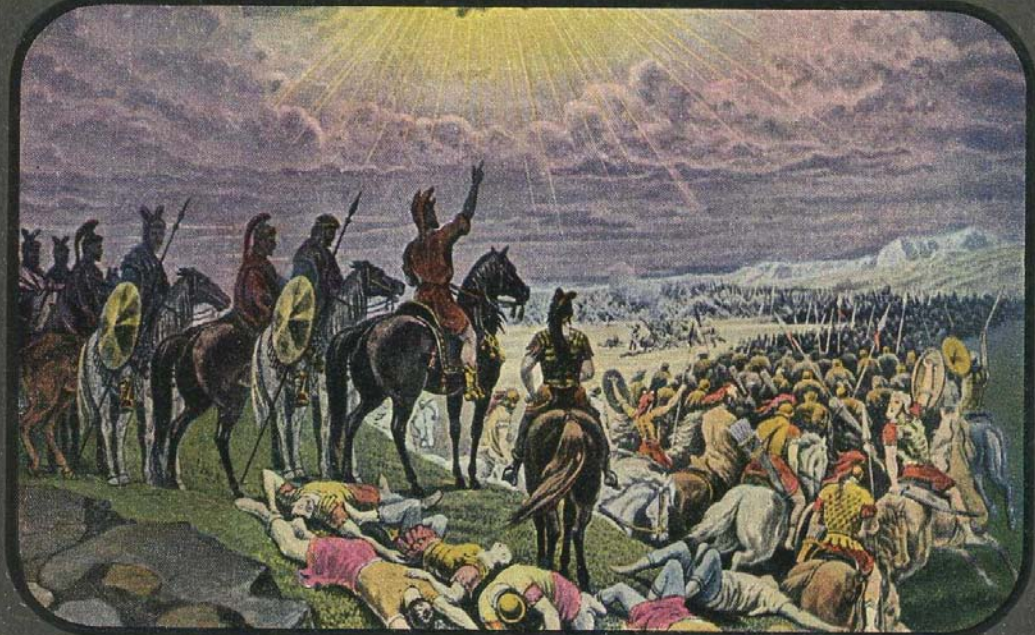
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Israel conquering Canaan.

Finally, after their wilderness journey of forty years, the Israelites were brought to the Jordan, and shown where they were to cross over under the leadership of Joshua. Moses meantime, after blessing Joshua, had died in Mt. Nebo. (Deuteronomy 4 : 21, 22; 9 : 1; 32 : 48-52; 34 : 5, 9.) On this occasion, a stupendous miracle permitted the Israelites to pass trough the bed of the Jordan into Canaan, the waters being cut off.

Antitypically, the crossing of Jordan would represent the fact that God's people now pass from death unto life through faith in the blood of Jesus. The new life begun, they walk by faith, they live by faith, and by faith they fight the good fight, in the name of the Lord and under His guidance. And the name Joshua means Jesus, Savior, Deliverer.

Respecting the types and prophecies of the past the Apostles tell us that the Law was a shadow of better things coming after, and that those things were written for the special instruction of the Church. (Romans 15 : 4; Hebrews 10 : 1.) We should never forget, however, that the ultimate design of the present plan of God is the blessing of the world.

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N° 20



David anointed by Samuel.

The story of David is of special interest to us because his name signifies Beloved, and because he typified the Christ Jesus and His faithful brethren, the Church, God's specially beloved, the Elect, who are to inherit the Messianic Kingdom. — David was anointed long years before he became king. So Christ received the anointing of the Holy Spirit at His baptism, and the Church received the anointing at Pentecost — long years before the Messianic Kingdom's establishment. The trials and testings of David were to prepare him for his office as king. And likewise the trials and difficulties of the Christ, Head and Body, fit and prepare them for the Kingdom. — In typical Israel, the priestly office was kept distinctly separate from the kingly office, but in Christ the two offices combine. This was illustrated in the double office of Mechisedec, who was a priest upon his throne, or a royal priest. Similarly, the Christ, Head and Body, will be the antitypical Royal Priesthood, to reign for a thousand years and conquer all the enemies of humanity. (Revelation 20 : 6, 5 : 10; 1 Peter 2 : 9; 1 Corinthians 15 : 25-28.)

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Lost Sheep.

At the time of the death of King Saul who had been disloyal to God, the tribes of Israel were like lost sheep without a shepherd, until God appointed David as a good shepherd over His people. The above illustration aptly represents the present condition of the nations of the world. In Luke 21 : 25, 26 we read the prophetic words of our Master, « Upon the Earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the Earth; for the powers of heaven shall be shaken. » How long? Until the great antitypical David inaugurates His glorious Kingdom upon Earth and begins to bless and restore all the families of he earth. Then there shall be « Times of refreshing from the presence of the Lord, when He shall send Jesus Christ ». (Acts 3 : 19-21; Psalm 67; Isaiah 2 : 2-4; Galatians 3 : 8.) — Truly, Jehovah is a Good Shepherd! No good thing promised will He withhold from the world He loves. He will cause the nations to lie down in green pastures, He will lead them in the paths of righteousness for His name's sake.

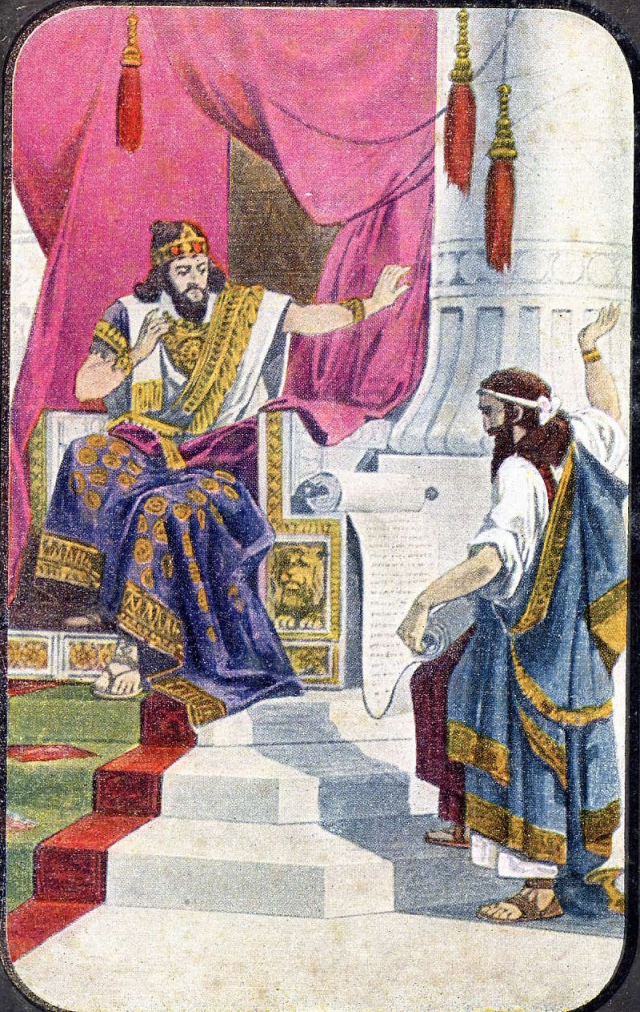
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N° 22



Zedekiah, the Last Jewish King.

God promised King David that the Messianic Kingdom should come through his line, and for several centuries no king reigned in Jerusalem except David's posterity. The last was King Zedekiah. Of him God declared through the prophet (Ezekiel 21 : 25-27): « O thou profane and wicked prince, whose time is come that iniquity should have an end ! Take off the diadem, remove the crown; this shall not be the same. I will overturn, overturn, overturn it, until He come whose right it is, and I will give it to Him. » This was another way of saying that there would be no more kings of David's line until Messiah. — The First Advent of Jesus did not fulfil this prophecy ; for, although Jesus is the Messiah, He has not yet entered upon His kingly office. Jesus began His service as a Priest — « He offered up Himelf. » His offering continues these nineteen hundred years. Since Pentecost He has been accepting and offering as His members such as present their bodies living sacrifices (Romans 12 : 1). These joint-sacrificers are promised, as « members of the Body of Christ », a share in the Messianic reign of a thousand years, for the blessing of Israel and the whole world. (Revelation 20 : 6; 1 Corinthians 6 : 2; Psalm 2 : 6-9.)

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Daniel's Dream of four Universal Empires.

Between Zedekiah and Messiah, there has been a long period of time. During this period God gave a lease of government to the Gentile Kingdoms, represented in Nebuchadnezzar's Image. That lease of power to rule the world as best they could was to last for « seven times » — seven symbolic years, each day of which (lunar time) would represent a year. Thus « seven times » would mean seven times three hundred and sixty, that is, 2520 years. That period was apparently due to expire in 1914. Then the due time came for Messiah's Kingdom to begin its reign. This seems to explain the beginning of the present great war. (Psalm 2: 5-9.) — The same facts presented to King Nebuchadnezzar in a dream, God showed under different symbols to the prophet Daniel. Instead of a great Image, Daniel saw great Beasts. This means that the Gentile governements, so grand to worldly men, appear beastly from the Divine point of view. Surely we can agree to this as we look over the bloody pages of history and notice the events of our time: the world has been under beastly rule and instinctively longs for the Kingdom of God's dear Son. (Romans 8: 19-22; Daniel 7: 13-27.)

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N° 24



Daniel in the Lions' Den.

Daniel the Prophet ranked high with King Darius for his integrity. His associates hated him because he prevented graft. They knew of no way to get hold of Daniel except on account of his religion. They urged upon King Darius the influence that would accrue from announcing himself the only one to be worshipped. They urged that this would impress the people, make them more loyal to his government. They got a decree issued that anybody worshipping any other God than Darius should be thrown into a den of lions. Then they spied upon Daniel and convicted him. — Daniel was cast into the den of lions, but in the morning was brought forth safe. Then those who had entrapped him, by the King's command were cast into the den of lions, the same as Daniel, and devoured. (Daniel 6 : 14-24.) — The prophet Daniel is to day in the den of the "Higher Critics" who are endeavouring to destroy him (the book), for they have no appreciation for the prophecy concerning the four universal Empires, the times of the Gentiles and the Kingdom of Christ to follow. (Daniel 2 : 44, 12 : 1.) Bible students, on the contrary, perceive that the book of Daniel contains valuable information concerning our time.

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Tidings of Great Joy.

The Jewish Nation, failing to keep the Law Covenant of Sinai, failed to make good as the Seed of Abraham fit to bless the world. Then the due time came for God to provide Messiah — Redeemer and Deliverer for Israel and all peoples. He would become flesh, of Abraham's family, fulfil the Law Covenant terms, and then by self-sacrifice would become Abraham's Seed on the Spirit plane, able to succour all who would come to the Father through Him. — In St. John's Gospel (1 : 1-5.) Jesus in His pre-existent condition is described as the Word of God, or Logos, « The First-born of all Creation. » (Colossians 1 : 15.) — No wonder the angels rejoiced to announce to the shepherds the Logos made flesh — the Babe of Bethlehem. « Fear not! Behold, we bring you good tidings of great joy, which shall be unto all people! » Few have analyzed the message, few have seen how comprehensive its scope. It is for Jews and Gentiles — sinners all — « all people ». Only a few have yet had the opportunity to get this great joy; but the Redeemer promises that He will yet be the True Light to lighten every man that cometh into the world. (John 1 : 9.)

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N° 26



Birth of Jesus and Adoration of the Shepherds.

Only as we associate the Babe of Bethlehem with the Logos by and through whom all things were made, do we get our mental focus respecting Jesus. His life was not from Adam, through Joseph — a forfeited life. It was a transferred life. The Logos, Who was rich in spirit, privileges, glory and honor, « for our sakes became poor (« The Man Christ Jesus ») that we by His poverty might become rich » — that mankind might be redeemed from the curse — the Death Sentence and all it includes of sorrow, pain and alienation from God. « A body hast Thou prepared Me for the suffering of death ! » The death of a spotless One was necessary as a Ransom-price for Adam and his race. (1 Timothy 2 : 6 ; Romans 5 : 12-19 ; 1 Corinthians 15 : 21, 22.) — These are the glad tidings of Bethlehem « which shall be unto all people », a message of gladness for all the world. Do you ask, when this will be ? Shortly ! When the present great time of trouble (Daniel 12 : 1 ; Matthew 24 : 21) shall be at an end. Then will God's time have come to set up His Kingdom. Is not God The God of love ? Has not Christ died for all men ? Then shall all who are in their graves come forth and hear the Gospel. (John 5.)

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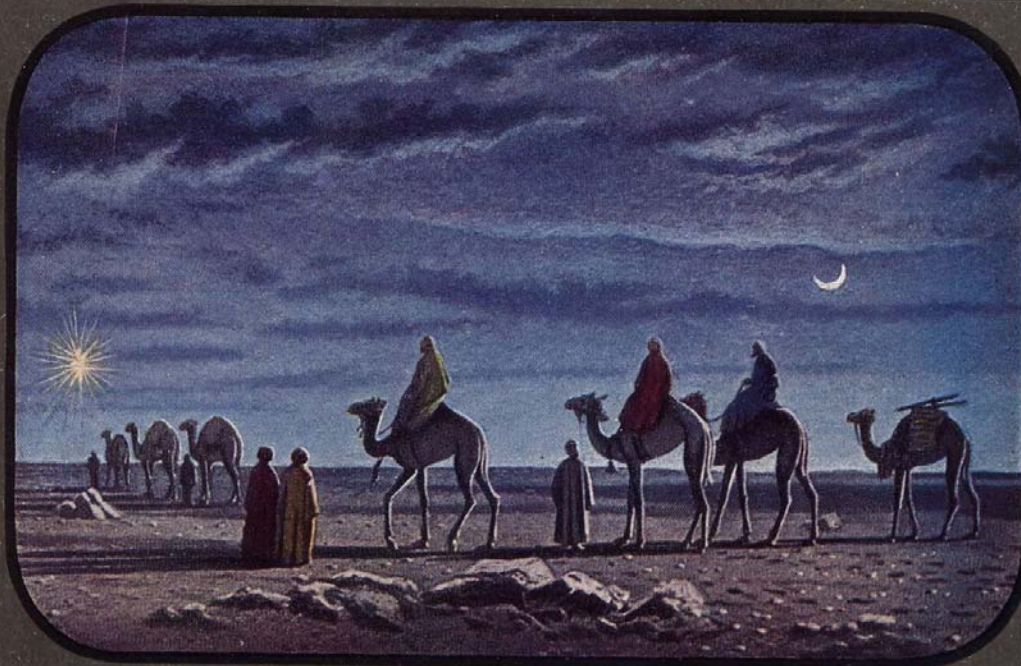


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N° 27



Wise men Guided by the Star.

Only a few people understood the importance of the message announced by the angels on the fields of Bethlehem. Some poor shepherds were the priviledged ones. Some Jewish wise men, too, versed in the prophecies of old, were favored with a sign from God, so that they could understand the glad tidings and perceive that the « Star of Jacob » had arisen. (Matthew 2 : 1-12.) — « For unto you (mankind) is born this day in the City of David a Savior, which is Christ the Lord. » Ah! the meaning of that word Savior! It means Life-giver! The right to live had been lost — all are dying. The life-giver came to provide life everlasting for the dying race. Thank God for a Life-giver, a Great One, « able to save unto the uttermost! » (Hebrews 7 : 25.) — The « Peace on Earth, good-will to men » prophecy has not yet been fulfilled, but it is nearing. The birth of the Babe was one step toward it; the death on the cross was another; the glorious resurrection and ascension of Christ again to the Spirit plane were other steps. The selection of the Church as Messiah's Bride is another, nearly completed. The Messianic Kingdom will complete the blessed prophecy. (Isaiah 9 : 6, 7; Zechariah 9 : 10.)

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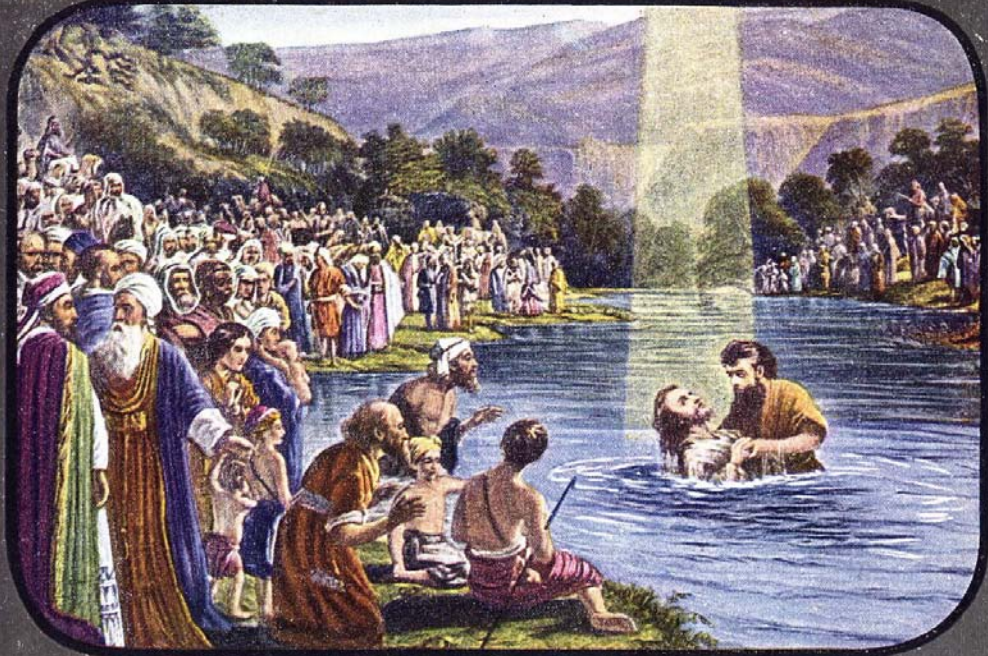
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No 28



The Baptism of Jesus into Jordan.

The baptism of Jesus into Jordan represented His full consecration to God and the burial of His will into the will of His Heavenly Father and the giving up of all His earthly liferights as a living sacrifice. (Hebrews 10 : 5-9.) — In this matter the followers of Jesus copy Him. They are baptized into His death, and thus into His Body, the Church. (Romans 6 : 3.) This baptism into the Christ company, or Body, will not be completed until the last member shall have past into death. Then beyond the veil, by the First Resurrection, the entire Body will receive glory, honor and immortality and be joint-heirs with Jesus in the Kingdom then established. « If we suffer with Him, we shall also reign. » (Ephesians 1 : 23; 2 Timothy 2 : 11, 12.) — As Jesus came up out of the water, the « heavens » were opened to Him. Heavenly Truths became clearer. He could now understand the « deep things of God ». (1 Corinthians 2 : 10.) This enlightenment came by the receiving of the Holy Spirit. So His followers received a measure of the Spirit, begetting them as sons of God, joint-heirs with Christ. They also are illuminated. (Hebrews 10 : 32; Ephesians 1 : 18; Colossians 1 : 9.)

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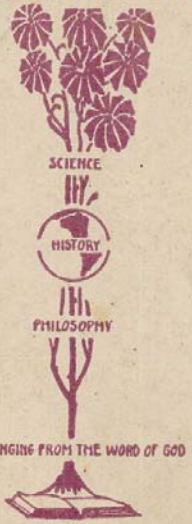


The Artificer — Off for Baptism.

When Jesus at the age of thirty presented Himself to John at Jordan to be baptized, it caused surprise. John declared, I have more need to ask You to baptize me! You have no sin to wash away! Jesus did not explain the matter. He merely said, « Suffer it to be so now ». He thus intimated that He was not following John's baptism to wash away sins, but that His baptism had another special meaning, which He did not disclose. St. Paul explains to us that Jesus' baptism symbolized His full consecration of His life to God as a sacrifice, even unto death. (Hebrews 10 : 5-9.) — Jesus afterward indicated that His entire ministry was a fulfilment of the consecration made at thirty, when He was baptized. The latter symbolized His immersion into death — yielding His life to the service of God. At the close of His ministry, He said, « I have a baptism to be baptized with, and how am I straitened till it be accomplished! » (Luke 12 : 50) The next day, on the cross, He cried, « It is finished! » His baptism into death, begun at Jordan, was thus completed on Calvary.

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The Gospel of the Kingdom.

For more than sixteen centuries Israel had waited and prayed for the coming of Messiah's Kingdom to exalt them, and to bless the world. The announcement that the Kingdom was at hand was a good Message —, or Gospel. — But not enough Jews were in condition of heart to be Israelites indeed, worthy to share with Jesus in the glorious service of His great, long-promised Kingdom, « He came unto His own (people), but His own received Him not » — they crucified Him. But to as many as received Him (the few) He gave the liberty, or privilege, of becoming sons of God. This was effected at Pentecost, by the begetting of the Holy Spirit. — John 1 : 11-13; Hebrews 3 : 1-6. — Not enough worthy Jews being found, the Kingdom offer was withdrawn from them, and for nineteen centuries God has been completing the foreordained number from saintly Gentiles. — When, therefore, the election of the Spiritual Seed of Abraham shall be accomplished, this Gospel Age will end. Then will begin the Messianic Age, in which Christ and the Church shall reign in spirit power for the blessing of the world. (Revelation 5 : 10; 20 : 6.)

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Thy Kingdom come!

Jesus taught His disciples to pray for the Kingdom. (Matthew 6 : 9-13.) His parables chiefly relate to the Kingdom. Some of them show how the Jews failed to become heirs of the Kingdom, and how the Gentiles came in for a share. Others show the Kingdom class suffering violence during this Age as a part of their preparation for the Kingdom glories. « The Kingdom of Heaven (class) suffereth violence. » The violent have dominated it by force for centuries. — The parable of the King's Son (Matthew 22 : 1-14) shows that the Jews had the first opportunity for joint-heirship with Messiah in His Kingdom. Then the Gentiles received the invitation. And these, not many wise or learned, have for eighteen centuries been prepared for Messiah's Kingdom. « Do ye not know that the saints shall judge the world? » (1. Corinthians 6: 2.) — The Wheat-field parable of the Kingdom (Matthew 13 : 24-30, 36-43) represents the Church during this Age. The wheat, almost choked out by the tares of error, yet finally ripened and gathered into the Heavenly garner, will be the Sun of Righteousness to usher in the New Day of Messiah's Kingdom.

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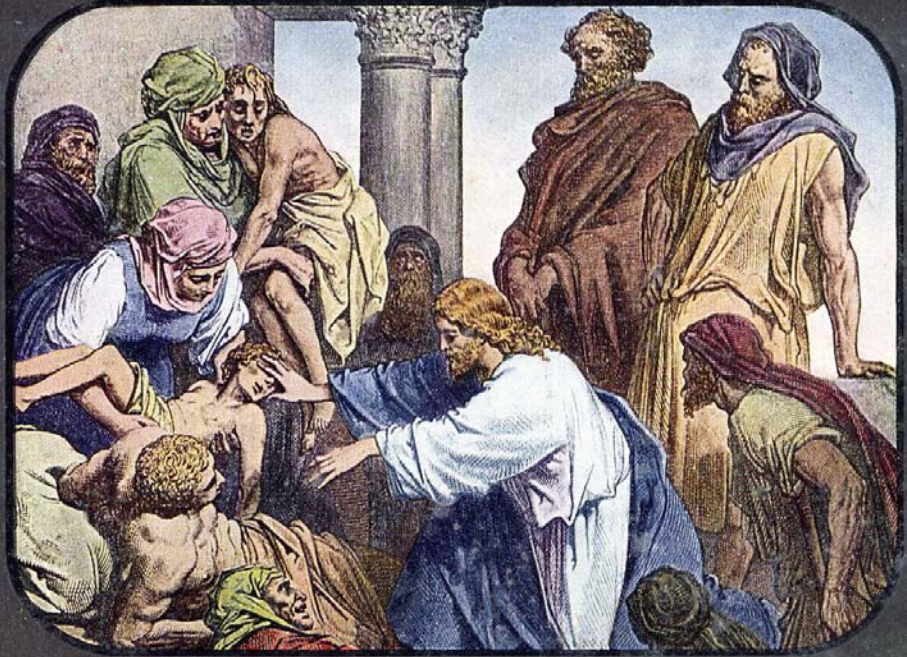
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Kingdom work illustrated.

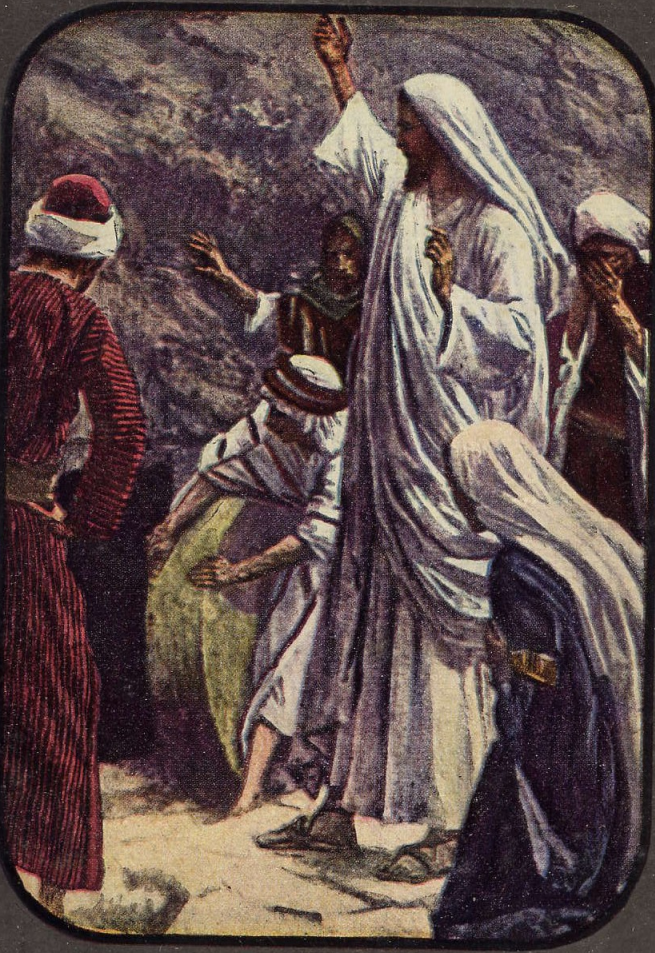
Not only did Jesus and His disciples preach about the Kingdom, and teach about it in parables, but the mighty works which Jesus did were intended to foreshadow the still greater work to be accomplished by His Kingdom during His Millennial Reign. (Matthew 4 : 23, 6.) — This is intimated by the words, « These things did Jesus and manifested forth His glory. » In other words, the works of Jesus were foregleams of the work of His Glorious Kingdom. Many of His mighty works were done on the Sabbath for the same reason. As the six days in the week represent toil and travail, the result of sin, so the seventh day represents the Millennium, « the rest of the people of God. » — The turning of water into wine represented how the plain things of the present time, the simplicity of present Truth, will yet be transmuted by the Lord into the joys of the Kingdom, at the Marriage Feast in glory. (Revelation 19 : 6-9.) The cleansing of the lepers represented cleansing from the leprosy of sin. The one who returned to give glory to God represents the fact that only a « little flock » appreciate the favor of sins forgiven during this Age. (Acts 3 : 19-23.)

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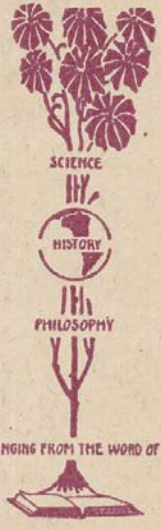


The awakening of Lazarus:

Jesus said, speaking of Jairus'daughter: « The maid is not dead, but sleepeth. » Then He awakened her. Man does not die like a beast, although death to man and beast is cessation of life, for to man God has given precious promises of a future life by a resurrection. — There are numerous assurances in the Holy Scriptures that mankind shall be delivered from death to receive things promised. The awakenings from death by Jesus were only to show that He is the Prince of Life and that one day all the dead shall hear the voice of the Son of God and come forth. (John. 5 : 28. 1 Cor. 15 : 22. Romans 5 : 22-21.) — Thus Jesus awakened Lazarus, the brother of Martha and Mary. Here He also expressed Himself in the same sense : « Lazarus, our friend sleepeth. » Jesus did not say a word about the dead going to Heaven, purgatory or hell, as was once believed. (See John. 3 : 13; 11 : 13-14. Acts. 2 : 29-35.) — St-Paul also refers to « those who sleep in Jesus ». The Bible declares : « They that sleep in the dust of the earth shall awake, some to shine as stars, and others to be in contempt and shame », until they have demonstrated their repentance and loyalty. (Daniel 12 : 2.)

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SPRINGING FROM THE WORD OF GOD



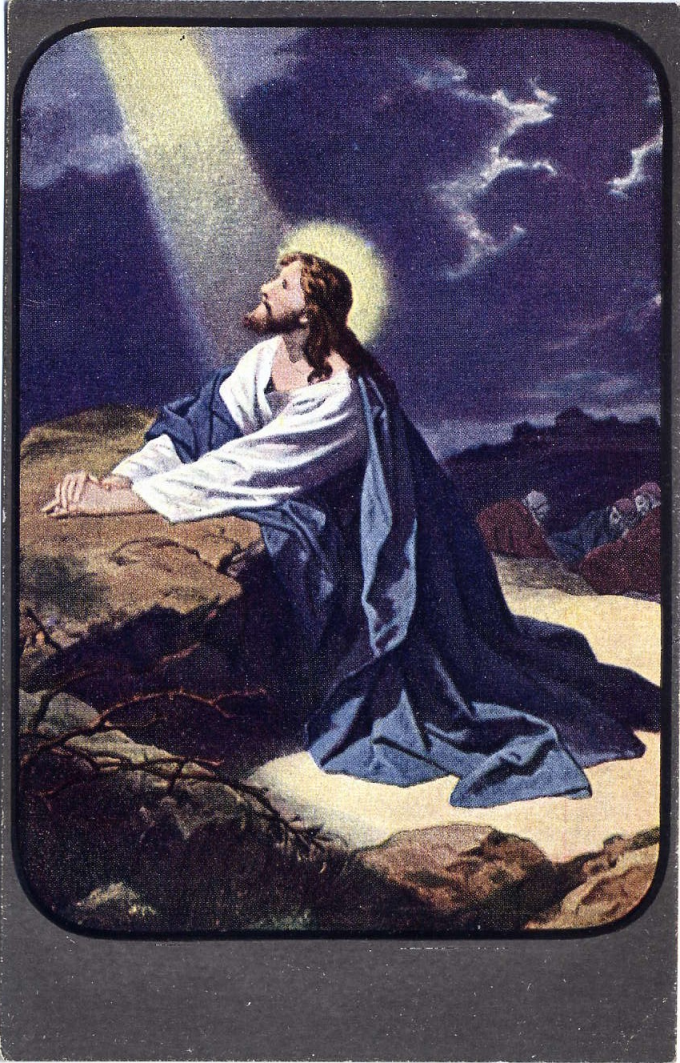
Better, but difficult part of the Kingdom.

Toward the close of Jesus' Ministry He came to Bethany, to the home of Lazarus, Martha and Mary — the same Lazarus whom He had awakened from the sleep of death. Mary chose this opportunity to anoint the Master's feet with Precious Ointment, which He declared was an anointing for His burial. (Matthew 26 : 12.) At another occasion He spoke to the two sisters about choosing the better part of the Kingdom. The Bible surely tells us that the way to the Kingdom is difficult and narrow, that the cost of being disciples of Jesus is self-denial and cross-bearing. Many wonder that the promises are thus restricted and not to all who strive to do right, without faith or self-sacrifice. — There are difficulties for all attached to the gaining of the Kingdom because God desires a very choice little company for that glorious position. He has made the trials so severe that only the saintly will avail themselves of the opportunity to gain the Kingdom. — Two dear disciples asked to sit next Jesus on the Throne of His Kingdom. The Master replied: Are you able (willing) to drink of My cup of self-denial, self-sacrifice, ignominy and shame? (Matthew 20 : 22; Mark 10 : 35-38.)

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N° 35



Gethsemane.

Jesus was the lamb of God to take away the sin of the world. In order to do this, He must be the Passover Lamb. St. Paul says, « Christ our Passover is slain, therefore let us keep the feast. » Jesus ate the typical Passover lamb with His disciples. Then He took unleavened bread, and fruit of the vine, as representing His own flesh and His own blood, and instituted an antitypical Passover Supper.

Jesus followers were to « do this » in remembrance of His death as the antitypical Lamb. He said, « Except ye eat the flesh and drink the blood of The Son of Man, ye have no life in you. » Of course, the outward performance would be nothing except as it would symbolize heart experiences. In their hearts, Jesus' followers must realize that His death is the Ransom-price for the sins of the whole world; that without it there would be no everlasting life.

After the Supper, Jesus with the Eleven went to Gethsemane. Gethsemane and Golgotha! — Jesus cup of suffering! His followers must take the same road and drink of the same cup. — Matthew 20 : 22; Mark 10 : 35-38.

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Jesus leaving the Pretorium.

Early in the morning Jesus was led to Pilate and charged with Treason against the Emperor in asserting Himself a King. His accusers were the foremost Jews. Pilate realised the malice of the charge, to secure the death of an inoffensive person. Learning that Jesus was from Galilee, he sought to rid himself of the responsibility by sending Him to King Herod. But Herod would have nothing to do with Jesus. After his soldiers had mocked Jesus, He was returned to Pilate.

Pilate sought to release Jesus, and to satisfy the clamor, ordered Him to be scourged. But this did not satisfy the mob, which cried, « Crucify Him ! » Finally, Pilate exclaimed, « Ecce Homo ! » — Behold the Man ! You have no other Jew His equal ! Would you crucify Him ? The mob cried the more persistently, « Crucify Him ! »

The world looks with a measure of reverence upon Jesus, but still He is far from the human ideal. Neither are the footstep followers of Jesus the world's ideals. They with Jesus are counted peculiar. As St. John wrote, « As He is, so are we (despised) in this world ». — 1 John 3 : 1 ; 4 : 17.

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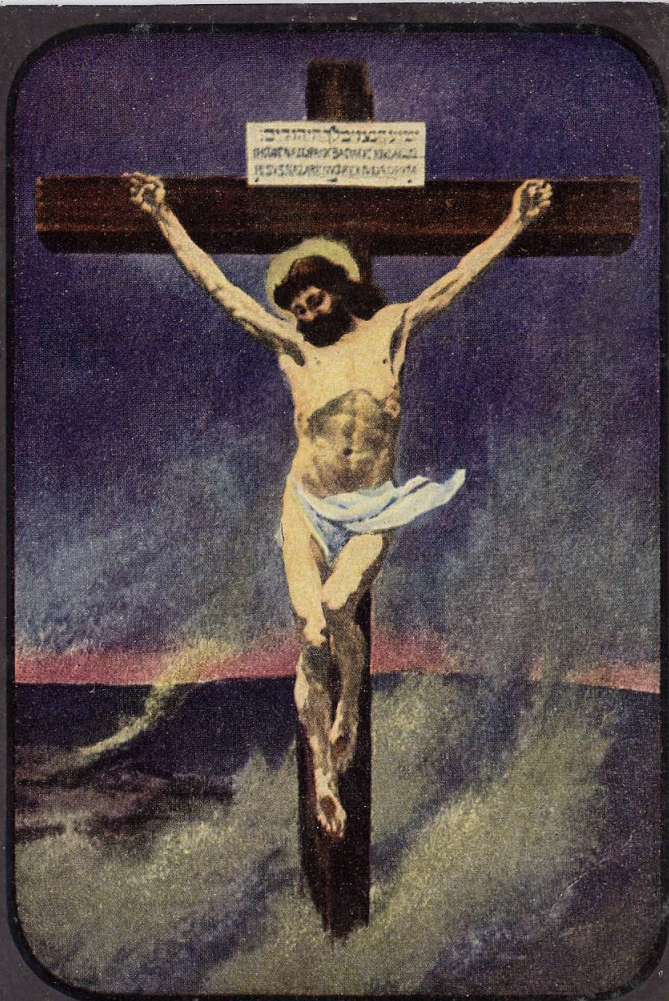


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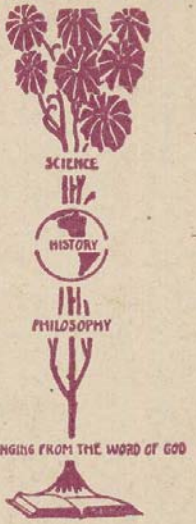


Pilate washed his hands in sight of the people as expressing his innocence of Jesus' death. The rulers of the Jewish people were the responsible parties. Stephen afterward had the courage to tell te Jewish Sanhedrin, « Ye stiffnecked and uncircumcised in heart and ears! » Which of the prophets have not your fathers persecuted? And they have slain them, which showed before the coming of the Just One ; of Whom ye have been now the betrayers and murderers. » — Acts 7 : 51-52.

Isaiah had foretold this great mistake on the part of his people : « We did esteem Him stricken, smitten of God, and afflicted ; but He was wounded for our transgression, He was bruised for our iniquity : The chastisement of our peace was upon Him. » (Isaiah 53 : 4, 5.) « He hath poured out His soul unto death. » (Isaiah 53 : 11.) In this way He became « the propitiation (the redemption-price) for our sins ; and not for ours only, but also for the sins of the whole world. » (1 John 2 : 2.) « The Man Christ Jesus, who gave Himself a ransom for all, » — He is « The Lamb of God, which taketh away the sin of the world. » « It is finished ! » The work is guaranteed.

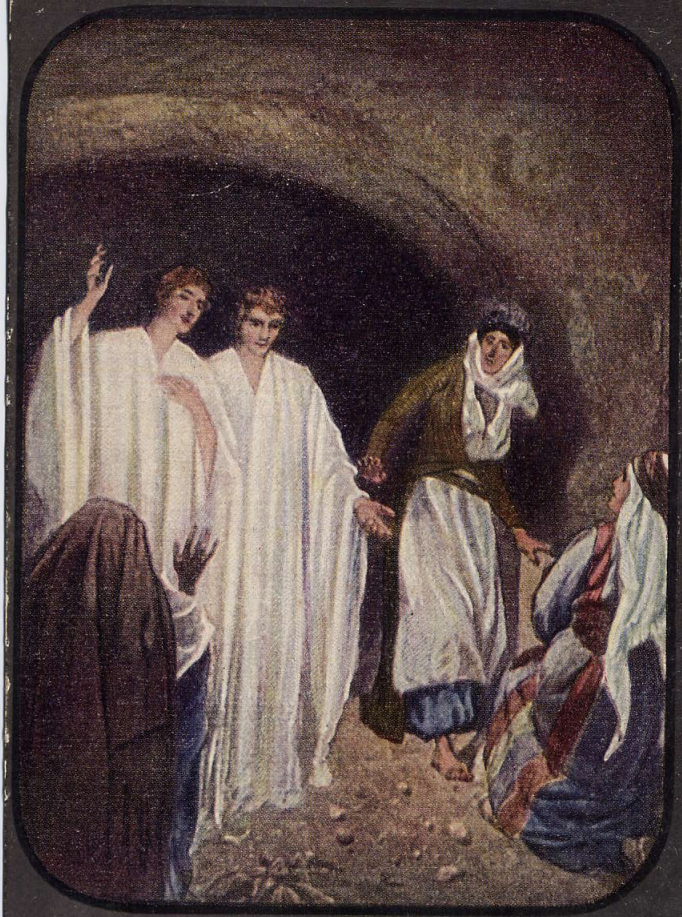
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The Resurrection.

The third day after Calvary the women who carried embalming spices found the sepulchre empty. Angels appeared unto them, who said: « He is not here: for He is risen as He said. » (Matthew 28:1-15.) Mary met Jesus, but knew Him not, for He appeared as a gardener. Jesus revealed Himself by His voice. He said: « I have not yet ascended to My Father and your Father, to My God and your God. » The news spread. St. Peter and St. John were amazed, and both ran to the sepulchre. They saw nothing but the vacant tomb and the folded clothes. — The resurrection of Jesus Christ is the Seal, or proof, of the fact that God fully accepted the great sacrifice of our Lord Jesus. Because He was faithful unto death, even the death of cross, therefore God raised Him from the dead. (Acts 2:24.) — He was « delivered for our offences and was raised again for our justification. » (Romans 4:25.) The resurrection of Christ is the garantee for the resurrection of mankind, having purchased them by His death: « For since by man came death, by man came also the resurrection of the dead. (1. Corinthians 15:20-22.)

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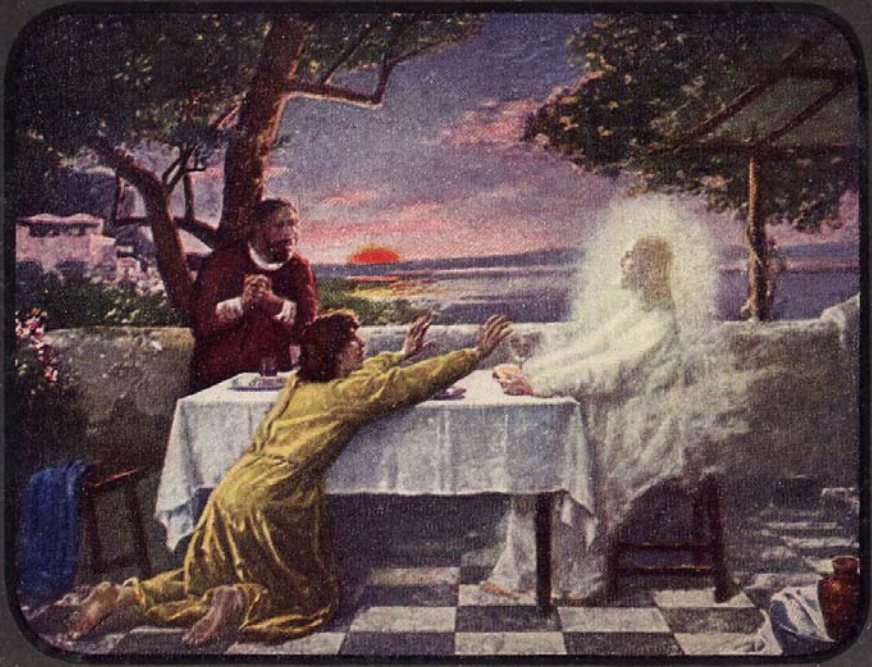


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The Disciples of Emmaus.

Because the disciples were still natural men, they could not comprehend spiritual things before Pentecost; it was therefore necessary that the resurrection of Jesus should be humanly demonstrated. — On the same day that He appeared to Mary he also manifested Himself to the two disciples on their way to Emmaus. — They were conversing eagerly when Jesus, unrecognized by them, joined them. He explained to them the types and prophecies which foretold the death of Jesus as the Redeemer of mankind, and said: « Ought not Christ to have suffered these things and to enter into His glory? » Telling their experiences afterwards, they said: « Did not our heart burn within us, while he opened to us the Scriptures? » At their evening meal, He revealed Himself to them and vanished. He was no longer Jesus in the flesh, for by His resurrection he had returned to His spiritual condition (1. Corinth. 15 : 44.) But He had power to materialize, as the holy angels and Himself had done, before He was made flesh. — The fact that the Heavenly Father raised Him from the dead, is given by St-Paul as a proof that Jesus Christ became the firstfruits of them that slept and that as in Adam all die, even so in Christ shall all be made alive. (1. Cor. 15 : 12-28.)

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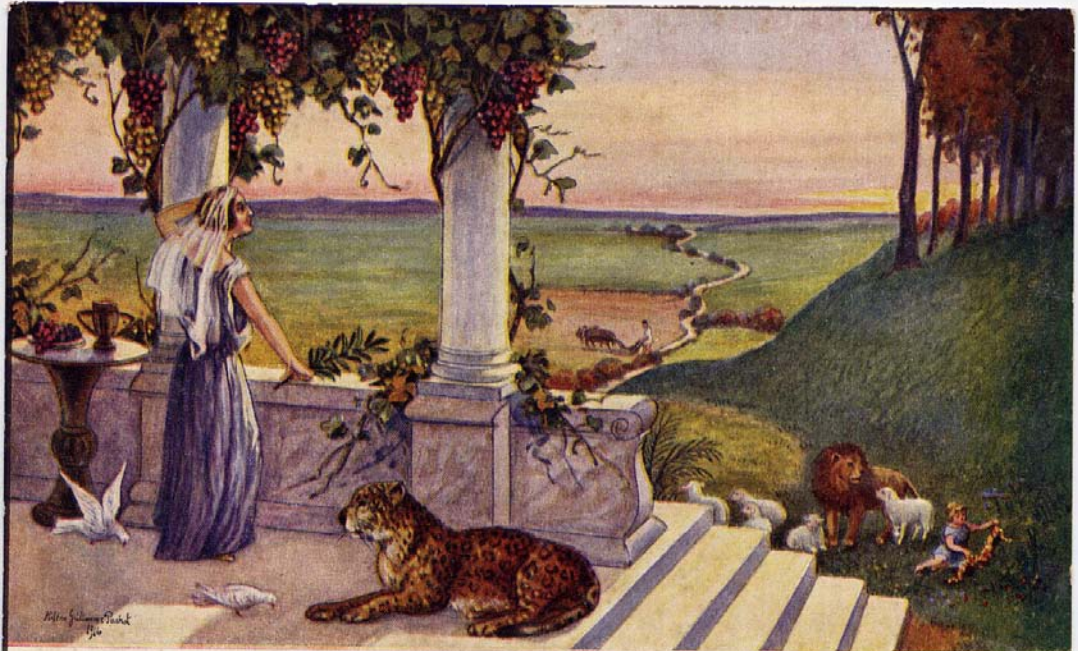
PEACE

« The wolf shall dwell with the lamb and the leopard shall lie down with the kid ; and the fatling together ; and a little child shall lead them and the cow and the bear shall feed. » Isaiah 11 : 6-7 ; 65 : 25.

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THE FUTURE PEACE

« Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid. » Micah 4 : 3-4.

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