

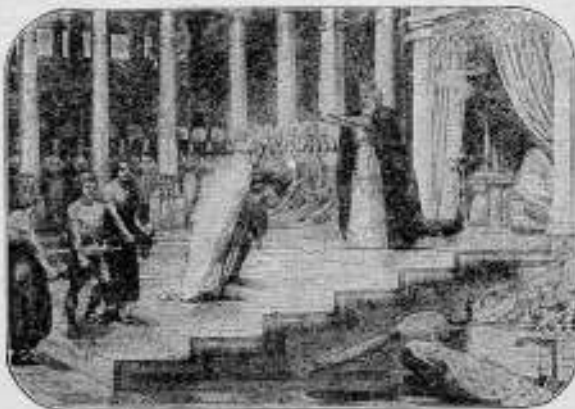
SCENARIO OF
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PART II.

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MELCHISEDEC, PRIEST AND KING

MELCHISEDEC was a priest of God, and at the same time King of Salem (peace). Abraham acknowledged him and paid him tithes. God prophetically declared through the Psalmist, that Messiah would be a Priest of the Melchisedec order, for ever.—Psalm 110:4.

The Jews overlooked this prophecy and thought that everything of a priestly character in connection with God's Plan would be fulfilled through the Aaronic priesthood, which was merely typical. Their expectancy of the Messianic Kingdom and glory blinded them to His work as a sin-atonement Priest.

They saw not that Messiah is to be one of many members. Jesus is the Head and the Elect Church the Body of the Melchisedec Priest. Christians are deeply interested in the Messianic Reign; also in the fact that to become members of that Royal Priesthood means a participation with Jesus in the sacrifice of earthly life, as St. Paul exhorts, in Romans 12:1.

The declaration that Melchisedec was without father or mother, without beginning of days or end of years, has puzzled Bible students until recently. The interpretation is now quite satisfactory and simple: Melchisedec was without father or mother in the priesthood. He did not inherit this priesthood. He was without beginning of days and years in respect to his office, in that no record was made when his priesthood began, nor any provision made for a successor. In these respects he typified Messiah.—Hebrews 7:1-4.

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 to the sun, etc. Its interior passages represent human history—Downward, the course of sin and death; Upward, the Law Age, the Gospel Age, the Kingdom glory of the Church, and Human Restitution.



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.

Job was wealthy, honored and prosperous. Suddenly disaster came upon him. A bolt of lightning struck the house where his sons and daughters were having a birthday party. They were all killed. Then he lost his sheep, asses, goats, camels and herds. Under the stress, he lost his health and broke out with boils from head to foot. Next he lost his friends, who declared that all this meant his utter repudiation by God. Finally, his wife turned against him and said, "You are cursed of God; I wish you would die!" Poor Job wished the same and prayed, "O that Thou wouldst hide me in Sheol [the tomb] until Thy wrath be past; that Thou wouldst appoint me a set time and [in resurrection] remember me." (Job 14:13.) Messiah will fulfil this prophecy.

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. He got back just as many children, twice as many oxen, sheep, camels and asses. 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, giving back life to all who have gone down into death, and multiplying the blessings of the Earth more than double. This lesson is further illustrated in Israel's Jubilee Year, when all debts were canceled 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.



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.

Isaac'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.

The custom in olden times respecting marriage differed from the custom of our day. God evidently arranged that Jewish customs should illustrate spiritual things. Thus, instead of Isaac's seeking a bride, Abraham sought a bride for him, sending by Eliezer. Thus the picture is complete, as Jesus declared, "No man can come unto Me except the Father which hath sent Me draw him"—invite him.—John 6:44.

As Rebecca was found with the sheep, watering them, so those called to be the Bride of Christ are usually found, not in fellowship with wolves, but with the Lord's sheep. Moreover, Rebecca and the sheep were found at the well, symbolically representing the desire of the Little Flock class for the Water of Life—the well representing the Bible.

Rebecca was found serving water to the flock, representing well those whom Jesus would select for His Bride class. He is seeking, not for those who would lord it over the sheep, but those who feed, refresh and serve them.

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.



JACOB'S LADDER DREAM

WHATEVER uninspired writers have said in condemnation of Jacob, the inspired writers of the Bible say nothing in special condemnation, but much in his praise. His faith was specially commended.

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. Divine Wisdom indicated beforehand that the blessing would not come through Ishmael, but through Isaac.—Genesis 21:12.

St. Paul states that this Divine decision was made before either Jacob or Esau had done anything bearing upon the choice. God simply foreordained that the blessing should come through Abraham, Isaac, Jacob, and later through Jacob's family, the children of Israel.—Romans 9:11, 12.

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. Both men were hungry one day; Jacob had prepared himself a feast, but instead of giving one half to his brother, he offered him the whole of it in exchange for his inheritance in the Promise made to Abraham. Esau gladly accepted, esteeming the food more precious than a promise which seemed likely never to be fulfilled.—Genesis 25:31-34.

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 at 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.



JOSEPH'S COAT IDENTIFIED

JACOB had become a patriarch, the father of twelve sons, the younger two of whom were Joseph and Benjamin.

The elder ten kept the flocks. Joseph went to them as his father's messenger to learn of their welfare, and to take them delicacies. His brethren hated him through jealousy, sold him into slavery in Egypt, and took his elegant coat of many colors, bedraggled it in the blood of a kid and the dust and brought it to their father. Jacob identified it as Joseph's; and heart-broken he cried bitterly, "I will mourn for my son Joseph until I join him in Sheol." (Genesis 37:35.) Sheol is the Hebrew word for *tomb*.

—This is the first use of the word Sheol in the Bible. Sheol is the only word translated *hell* in the Old Testament, Common Version. All scholars now admit it really signifies the tomb, the death-state. Jacob did not think of his beloved son as having gone to a Sheol of eternal torture, nor did he have the thought of joining him there. Jacob knew of no such place as Dante and others describe.

The explanation is simple. In old English literature the words "hell," "grave" and "pit" were used interchangeably, as in the translation of the Old Testament. Sheol is translated *grave* and *pit* more times than it is translated *hell* in our Common Version. Its equivalent in New Testament Greek is Hades, also signifying the tomb, the grave, as all scholars agree. Jesus was in Hades, Sheol, but was raised the third day by Divine Power, from the tomb, the death condition.

The translators of the Revised Version Bible refused to translate these words, Sheol and Hades, by our English word Hell, because the gradual change of language has attached a totally different meaning from what it originally had—the grave. See marginal readings of Psalms 55:15; 86:13.

The learned translators, however, could not agree to render these words *grave* and *tomb*, and left them *untranslated*. Compare versions and margin of Isaiah 14:9, 11.



JOSEPH HONORED BY PHARAOH

JOSEPH, sold into slavery in Egypt, was under Divine supervision. His trials and difficulties worked for his development and faith. God ultimately honored him in Egypt with a position second only to Pharaoh. In harmony with his dream, there were seven years of plenty, and then seven years of drought and famine. Acting under the guidance of his dream, as the king's agent, Joseph stored up wheat enough in the first seven years to carry the people over the famine. Thus Joseph was their savior—life-giver.

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.

The famine affected Jacob's family. The ten sons went to Egypt to buy wheat, and knew not Joseph as Pharaoh's prince. Joseph asked if they were not spies, and inquired about their family matters. Then he gave them wheat, telling them that the famine would continue, and they would need more wheat, but that if they came again, and hoped to receive it, their younger brother Benjamin must come with them to prove their story. Benjamin was Joseph's full brother.

When the time came to journey to Egypt for more wheat, Jacob refused to let Benjamin go, until the others refused to go without him. He then said, Take the lad; but if you do not bring him back to me alive, it will mean my death; it will bring down my gray hairs with sorrow to Sheol—the grave.

This is the second occurrence in the Bible of the word *Sheol*, which really signifies the tomb, but is mistranslated *hell* thirty-one times in our Common Version. It is the only word rendered *hell* in the Bible for 4,150 years after Adam's fall. Hades is the New Testament equivalent for Sheol. See St. Peter's quotation of Psalm 16:10 in Acts 2:27.



JOSEPH AND HIS BRETHREN

IN due time Joseph revealed himself to his brethren. After speaking sternly to them he made them a feast, sending them portions from his own table. They were astonished and fearful, wondering what the kindness signified. Then, sending away the Egyptian servants, Joseph made himself known to his brethren, assuring them of his forgiveness, and that God had caused all of his trying experiences to work out for his good, and that he was glad to be the savior of their lives as well as the lives of the Egyptians, under the Providential guidance which sent him to Egypt.—Genesis 45:4-8.

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 ought 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.

The strength of Joseph centered in his knowledge of the Divine Promise made to Abraham. Surely a knowledge of God's Plan seems indispensable. Trust in God was the secret of faithfulness in all the worthy ones of the past. The same principle still holds true. It seems true, as sometimes charged, that lawlessness is growing in proportion as Higher Criticism destroys faith in the Bible and its promises.

When later the Israelites moved into Egypt, we see the faith of Joseph manifested in his dying request. He said, "God will surely visit you and bring you out of this land [Egypt] into the land [Canaan] which He swore to Abraham." He was solicitous that his bones be carried with the Israelites into Canaan, (Genesis 50:24, 25.) Joseph's various experiences seem to Bible students to typify those of Jesus and His Church—in suffering and in subsequent glory and honor.



AT THE BURNING BUSH

MOSSES 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. Intent upon helping his brethren, he slew an Egyptian taskmaster. He was disappointed that his brethren did not appreciate his endeavors to aid them, but reported him as a traitor to Egypt.

He fled to Midian, and was gone forty years. Then God's time having come, he was sent to deliver his people Israel; but by now he was timid and feared his inability. By Divine command, Aaron became his mouthpiece, and the message was carried to Pharaoh that Israel must be let go. This commission to Moses was given at the burning bush—a bush which apparently was all aflame, yet not consumed. The Lord's messenger used this means for communicating the Divine message in an impressive manner, and to give him courage and confidence in his mission.

The truthfulness of the narrative is confirmed by Jesus. Certain Sadducees, denying the resurrection, sought to entrap Him, inquiring whose wife a woman would be if during her lifetime she had had seven husbands. Jesus in reply defended the doctrine of the resurrection. He declared that when God said to Moses, "I am the God of Abraham, Isaac and Jacob," this surely meant that Abraham, Isaac and Jacob were to be resurrected. The Sadducees denied the resurrection and all future life. On the contrary, God's word at the mouth of the angel proved that there is to be a resurrection of the dead. God thus spoke of things that were not as though they already were. "All live unto God" in the sense that in Christ He has provided for the reawakening of all, "in due time."



THE PASSOVER INSTITUTED

TIME and again Moses and Aaron went to Pharaoh with God's message, "Let My people go!" Time and again plagues were given as a punishment for refusing to let them go. Time and again Pharaoh declared that if the plagues were stopped he would let them go, and time and again he broke his word. The Scriptures say, "And for this very purpose God raised Pharaoh up, that He might show forth His Power through him." This is interpreted to mean that God could have brought another prince to the throne of Egypt. He favored this particular Pharaoh because of his wicked self-will, obstinacy and selfishness.

The Scriptures declare that the Lord hardened Pharaoh's heart. The explanation is that it was the goodness of God that hardened Pharaoh's heart. Divine goodness and generosity were shown in the removal of the various plagues as soon as Pharaoh promised to do right. This, instead of inciting him to love and obedience, led him to a greater obstinacy. He determined, as he had passed through one plague after another, that others could not be much worse. He paid dearly for his defiance.—Exodus 4:21; 7:3; 14:4.

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 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.



ISRAEL'S WILDERNESS EXPERIENCES

ISRAEL was taught lessons of faith in the wilderness. God sent them Manna. It came in the night in very small grains. It required time and patience to gather and prepare it. Not only was it a necessity, but it corroborated the Divine sentence, "In the sweat of thy face shalt thou eat bread, until thou return to the ground." Labor has been one of our most valuable lessons. Without it our race would have sunk still lower. Countries in which labor has been a necessity attest this by their greater intelligence.

Jesus explains that He Himself is the antitypical Manna, or Bread from Heaven, of which we must partake if we would have everlasting life.—John 6:48-58.

The conspiracy of Korah and his associates against Moses' leadership resulted in their all going down alive into the pit (Hebrew, Sheol), the tomb. So all opponents of Messiah will perish in the Second Death.—Acts 3:23.

God sent Israel a miraculous supply of quail. Our Common Version permits the inference that quail fell around the camp several feet deep. This is pointed to by critics as absurd. The correct and reasonable thought is that quails, wearied from flight across the Red Sea, flew within a few feet of the ground, where Israel easily captured great quantities.

The lesson of the Smitten Rock is noteworthy. When the people were famished, Moses smote a rock in the name of the Lord, water gushed out and the people were refreshed. St. Paul says that this was prophetic of Christ who by His death supplies the Water of Life, which is for all—Israelites indeed.

A plague of "fiery serpents" attacked the Israelites. By Divine direction Moses made a serpent of brass and raised it up. The Israelites were directed to look to that serpent for healing. The "fiery serpents" represent Sin, inflicting death. God has provided life for the sin-bitten world through the crucifixion of Christ. He was treated as a sinner, in order that sinners might be freed from sin and death.



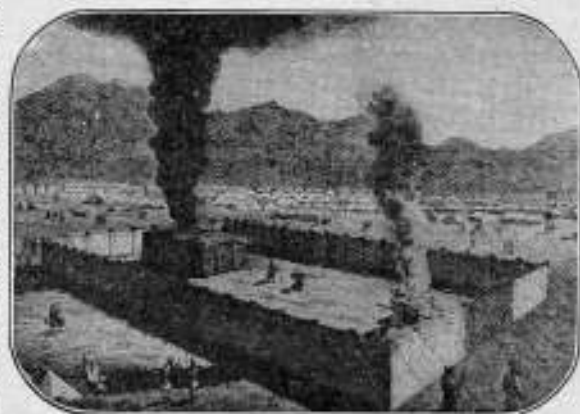
THE LAW COVENANT AT MT. SINAI

MOSESES 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 sacrificial 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 we 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 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.—Jeremiah 31:31; Malachi 3:1-5.

In due time Jesus came, the promised Messiah, not in glory as they had expected, but in a lowly condition, to die for Sin. "He came unto His own [nation] and His own received Him not"—they crucified Him. (John 1:11.) Nevertheless, Jesus began His work of selecting Spiritual Israel, the Spiritual Seed of Abraham. He accepted first the loyal Jews. (Romans 11:7.) Still there were not enough to complete the foreordained number of the Elect. Consequently the Call to be the Elect Abrahamic Seed was extended to the Gentiles. For more than eighteen centuries He has been gathering the Elect Spiritual Seed of Abraham, the holy from every nation and sect. When complete, these, the "Bride," or "Body" of Christ, will be God's channel of blessing to all the families of the Earth, in harmony with the Promise made to Abraham.—Galatians 3:29.



THE TYPICAL TABERNACLE

GOD foreknew the Israelites would be unable to fulfil the Law Covenant, and although He gave minute instructions respecting the Tabernacle, and the sacrifices to be offered therein, yet it was only for the lessons it would convey to us. The Tabernacle, in its Court, Holy and Most Holy, in its furniture, priests and sacrifices, illustrated the most important features of the Divine Plan.

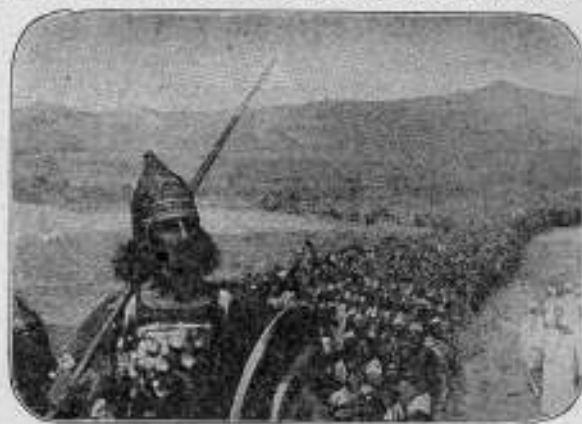
St. Paul informs us that the bullock of the sin-offering on the Day of Atonement typified Jesus in the flesh. The killing of the bullock represented the sacrifice of Jesus, begun at His baptism. In His sacrificing, Jesus was also the antitypical High Priest. The offering of incense on the Golden Altar represented Jesus' heart endeavors in doing the Father's will.

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, laying down in death the body which God prepared Him.

The High Priest sprinkling the Mercy-Seat typified Jesus, in Heaven itself, offering to Justice, first His own sacrifice, and then His Church's sacrifice. Nothing could be done with the blood of the Goat (the Church) till the blood of the Bullock (Christ Jesus) had made it holy and acceptable.

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 who will become true Israelites during the Messianic Reign. The people shouting and falling on their faces represented recognition of the end of the reign of Sin and Death. Their arising represented resurrection.



CROSSING THE JORDAN

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; 32:48-53; 34:5, 9.

On this occasion, a stupendous miracle permitted the Israelites to pass through the bed of the Jordan into Canaan, the waters being cut off. Everything was so well timed by the Lord that when the Priests stepped up to the waters, bearing the Ark, and their feet touched the outer edge, the waters began to subside. The Priests advanced as the waters subsided, and stood in the midst of the river Jordan until all the hosts of Israel had passed over.—Joshua 3:1-17.

Infidelity has scoffed at this incident as an impossibility, but recent research shows that the miracle did take place, and the means which the Lord adopted for it. Be it understood that every miracle, from the Divine standpoint, is simple enough. Yet God, even in miracles, usually operates along the lines of natural means. It is now ascertained that the waters of the Jordan were cut off some miles above the place of crossing, at a place called Adam. There a great hillside slid into the river, filling its bed and causing the water to back up, forming little lakes. Gradually it cut its way through. It was then that the Israelites passed over Jordan "dry shod."

Antotypically, 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.



JOSHUA'S LONG DAY

THERE was some foundation for the Bible narrative of Joshua's long day. Some Bible students claim that the language of the Hebrew text teaches that the day was dark, that the Sun did not shine at all—an extremely unusual thing for Palestine. The enemies of Joshua were Sun-worshippers, and the darkness of the day foreboded that their Sun-god was eclipsed. In the narrative, the immense hailstones killing so many seems quite in line with this interpretation—that the day was dark instead of light—that the obscurity of the Sun and the Moon was really a great phenomenon, which Joshua made use of to discomfit the foe, *commanding the Sun and the Moon to stay hidden!*—Joshua 10:11-14.

The other explanation is equally logical. It assumes that the Sun was visible during the day, and that heavy clouds refracted the Sun's rays unusually late in the evening—until the Moon rose, so that there was no time without light.

Either explanation is satisfactory. It is quite unnecessary that any stumble over this Bible narrative.

The triumph of Gideon's little army over a host, typified the final victory of Christ and His followers over the hosts of Sin. The broken vessels represented self-sacrifice to let the light shine out—the trumpets the Gospel Message—the sword God's Word. Of Gideon and his brethren it is written that each looked like the son of a king. Christ and His followers all are Godlike in character.—Judges 7:16-25; 8:18.

Jephthah's daughter was not sacrificed in death as a fulfillment of her father's vow. She merely took the vow of perpetual virginity and figuratively became dead to the world after spending a brief season with her virgin friends. The Bible is simple and reasonable when understood.—Judges 11:30-40.

The overthrow of the Midianites by Gideon's band and Jephthah's dedication of his daughter to the Lord in perpetual virginity, belong to the period of the Judges, of whom Joshua was first.—Acts 13:19, 20.



DAVID ANOINTED BY SAMUEL

THE story of the selection of David, the shepherd boy, to be King over Israel, is full of interest for both old and young. The Prophet Samuel, who did the anointing, was guided specially of the Lord. Samuel himself was dedicated to the Lord in his youth. When the time came for him to anoint a successor to King Saul, all the sons of Jesse passed before him. They were a fine family, and he was expecting one after another to be the proper one, but God guided him otherwise. David, the lad who was with the sheep, was not thought of until all the others had been scanned in vain; then David was brought, and the Lord indicated that this was the one to be anointed.—1 Samuel 16:1-13.

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 Melchisedec, 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. This is in harmony with St. Peter's statement, "Ye are a Royal Priesthood, a holy nation, a peculiar people." It agrees with the statement that those who share in the First Resurrection will be kings and priests unto God and reign with Christ a thousand years.—Revelation 20:6; 5:10; 1 Peter 2:9.



KING SAUL'S LIFE SPARED

KING SAUL was the first of Israel's kings. He was tall, head and shoulders above his brethren, and from the human standpoint was rather ideal. He had considerable wisdom, too. Indeed, that was his failure. He overlooked the fact that his Kingdom differed from all other kingdoms, and he attempted to rule after the manner of other kings. In the case of Israel, God declared Himself King, and the person upon the throne was really His representative, and should be guided by Him in everything. Because David at heart was anxious to do all these things, and very repentant whenever he learned that he was wrong, he was spoken of as "a man after God's own heart." His heart was right.

The anointing of David was kept a secret, but Saul nevertheless began to see that God's favor was with David, and that the people of Israel loved him, especially after he delivered them from Goliath, and won a number of battles. King Saul selfishly desired that his own family should be perpetuated upon the throne, and hence he was bent upon destroying David. He made him an outlaw, and on every occasion sought to kill him, and thus thwart God's purpose.

David, on the contrary, on two occasions had King Saul's life at his disposal, yet did not take it. In this he was a man after God's own heart. God had caused him to be anointed, and would give him the throne. Until God's time should come, David would wait. In sparing King Saul's life, David acted in harmony with the Lord's will: "Touch not Mine anointed, and do My Prophets no harm." King Saul was God's anointed, and it was for God to depose him and to give the throne to David in His own time. And He did.

How valuable it would be to all of us to learn this lesson of patience and waiting upon the Lord, for Him to direct in His own time and in His own way. This was the spirit of Jesus: "Not My will [as a man], but Thine [Father Divine], be done."—Luke 22:42.



THE FATE OF THE AMALEKITES

KING SAUL never seemed to enter into the spirit of the Lord's commands. He always manifested self-will; even when given special directions through the Prophet Samuel, he deviated and was reproved.

One failure of King Saul was when called upon to slaughter the Amalekites and drive them out, he did not fully obey. He spared the king, etc. Many have thought it strange that God would give such commands as this and others similar. The most satisfactory explanation is that the whole world is under the death sentence, and that it makes very little difference whether they die by pestilence, famine, or sword. The wickedness of the Amalekites is declared to have come to its full, just as with the Sodomites. The decree was extermination.

Had the slaughtered people, as we once thought, gone to eternal torment, the matter would have been most horrible. However, the entire aspect is changed when we recognize that God's provision for the Amalekites as for the Sodomites is a resurrection, secured by Christ's death. As we have already seen, the Sodomites are to have the privilege of returning to "their former estate," and to human perfection. So all who do not receive a knowledge of God in the present life are to have that opportunity during Messiah's Reign.

Another illustration along this line is that of Sennacherib's army, which was smitten by the angel of the Lord in one night, probably by a sand-storm.—2 Kings 19:35, 36.

Gross misconceptions of God's character and the Bible teachings accumulated during the Dark Ages, when the Bible was not in existence so far as the masses were concerned. Bibles were very expensive and possessed only by the few; besides, very few could read. They did not know that the worship of an eternal torment deity is the worship of Moloch, which God specially condemned. The dawning light of a New Age shows us God's character of love and illuminates the Bible, making its teachings most reasonable.—Proverbs 4:18.



THE WITCH OF ENDOR

WE have already noted that the fallen angels at the time of the Deluge were barred from further materialization. Since then they have sought otherwise to influence humanity. Few would communicate with them if they knew their real character; hence they represent themselves as being our dead friends and relatives. As such they attempt to communicate with the living through "mediums," who are deceived, else they would not serve as "mediums" for demons.—Isaiah 8:19; Deuteronomy 18:9-12.

In olden times these mediums were called witches, wizards, necromancers. They had "familiar spirits," or were familiar with the spirits who were disobedient in the days of Noah.

God had forewarned Israel against these evil spirits and their mediums. He said that no such mediums should be permitted to live in the land of Israel. They might operate amongst nations not under Divine care, but God's representative, Saul, was commanded to put to death all such.

When King Saul got out of fellowship with God, who refused further communications, he turned for advice to a witch at Endor, and asked her to awaken Samuel the Prophet, who meantime had died. The evil spirits impersonated Samuel easily enough, and the witch gave the King messages in his name, whereas Samuel was dead and could not give or receive messages. King Saul saw nothing; he merely received an answer from the witch, who said she saw and heard Samuel.

The evil spirits have some way of knowing much respecting the future. But anybody under the circumstances might have known the fate to expect for Saul and his army. The King himself knew what to expect. It was this that troubled him and led him to seek the witch, contrary to the Divine command. It is not for a moment supposable that God and Samuel, having refused to communicate with the King, would change and permit a witch, condemned by the Divine Law, to overrule the matter.—1 Chronicles 10:13, 14.



THE PROPHET'S REPROOF

THERE is one thing about the Bible distinctly different from every other book—its honesty. Although David was king and his own family succeeded him for generations, nothing prevented the full details of his misdeeds in respect to Uriah and his wife. The wrong is as fully exposed as though the King had been a menial of the lowest class.

The Prophet of the Lord was sent directly to the King by Divine command. He made a parable showing the injustice, and asked what would be the just decision. King David was angry, and asked the name of the unjust man that he might be punished. God's Prophet fearlessly declared, "Thou art the man!" Humbly, the King confessed his sin to the Lord. He had already seen his horrible mistake, but its portrayal intensified the wrong. He wept and prayed before the Lord in sackcloth and ashes for forgiveness.

In this respect David was a man after God's own heart. Every time he was overtaken in a fault and snared by his own weakness, he confessed, reformed and sought forgiveness.

God accepted King David's penitence and restored him to His favor; but this did not prevent his suffering punishment for his wrong course. "Whom the Lord loveth He chasteneth."—Job 5:17; Proverbs 3:11, 12; Hebrews 12:5, 6.

The honesty of the Bible is exemplified in both the Old Testament and the New. We are told of Abraham's mistakes—"the friend of God." We are also told the faults of the Apostles. The noble St. Peter was so overcome with fear that he denied his Master three times with oaths. We are told of St. Peter's dissembling before Jews and Gentiles. We are told that St. Paul, the Apostle that took the place of Judas, was once the cruel Saul of Tarsus, who authorized the stoning of St. Stephen, and was very injurious to the early Church. Of St. Peter and St. John we read: "They were ignorant and unlearned men." No other book in the world manifests so great honesty or deserves the same confidence as the Bible.



SOLOMON IN ALL HIS GLORY

AS King David, who was after God's own heart, loyal to Him, represented The Christ in earthly trials, afflictions and victories, so King Solomon typified the Church glorified. Whereas King David's reign was full of wars, King Solomon's had none. He was not only a prince of peace, but was a wise, rich king, who builded the Temple of Jehovah.—1 Kings 4:24; 6:1; 10:4, 23, 24.

King Solomon's fame spread abroad through the then civilized earth. The Queen of Sheba, who came to see for herself, declared that the half had never been told. Jesus referred to this visit of the Queen of Sheba, saying that she came from a great distance to hear the wisdom of Solomon. Thus she put to shame the people of Palestine, who disregarded the great Teacher of superior wisdom, a greater than Solomon.

Evidently our appreciation of values depends much upon the eye. So the eyes of our understanding must be opened before we can truly appreciate spiritual things. Thus Jesus said to His followers, "Blessed are your eyes, for they see; and your ears, for they hear."—Matthew 13:16.

Already we see many of the inconsistencies of the past. No longer would a Roman Catholic Archbishop of Canterbury condemn to the flames Sir John Oldcastle because of episcopalian differences. Our eyes, both Catholic and Protestant, have opened and are still opening. What we evidently need is that the eyes of our understanding should be opened *widely* that we might see the lengths and breadths, the heights and depths of the love of God. God is pleased to open the eyes of only a small class at the present time; namely, that class which turns from sin and makes a full consecration to walk in the footsteps of Jesus. Their eyes shall be opened that they may see the King in His beauty, even by the eye of faith, looking through the telescope of God's Word. "Beholding as in a glass the glory of the Lord," the followers of Jesus are "changed into the same image, from glory to glory."—2 Corinthians 3:18.



THE TEMPLE OF THE LORD

WE have already noticed that the Tabernacle represented God's temporary residence with the Israelites. Later on, the Temple was substituted for the Tabernacle. Thus God indicated that He would later abide permanently with His people.

King David, as we have seen, represented Christ during this Gospel Age. He collected the materials for the Temple, but was not permitted to build. The lesson is that the Divine arrangement complete is not to be established by Christ in the flesh, but by the Christ of glory, represented by Solomon.

The Temple of Solomon was destroyed in B. C. 606, but later on King Herod, who was not a Jew, but a descendant of Esau, favored the Jews by building a great Temple which was in its grandeur in Jesus' day.

Those Temples were merely typical of the greater Temple which St. Paul and St. Peter declared to be the Church. "The Temple of God is holy, which Temple ye are," and again: "Ye are built up a Holy Temple, a habitation of God through the Spirit." St. Peter declares all of God's faithful saints to be Royal Priests, living stones in the Temple of God, through which, eventually, all the world shall have access to God.

The stones of Solomon's Temple were shaped at the quarry before being brought to the Temple site. Likewise its beams were prepared in advance. The workmen put together the Temple "without sound of hammer." Every piece was so thoroughly fitted that no force was necessary.

This typified the building of the antitypical Temple, the preparation of the Church in the present life and their construction by and by as God's Spiritual Temple, by resurrection power. This is the meaning of the trials, chiselings and polishings which all true Christians must receive. The resurrection *change* will bring all these living stones together without force or compulsion. Then the glory of the Lord will fill the true Temple and the New Dispensation will begin.



ELIJAH AND THE PRIESTS OF BAAL

AHAB, King of Israel, misled by his queen, Jezebel, perverted the religion in God's typical Kingdom. The ordained worship in the Temple was neglected and image worship established. The faithful Prophet Elijah reproved King Ahab, and was compelled by the wicked Queen Jezebel to flee into the wilderness, where ravens fed him for three and one-half years.—1 Kings 17:5, 6.

Finally, by God's direction, Elijah reappeared and challenged the priests of Baal to a public test as to which god could answer prayer, Jehovah or Baal. Whichever god would accept the offering by fire from heaven to consume the sacrifice, should be acknowledged as the true God. The Israelites saw the fairness of the proposition, and Baal's priests could not avoid the issue. Elijah gave them the preference. All day long they agonized, cut themselves with stones and cried to Baal to accept the offering and vindicate his cause. Elijah mocked them, saying, Cry a little louder! Baal may be sleeping! or perhaps he has gone on a journey!

When the evening came, Elijah gave his test. First of all he had water carried and poured over all the altar and the sacrifice, that there should be no mistake; lest any one might think of any concealed fire. Then Elijah prayed to God to vindicate His cause. Fire descended from heaven and consumed the sacrifice, licking up even the water in the trench. When the people saw this they gave a great shout and declared, "Jehovah, He is God!"—1 Kings 18:30-39.

Bible students claim that Elijah represented the True Church, Queen Jezebel a false religious system, Ahab the governments of Earth. The time of Jezebel's persecution, when Elijah hid in the wilderness and there was no rain for 1260 days, represented 1260 years of spiritual drouth (538 A. D. to 1798 A. D.), when the antitypical Jezebel's power to persecute to death ceased.—Revelation 12:6, 14; 13:5.

Elisha, Elijah's successor, restored the Shunammite's son.



KING ZEDEKIAH BLINDED

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. This has been fulfilled during the long period of 2519 years from then until now. All later kings were tributary, and none of David's line.

When God took His Kingdom from Zedekiah, He told him through one of the Prophets that he would be carried prisoner by Nebuchadnezzar to Babylon; and by another Prophet that he would never see Babylon. Both prophecies came true, for Nebuchadnezzar caused his eyes to be put out when a prisoner, and in that condition he went to Babylon.

But God's promise to David, "Of the fruit of thy loins shall a king sit upon thy throne forever," was not broken. The message to Zedekiah merely indicates that the throne ceased to be recognized of the Lord, and would thus remain until Messiah's Kingdom.

But 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 Himself." 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.



JERUSALEM DESOLATED SEVENTY YEARS

NEBUCHADNEZZAR, after blinding King Zedekiah, deported him and the people to Babylonia, and utterly destroyed Jerusalem and its Temple with fire. The Bible says that the city lay desolate for seventy years.

Those seventy years of desolation of Jerusalem are Scripturally declared to have been a punishment upon the Israelites for not properly keeping their Jubilee years, which God had appointed them. Every fiftieth year was to be a Jubilee year, when all debts expired and all property was to be returned to its original owner—typifying the coming "Times of Restitution." (Acts 3:19-21.) But the Israelites, like all other peoples, were selfish. They knew that this observance would mean loss. Hence they kept these Jubilee Sabbaths very imperfectly for awhile, and gradually discontinued them.

God explains that the seventy years' desolation following the taking of the Israelites into captivity was a substitute for the whole number of Jubilee years. This we read was, "to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for so long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."—2 Chronicles 36:21; Jeremiah 25:11.

Bible students reason that if the entire number of Jubilees was to be seventy, and if the Jubilee cycles were forty-nine years each, then seventy cycles from the time the Jubilees were instituted would mark the beginning of the Antitypical Jubilee—the "Times of Restitution." This they reckon somewhere about the year A. D. 1874. Many hold that we are living in the time when the Antitypical Jubilee is being inaugurated; mankind will return gradually to all their rights and privileges for a thousand years. The present social unrest is incidental to the great change. We are living in the beginning of the New Era. Growing intelligence is bringing emancipation, and shortly the Messianic Kingdom will multiply the blessings and wipe out the curse.—Revelation 21:4, 5.