



## **WHEN WILL WARS CEASE?**

**By**

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*"Come now and let us reason together saith the Lord." (Isa. 1:18)*

לְכוּ־נָא וְנִבְחַקְהָ יְאֹמֵר יְהוָה

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## PREFACE

From the fateful day when Cain slew Abel to the present time thoughtful men have been asking the question, “When will strife and war cease?” Man looks around him and sees hatred, bitterness of feeling, contention, strife, rebellion, wars. A visit to Europe and the Near East impresses one with the thought that what one generation builds, another tears down, the evidence of which proposition is seen in the colossal ruins from the past.

A glance at the rocks and ravines, hills and mountains, and the general contour of the continents yields abundant evidence of upheavals in the world of nature, and from the fossil remains we hear echoes of the intense suffering entailed by the mighty convulsions of nature throughout the past.

The radio and the press constantly bring to our mind the terrific struggle—surpassing that of the fantastic struggles of the Titans of Greek mythology—which is now raging in Europe and North Africa, and which at any moment may burst forth into a world conflagration. Now as never before thoughtful men and women are asking themselves when will these tragedies end? Will there be an era of peace upon this earth? What awaits this old wear world?

In the following pages I have endeavored, by a sane and sound exposition of certain passages of Scripture, to present the Scriptural answer to these questions. I trust that my readers might peruse these pages most prayerfully and carefully in order to see the force of the arguments presented. One will do well to read every passage quoted in the book and study it in the light of its context. By so doing and by asking the Lord for special illumination of the Word, the servant of God will be able to see the mighty import of the facts presented in this treatise.

It is my fondest hope that every reader may be able to see the truthfulness of the position presented and may adopt God’s program as his very own.

*David L. Cooper*

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## Chapter I

### THE CAUSE OF WAR

“Man’s inhumanity to man” expresses a thought that needs no proof. The history of the human family has been written in blood from the day when Cain slew Abel, his brother, to the present moment. The sufferings of the race and of individuals throughout the centuries have been appalling. Upon the arrival of the time spoken of by the Apostle Paul—“When that which is perfect is come, that which is in part shall be done away”—we shall really see and know things as they are and have been.

God created man in a perfect condition and placed him in an ideal environment. The Almighty spared nothing that would be conducive to his contentment and joy. All was lovely and beautiful until Satan made his appearance to our foreparents in the garden of Eden and, by his diabolical insinuations with reference to God’s goodness, implanted doubt in the heart of Eve. This attitude of questioning the Lord’s goodness instantly dethroned her reasoning and caused her to put forth her hand unwittingly to seize the forbidden fruit, of which she partook. Immediately she experienced a change in her entire being—body, soul, and spirit. A great revolution had taken place within. Moved by the surging of emotions through her soul that she had never experienced prior to that time, she felt a power within her, driving her to do what was not right and hindering her from obeying the Lord. The eyes of her understanding were suddenly enlightened to perceive the difference between good and evil. At the same time her spiritual perception became eclipsed by the consciousness of sin and wrong.

She gave the fruit of the tree of knowledge of good and evil, of which she had already eaten, to her husband, who likewise partook of it and experienced the same tragic results in his own being. The difference between them was this: Eve was deceived by Satan and unwittingly took the fatal step which plunged her and all her posterity into lives of misery and woe; Adam, on the other hand, was not deceived but, having his eyes open and being fully aware of the fatal consequences of an act of disobedience to the Lord, partook of the same fruit. He experienced the same catastrophic revolution in his innermost being as that which had become a reality with Eve.

Both of them became conscious of the fact that they were naked and attempted to clothe themselves. The Lord was in the habit of appearing in the garden during the evening and of conversing with them in holy, sweet fellowship and communion. After this tragic experience, they no longer wished His presence. When He did approach them, they concealed themselves in the garden, having attempted to cover their nakedness with fig leaves.

When they disobeyed by eating the forbidden fruit, sin entered the world and a curse fell upon all creation. At that time man lost his innocency and became dead in trespasses and in sins. The earth, which prior to this act of disobedience yielded nothing but useful fruits and vegetables, was cursed and began to bring forth thorns and thistles. The entrance of sin into the world likewise affected the animal creation. Prior to that time the lion and the lamb had lain down together in perfect peace. But by the entrance of sin into the world their natures too became corrupt. Since then enmity and strife have dominated the entire animal kingdom. Every fowl or animal has its enemy and is an enemy to some other. The battle for existence of both man and beast has been and continues to be a mighty struggle. It seems that the strongest and the wisest are the ones who survive.

Cain and Abel partook of the fallen nature of their parents. When they grew to manhood and the time came for them to offer sacrifices, Cain, disregarding what the Lord had commanded, made an offering according to his conception of things. Naturally God rejected him but accepted Abel and his sacrifice. This fact stirred the passions dormant in the soul of Cain who, driven on by the evil powers within, murdered his brother. The origin and cause of murder are in the fallen nature of

man. Strife and bloodshed, which began with the first murder, have continued their journey through the centuries and have taken a terrific toll of innocent blood.

Seth, who took Abel's place in the theocratic line, and his descendants worshiped the true and the living God. Thus they have enriched the world by their lives and actions. On the other hand, the descendants of Cain, impelled by the fallen nature and encouraged by their father's example, developed a godless civilization which was devoid of spiritual life and which laid the emphasis on material progress.

Through the centuries there have been the two groups of people which we see in the beginning of the human race: those who by faith renounce the world and follow God, putting religious things first and making material things only secondary and subservient to higher purposes; and on the other hand, those who have taken pleasure in the things of this life and who are indifferent to the spiritual appeal and to eternal things. The ideas and ideals of the people in these respective groups are diametrically opposed. Their actions correspond to their thinking. Those who in reality hear and follow God choose rather to suffer wrong than to do wrong. But those, ignoring the spiritual appeal and laying all emphasis on material and carnal things, feel that they must fight for what they want and oppose all others who happen to have what they desire. In other words, selfishness and greed are the motives which animate, as a rule, all who have a materialistic, non-spiritual outlook upon life.

Someone has aptly said that history consists of the biographies of certain leaders and rulers. This statement is correct. The masses of men do not think. They lack the qualities of leadership and are willing to be controlled and led by the more aggressive. Those who have developed a thirst for power have been the ones who have used and exploited the masses for their own personal advancement and selfish interests.

Many and bitter have been the struggles between primitive tribes and nations, kingdoms, and empires, both ancient and modern. There have been certain battles which have proved to be decisive in turning the course of history and affecting all engaged, for the time being at least.

A new era dawned when the late war burst forth upon the world. It pulled into its awful vortex of suffering all but a half dozen small nations, which were on the very brink of the whirling international situation at the time of the conclusion of that mighty conflict. That struggle has correctly been called "the World War." Since the one raging has taken on such proportions as at the present day, it is now being called "World War Number Two." This is likewise an appropriate name for it. It seems that this struggle will continue to the bitter end—until both sides are exhausted. As to whether or not it will involve more countries than those now engaged, it is absolutely foolish for anyone to say. It does seem, however, that at this writing, America is on the brink of the precipice and may be pushed by circumstances into the conflict at any moment.

The nearer the war clouds gather over the Western Hemisphere, the more serious is the following question becoming: When will wars cease? This is, and will become increasingly more so, the question upon the hearts and lips of more and more people as this present conflict continues to increase in intensity.

When this war does stop, will the statesmen and politicians be able to construct a framework of international relations so that wars will be no more? History teaches many valuable lessons. During the late war the slogan in America was that we were fighting the war which would do away with all war. Many were animated by the thought that that struggle was being waged to make the world safe for democracy. At the conference table at Versailles the framework of the League of Nations, nobly conceived, was presented to the countries of the world as the antidote to war. Many believed that the era of peace had arrived and that wars would be outlawed. Hosts were deluded by the false thesis that man had advanced in his civilization and education beyond the time when wars could be possible. We were told that reason would dominate the

thinking of men and that whenever differences might arise and disputes threaten the peace of the world, delegates from both sides of a controversy would come together in conference and adjust all matters equitably and righteously.

Thus the League of Nations came into existence and doubtlessly did much good. From the time that men began to talk about world peace through arbitration until the present, I have been bold to say that such man-made peace is unattainable. Laws cannot be enacted and standards raised by which all men will be governed.

There are those who are especially interested in political science and who are thinking of the problems which will arise at the conclusion of the present war, hoping that they may be able to steer the course of events in such a way as to bring about an era of peace when there will be neither wars nor rumors of wars. Many well-meaning people are devoting their strength and energies to the attainment of such a lofty ideal.

Those who think that by education, by legal enactments, and by some type of League of Nations and World Court these worthy objectives can be reached do not understand the one fundamental fact of man's nature—his fallen condition to which cause may be traced almost all strife and warfare.

Mr. Hitler, when he made his famous speech, September 1, 1939, before the German Reichstag, said that the decision which he was announcing and the conflict which he was launching would determine German history for a thousand years. Having planned from the day of his accession to power—and even before then—to establish a new order in Europe, dominated by the German nation, which would finally subjugate the world, he plunged the nations into this present conflict which is different from everything that the world has hitherto known, which is smashing all precedents, and which is introducing new strategy as well as an entirely different outlook upon life. Will Hitler's war of aggression determine the history of the world for the next thousand years? To this question my answer is a positive *No!* Those who understand history and who know the Word of God cannot accept such a statement. It is true that the whole course of history has been changed by this present conflict—at least for the present—but this struggle cannot possibly affect the world for the next thousand years and determine the course which it will take. My reason for making such a statement is that God will intervene long, long before another thousand years pass. Yes, I am persuaded that the Lord will come and establish a new order before another century becomes history. I have definite scriptural warrant for making this assertion. In my volume *Future Events Revealed* I discuss the Olivet Discourse which points out *the* sign of the end of this age. We have already had it. With confidence, therefore, I can say that Mr. Hitler's utterance is absolutely incorrect.

In His Olivet Discourse, our Lord declared that there would be wars and rumors of wars during His absence because the conditions which produce them are present in the world. "Whence *come* wars and whence come fightings among you? *Come they* not hence, *even of your pleasures that war in your members?*" (James 4:1). As long as human nature is what it is, wars will continue.

The Scriptures foretell three more wars. The first of these is presented in Revelation 6, under the symbolism of the rider on the red horse. An examination of this passage shows that there will be another World War in the beginning of the Tribulation. Shortly after that bloody and sanguinary conflict, there will be another one which will affect one-fourth of the earth's surface. This prophecy is presented under the symbolism of the rider on the pale horse. At the conclusion of the Tribulation there will be "the war of the great day of God the Almighty" (Rev. 16:14). As to whether or not there will be other wars between now and the conflict mentioned in Revelation 6, no one can say. There may be, or may not be. If we are to judge the future by the past, we have abundant evidence to believe that there probably will be. According to the sure word of prophecy, there will still be wars in the future—regardless of man's efforts to stop them by education, arbitration, or otherwise.

## Chapter II

### WARS WILL NEVER CEASE UNTIL THE PRINCE OF PEACE RETURNS

In the preceding chapter we saw that the underlying source from which strife and wars emanate is the fallen, corrupted nature of man, heightened by Satan's presence in the world. So long, therefore, as these remain as they are today, just that long will there be wars and rumors of wars. Remove the cause of the trouble and the cure is effected.

Since human nature is opposed to God, since, according to the Scriptures, perilous days will come in the end-time when men will refuse to accept God and His grace, and since Satan is the god of this world and will not surrender without putting up a fight, we may be certain that it will take actual force and power to eradicate rebellion from the earth and to subdue Satan. Let us therefore examine the scriptural teaching on these points.

#### I. MESSIAH'S VICTORY OVER HUMAN FOES

8. Come, behold the works of Jehovah,  
What desolation he hath made in the earth.
9. He maketh wars to cease unto the end of the earth;  
He breaketh the bow, and cutteth the spear in sunder;  
He burneth the chariots in the fire.
10. Be still, and know that I am God:  
I will be exalted among the nations,  
I will be exalted in the earth.
11. Jehovah of hosts is with us;  
The God of Jacob is our refuge.

Selah (Ps. 46:8-11)

The Psalmist presents a vision of the world after God has stepped in and made all wars to cease unto the ends of the earth. It is He, according to verse 9 of the quotation above, who brings about a cessation of all hostilities: It is He who breaks the bow, cuts the spear in sunder, and burns the chariots of war. The writer, of course, had to speak of such weapons as those with which he and his audience were acquainted. If he were speaking today to modern man, he would use terms with which we are acquainted. This passage therefore is not any indication that men in the latter days will revert to primitive methods of warfare. One reason for my making this statement is that, in Joel 2, there is a vision of weapons of war which remind one of flame-throwers and modern tanks. If this passage is correctly interpreted, we must accept the thesis that the psalmists and the prophets simply spoke to their audience in terms understandable to them.

In the last verse of this quotation, the psalmist says that Jehovah of hosts is with them. This statement carries the idea that God has come to the earth, has abolished all warfare, and is present in the midst of Israel. This teaching is in perfect accord with other utterances of the prophets.

Along this same line is a prediction found in Isaiah 9:4-6:

"4 For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. 5 For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel

of fire. 6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.”

From this quotation we see that this Child who is born to the Jewish people, and who is none other than the “Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace,” is the one who destroys all the weapons of warfare of the nations and who mounts the throne of David in Jerusalem and establishes a reign of righteousness and justice upon the earth. “Of the increase of his government and of peace there shall be no end, upon the throne of David.” The guarantee that this prophecy will be fulfilled is the fact that “the zeal of Jehovah of hosts will perform this.”

The same teaching concerning Jehovah’s stopping all wars and reigning in peace in Jerusalem is set forth in a marvelous statement found in Psalm 76:1-3:

1. In Judah is God known:  
His name is great in Israel.
2. In Salem also is his tabernacle,  
And his dwelling-place in Zion.
3. There he brake the arrows of the bow;  
The shield, and the sword, and the battle. Selah.

Another passage which shows that Messiah, our Lord Jesus Christ, is the one who battles with the enemies of Israel, wins the victory over them, and liberates His beloved people, is found in Isaiah 63:1-6:

“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? 3 I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. 4 For the day of vengeance was in my heart and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath, it upheld me. 6 And I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth.”

From this quotation we see that this One who marches in the greatness of His strength and who speaks in righteousness is the One who alone can actually save. “I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth.” From this quotation we see that this One who marches in the greatness of His strength and who speaks in righteousness is the One who alone can actually save. “I trod down the peoples in mine anger, and made them drunk in my wrath, and I have poured out their lifeblood on the earth.” From this verse we see that He is the absolute victor over the wicked of all the earth.

In Revelation 19 we have a vision of the Lord Jesus Christ and of His return at the end of the Tribulation. He is represented as the rider on the white horse who is crowned with diadems and who is followed by the armies of heaven. This is a prediction of His coming to bring to a conclusion “the war of the great day of God the Almighty” (Rev. 16:14). He goes into the battle and comes off a triumphant conqueror. The Beast (the Antichrist) and his aide (the false prophet) are taken and are cast into the lake of fire. The armies which they draw up to battle against Christ are slain and become food for the birds of the heavens.



We read of certain decisive battles in the history of mankind. Those triumphs simply turned the tide of civilization for the time being, but the victory which the Lord Jesus Christ will win when He returns will turn the tide of human history for a thousand years and will introduce the era of peace, plenty, and prosperity, when the glory of God shall encircle the earth as the waters cover the sea. Then, and never until then, will wars cease.

## II. MESSIAH'S VICTORY OVER THE POWERS OF SATAN

### *A. Satan and His Hosts.*

In the preceding chapter we have been studying the cause of war as it is traced back to the fallen nature of man. This is but part of the truth, or explanation concerning war. Over and above the material world which we observe is a spiritual one which is inhabited by a host of malignant spirits who are constantly planning and plotting against man. There is no wonder at this, because Satan himself led a revolt against the Almighty and caused universal havoc throughout the material world. God created the world perfect (Isa. 45:18) but was reduced to a state of desolation and waste (Gen 1:2). Bildad referred to this same catastrophe in (Job 25:1f), Job 26:11-13. The Lord after this insurrection, had to quell this rebellion and restore peace throughout His dominions.

Satan and his hosts, though they are under the Almighty and cannot go beyond that which is permitted to them, are set against God and are determined to do all that they can against Him and the human race. That they play a vital and important part in human affairs is in evidence on a number of occasions, as is recorded in the Scriptures. For instance, in Joshua 6 and 7 is recorded Israel's wonderful victory in capturing the ancient fortress of Jericho. Being backed by the powers of the Lord and "the prince of the host of Jehovah" (Josh. 5:14), Israel, with no effort except marching around the city in accordance with divinely inspired instructions, captured this stronghold. Because Achan took certain things from the spoils of the city, contrary to a positive prohibition, the Lord forsook the nation. Joshua sent his hosts up by the pass of Michmash to Ai on the high tableland and there suffered a disastrous defeat. When the Lord revealed wherein the trouble lay, sin was removed from the camp by the elimination of Achan and family. A second attack was made against Ai, which was successful. Israel was backed by the power of God. The hosts of Satan which were supporting the inhabitants of the fortress were driven back. Victory was Joshua's.

For another instance of the machinations of Satan, one need only to look at Judges 9:22, 23. Here we are told that the Lord sent an evil spirit between Abimelech and the men of Shechem. This fact caused a great disturbance in that section of the country. Let us remember that God sent the evil spirit who stirred up the trouble. From this statement we see that these evil spirits are subservient to God and have to obey when He commands.

Another excellent illustration of how this spiritual world is connected with the civilization of man and of how evil spirits effect results in nations and armies may be seen by a perusal of I Kings 22:13-23. Ahab, king of Israel, had planned to go against Ramoth-gilead but was unwilling to do so unless Jehoshaphat, king of Judah, joined in an alliance with him and went out to battle against the common foe. Jehoshaphat wanted to know the will of God on this point. Four hundred of the prophets of the Northern Kingdom foretold good and victory for Ahab, but Jehoshaphat was not satisfied with what they revealed. He expressed, however, his willingness to go if only Micaiah, the man of God in whom he had absolute confidence, would prophesy success for them. Ahab had a great dislike for him; nevertheless, at the insistence of Jehoshaphat he was brought before the two kings and was asked for the word of God concerning them and the enterprise which was in view. Micaiah, at first probably without consulting the Lord, told Ahab and Jehoshaphat to go and prosper. Ahab was not satisfied with this first utterance. The he put him on oath that he speak only the word of Jehovah. Under these conditions he received a message directly from God which he delivered, saying that he saw all Israel like sheep

without a shepherd—scattered far and wide. Ahab's reply to Jehoshaphat, when he heard this message, was that this prophet never would speak good concerning him.

Then Micaiah revealed what he saw in heaven. In his vision, he observed the Almighty sitting upon His throne and heard Him commissioning an evil spirit, which had come into His presence, to go and be a lying spirit in the mouth of the 400 prophets who had counselled the kings to go into battle and who assured them of victory. This case shows beyond a doubt that the world of evil spirits play a very prominent part in human affairs.

In the first and second chapters of the book of Job, we have another fine illustration of how Satan works. Here we get a glimpse of the throne of God and the Almighty seated in majesty upon it. Before Him come the sons of God (angels) from all sections of the universe to report concerning their activities. Satan appears among them. Upon being asked where he had been, he reports that he has been going to and fro in the earth. The Lord then asks if he has considered Job, a faithful servant of His. In reply, Satan does not admit defeat but accuses Job of serving God simply for what he can get out of Him. Then the Lord permits him to return to earth and to strike at Job but not to touch his person.

The next scene in this marvelous drama is one upon the earth. We see the Sabeans starting on the warpath. They go into Job's territory, slay his servants with the sword, and drive his oxen and asses away. As this report is given to Job, another messenger comes and tells about an electrical storm which has burned his sheep and servants. A final report comes through another of his servants that the Chaldeans have made a foray and have driven the camels away.

In true faith and loyalty to God, Job is undisturbed, saying "Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah."

Next, Satan makes a stroke at Job's body, smiting him with some loathsome disease. With this affliction, he pines away from day to day. Finally his friends come to him and try to explain to him the reason for his suffering.

This brief glance at the case of Job shows that Satan on this occasion moved bands of both the Sabeans and the Chaldeans to rob him of his vast flocks of sheep, herds of oxen, and droves of camels. Furthermore, he had control on this occasion of the elements and caused an electrical storm, which wrought great damage in the country. Moreover, he was able to smite Job down with a terrible plague. These facts show that Satan is a mighty and a powerful foe.

In Daniel 10 we get another glimpse of the connection between the world of evil spirits, and kings and rulers. When an angel was dispatched by the Lord to Daniel's side, he was hindered for twenty-one days in his transit to earth by the prince of the king of Persia. He was only permitted to resume his journey by the interference and assistance of Michael. Furthermore, he informed Daniel that, when he started his return journey, he would clash with the prince of the king of Greece. It is quite evident that, since these beings hindered good angels on errands of mercy to God's people, they are evil, powerful spirits arrayed against God, influencing rulers of empires, and, to a certain extent, dictating their policies.

A statement which Satan made to the Lord Jesus Christ at the time of His temptation is quite illuminating. Having shown the Lord Jesus all the kingdoms of the world in a moment of time, he said to Him: "To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it" (Luke 4:6). The Devil does lie whenever it suits his purpose, but it is not likely that he did so to Jesus upon this occasion, because he knew that He, the Lord of glory understood the entire situation. He simply stated facts as they were. Satan is truly, as Paul said, the god of this age (II Cor. 4:4). John said that the world lies in the evil one (I John 5:19). These inspired utterances corroborate what Satan said concerning his having authority over the kingdoms of the world. His statement, however, must be understood in the light of the doctrine of God's overruling providence. Satan must obtain permission from God before he can make a move. Read carefully Luke 22:31-34, which passage proves this assertion. Although Satan is under the Lord and must obey

implicitly what the Almighty says, he was correct in saying that he has authority over these kingdoms and their glory and that he delivers it to whomsoever he wills.

From what do wars spring? The answer is from man's fallen, corrupted nature and from the instigation and machinations of Satan and his hosts.

### *B. The Binding of Satan and His Hosts*

Since Satan is a rebel in this world who has throughout the centuries been causing trouble and has been stirring up one nation against another to war, there cannot be a surcease of wars and the establishment of peace upon the earth so long as Satan remains the prince of the powers of the air. Even though all the wicked were destroyed from the face of the globe, wars and strife would continue among those who survive so long as Satan remained free to continue the activity in which he has engaged since the fall of man. The binding of Satan and his incarceration in the pit of the abyss, therefore, is of primary importance to the establishment of peace upon the earth.

That this will be done is foretold by Isaiah in the twenty-fourth chapter of his prophecy. In the first twenty verses of this passage, we have one of the most vivid descriptions of the great Tribulation given in the Scriptures. If one is not familiar with the terrific judgments that will devastate the world during that time, he should by all means read this chapter.

At the conclusion of the Tribulation, as we learn in the following verses, Satan and his hosts, together with the kings of the earth who are under his influence and domination, are incarcerated in the pit of the abyss.

"21 And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. 22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison: and after many days shall they be visited" (Isa. 24:21,22).

The reader should note carefully the significance of the words, "and it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth." The adverbial phrase "in that day," refers to the time about which we read in the preceding verses, namely, the latter part of the Tribulation. At that time Jehovah of hosts will punish "the host of the high ones on high" together with the kings of the earth upon the earth. These hosts who will at that time be incarcerated can be none other than the legions of evil spirits which constitute the hosts of darkness mentioned in the following quotation: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12). Isaiah speaks of them as "the high ones on high" because they inhabit the air, which surrounds the earth.

At the same time, the Lord will deal with the kings of the earth who will be dominated and energized by Satan and his armies. Thus the hosts in the heavens and kings upon the earth will at the same time be imprisoned.

Verse 22 explains the punishment that will be meted out to them: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison." These hosts, both heavenly and earthly, will be gathered together as prisoners and incarcerated in the pit. Doubtless this is the same place to which reference is made in the Book of Revelation in such expressions as "the pit of the abyss." As to whether or not punishment shall be meted out to them in addition to their being confined in this awful place of the pit, this passage is silent.

According to the last statement of the verse, “and after many days shall they be visited,” the incarceration of these rebellious ones will be for “many days.” No one can tell from this passage how many days there will be. If this passage were the only one which deals with the subject, one would not dare to express an opinion. But we shall receive further light on this subject from the Book of Revelation.

After the period designated as “many days” has become history, all these hosts shall be visited and punished. Their major retribution, therefore, is not meted out to them when they are gathered into the pit of abyss but is inflicted upon them after the period of many days.

When the hosts of the high ones on high and the kings upon the earth have thus been incarcerated—removed from all earthly scenes—Jehovah will reign in Mount Zion. “The moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in Mount Zion, and in Jerusalem; and before his elders shall be glory” (Isa. 24:23). In this verse, the sun and moon are personified and are represented as being ashamed and blushing when they behold the splendor and the glory of King Messiah who will at that time reign in Jerusalem from sea to sea and from the river unto the ends of the earth.

The counterpart to this oracle made by Isaiah, which we have just studied, is found in Revelation 19:19-20:6.

“19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: 21 and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh.

“And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

“4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither this image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. 5 The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Note the complete conquest of the Antichrist (Beast), the false prophet, and their armies described in 19:19-21. In 20:1-3 is a vivid description of the binding of Satan and his incarceration in the pit of the abyss for one thousand years. This passage speaks only of the binding of Satan and his imprisonment, whereas Isaiah spoke of the incarceration of the host of the high ones on high. Each record supplements the other. We therefore see that both Satan and all his hosts will, at the time of the second coming of Christ, be incarcerated in the pit of the abyss. There they will remain for one thousand years. One thousand years means one thousand years. There is no occasion for our endeavoring to seek any mystical or hidden meaning in this expression. The Lord was capable of saying what He meant; He was also honest and meant what He said. In view of the fact that there is no evidence pointing to a meaning of this term other than the literal one, we are forced to conclude that this expression means literally one thousand years.

According to Revelation 20:4-5, the armies of heaven, which come with the Lord Jesus at His return, sit upon thrones, together with those who have come off victorious from the beast in the Tribulation, and they reign with Christ a thousand years. The Lord promised to all who overcome that they should sit down with Him in His throne as He overcame and sat down with the Father on His throne (Rev. 3:21).

When the thousand years are finished, Satan is unloosed from his incarceration and returns to the earth in order to deceive the people who will be living at that time. He will resume his old habits and will stir up rebellion in the hearts of the unregenerated ones. They will go up to Jerusalem from all corners of the earth to defy the Lord Jesus. When they thus march into the Holy Land with such satanically inspired ideas, fire will come down out of heaven and consume them. Satan will then be cast into the pit of the abyss, where the false prophet and the beast shall have been during the thousand years, and will be tormented day and night for ever and ever.

When Isaiah's prediction is laid beside the prophecy of John in this Revelation passage, one can see clearly that the "many days" of Isaiah are the one thousand years of John's prediction.

From these two passages we learn that, at the end of the Tribulation, the hosts of the Antichrist will be slain, the kings of the earth, together with the hosts of evil spirits under Satan and in the air, will be cast into the pit of the abyss, and will remain there many days or a thousand years. After the glorious kingdom era, Satan will be unloosed and permitted to come back to the earth. This he will do and will stir up the hearts of the unregenerated living at that time into an open revolt against Christ. This mighty insolent host will be consumed by fire which comes down from heaven upon them. Then Satan will be cast into the lake of fire where he, with all the lost, will be forever and ever.

### III. MESSIAH'S REIGNING WITH A STRONG HAND

After the wicked shall have been swept out of the land of the living, and Satan and his host have been incarcerated in the pit of the abyss, it will take nothing less than the strong hand of the Messiah, the Lord Jesus Christ, to maintain and to administer a righteous reign of peace upon the earth. That this is exactly what will be done is foretold in Isaiah 2:1-4: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. 4 And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The same prediction is found in Micah 4:1-8. According to these prophecies, the time will come in the latter days when the topography of the land of Palestine will be changed. The temple of Jehovah, which will then be known as the house of prayer for all nations, will be built in Jerusalem. All nations will go up from their respective communities in a constant stream in order to be taught of the God of Jacob, the Lord Jesus Christ. He will give forth the Word of God and will also proclaim and administer the law by which the peoples of the earth shall be governed. (Let no one think that this passage can refer to the Gospel, for the latter is a message of grace and truth, whereas the law is the very essence of legal requirements.)

When the Messiah returns and mounts the throne of David, men and nations will beat their spears into plowshares and their swords into pruning hooks. Neither shall they learn war any more. There will be no need of armies, navies, and air

forces. No one at that time will be conscripted into an army to fight, neither will military training be given to any, the reason being that King Messiah will by that time have mounted the throne of David and, with a strong hand and a heart of compassion, will be governing the nations of the earth.

In view of the facts which have been presented, one can see that there can be no peace—no lasting peace—until King Messiah returns to this earth, clears it of all rebellion, binds Satan in the pit of the abyss, and mounts the throne of David to administer a righteous reign.

When, therefore, will wars cease? Never, until the *Prince of Peace returns*, destroys all the wicked, and establishes His reign of righteousness.

## Chapter III

### THE PRINCE OF PEACE WILL NEVER RETURN UNTIL ISRAEL ACKNOWLEDGES HER NATIONAL SIN

In the second chapter, we learned that Christ is the only one who can stop wars and that they will continue until the very moment when He returns in glory at the end of the Tribulation. At that time He will slay all the wicked, will cast the Antichrist and his assistant, the false prophet, into the lake of fire, and will bind Satan and his hosts in the pit of the abyss for a thousand years. When He has thus blotted out rebellion from the face of the globe and has removed Satan and his hosts from their connection with the earth so that they cannot influence men, He sets up his strong and powerful government of righteousness and justice, which is backed by His omnipotence. Since Christ is the one who banishes evil from the world and imprisons Satan, we see that there can be no such thing as the cessation of war until He returns in glory and reestablishes the throne of David. From the standpoint, therefore, of the world, the return of the Lord Jesus Christ is the most important event of all times. Everything else fades into insignificance in comparison with His glorious appearing.

In this chapter I wish to establish the thesis, from the scriptural standpoint alone, that Christ will never return to this earth to put down wars until Israel repudiates her national sin of rejecting Him when He came 1900 years ago, accepts Him personally, and pleads for Him to return. If the Scriptures warrant such a conclusion, without doubt her confession, from the human standpoint, is the most important of all things. So long as she does not repudiate that sin and does not plead for Messiah to return, just so long will be postponed the time when wars will cease and a reign of peace shall be established upon the earth.

Let not the reader confuse the descent of Christ from heaven to the air prior to the Tribulation to raise the dead in Christ and to catch up the living saints to meet Him in the air with His coming at the end of the Tribulation. The translation of the saints is what is called the rapture of the church. It is undated. Of that day and hour no man knows. The one thing of which we may be certain—from the standpoint of time—is that it occurs before the Tribulation, but this glorious event has no direct bearing upon the revelation of the Lord Jesus at the conclusion of the Tribulation when He returns to the earth in order to stop wars and to establish this reign of righteousness and peace. The rapture pertains to the church—the Lord descends to the air for the saints. The revelation pertains to Israel especially—to her repudiation of the national sin—to her pleading for Him personally to return. He will come and deliver her and place her at the head of the nations in order that she may become the channel of world blessing.

#### I. THE NATIONAL SIN

Each individual is responsible to God for his attitude and actions. The Lord will deal with each one upon the merits of his conduct, rewarding for service and punishing for sin. Every individual has his own account with God. Nations are an aggregate of people bound together usually by racial as well as political and territorial ties. The strongest bond of union of a people, however, is that of blood. Strengthening this unity, there are usually the cultural and traditional bonds. Notwithstanding Israel's world-wide dispersion, she is held together by racial ties and by her common inheritance of an ancestral faith. Herein lies the strongest bond uniting this people.

Nations have their sins as well as individuals. For instance, America, as a political entity, has her national sins. What is true of our country is also correct of other peoples. The same situation exists in Israel. She has what is properly called her national sin, and what has been the occasion of her suffering through the 1900 years of her wanderings among the nations.

### A. The Testimony of Moses.

In Leviticus 26 we have a clear outline of Israel's entire history, beginning with her experiences at Mount Sinai and continuing through the centuries until she is restored to her own land, Palestine. In verses 1 and 2, the basis of the relationship existing between God and her is set forth in these sublime words: "For I am Jehovah your God." In verses 3 to 13 are found promises of unparalleled blessing if she would only be faithful and true to God and be obedient to His voice. Following these promises, in verses 14 to 26, are repeated warnings against disobedience, but in verses 27 to 33 is the final warning against continued lawlessness, which threat develops into a prophecy of expulsion from the land and dispersion among the people of the earth. Finally, in verses 34 to 39, there appears a vivid description of the land of Palestine and its unkept and desolate condition during the time that she is scattered among the nations. This last section also foretells that those who survive the harassing experiences which they will have as they are scattered among the nations will pine away "in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them" (vs. 39). These mentioned in verse 39 are the remnant who live through the terrific pogrom that is mentioned in verse 37. These survivors constitute the subject of the following prediction:

"40 And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me, 41 I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity: 42 then will I remember my covenant with Jacob: and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land" (vss. 40-42).

This surviving remnant, declared Moses, shall confess their iniquity and the iniquity of their fathers. Let it be noticed that these penitents are not said to confess the *iniquities* of their fathers nor of their own, but rather, "their *iniquity*, and the *iniquity* of their fathers." The use of the singular noun shows that there is one definite specific, iniquitous act of which they are guilty and which they will confess. Likewise they will confess a specific, iniquitous act of their *fathers*.

The Common Version inserts an *if* in this verse but the Revised, following the Hebrew, does not countenance this conditional element in the sentence. It is simply a definite prediction that this remnant shall confess an iniquitous act of which their fathers and they are guilty.

The next phrase in this verse gives us a definite idea as to what that iniquitous act is: "In their (fathers') trespass which they trespassed against me." From this statement it is quite evident that the fathers committed the trespass against God. Moreover an explanation is made concerning it in the next statement: "And also that, because they walked contrary unto me, I also walked contrary unto them, and brought them into the land of their enemies." An examination of these words reveals these facts: *The fathers, when they were in the land, committed the trespass, or iniquitous act against God. When they did it He spewed them out of it and dispersed them among the nations.*

Following this reference to Israel's future confession, the Lord added this promise, "If then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity; then will I remember the covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." In this promise the Lord simply stated that, if they will humble themselves when they are in the lands of their enemies, and, being persecuted, they accept the punishment of their iniquity, that is, acknowledge that their world-wide dispersion is the result of the iniquitous act of which the fathers were guilty, He will then remember His covenant with Abraham, Isaac, and Jacob, and will also remember the land given to them. It is therefore very clear in the light of this prediction that the last



generation of Israel scattered among the nations will learn the facts concerning the iniquitous act committed by the fathers when they were in the land and will confess that they have had the same attitude and feeling in regard to it as that held by those who perpetrated the crime. When they do this, according to Moses, God will remember His covenant and the land promise, in the sense of bringing them back into fellowship with Him and restoring them to their native soil. No one can for a second believe, in view of this promise, that Israel will be restored to her land and fellowship with God until she has made this confession of the national sin. What is this national crime that must be confessed and repudiated? Let us investigate further.

### *B. The Testimony of Hosea*

“13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to Assyria, and sent to king Jareb: but he is not able to heal you, neither will he cure you of your wound. 14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will carry off, and there shall be none to deliver. 15 I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me earnestly.

“Come, and let us return unto Jehovah: for he hath torn, and he will heal us; He hath smitten, and he will bind us up. 2 After two days will he revive us: on the third day he will raise us up, and we shall live before him. 3 And let us know; let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth” (Hos. 5:13—6:3).

In the first seven verses of Hosea 5, the prophet spoke to the leaders of the nation, both political and religious, and called their attention to the sins that were prevalent among them at the time. Then in a dramatic manner he told of the judgment which the Lord would send upon the country in the form of an invading army coming from the north. In verses 9 and 10 he reminded them of the fact that God would punish both Ephraim and Judah because of their sins. The same prediction is continued in verses 11 and 12. In verse 13, however, he called attention to the fact that, after a previous stroke of judgment fell upon these two kingdoms, Ephraim turned for aid and assistance to the king of Assyria, who, said the prophet, could never cure the wound. The reason for his making this assertion is, “For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away: I will carry off and there shall be none to deliver.” The entire prediction, to verse 14, refers to that which now is in the past, and which occurred during the latter days of the kingdom of Israel, but in verse 14, the prophet looked beyond that historical episode and blended his description of it with an event which was farther from his point of view in the future. This latter crisis in the national history was the personal coming of God to His people who would commit an offense against Him. When they thus act, he declared the Lord would be as a lion and a lioness to His people, tearing them to pieces. This being done, the Lord declared, “I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me earnestly.” It is very evident here that the prophet was speaking of a time when the Lord would come to Israel and she would oppose Him, committing an offense against Him. As punishment He would tear her and go away, returning to His place and remaining there until she confessed her sin against Him. Returning to His place in heaven, He will *never* come back to her *until she has acknowledged her offense*. Furthermore, she will have to seek His face. According to this prediction therefore she rejects Him when He comes to her: He returns to Heaven and waits for the time when she will seek Him earnestly, will acknowledge and repudiate her sin against Him.

The last clause of this verse tells definitely when they will make this confession and seek Him: “In their affliction they will seek me earnestly.” The affliction to which reference is made is none other than “the time of Jacob’s trouble” (Jer. 30:7). This sentence simply states that in their affliction they will seek Him. It does not say at what time during this period of

affliction they will turn to Him. Since the strong inference is that, when they acknowledge their sin and seek Him, He will come, we may be sure that they will do it at the very end of this period of affliction.

The first three verses of the sixth chapter of Hosea gives the proclamation which will be issued by the leaders of the nation to their brethren scattered throughout the world. In the first verse they admit, by inference, that God has punished them for their sin; they, however, assure the people that, when they come back to God, He will heal them.

In verse 2 the proclamation declares that “after two days will He revive us.” Their mentioning two days implies that there is a first as well as a second day. At the expiration of the latter a revival is promised to the whole nation. The first of these days, therefore, is the one upon which the whole nation is invited to return to God and to plead for deliverance.

The proclamation continues: “On the third day he will raise us up, and we shall live before Him.” Deliverance is promised for the third day. But in the following verse we are told in what form it will come. “His going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth.” On that third day God’s raising them up is explained as His coming to them and is compared to the descent of the rain upon the mown grass.

From this prediction, it is quite evident that Hosea saw Israel’s rejection of her Messiah when He came, his return to glory after that tragic event, His remaining there until Israel repudiates her national sin and pleads for Him to come to her relief, and His return on the third day\* of this prediction. Thus the Messiah, according to Hosea, will never come back to this earth until Israel repudiates her national sin and pleads for Him to return.

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\* Some have understood these days not to be literal but symbolic, signifying a thousand years each. The basis for this assumption is a misunderstanding of Peter’s statement in II Peter 3:8. “But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.” When one carefully reads this verse, he sees that the Apostle simply informs us that one day is with the Lord as a thousand years and vice versa. This statement is no warrant for our concluding that a day represents a thousand years.

We are to take every word literally at its ordinary meaning unless the facts of a given context indicate clearly otherwise. An examination of all the facts of this prophecy fails to discover anything pointing to a figurative or symbolic meaning for the word *day*. We therefore must understand it literally, as referring to ordinary days.

This conclusion is confirmed by the fact that Israel will seek God and make her confession “in their affliction.” Since their affliction is none other than the Tribulation period, it is very clear that these days are in the Tribulation. In fact, they are the last three days of the Tribulation, which is brought to a close by our Lord’s personal, bodily return to this earth as King of kings and Lord of lords.

### C. The Testimony of Jesus

“37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord” (Matt. 23: 37-39)

At the very conclusion of our Lord’s personal ministry, Jesus went out from the temple after having scathingly denounced the Pharisees and uttered this lament. An examination of His language shows that He spoke to official Jerusalem, who were the ones killing the prophets and stoning those sent unto her. Thus He said to the leaders of the nation—the officials—that their house would be left unto them desolate and that they would never see Him henceforth, “till ye shall say, Blessed is he that cometh in the name of the Lord.” When Jesus entered Jerusalem at this time, the great masses welcomed Him, confessing that He was messiah, the Son of David, and pleading to Him to deliver them. But the leaders poisoned their minds and turned the tide of sentiment against Him.

To them Jesus announced that He was going away, and that they would have to change their minds and welcome Him as the masses had done upon His arrival. He will never come back to Jerusalem, and the leaders of Israel will never see Him again until they, like the multitudes on that historic occasion, say, Blessed is he that cometh in the name of the Lord.”

This prediction is in perfect accord with what we have seen in the prophecy of Hosea. The leaders issue a proclamation, according to that prediction, to the nation to return to their God and Messiah from whom they have long turned away and against whom they have sinned. Our Lord’s utterance therefore is in perfect agreement with Hosea’s prediction.

### D. The testimony of Peter

The second sermon of the Apostle Peter, recorded in Acts 3, is a call to Israel nationally to accept her rejected Messiah. An analysis of this chapter reveals a divine program which has seven definite steps or moves. Permit me to use a homely illustration to set forth the principles involved.

Two people sit down to play a game of checkers. The first moves; the second one does likewise; the first again moves; the second hesitates and waits for a long time. Though his opponent may endeavor to hasten him, he does not move until he wishes. In this great redemptive scheme, God made the first move by sending Messiah. Israel immediately moved by rejecting Him. God then raised Him from the dead and invited Him to return to Heaven. Thus God made the first move; Israel, the second; and God the third.

There are four more moves to be made as we shall see in the following passage:

“19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, *even* Jesus: 21 who the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old” (Acts 3:19-21).

Israel must make two moves—the fourth and fifth—before God will move again. These are commanded in the words, “Repent ye, therefore, and turn again.” She must repent of her rejecting the Messiah and she must turn again, or literally, *turn to*. It is clear from this context what the meaning is. She has turned *from* the Messiah and rejected Him. The Apostle called upon her to repent of that crime and to turn *to* Him *from* whom she had turned away. In other words, she must

repudiate that national sin and must accept Jesus personally as her Messiah. That this word means to accept the Lord as personal Saviour is evident from its use in Acts 9:35: "And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord," that is, they accepted Him personally. The same usage occurs in Acts 11:21 and means nothing but accepting the Lord personally as Saviour. Peter therefore called upon Israel to make moves four and five, which are repenting of her national sin and accepting Jesus Christ personally as Saviour and Messiah.

She is to take these two steps "so that there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ (Messiah) who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." Israel therefore makes moves four and five in order that God may make moves six and seven. When she makes her moves, God will make His, which are His sending seasons of refreshing from His presence; namely, the sending of the Holy Spirit to repentant Israel to regenerate her and His sending the Messiah, *even* the very Jesus whom she has rejected and who is being entertained in heaven in the meantime, awaiting her making her two moves.

This statement of Peter's is also in perfect alignment with the prediction of Hosea which we have studied. The prophet showed that the leaders would send forth a call to the nation to turn unto God, against whom she has committed the offense of rejecting Him, repenting of her national sin and continuing in sorrow and deep contrition for two full days. At the end of these days, God revives the nation by sending the Spirit and on the third day, the Messiah returns. Thus there is perfect agreement between the prophets and the Apostle. We have also seen perfect harmony between Peter's statement and that of our Lord.

## II. ISRAEL'S CONFESSION

### A. *The Original Prediction*

"53 Who hath believed our message? And to whom hath the arm of Jehovah been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

"4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

"7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due*? 9 And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth" (Isa. 53:1-9).

The Servant passage, of which this quotation is a part, begins with Isaiah 52:13 and runs to 53:12. This prophecy is considered one of the greatest of Old Testament predictions concerning Messiah. It is the battleground over which a controversy has raged between Jews and Christians throughout the centuries. Many and various are the interpretations which are placed upon it.

There are a number of “servant passages” in the book of Isaiah. Certain ones, when viewed in the light of the facts of their own contexts, are seen to refer to Israel, the nation. An illustration of this type is found in Isaiah 41:8. Another servant passage is found in Isaiah 42:1-9. The facts of this context show that it is not used nationally, but personally. When it is studied in the light of all the facts, it is clear that it refers to an individual, Messiah. The same is true of the servant passage in Isaiah 49. In contrast with these is the one which appears in Isaiah 65 and which refers to the remnant of Israel that will emerge from the Tribulation and become the new Israel in the millennial age. In view of these three usages to which this word is put, it becomes necessary to investigate the facts of each context in which it appears in order to determine the exact idea that is to be conveyed.

Isaiah identified himself with the Jewish people, his brethren, and spoke of national affairs as their common experiences. In verse 8 this Servant is contrasted with the Hebrew people. The stroke that was due them fell upon Him. This passage has every earmark of describing an individual sufferer who is executed in behalf of the salvation and redemption of the Jewish people.

A careful study of 53:1-9 shows that this is a confession which penitent Israel will make in the year 1941 plus. The “plus” is added because we don’t not know how many years it will be till Israel will make this confession.

In the first three verses penitent Israel will discuss the way Messiah, figuratively speaking, grew up out of the dry and barren soil. They will confess that at His coming the people did not care for Him and were not interested in Him; in fact, He was despised by the people of His generation.

Having their eyes opened, they will confess the truth which they will have learned concerning his true mission in coming to earth and His execution. They will also admit that with reference to Him the whole nation went astray—like a flock of sheep.

The last paragraph of the confession, verses 7 to 9, speaks of Him when He was brought to judgment, of His being alone, and no one’s realizing the import of the events transpiring at that time. After His execution, He was buried by a rich man.

The nation of Israel has never made this confession. The leaders, as a rule, have interpreted this passage nationally as referring to the suffering of the Jewish people. They have never seen that it is a prediction concerning their rejected Messiah.

But when the time arrives, here foreseen by the prophet, the entire Jewish race living at that time will have learned the truth on the following points: The fundamental and basic facts with reference to the nature and person of Messiah, His mission in the world, His execution, His burial and resurrection, and His return to reign in power and glory. They will also confess in deep contrition and penitence the sin committed by their fathers and their share in the same, in that they assumed the same attitude toward Him as their fathers did, who actually committed the trespass.

It will be impossible, psychologically, for the nation of Israel to make such a confession as this one unless the truth of the gospel is given to her in such a way that she is convinced of the correctness of the message of the gospel. When Israel has thus been evangelized and been given the facts in an unmistakable and thorough manner so that she can see the truth, she can then make this confession. Never until then.

Of course, she must be prepared spiritually to receive this message. The thing that will bring her to her extremity and cause her to look to God for deliverance is the judgments of the Tribulation. It will take these mighty strokes of God’s wrath to wake her up to her utter dependence upon Him. Then the gospel which will have been given to her by the faithful servants of God at the present time will be considered by her nationally. She will then see the correctness of the message which

has been delivered to her and will make this penitential confession. The day when she does take a bold stand in repudiating the national sin and pleads for Him to return will be the greatest one in all the annals of Jewish history. Furthermore, it will be the greatest day for the entire world.

*B. A supplemental Version of This Penitential Confession and Prayer*

Another version of this penitential confession, which supplements the original, just studied, is found in Isaiah 63:15-64:12. In this one we see the pleading of a crushed and defeated people, calling upon God to “look down from heaven, and behold from the habitation of thy holiness and thy glory” and exclaiming, “O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might quake at thy presence.” These pleadings, with the other revelations that are found in this marvelous confession and petition, show that the nation of Israel will have, at the time here foreseen, been taught the facts concerning Messiah and His redemptive career, consisting of His first coming, of His session at the right hand of the throne of God at the present time, and of His future return to reign over the world.

That the reader might see the beauties of this marvelous prayer, I quote it in full.

“15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where are thy zeal and thy mighty acts? The yearning of thy heart and thy compassions are restrained toward me. 16 For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Jehovah, art our Father: our Redeemer from everlasting is thy name. 17 O Jehovah, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants’ sake, the tribes of thine inheritance. 18 Thy holy people possessed it but a little while: our adversaries have trodden down thy sanctuary. 19 We are become as they over whom thou never barest rule, as they that were not called by thy name.

“Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might quake at thy presence, 2 as when fire kindleth the brushwood, and when fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence! 3 When thou didst terrible things which we looked not for, Thou camest down, the mountains quaked at thy presence. 4 For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides thee, who worketh for him that waiteth for him. 5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou was wroth, and we sinned: in them have we been of long time; and shall we be saved? 6 For we are all become as one that is unclean, and all our righteousnesses are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away. 7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us by means of our iniquities.

8 But now O Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand. 9 Be not wroth very sore, O Jehovah, neither remember iniquity for ever: behold, look, we beseech thee, we are all thy people. 10 Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolation. 11 Our holy and our beautiful house, where our fathers praised thee, is burned with fire; and all our pleasant places are laid waste. 12 Wilt thou refrain thyself for these things, O Jehovah? Wilt thou hold thy peace, and afflict us very sore?” (Isa. 63:15-64:12).

From the passages discussed in this chapter, it is very evident that the Messiah will never return to this earth to cause wars to cease, to bind Satan, and to establish a reign of righteousness, until Israel repudiates her national sin and accepts Him as Lord, Saviour, and Messiah.

## Chapter IV

### ISRAEL CAN NEVER ACKNOWLEDGE HER NATIONAL SIN UNTIL SHE IS CONVICTED OF HER GUILT

When God created man in His image He endowed him with the priceless gift of freedom of choice. Never has the Lord trespassed over the sacred threshold of man's personality and coerced his will. The Almighty always respects man's individuality. It is true, however, that He always by His omniscience overrules circumstances and brings moral suasion to bear upon man in His effort to direct him, leaving him free to make his own choices. For the Lord to force man's will would be to violate one of the fundamentals of which He had in mind in endowing him with freedom of will.

An examination of the Scriptures from beginning to end shows that the Lord has always appealed to the higher element of man's nature and has endeavored to place the facts in a given case before him in order that he might see things as they are and pursue a rational course. The basic postulate lying behind the preaching of Moses and the prophets, together with that of our Lord and the apostles, may be expressed in the words of Isaiah: "Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." All the prophets reasoned with the people of Israel by showing them the folly of their actions and by appealing to their hearts.

When the facts concerning a person's course are presented to him in love and he can see the real situation, and the heart appeal is made, those who have not been hardened by continuing in sin will usually respond, all things being equal. These principles are true in respect to both Jew and Gentile.

#### I. Israel's Attitude Toward Jesus

From the very time that Jesus began to preach until the present, Israel as a nation has misunderstood Him. She has felt—especially the leaders whom the masses follow without question—that He was an imposter who was endeavoring to lead her astray. She therefore rejected Him in His day and time and has renounced practically all connection with Him throughout the Christian centuries.

Was the evidence to support His messianic claim which Jesus presented to the nation so very meager and unconvincing that it was impossible for the people of His day to see the truth regarding Him? No, the trouble did not lie there. But it was in this that she made her mistake: Being so eager to be delivered from her enemies and to enjoy the blessings of the great kingdom age which were promised by the prophets, she ignored all the predictions which foretold His coming and suffering for the sins of the world. She chose rather to study primarily those passages which relate to the splendors of Messiah's reign when the curse will be lifted and the glory of God will encircle the earth as the waters cover the sea. She therefore did not recognize in Jesus, the meek and lowly Nazarene, who fulfilled all of those predictions which related to Messiah's first coming, the evidences proving His claims to being the one for whom she was looking. It is true that the great masses, unsophisticated and eager for truth, did recognize Jesus as the Son of David and from time to time acclaimed Him as such. But when He went to Jerusalem for the last time the leading authorities, moved with jealousy and envy, poisoned the minds of the throngs against Him. Many of those who had formerly been His friends became His foes. This was true of the masses. Nevertheless those whom He called His disciples, though flickering at the time of the crucifixion through fear of the Jews, remained secret believers and loyal in heart to Him. The great majority of the nation however, chose to follow their leaders in rejecting Jesus as their Messiah.

Those who reduced the traditions of the Jews to a written form and produced the Talmud, together with other Midrashic literature crystalized Jewish feelings against Jesus. The opinions regarding Him which they expressed became the official attitude of Jewry and has remained practically unchanged to the present day. The modern Jews accept without question

or investigation this authoritative stand against Jesus and conscientiously believe that they and their leaders are correct in the opposition toward Him. There are very few exceptions to this rule.

The nation of Israel divides into three sections which are fairly well defined: orthodox, conservative, and reformed. In these respective groups a certain attitude is maintained toward the Lord Jesus Christ. For instance, among the orthodox the belief is held generally that Jesus never existed or is simply a myth; or that He was an illegitimate child born of a Jewish harlot and a Roman soldier. According to this theory He had very bad blood in His veins. In keeping with this low origin He, according to the filthy tales peddled about Him, went to Egypt in order that He might learn the art of black magic to the end that He might seduce Israel from the worship of the true God. These estimates of Jesus have been held by Jewry throughout the centuries, even to the present. As suggested, even now the masses of Israel still hold these or similar views concerning Him.

The reformed group, however, has modified this conception greatly. Instead of speaking of His low origin, they laud Him to the skies as a noble soul who, seeing the sufferings of His countrymen, was fired by a holy zeal and passion to do what He could to liberate them from their slavery and bondage. They speak of Him as the noblest son who ever sprang from the loins of Israel and who is her greatest teacher. They are willing to place the palm of greatness in His hand and crown Him with all human honors. Farther than this they are not willing to go. They still stoutly deny His divine nature and His messianic office. Nevertheless they deplore the facts concerning His tragic execution.

The attitude that is taken by the conservatives in Jewry is not so very sharply defined as in the other two groups. This is natural because this section of Hebrew life comes in between the two extremes.

These three groups are sincere in their views regarding Jesus. So long as they thus consider Him, it is impossible for them to acknowledge that their fathers are guilty before God for having demanded His execution at the hands of the Romans. It is true that reformed Jews who see in Jesus a noble character deplore the fact that He met such a tragic death at the hands of the leaders in His day. They seem to be making every effort at atoning for the misdeeds of their forefathers by trying to reclaim Him as one of the noblest sons of Israel. This attitude and those efforts can never absolve them nor the nation from their guilt.

In order that they might change their attitude and their ideas about Him, they must be given the facts concerning Him; but prior to the giving of the actual facts as they are related in the gospel records, there is a work that must be done in behalf of Israel in the way of clearing up misconceptions regarding the fundamental teachings of the Old Testament. Until these errors have been corrected, it is impossible for her to see the truth concerning the testimony of Jesus.

## II. THE FOUR FUNDAMENTALS OF THE TRUTH MISUNDERSTOOD BY THE JEWS

### A. *The Trinity*

Moses and all the prophets were Trinitarians. This is seen especially from Deuteronomy 6:4 which is Israel's great confession: "Hear, O Israel: Jehovah our God is Jehovah a unity" (Literal translation). An examination of the teaching of all the prophets shows that they assumed the doctrine of the Trinity, which is constantly reflected in their utterances. Until the second century of the Christian era the Jews still were Trinitarians. When they were hard pressed by arguments presented by the Christians from the prophecies to convince that Jesus of Nazareth was their Messiah, they veered away from their ancient faith and adopted the Unitarian conception of God. Finally, this doctrine, which was foreign to the faith



of their fathers, found expression in the Thirteen Articles of Faith enunciated by Moses Maimonides, which is the creed of Jewry today.

The modern Jew declares that Moses and the prophets taught the unity of God whereas Christians and the New Testament affirm a trinity of the divine Being. So long as they are Unitarians, it is impossible to present the message concerning Jesus to them. The first essential in giving the truth to Israel is to expound the teaching of Moses and the prophets with reference to the Supreme Being and the doctrine of the Trinity.

### *B. The Nature and Person of King Messiah*

The Jew formulates his idea concerning King Messiah from the data which he finds in such historical books as Samuel, Kings, and Chronicles. There he reads of Saul, David, and Solomon, each of whom was called the Lord's messiah, or, as in our translations, the Lord's anointed. These men were God's messiahs, for such is the declaration of Scripture. Each of them was born by natural generation, having a natural, normal father and mother. They were chosen of the Lord to reign over His people Israel. They sinned and made mistakes; they served their generations and passed on.

Formulating his idea of Messiah from these historical accounts, the Jew thinks of Him as simply another David, or another Solomon. To many modern Jews Messiah is simply a political leader who gives promise by his abilities and labors to restore them to their ancient glory and homeland. They have at various times called the presidents of the Zionistic Organizations their messiahs. To some Messiah is simply a great statesman and religious teacher. From this standpoint some reformed Jews have even claimed Jesus as their Messiah. Hence when the Jew speaks of Messiah, he has a certain definite idea but is always limited to human nature.

On the contrary, the Jew knows nothing of the Messiah who is the God-man—perfect God and perfect Man. Of the doctrine that one of the Persons of the Holy Trinity would enter the world by miraculous conception and virgin birth, the Jew knows nothing. To him this doctrine seems far-fetched—yes, absurd. Those passages in the Old Testament which teach that a virgin should conceive, should bear a son, and should call his name Immanuel are not taken at their face value. The word in the Hebrew ordinarily translated *virgin* is rendered by him as a *young married woman*. It is inconceivable to him that the one whom we call the second person of the Holy Trinity should thus enter the world and grow up as a man, offering Himself as a sacrifice for our redemption.

It becomes of paramount importance, after one has presented the scriptural doctrine of the Trinity as presented in the Old Testament to give the true teaching of Moses and the prophets concerning the divine-human nature of King Messiah.

### *C. The Redemptive Career of King Messiah*

As suggested above, the Jew's like a drowning man grabbing at straws seized upon those marvelous messianic predictions which speak of His glorious reign upon earth and passed very lightly and quickly over those prophecies which foretold His suffering at His first coming. Furthermore, they did not study those passages which give the entire redemptive career of King Messiah consisting of His first coming, His rejection, His execution, His ascension to heaven, His session at the right hand at the throne of God, and His future return to reign upon the earth.

For the Jew who still has faith in his scriptures—even in a limited way—and who is looking for the Coming One, Messiah is simply a great genius who will assist in the restoration of Israel's ancient glory. It is therefore of paramount importance

that we, beginning with Moses and the prophets and expounding these Scriptures, choose those passages which give the entire career of Messiah's activities in man's redemption. It is necessary to approach the problem in this way lest the Jew feel that, by taking one passage from a certain chapter and then turning to another one in an entirely different book, we might appear as endeavoring to bolster up the claims of Jesus by illogical methods. In fact, Christians have been charged with doing this very thing. We must not give any occasion for any Jew to think we are thus acting.

#### *D. The Time for Messiah's First Appearance*

After one has shown from the Old Testament Scriptures its teaching concerning the Holy Trinity, the nature and person of King Messiah, and His redemptive career, the next step one must take in unfolding the truth and correcting the Jews' misapprehension of the teaching of Moses and the prophets is to show definitely from the Scriptures the time when the prophets said Messiah would appear at first to begin this redemptive career. This theme is most difficult. One must be thoroughly acquainted with those predictions which foretell the conditions which will exist when Messiah comes and the chronological data in the Old Testament which point definitely to that time.

When the Scriptural teaching on these four subjects has been presented to the Jew and his misconceptions relative to them have been cleared away, one is then in a position really to give the testimony found in the gospels concerning the Lord Jesus and his Messiahship. But be it remembered that until these misconceptions have been cleared away, one is wasting his breath in presenting the truth relative to the Lord Jesus.

Christ taught His disciples, beginning with Moses and the prophets, and expounded to them things that were written in their Scriptures concerning Himself. When Paul met Jews who, for instance, misunderstood the Old Testament teachings concerning the sufferings of the Messiah, he at first cleared up that doctrine scripturally and then presented the claims of Jesus. See Acts 17:1-3.

One may ask why not place the New Testament in the hand of the Jew instead of explaining the Old Testament doctrine first. The answer to this question is that the Jew is not doctrinally now where he was when the New Testament was written. As stated above, he was a trinitarian in the New Testament times. Matthew wrote for the Jews and assumed a knowledge and an acceptance of the doctrine of the Trinity on their part. The Jews at that time correctly understood the nature and the person of King Messiah; namely, that He is God who entered the world by miraculous conception and virgin birth. For instance, Caiaphas asked Jesus when He was on trial before him: "I adjure thee by the living God that thou tellest us whether thou art the Christ (Messiah), the Son of God" (Matt. 26:63). Martha said to Jesus: "Lord: I have believed that thou art the Messiah, the Son of God, *even* He that cometh into the world." (John 11:27). The Jews in a dispute with Jesus, as is recorded in John 12, said, "We have heard out of the Law that the Christ (Messiah) abideth forever: and how saith thou, the Son of man must be lifted up? Who is this Son of man?" (John 12:34). From these and other passages it is abundantly evident that the Jews of Jesus' day understood that the Messiah was God in human form. This scriptural testimony is confirmed by Jewish apocalyptic writing of the pre-Christian centuries and also of the first century of the present era.

From Daniel's prophecy and others there were those who learned that the time had arrived for the Messiah to appear. Thus they were in constant expectation of Him. Because of this looking for Him the multitudes immediately responded to John's announcement who declared, "The time is fulfilled, the kingdom of God is at hand. Repent ye and believe in the gospel" (Mark 1:14). From Jewish writings we see that the nation was expecting Messiah at that time. Thus the biblical account is confirmed by extra-biblical literary productions.

From this general survey we see that the Jews of the first century understood that the Godhead constituted a Trinity; that the Messiah, being God, abides forever; and that He is the Son of God and at the same time the Son of man; and that the time was ripe for Him to make His appearance upon earth; but, as we have already seen, they did not understand the scriptural teaching concerning His suffering and execution. The Book of Matthew was written by inspiration for the Jews who held correct views on these three fundamental points but were mistaken with regard to His sufferings. This book is pre-eminently the one to place in the hands of the Jew today, who has the correct conception the trinity of the Godhead, of the scriptural teaching concerning the two-fold nature of King Messiah—that He is God manifested in the flesh—and of the scriptural teaching that He was to appear in the first century of this era. If he understands all of these teachings as set forth in the Old testament, the Book of Matthew is undoubtedly the book to place in his hands to give him the testimony concerning the life and the labors of our Lord.

On the other hand, if he does not understand the scriptural teaching on these three cardinal points, he must first be taught from the Old Testament these great truths. Then the New Testament should be placed in his hand so that he may get the full testimony.

This scriptural teaching from the Old Testament point of view, supplemented by the New Testament revelation, must be given to Israel in order that she might see that her ancestors unwittingly did to her Messiah what was written of Him: “Being delivered up by the determinate counsel and foreknowledge of God ye (Jews) by the hands of lawless men (Romans) did crucify and slay: whom God raised up having loosed the pangs of death: because it was not possible that he should be holden of it” (Acts 2:23-24).

Israel must be shown that facts from the Scriptures alone concerning the national sin of rejecting and executing her Messiah in order that she might be brought under the convicting power of the Holy Spirit and be made to realize her guilt before God.

Nineteen hundred years have passed by and the great Jewish nation, God’s Chosen Ancient People, still have never been apprised of the fact that their ancestors unwittingly did crucify and slay the Lord of glory.

Rabbi Stephen S. Wise one of the most outstanding Jewish figures in America, is reported to have brought a serious indictment against the Christians in the following words: *“For eighteen hundred years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all, to know who Jesus was and what the Christ means. The very ignorance of the Jew regarding Jesus condemns not the Jew, but Christendom.”*

This statement should make every Christian bow his head in genuine repentance for a failure to make Christ known to Jewry. It is not for us to censure past generations of Christians for failing to do their duty; but it is for us to arise in the strength of our God now while we have time and opportunity and give this message of the truth to our Lord’s brethren in order that the Holy Spirit may use it in bringing conviction to Israel so that she might make this confession of her national sin and might plead for her Messiah to return.

## Chapter V

### ISRAEL CAN NEVER BE CONVICTED EXCEPT BY THE PREACHING OF THE GOSPEL

In the preceding chapter we learned of the official attitude of the Jewish nation toward the Lord Jesus Christ. Furthermore, we saw the reasons for these distorted ideas. We also learned that Israel must be given the truth concerning the Old Testament teaching on the four fundamental doctrines of the Scriptures before she can make confession of the national sin of rejecting Messiah. The Old Testament teachings must be given in order that she may see the true perspective of the messianic outlook presented by the prophets, to the end that she might recognize her guilt in rejecting Him.

In this chapter we shall study the proposition that Israel can never be convicted of the enormity of this sin except by the preaching of the gospel. The Old Testament Scriptures close very abruptly and demand a sequel to the story, which is found in the New Testament.

#### I. THE WORD OF GOD IS A LIGHT TO MAN

“The opening of thy words giveth light” (Psa. 119:130). Isaiah, speaking concerning spiritists, said, “To the law and to the testimony! if they speak not according to this word, surely there is no morning for them” (Isa. 8:20). Man is in darkness unless he accepts and believes the Word of God. He cannot receive light from spiritualistic communications, nor from the reading of the philosophies of men. The Psalmist was eminently correct in saying, “The opening of thy words giveth light.” The word “opening” may have a double sense here: the unfolding or the expounding of the Word gives intellectual and spiritual light; or, conceived materialistically, as it enters the heart an aperture is made for the entrance of light. It is quite likely that both ideas are to be conveyed, but undoubtedly the thought of the unfolding or expounding of the Word stand in the foreground of this marvelous passage. Let us therefore study the Scriptures and give them forth just as God delivered them.

#### II. THE LORD HAS ALWAYS USED PREACHING IN BRINGING MEN BACK TO HIMSELF

After the Lord restored the Jews to the homeland from the Babylonian exile, they lapsed into indifference and gross sins. Ezra, the ready scribe, was used of God in bringing about a great revival, the account of which is found in Nehemiah 8 and 9. According to Nehemiah 8:4 a wooden pulpit was erected at the proper place for Ezra and those who were to assist in preaching the Word. In verse 5 we learn that Ezra opened the Book (the Word of God) in the sight of all the people. When he did that, all stood. Then a praise service began, in which they blessed the name of Jehovah the great God of the universe. Certain ones whose names are mentioned in verse 7 “caused the people to understand the law: and the people *stood* in their place. And they read in the book, in the law of God, distinctly; and they gave the sense so that they understood the reading.” The Word of God was written in the Hebrew language. During the exile the Jews adopted a sister language to their native tongue, the Aramaic. The great masses therefore could not understand the Hebrew. It became necessary for the leaders in this great revival to read the original text, to translate it, and then to expound it to the people. They gave, in the language of the people, the correct meaning of the written Word. In other words, they made a running comment upon the Word. A great day would dawn for the people of God if the ministers now would only follow this example, reading the Word and giving the sense. The Lord gave His Word as he wanted the people to have it.

Under the influence of such preaching there is no wonder that a mighty revival broke out in Israel. At that time there was a great consecration service. This led to a mighty reformation—a straightening up of things which were wrong.

In chapter 9 of Nehemiah we find the prayer of the Levites offered at the Feast of Tabernacles. In verse 26 we read a remarkable statement: “Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their back, and slew thy prophets that testified against them to turn them again unto thee, and they wrought great provocations.” We are told that, when Israel was disobedient, rebelled against the Lord, cast His law behind her, and slew the prophets who brought God’s Word to her, she wrought great provocations against herself. Note the purpose of the Lord’s sending His prophets to His disobedient willful people. They “testified against them (the rebellious) to turn them again unto thee (God).” In this statement we learn that, when God wanted to turn backsliding Israel again to Himself, He sent His messengers to proclaim His Word. A casual glance at the preaching which the prophets did bears out this thought.

### III. JESUS TRAINING THE TWELVE

It is generally supposed in conservative circles that the ministry of our Lord lasted for three and a half years. Questions like these arise: Since He came to give His life a ransom for many, why did He not precipitate matters at the very beginning of His personal ministry and cause His crucifixion? Why did he engage in labors for three and a half years and endure the insults of sinners? Why did He not stay upon earth until He had converted the whole Jewish race? These are indeed pertinent questions that demand an answer.

When one takes all the facts into consideration and notes the meaning of the word *disciple, a learner*, he instantly reaches the conclusion that our Lord remained upon earth and engaged in His personal ministry long enough to give thorough training to the men whom He chose to carry on the work which He had begun. On this point A.B. Bruce was absolutely right in his book, *The Training of the Twelve*. One year, two years, three years were not sufficient to give the apostles the proper amount of training and education. It took three and a half years for them to graduate from the school of the greatest teacher the world has ever seen.

The matter of preaching God’s Word is so very important that our Lord spent three and a half years of His precious time in teaching and training His disciples in order that they might be prepared for the various problems which would confront them. The matter of saving souls is the greatest business in all the world. One soul is of more value than the whole world. The very best training—even that which was given by the Lord Himself—was not sufficient and is not sufficient to equip one entirely for the gospel ministry. The Lord therefore charged His disciples that they should remain in Jerusalem until the Holy Spirit came upon them to bring to their remembrance all things that he had said and to bring to them new revelations.

Those whom God calls today should take the proper amount of the right kind of training before they enter the gospel ministry. Furthermore they should call upon God to fill them with the Spirit in order that He might illuminate the sacred page and enable them to see exactly what He has said.

After Jesus finished training the twelve, He gave them a world-wide commission to carry the gospel to all nations; but, according to the Apostle Paul in Romans 1:16, it is to be given to the Jew first—in every generation and in every place. This is the divine order. Do we observe it?

#### IV. PAUL'S CALL TO PREACH THE GOSPEL

In Acts we have three accounts of Paul's accepting Christ, the first of which (chapter 9) was given by Luke, the historian. In Acts 22 and 26 he recounted his own conversion. In the latter passage he gave us these most significant words spoken to him by the Lord Jesus:

"15 And I said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee: 17 delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. 19 Wherefore, O king Agrippa I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judaea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."

Note in verse 18 of this quotation how God proposes to turn men from darkness to light and from the power of Satan unto God. He called and commissioned Paul, sending him to both Jews and Gentiles "to open their eyes, that they may turn from darkness to light and from the power of Satan unto God." God opens the eyes of people by the preaching of the truth. Their response is a matter between them and the Lord. It is the minister's responsibility to open the eyes of the people by preaching the gospel and appealing to them to turn from darkness to light and from the power of Satan to God.

The Lord has nowhere indicated that He has changed from this method. The gospel is to be preached unto the consummation of the age (Matt. 28: 20).

#### V. THE PREACHING OF THE GOSPEL ESSENTIAL TO SALVATION

Paul gave us in Romans 10:8-15 the classic passage which shows the necessity of the gospel ministry. "8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the Scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? 15 and how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!"

From this quotation we see that it is absolutely essential to preach the gospel that men might see the error of their ways and turn from Satan to God. It was necessary to preach it in Paul's day. This order has been in effect during the Christian centuries and will continue to be until Jesus returns. Paul declared to the Corinthians that it was God's good pleasure through the foolishness of preaching to save them that believe (I Cor. 1:21). He again struck the same note in II Corinthians 5:19 in speaking of the gospel ministry by saying "that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." Paul therefore said that he and his co-laborers were ambassadors on behalf of Christ, entreating men to be reconciled to God.

These and many other Scriptures might be produced which show that God depends upon the preaching of the Word in order to convert people, turning them from darkness to light and from the power of Satan unto God. He has made no distinction between Jews and Gentiles in regard to the Gospel ministry. It is obvious therefore that the Gospel must be preached to Israel in order that she may see her error and turn to God.

We are sometimes told that the gospel does not have to be preached to the Jews, for, according to a popular theory, God will convert them when they look bodily upon the Lord Jesus Christ at His return. This position is based upon a misunderstanding of Zechariah 12:10. The King James Version declares that the Jews will “look upon me whom they have pierced.” It is very easy to conclude from this rendering that they will look upon the Lord Jesus Christ personally when He returns and will thus be converted.

But the Revised Version, which follows the *Hebrew accurately*, renders it thus: “... they shall look unto me whom they have pierced.” There is a vast difference between asserting that they will look upon Him visibly when He returns and that they will look unto Him whom they have pierced. The Revised rendering therefore is the more accurate, because the Hebrew idiom used indicates the placing of faith in God and not looking directly and visibly upon Him.

When this passage is viewed properly in the light of the facts, it lends no support to the theory that Israel is to be converted by looking bodily upon Jesus at His return. On the contrary, there are scores of passages either indicating or implying that the truth will be given to them and that they, seeing it and being under conviction will repudiate their national sin and accept Jesus personally as Lord, Saviour, and Messiah. When they do this, He will answer their cry and hasten to their deliverance.

## Chapter VI

### THE CHURCH HOLDS THE KEY TO WORLD PEACE

In the preceding chapters we have seen the causes of war and the only cure therefor. Since they are caused by selfishness and the perverted nature of man and by Satan, there can be no cessation of hostilities for any length of time until man's nature is dealt with and Satan is removed from the scene of human action. The only one who can perform this colossal task is the Prince of Peace.

He came nineteen hundred years ago and was rejected, executed as a malefactor, buried as an ordinary individual, but rose from the dead a triumphant conqueror over all the powers of the wicked, bringing life and immortality to light through the gospel. Being rejected by His own brethren according to the flesh, He accepted the invitation of God to return to heaven and to remain there until the Almighty puts His enemies under His feet. The prophets have declared that He will never return until Israel acknowledges her offense against Him and seeks His face; but she does not realize these facts and cannot, under the present conditions, make this acknowledgement. She must be apprised of the enormity of her crime and be brought to the end of self so that her extremity may become God's opportunity. The only way that she can learn the facts in the case is by the preaching of the gospel to her. God has no other way of saving people. Faith comes by hearing and hearing by the word of Christ. They cannot believe without a preacher. Thus the establishment of permanent world peace is contingent upon giving the gospel to all Israel. Who has the truth? And whose duty is it to proclaim the truth to her?

#### I. THE CHURCH MUST EVANGELIZE THE WORLD

God's purpose at the present time is to call out from among the nations a people for His name. The prophets and apostles clearly outlined His plan during the present era. Nowhere do any of the scriptural writers intimate that the world will be converted by the preaching of the gospel. In fact, the entire testimony is in the opposite direction.

The church began on the first Pentecost after the resurrection of Christ. It started by the proclamation of the gospel by the inspired apostles. Those who accepted the message were brought together into a spiritual fellowship. They constituted the early church. From that day until the present it has been the church's duty and privilege to proclaim the truth to the world. During the first generation of its existence, the gospel was proclaimed to all creation under heaven. See Romans 10:19, Colossians 1:6,27. After the first generation, a lethargy and a dullness seemed to grip the body of believers, for since then the church has never evangelized all peoples. Noble work has been accomplished, but the task, according to the annals of church history, has never been adequately accomplished.

The Apostle Paul, in Ephesians 4, speaks of the various gifts conferred upon the church "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ" (Eph. 4:12, 13).

The Lord sees the end from the beginning and knows how many will be added to this spiritual fellowship, the body of Christ. When the church has grown to the full measure of the stature of Christ, we have every reason to believe that the Lord will descend from heaven, raise the dead in Christ, and catch up the living saints. Thus he removes His bride out of this present evil world.



Until that time arrives, it is the business of the church to proclaim the unsearchable riches of the gospel to nations, giving all a chance to hear the blessed message of redeeming love. Inasmuch as the church will remain here until it has reached the full limit of the stature of Christ, this body of people holds in its hand, figuratively speaking, the key to world peace.

## II. THE CHURCH MUST GIVE THE GOSPEL TO ALL ISRAEL

In Romans 1:16 Paul declared that he was not ashamed of the gospel, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek. The context in which this verse appears shows that, when Paul wrote the Roman letter in 58 A.D. after the gospel had been given to the entire world, it was still the power of God unto salvation to everyone that believeth. But he emphasized the fact that it is *to the Jew first* and also to the Greek. When he made this statement, it had already been given to the entire Jewish race. Nevertheless He affirmed that it is still to the Jew first. There is but one interpretation that we can place upon his utterance, which is this: In every generation and in every place where there are Jews, the gospel, according to divine appointment, must be given to them in the given locality first; then it is to be preached to the Gentiles of the same community.

Israel does not have the gospel now. She is still reading Moses and the prophets. She continues to look to him as the great religious authority. So long therefore as she thus exalts the authority of Moses above all others, just that long is a veil over her face, which hinders her from seeing the truth. The Word of God therefore must be expounded to the nation of Israel in order that she might understand the present situation. The messenger must begin with Moses and the prophets, expounding the Old Testament, which shows that a greater than Moses was coming to whom all Israel must hearken, or be held personally responsible for nonobedience (Deut. 18:15-19).

According to the teaching of the Word of God the church is to be removed before the Tribulation begins. In Revelation 6 to 19 we have a very vivid account of the judgements which will fall upon Israel during that time. In Revelation 7 we find a marvelous unfolding of the spiritual activities that will go on during the first part of the Tribulation. Here we see 144,000 Jewish servants of God who are sealed and protected against all the judgments that will come upon the earth. Since they are servants, obviously they serve the Lord. In what capacity do they labor? In the verses immediately following this disclosure, we see a vision of the mightiest revival that has ever swept the earth. The result of it is an innumerable host of people from every nation, tribe, people, and language, who come out of the Tribulation and who wash their robes and make them white in the blood of the Lamb. In this vision these blood-bought ones are standing before the throne of God with palms in their hands and shouts of praise upon their lips. The proximity of this vision of these saved ones coming out of the Tribulation with the revelation concerning the 144,000 Jewish servants implies in the strongest manner that the latter are the evangelists who conduct this mighty revival. This is in keeping with the teaching of the Old Testament that through Abraham and his seed all families of the earth will be blessed.

But these Jews do not now have the message of salvation. In Chapter IV we saw the indictment which Rabbi Stephen S. Wise brought against the Christian world. In his statement he shows that the Jews have never had a chance to become acquainted with Jesus. The failure is on our part; but, when the vision of Revelation becomes a reality the truth will have been given to Israel sufficiently to call forth these 144,000 Jewish "Pauls." Since God does not give people a hypodermic of spiritual knowledge but uses men to proclaim the Word to them, this passage presupposes that those who now have the truth give it to Jewry prior to the time of this vision.

It is the church's responsibility to preach the gospel to the entire nation of Israel at this time. The force of this statement becomes abundantly evident when we realize that, according to the signs of the times, we are rapidly approaching the end

of this age. From the standpoint of the church's having the gospel and of her responsibility to give it to Israel, we can correctly say that the church holds the key to world peace. This fact is abundantly evident from the discussion as it has proceeded throughout the preceding chapters.

### III. THE CHURCH MUST PRAY FOR THE PEACE OF JERUSALEM

One of the greatest discourses of Isaiah is found in Chapter 62:1-63:6. In this sermon the prophet shows that God will not hold His peace nor take any rest until Israel is saved and Jerusalem is the joy of the entire earth. Why does the Lord seem to be more interested in the city of Jerusalem and the Jewish people than in other peoples and cities? The answer is simple. He called Abraham and his descendants to be the channel through which he will bless the world. He has never cancelled His plans, nor adopted new ones. His love for all nations and His desire to bless humanity lead Him to center His interest upon the people through whom He will yet bless all nations.

For some reason, unknown to us, the Lord has bound up His actions with the praying of His faithful servants. How, why, or when, we cannot thoroughly understand; but we accept this proposition by faith from reading the Word.

In verses 6, 7 of Isaiah 62 we read the following : "I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." To those who know how to pray and to remind the Lord of His promises, He gives the exhortation that they should take no rest nor give God any, until He makes Jerusalem the joy of the whole earth.

By comparing this passage with many others, we know that Jerusalem and her people will never be the joy of the whole earth until Israel is given the gospel and accepts her Messiah personally. The progress of the gospel in Israel and the time for God to establish Jerusalem the joy of the whole earth seem, from this passage, to hinge largely upon the praying of His faithful servants.

Prayer changes things. Prayer brings victory. Though the preaching of the Word to Israel is essential, it is equally as necessary for the church of God to pray daily that He will make Jerusalem the joy of the whole earth and her people a rejoicing. The church therefore from this standpoint likewise holds the key to world peace.

May we, who have accepted the Lord Jesus Christ and who are desirous to do His will, do all within our power to give the gospel to all Israel as quickly as possible in order to hasten the dawning of the great kingdom age when men will learn war no more but will beat their swords into plowshares and their spears into pruning hooks.

"But in the latter days it shall come to pass that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. 2 And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; 3 and he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it. 5 For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever. 6 In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away and that which I have afflicted; 7 and I will make that which was lame a remnant, and that which was cast far off a strong nation; and Jehovah will reign over them in mount Zion from henceforth even for ever.

8 And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come yea, the former dominion shall come, the kingdom of the daughter of Jerusalem” (Micah 4:1-8).

Since wars will never cease until Messiah, the Prince of Peace, returns, since He will never come back to Israel to stop wars until she, convicted of the guilt of that tragedy of nineteen hundred years standing repents of it and repudiates it nationally, since she can never renounce this fatal mistake and trespass until she is convicted of her sin, and since she can be convicted only by the preaching of the gospel of Jesus Christ, the matter of giving the full testimony to her is absolutely essential to the cessation of wars upon earth and to the establishment of a permanent, righteous and just peace. We who have the truth therefore have the most solemn obligation resting upon us to proclaim the truth throughout all Israel—in the most thorough manner and in the quickest time possible.

## CHAPTER VII

### HOW MAY THE TRUTH BE GIVEN TO ALL ISRAEL IN THIS GENERATION?

In the foregoing discussion we have seen that world peace hangs upon the proposition of Israel's renouncing her national sin and accepting her Messiah; but, being unconscious of her offense, she cannot make this confession until the facts are presented to her in a clear and logical manner—especially to the leaders. It becomes therefore the supreme duty and privilege of the church of Jesus Christ to present these facts to the entire Jewish race in an unmistakable manner so that she can understand the real situation and can accept her Lord who at that time will, in answer to her pleadings, return and stop all wars.

But how can this message be given to a people scattered among all nations? We are living in a real world and must face every problem in a practical manner, because only by so doing can we meet the issues of life.

#### I. THE PROBLEM STATED

The matter of giving the gospel to Israel is immediately seen to be a very complex situation because of the many factors that enter into it. Of these various elements I wish to mention five.

##### *1. Racial*

The Jew is Oriental. All students of world affairs realize that the oriental mind is entirely different from that of the occidental. These racial characteristics are not due purely to the inherent peculiarities of each group but largely to environment and local situations, which reach back into the centuries. Anyone who has visited the Orient realizes that he is in an entirely different world from that of the Western Hemisphere and Western Europe.

Not only is the Jew an Oriental, but he is a reflection, to a certain extent, of the countries and environments in which he lives. This fact has a peculiar reaction upon him.

##### *2. Geographical*

Israel is scattered throughout the world. Vast oceans separate the different continents. Great are the distances from city to city, town to town, and village to village in many lands. Travel is not always possible, although it is infinitely easier and less hazardous in our modern world than in the ancient. Nevertheless the geographical location of the various Jewish communities must enter largely into the problem of evangelizing this people.

##### *3. Linguistic*

The Jew speaks the language of the country in which he resides. Some, however, on account of moving from country to country, can read and speak several languages. In contemplating the most efficient method of getting the truth to all Israel, one must reckon and cope with the language problem.

##### *4. Theological*

The Jew accepts the Old Testament as a revelation from God, though he does not have the correct idea of Biblical inspiration. To him Moses was infallibly inspired and is the sole authority in matters religious. This statement is true with reference to the great masses. The reformed Jew, however, having accepted modernism, holds a different view. This conception of inspiration has had its deadly effect upon him. He does not study the Word in the same way in which we who believe in the absolute infallibility of the Scriptures do. Historically, Israel's faith became largely crystallized when the

traditional view of things was codified in the form of the two Talmuds. There has been little advancement made since that day. It is true, however, that in reformed circles the modernistic conception of things, as stated above, has been accepted and science with many has almost become a fetish. But with the masses the traditional view still dominates the thinking.

As stated in a former chapter, Israel is far removed from her ancestors of the first century. They correctly understood the great doctrine concerning the triune nature of the Godhead, the nature and person of King Messiah, and the time when He was scheduled to appear in their midst. Speaking in terms of distances, I would say that the modern Jew is nineteen hundred miles removed from the position occupied by his ancestors of the first century. This fact greatly complicates the problem.

### *5. Prejudicial*

Throughout the centuries the Jews have been persecuted by the so-called Christians—never by a true, genuine Christian. This treatment has erected a barrier between Jewry and Christendom as high and as impassable as the great Chinese wall. Though there may not in this country have been pogroms in which Jewish blood has flowed like water, yet there is a feeling of anti-Semitism which is fostered on every hand—even in many churches—and which the Jew senses very acutely. These things have turned the ear of Jewry from Christianity and have immeasurably multiplied the difficulties of Jewish evangelization.

## II. SOLUTION OF THE PROBLEM

In the preceding section we have seen five of the many factors that enter into the Jewish problem and that make it more difficult and complex. We must not falter because of obstacles but must arise in the strength of our God and solve the problem. Every step possible should be taken by all faithful loyal believers in order to get this message of the gospel to all Israel in this generation. There are several suggestions which I would like to make.

### *A. Trained Workers*

The Jewish people as is well known stand in the foremost ranks of the world from an intellectual standpoint. Educationally they likewise rank first. Thus their native abilities are heightened and increased by the very best education and training obtainable. Of course, there are some exceptions to this rule, but Israel as a nation is better trained than any other people.

In order to approach these highly intellectual folk, the one who wishes to have influence and power with them must be thoroughly trained. The Lord Jesus gave us an example along this line. He would not send the twelve out to evangelize the Jews of the first century until He had given them three and one half years of intensive training. It is needless to say that they received the very best. Never man spake as our Lord did. Notwithstanding the fact that they had the very best educational advantages under His tutorship, He would not allow them to begin their labors until after they had taken this training. Furthermore, they had to await the coming of the Holy Spirit to guide them in the truth and protect them from all error.

These considerations ought to impress all believers with the fact that, if one is to be an efficient messenger to the Jews, he must have the very highest and best training possible. It is indispensable. Without the proper kind of training one can accomplish little in Jewry. Generally speaking, most of the failures of those who have attempted to evangelize the Jews are almost wholly due to the fact that they have not had the proper training for the task which they attempted to accomplish.

The preparation necessary for this special type of work cannot be procured in institutions that simply fit workers for the Gentile field. As shown above, the problem is entirely different. If a man wishes to be a civil engineer, he does not go to a medical school; he selects that institution which gives the special type of training which prepares him for his life's work. There should be special institutions which give adequate and thorough training to those wishing to enter the Jewish field. Such institutions should offer courses covering the entire field in the most thorough manner and equip the students to meet not only the down-and-outs but also the upper classes—the intellectual giants—and all between the two extremes. May the Lord in His good providence establish such an institution.

### *B. Adequate Literature*

Literature is one of the most efficient means of disseminating knowledge. The pen is mightier than the sword. Never has this been demonstrated more forcefully than at the present time. Propaganda has largely won the victories achieved by the German army. It did its deadly work by disorganizing and disrupting the national unity of the countries now conquered. Such preliminary political campaignings prepared the way for the triumphant march of the armed forces of the Reich.

We Christians should learn a lesson and see how powerful literature is in the dissemination of propaganda. When literature presents truth it can be just as effective as when teaching error and falsehood—if it is written and put up in an attractive and arresting manner.

Various types of literature should be prepared: tracts and pamphlets for the man of the street; small books for the great masses of Israel; and large volumes dealing thoroughly with the truth of the Scriptures for the great intellectual leaders of Israel.

Such literature should be produced and distributed free in the various languages spoken by the Jews.

### *C. Radio*

The radio today is one of the fastest and most efficient methods of disseminating knowledge. Of course, subjects must be dealt with in a rudimentary way over the air. Nevertheless untold good can be accomplished by or through this channel. Those who love the Lord should take advantage of this modern means of sending forth the truth of the love of Jesus Christ to the world—especially to the lost sheep of the house of Israel who are still beloved for the Father's sake.

### *D. Lecture Halls*

Since Jews will not come, as a rule, into a church a lecture hall equipped in the best manner and conducted by a staff properly trained can be used of God in reaching Jews. This type of approach has been used in places very effectively.

According to the report of the Budapest and the Warsaw conferences held in April 1927 to discuss Jewish evangelism, it is wiser to use halls rather than mission houses, because the Jew resents the idea of being what he calls "missionized." Anything that needlessly antagonizes and offends should be avoided. Paul declared, "And to the Jews I became as a Jew, that I might gain Jews" etc. (I Cor. 9:20,21).

### *E. Private Visitation*

The Lord has through the centuries blessed the personal contact method, and picked fruit is always best. But those who are to do house to house work should always be people of wisdom and of judgment, having been thoroughly trained. The great essential, however, on the part of those thus engaged is being filled with the Spirit of Christ.

### *F. Open-air Meetings*

Open-air meetings that can be conducted in a quiet peaceful manner without arousing antagonism and strife can be used of God in a mighty way in reaching souls. Those conducting such meetings first should be trained and should likewise be endowed with special wisdom from God in order that they may direct such campaigns to the glory of God and to the salvation of souls.

In this section I have presented the ideal as I see things. We may not be able to come up to this high standard at first. We should, however, set this as our goal and should bend all our energies in that direction praying God for strength, wisdom, and means to perform the most efficient labors for the Master.

## III. THE CONTRIBUTION OF THE BIBLICAL RESEARCH SOCIETY TO JEWISH EVANGELIZATION

The Biblical Research Society came into existence in June 1930 in the office of Dr. P. W. Philpott, who was at that time pastor of the Church of the Open Door in Los Angeles, California. The Society is a faith organization which the Lord definitely called into being and which He has blessed during its eleven years of service. It adopts every method that is efficient in carrying out its purpose. It now has a seven-point program.

### *A. Literature*

According to the plan suggested above for the production of suitable literature, the Society has prepared and distributed by the tens of thousands tracts and small pamphlets for the man of the street, small books for the great masses of Israel, and large exhaustive volumes for their scholars.

During this time it has published over two million books, booklets, and tracts, one of which is in eight languages. Practically all of these have been given out free in this great world-wide seed-sowing in Israel.

We are constantly receiving communications from various parts of the world, telling how this one has accepted the Lord through the reading of the literature and how another has been led to investigate more fully the claims of Christ. Thus God has in a marvelous manner put His approval on this world-wide seed-sowing.

### *B. Training School*

From its inception the Society has felt that one of its activities should be that of training workers for fulltime service. One year it conducted a training institute in Washington, D. C., for a few weeks. The conferences which it holds annually are devoted largely to the teaching of the Word of God so that the truth might be given to the Jewish people. It conducted in

1939 the Palestinian Biblical Institute in its educational program to forward Jewish evangelization. It conducts Bible classes in Los Angeles in the winter with this ideal in mind. *Our hope is to establish a permanent school that will give the very highest type of training to those who wish to be thoroughly prepared for efficient full-time service in this sphere of activity.*

### *C. Branch Groups*

At the present time the Society has over one hundred and twenty Branches of loyal Christians in that many communities who are gathering the names of the Jews locally and sending out its literature to them in a systematic manner.

### *D. Personal Work*

Many of these groups are doing personal work, and some have reported leading Jews to the Lord Jesus Christ.

### *E. Radio Ministry*

The Society has conducted a radio ministry in Los Angeles for the Jews in Southern California. Likewise it has given messages over various stations in different sections of the country by means of electrical transcriptions. Its field conference speakers are constantly speaking over the air whenever they have opportunity. It is my fondest hope to resume our radio ministry in Los Angeles this fall (1941).

### *F. Biblical Research Monthly*

The Bible Society puts out an official organ, "Biblical Research Monthly." It is endeavoring to make this magazine the very best for disseminating facts, truths, and discoveries which are made in the Word.

The special feature of this magazine is the section "Israel's Place in the Plan of God." In all its departments it seeks to present a sane, sound interpretation of the prophetic Word.

The Society hopes, as the subscription list increases to enlarge the paper in order to give more Bible expositions in both the Old and New Testaments.

The Biblical Research Society, as has been said, is a faith organization. It is premillennial, fundamental, evangelistic. It co-operates with all Christians, regardless of creed, we are standing for the faith once for all delivered to the saints.

The matter of giving the gospel to Israel is not a peculiar duty imposed by the Lord upon any one organization or individual. God calls many laborers into His service. He called the Biblical Research Society to labor in the Jewish vineyard. He has called other organizations into the same field. We of the Society wish to co-operate with all who know and who love the Lord Jesus Christ and all who can sign its statement of faith. We rejoice whenever God blesses the efforts of others. It matters not to us who is used of God in bringing a soul to Christ just so he is brought.

Dear reader, ask the Lord that He give you, if you do not already see the truth concerning the importance of giving the gospel to Israel now, a clarified vision of His will along this line. Pray for the peace of Jerusalem, remembering daily to intercede that He may make it, with its people, the joy of the whole earth (Isa. 62:7).



#### IV. GOD IS HONORING THIS TESTIMONY

That the reader might see one evidence of God's blessings upon this work, I wish to give verbatim some remarks made by one of the leading rabbis of this country, during the course of a conversation which I held with him.

"Where did you learn Hebrew? How long did you study it? You certainly do understand it. Did you study the Portuguese or the German pronunciation? In many instances you give better and more exact translations than the different English versions. For instance, you are more accurate than the Authorized Version. You certainly do understand the Scriptures. I have told several rabbis that you are the man who is making us Jews think. We went to college and accepted what we were taught as true, but you have studied our language and come along after having done thorough research work and call our attention to certain passages and words and show that they do not mean what we assumed they meant. We have to get down our lexicons, grammars, and different books to examine these things anew and find that you are right and that we overlooked the true meaning. You are doing a good work for the Jews. May God bless you. You are not trying to stir up hate and enmity against the Jews but are kindly calling our attention to the truth which we have overlooked. If all the Christians would only do as you are doing and cause us to think and would treat the Jews with kindness they would persuade all of the Jews to accept Christianity."

When he left he said again, "God bless you. You are doing a good work. I wanted to see such a man."

When will wars cease? When the Prince of Peace returns. He will never return until Israel repudiates the national sin and accepts Him. Being unconscious of her guilt she cannot take this step until she is shown her great trespass against her Lord and Messiah. She can never learn the facts regarding this age-long crime until Christians who know the facts present them to her in love. The giving of the gospel to Israel is therefore the first step toward stopping wars. May the Lord lay it upon the hearts of all believers everywhere to rally around the standard of Jewish evangelization at once and press the campaign to a successful conclusion to the salvation of myriads of souls and to the glory of God.