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The Seventy Weeks of Daniel

By J. Preston Eby

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Chapter 1

As we approach the blessed prophecies of the book of Daniel it is infinitely necessary that every seeker after truth understands that this remarkable prophecy was written under the Old Covenant, it was addressed to a natural people living in a physical land, ruled by outward laws, with a ritualistic and ceremonial worship in a material temple, and is therefore a book dealing with outward earthly events, the rise and fall of empires, literal human kings and rulers, and literal wars and fleshly conflicts. For example, the eighth chapter of Daniel contains one of Daniel's visions. His vision there is of a ram and a he-goat. The ram and the he-goat represented empires and kings that came on the scene not long before the birth of Jesus. There is no question that this prophecy is speaking of literal nations and kings, for those nations are actually mentioned in the text. And so it is throughout the book of Daniel! I wonder sometimes that if it were possible for Daniel to be here listening to the "end times" prophecy teachers in the church systems today, if he would recognize his own prophecies, because of the grotesque way they have been distorted in their interpretation. Most teachers of Daniel can't even get the "literal" right! The book of Daniel was not a revelation or unveiling. It was a SEALED BOOK!

The book of Revelation, contrary to common thought, is not the sequel to the book of Daniel, nor is it a parallel revelation! In fact, it has almost nothing in common with the book of Daniel! The book of Revelation was written under the New Covenant, the administration of the Spirit, and is therefore a spiritual book, addressed to spiritual people born of the heavenly Jerusalem, who live and walk in the heavenly places in Christ Jesus, are ruled by the indwelling spirit of Life, who worship in the true tabernacle not made with hands, and offer up spiritual sacrifices unto God by Jesus Christ! The book of Revelation is not, nor has it ever been a SEALED BOOK. Nor does it speak of natural, fleshly, physical, literal, outward things of this world. It is the unveiling of Jesus Christ!

Old Testament prophecy is mainly a foretelling of future world events which affect God's people and effect the outworking of His plan and purpose of the ages upon earth. As all such prophecy, from the time of Judah's Babylonian captivity, must be fulfilled during the world domination of four certain kingdoms, we find many predictions concerning these. They are portrayed under different symbols to denote specific characteristics of each people, kingdom, or event. Furthermore, since we know from world history the dates of the rise and fall, as well as the decrees, wars, and activities of these kingdoms, we are able the more intelligently to ascertain the times and unfoldment of the fulfillment of these prophecies. We must take note that, according to the vision of Nebuchadnezzar, four kingdoms, and only four, were to dominate the world from the time of Judah's captivity in Babylon unto the establishment of the kingdom of God in the earth. These four were Gentile powers; the fifth is the kingdom of the saints of the Most High, which shall "break in pieces and consume all these (four) kingdoms, and it shall stand forever" (Dan. 2:44). And, as the four Gentile powers were ordained for judgment, therefore the misfortunes of God's chosen people are inflicted during the term of their domination, but her blessings, enlargement, victory, glory and power advance under the rule of

the fifth kingdom, the kingdom of God's Christ. Let us look at these four kingdoms because it is during their reigns that all the prophecies of Daniel were to be fulfilled.

This is made plain when, in the days of Daniel the prophet, Nebuchadnezzar, king of Babylon, had a dream in the night. He awoke disturbed, perplexed. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the diviners, for to show the king his dreams. So they came and stood before the king (Dan. 2:2). The king shared with them his problem. He was certain the dream he had had was a significant one. But now he could not remember any of it! So he called upon the magicians, the astrologers, the sorcerers, and the diviners to tell him the dream and to give him the interpretation of it. It was common practice for these men to give the king fanciful, colored-up interpretations to his dreams. They were usually twisted and embellished to please the king and to build his ego. But now there could be no guessing! They were called upon to not only interpret the dream but to provide the dream! They were left speechless. They pled with the king to at least tell them the dream; then they would give the interpretation. But try as he might, the king was unable to remember his dream. In wrath the king ordered their execution.

Numbered among the wise men in Babylon was Daniel. He, along with others, had been taken into captivity when Nebuchadnezzar invaded and destroyed Jerusalem. The first he knew of the king's disturbance – and drastic action – was when Arioch, the captain of the king's guard, came to take him to the place of execution with the rest of the wise men. The record states: "And Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known unto Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven" (Dan. 2:14-19).

You see, God has promised, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7). God will not leave His people in darkness about the future. God is in control! In the annals of human history the rise and fall of empires appear to be dependent on the will and power of man. But by the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counter play of human interests and power and passions, the workings of the great God, silently, patiently working out the counsels of His own will.

King Nebuchadnezzar's question to Daniel was to the point: "Are you able to make known to me the dream which I have seen and the interpretation of it?" Daniel answered the king, "The secret which the king has demanded neither the wise men, enchanters, magicians, nor astrologers can show the king; but there is a God in heaven Who reveals secrets, and He has made known to king Nebuchadnezzar what it is that shall be in the latter days – at the end of days. Your dream and the visions of your bed are these" (Dan. 2:26-28, Amplified Bible).

And then came the dream, one of the most dramatic revelations of all history, in which God outlined the rise and fall of global empires, moved beyond to earth's last great world empire, the kingdom of God.

THE GREAT IMAGE

“Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king” (Dan. 2:31-36).

Now it all came back to Nebuchadnezzar. This, indeed, was the dream he had dreamed in the night! And Daniel informed the king concerning the significance of the dream: “As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealth secrets **MAKETH KNOWN TO THEE WHAT SHALL COME TO PASS**” (Dan. 2:29). This was a dream whose interpretation was to reveal the **FUTURE**. Painted dramatically, unforgettably, unmistakably, was a precise outline of world history – the rise and fall of world empires and the exact events which would lead to the establishment of the last great empire of all.

FIRST KINGDOM OF GOLD

With what interest and astonishment must the king have listened as Daniel began his interpretation of the dream and informed the king that his own kingdom was the golden head of that magnificent image. Gold, the king of metals, represented the Babylonian Empire. Daniel informed the king that the God of heaven had given him his kingdom, and made him ruler over all. The character of the Babylonian Empire is indicated by the head of gold. It was indeed the golden kingdom of a golden age. A natural center of trade and commerce, Babylon was immensely wealthy. Site of the ill-fated effort of Nimrod to erect the tower of Babel centuries before, it boasted one of the seven wonders of the world, the hanging gardens, which tradition says Nebuchadnezzar built to console his Median wife who missed the mountains of her homeland. The city of Babylon itself was another and still mightier wonder which there is neither time nor space in this article to recount. There, with the whole world prostrate at her feet, a queen in peerless grandeur, drawing from the pen of inspiration itself this glowing title, “The glory of kingdoms, the beauty of Chaldees' excellency,” stood this magnificent city, fit capital of that great World Kingdom which was represented by the golden head of this great historic image.

SECOND KINGDOM OF SILVER

The Babylonian Empire was not to stand forever. It was to give way to another. Interpreting the dream, Daniel added: “And after thee shall arise another kingdom inferior to

thee” (Dan. 2:39). The breast and arms of silver represented the Medo-Persian Empire (538-331 B.C.). Fulfilling a word of the Lord (see Isa. 45:1), Cyrus dammed up the river Euphrates flowing through Babylon, marched his armies beneath the two-leaved gates, and through this stratagem overthrew the Babylonian Empire. Across the banqueting hall of Belshazzar appeared the dreadful words: “Mene, mene, tekel, upharsin,” (“thou art weighed in the balances and found wanting”). Before the night was over, blood flowed in the streets as Belshazzar and his thousand lords perished at the hands of the Medo-Persian armies.

Medo-Persia, inferior to Babylon in some ways, was nonetheless a great empire. The king had two capitals, one at Persepolis, and the other at Susa. The one he occupied in the summer, the other in the winter. Medo-Persia had the first organized mail system. While it did not launch the Pony Express, it did have the Dromedary Express – camels carrying messages throughout the empire. Its great armies are said to have numbered in the millions.

THIRD KINGDOM OF BRASS

Great as was the Medo-Persian Empire, it too, was to topple. Daniel declared: “And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth” (Dan. 2:39).

Alexander the Great assumed the leadership of the Grecian armies at the age of 20, and marched with lightning rapidity to conquer the then-known world by the time he was 33. From the beginning of his military career he was a marked man – a man of destiny. Ambassadors came to Alexander almost from all parts of the world: some to congratulate his victories, others to tender his crowns, others to make leagues and alliances with him. However, Alexander could conquer cities but not his own spirit. With contemptible arrogance, he claimed for himself divine honors. He gave up conquered cities, freely and unprovoked, to the mercy of his bloodthirsty and licentious soldiers. He often murdered his friends and favorites in his drunken frenzies. He encouraged such excessive drinking among his followers that on one occasion twenty of them died as the result of their carousal. Finally, having sat through one long drinking spree, he was immediately invited to another, when, after drinking to each of the twenty guests present, he drank twice, history records, incredible as it may seem, the full Herculean cup containing six of our quarts. He was seized with a violent fever and died eleven days later while he yet stood only at the threshold of his life and career – for he was only 33 years old! His kingdom was divided among his four generals.

FOURTH KINGDOM OF IRON

What kingdom succeeded Greece as the empire of the world? Daniel said to Nebuchadnezzar: “And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise” (Dan. 2:40). One kingdom did this and only one. Rome. Rome conquered Greece; it subdued all things; like iron, it broke in pieces and bruised. Rome – everywhere victorious. Rome with its universal language, Latin; its universal highway system, of which the Appian Way is a surviving example; Rome with its invincible armies moving undefeated to the outposts of the globe. Its years of power were from 168 B.C. to A.D. 476.

A logical deduction would be that after Rome another world empire would emerge. Not so!

TEN KINGDOMS EMERGE

It should be noted that at first the fourth kingdom is described unqualifiedly as strong as iron. This was the period of its strength, during which it has been likened in a history to a mighty colossus bestriding the nations, conquering everything, and giving laws to the world. But this was not to continue.

Daniel went on to say: “And whereas thou sawest the feet and toes, part of potters clay, and part of iron, the kingdom **SHALL BE DIVIDED**; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom **SHALL BE PARTLY STRONG AND PARTLY BROKEN**” (Dan. 2:41-42). The decline and fall of the Roman Empire was a gradual thing. Luxury, vice, an almost total moral breakdown, disintegration of the family – it culminated in A.D. 476 when the barbarian hordes overthrew the Roman Empire.

Ten kingdoms, represented by the ten toes of the image, emerged. The ten peoples which were the instruments in breaking up the Empire were the Alamanni, Ostro-Goths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. The kingdom was indeed divided! These barbarian peoples not only overran the Roman world, but planted themselves within the territory of the Empire and thus became the Empire! The connection between these and the modern nations of Europe is clearly discernable in such names as England, Burgundy, Lombardy, France, etc. The geography of Europe today is determined by the ethnic identities of these ten peoples!

REVIVAL OF THE ROMAN EMPIRE?

The earth was never again to see the cohesive strength of the Roman Empire welded into the superstructure of one great World Empire. For Daniel, in one of the most significant prophecies of all time, declared: “And whereas thou sawest iron mixed with miry clay, they (the ten toes) shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay” (Dan. 2:43). It is important that we take more than a mere casual perusal of these words of the prophet, for in them is contained the **KEY** to, and the **UNDERSTANDING** of world history.

Before proceeding further, let us examine the prophecy of Daniel 2:43. There are two important statements in this prophecy. Says Daniel: “And whereas thou sawest iron mixed with miry clay,

1. They shall **MINGLE THEMSELVES** with the seed of men:
2. But they **SHALL NOT CLEAVE ONE TO ANOTHER**, even as iron is not mixed with clay.”

Hear it! “They shall NOT cleave one to another!” This reference is to the ten division of the old Roman Empire which remain with us unto this day in the nations of modern Europe. Today, millions of Christians fervently believe that in the end-time a superman will arise who is “the antichrist” and this powerful personality will unite the nations of Europe into a “revived Roman Empire.” This “revived Roman Empire” will then subvert the whole world into a one-world government bringing a reign of terror and godlessness over the entire earth for a period of seven years. Many and fanciful are the stories told about this world ruler and his one-world government which will oppose God and all that is holy. But if these ten toes must yet be formed into the superstructure of a World Empire of antichrist, where is the signification of the COMING WORLD GOVERNMENT? Daniel revealed that there would be FOUR great World Empires of man. The fourth would be divided into ten parts and brought into a condition of weakness and fragmentation. Then, in the days of those kings, in their weakness and fragmentation, the God of heaven would set up a kingdom which shall never be destroyed. If there is to be a World Government here at the end of the age then God left something out! God was wrong! There was an oversight on His part. Perhaps there really was to be a FIFTH WORLD GOVERNMENT in between the fourth world empire and the Kingdom of God – but in His haste to reveal to Nebuchadnezzar the plan of the ages God momentarily overlooked that fifth kingdom!

With Rome fell the last of the world’s universal empires. Heretofore it was possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to consolidate them into one vast empire. But when Rome fell, such possibilities forever passed away! The iron was mixed with the clay, and lost the power of cohesion. No man or combination of men can again consolidate the fragments. No other human kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of the stone smote it, upon its feet; broke them in pieces, and scattered them as the wind does the chaff of the summer threshing floor!

THE TESTIMONY OF HISTORY

In the afterglow of a thousand battlefields, in the shattered dreams of would-be world conquerors, in the light of two world wars, the words stand invincibly true... “they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.”

CHARLEMAGNE TRIES IT

Charlemagne was a famous king of more than 1,200 years ago who united many people in Europe under one system of law. Charlemagne was born in A.D. 742 at Aachen, in what is now West Germany. His father and grandfather had been kings of the Frankish Empire, which took in most of what we call France and Germany. Charlemagne became king in 768. By years of campaign and conquests, he added to his territory part of what is now Italy, Bavaria, Austria, northwestern Germany and northern Spain. Charlemagne believed strongly in the Christian religion. Charlemagne brought Christianity to the countries he conquered. He protected the Pope and the city of Rome when they were attacked. In the year 800, Pope Leo III crowned Charlemagne emperor over the Holy Roman Empire. Voltaire, a popular French writer and

intellectual observed wittily and sarcastically that while the coronation had plenty of pomp associated with it, as for the empire, it was “neither holy, nor Roman, nor an empire.”

Alas, Charlemagne died only fourteen years later and twenty-nine years after his death his empire was broken up, and Europe was never again so united. Charlemagne grasped for world empire, came close, then found himself defeated by the words of the great God! “They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.”

LOUIS XIV TRIES IT

Many who read these lines probably have never heard of Louis the Fourteenth. Louis was born in A.D. 1638 and became king when he was only five years old. He ruled France for seventy two years. He was powerful, ambitious, vain, pompous, and extravagant. One of his famous sayings was “l'état, c'est moi,” which in French means “I am the State.” The French nobles flattered him, calling him the Sun King and the Great Monarch. Louis the Fourteenth was the most popular king in Europe. He engaged in many wars and sent his armies into Holland and the Low Countries. He established colonies in the New World from Canada to Louisiana and the islands of the Caribbean. Yet, at death, he too had failed to achieve world empire. The words still stood: “They shall mingle themselves with the seed of men: but they shall not cleave, one to another, even as iron is not mixed with clay.”

NAPOLEON TRIES IT

Nearly everyone has heard of Napoleon even if they know little of who he was or what he did. From the ashes of the French Revolution in the late 1700's arose Napoleon Bonaparte. “I will tear the heart out of glory,” he promised a friend. Napoleon became one of the great and notable men of history. He was a hero of France and became the French emperor under the name of Napoleon I. He was one of the most skilled military leaders of all times and a great conqueror. From his earliest boyhood he wanted to become a soldier, and at the age of ten he was sent to military school. In 1793 he was made a captain in the army and in the same year he commanded the artillery that forced the British to withdraw from the Mediterranean part of Toulon. Within a short time he was made a brigadier general.

Within two days of his marriage Napoleon was off to command a French army that was invading Italy. In this first big assignment Napoleon proved himself a brilliant soldier who could inspire his troops with his own enthusiasm and make them willing to die for him. This ability was to prove important in his many later successes. Also he showed that he was a successful diplomat, for he negotiated a treaty of peace, even though he had been told not to do so by his government. But he calmed his superiors by sending back to Paris large amounts of art treasures and other booty. In this conquest and in later ones, Napoleon was welcomed by the people of the conquered lands because they believed he was overthrowing the old oppressive rulers and bringing the new freedoms of the French Revolution. For some years this seemed to be true, and the governments installed by Napoleon were better for the people. But after a time, Napoleon forgot about his revolutionary ideas and conquered only for more lands to rule and for more power for himself.

Napoleon quickly spread his power to other countries. By treaty he gained control of Germany and Italy. By force he conquered the Netherlands and the kingdom of the Two Sicilies. Then followed victories over Austria, Prussia, and Russia. By 1807 Napoleon was in control of almost all of Europe and was at the height of his power, but England was still his enemy, and quietly Prussia, Austria, and Russia were arming themselves. Napoleon's downfall came after he decided to attack Russia in 1812. He had a more powerful army than Russia, but he let his army be caught deep in Russia in the winter. They did not have food enough and they could not return home. Literally hundreds of thousands of soldiers perished in the ice and snow. Nearly the entire army was lost. Napoleon's defeat in Russia was a signal for other countries to attack. Austria, Russia and Prussia sent huge armies against him. They invaded France and captured Paris. This was the end of Napoleon's dream. He was forced to abdicate and was sent to the island of Elba, in the Mediterranean, as a prisoner.

Early in 1815 Napoleon made a last attempt to return to power and unite the nations of earth under his control. He escaped from Elba and landed in southern France with a thousand supporters. He gathered an army as he marched north to Paris. England and its allies hastily assembled their armies. In June Napoleon attacked near Waterloo. As the sun sank on the third day of the Battle of Waterloo, Napoleon's career sank with it. Napoleon was exiled on the island of St. Helena in the Atlantic ocean a thousand miles off the coast of Africa. Here, with a few followers, he spent his last days. In exile Napoleon wrote his memoirs. And he gave what he felt was the reason for his failure. "God Almighty has been too much for me!" Oh yes! Napoleon had come face to face with the incontrovertible word of the God of heaven uttered more than 2,400 years earlier! "THEY SHALL MINGLE THEMSELVES WITH THE SEED OF MEN; BUT THEY SHALL NOT CLEAVE ONE TO ANOTHER, EVEN AS IRON IS NOT MIXED WITH CLAY."

KAISER WILHELM TRIES IT

For decades prior to the outbreak of World War I, the World had been at peace. Men anticipated the Golden Age. On the fateful night when the ultimatum delivered by the British Empire to the Kaiser had been rejected, Sir Edward Grey stood with his military aide looking out over the London skyline. It was late. Lights in the buildings of the city were winking and going out. Pondering the implications of the outbreak of the first World War, Grey turned to his aide and said: "The lamps are going out all over Europe. We shall not see them lit again in our lifetime."

Kaiser means "emperor" in the German language. The word comes from the Latin word Caesar, because the first Roman emperor called himself Augustus Caesar. The emperors of all German-speaking empires have been called Kaisers. Bill Wilhelm, the German emperor during World War I, is usually meant when Americans or English people speak of "the Kaiser." Kaiser Bill Wilhelm (a.k.a William II) was the third German emperor. Kaiser Bill Wilhelm was so determined to make Germany the greatest and richest power in the world that he set out to build a greater navy than the British Navy and to compete with Great Britain for foreign colonies and trade. Wilhelm was a very manipulative man, and often he said thoughtless things that made enemies for him and his country.

World War I was one of the most terrible wars of all time. More than eight and a half million men were killed or died from wounds that they suffered in it. The war lasted more than four years, from 1914 to 1918. The two sides were called the Allies and the Central Powers. The Allies originally included Great Britain, France, Russia and Serbia. Later Italy, Rumania, Greece, Japan, the United States and other countries joined the Allies. Great Britain was joined by Australia, New Zealand, Canada, and the Union of South Africa. The Central Powers were Germany, Austria-Hungary, Turkey, and Bulgaria.

During the years before 1914 the important countries of Europe were engaged in a rivalry for trade and power and had become more and more suspicious of one another. They had divided into two groups. Because each group was afraid that the other would start a war, every nation desperately made munitions and built up armed forces. In 1914 there were several places in the world where two or more of the great countries came into conflict. Germany was building a great fleet of warships that potentially could threaten British control of the seas. After the war started Kaiser Wilhelm's objective was to win the war on all fronts and then unite the nations of Europe into one great empire under Germany.

Kaiser Wilhelm's armies met Allied forces in No Man's Land in France. For a time it appeared victory would be his. The horror of trench fighting had demoralized the Allied armies. Then came the battle of the Marne. From every standpoint, German armies should have been victorious. But up and down Allied battle lines the slogan went, "They shall not pass." Victory went to the Allied armies! Before the war was over 60,000,000 casualties had been sustained on the land, in the sea, and in the air. Armistice day came and Kaiser Wilhelm had failed as had all the others before him. He too, had come face to face with the immutable words of our God: "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Who can deny it!

HITLER TRIES IT

In the 1930's, fed by the injustice of the Versailles Treaty (at the end of World War I), the storm clouds of war began to gather. In 1938, Adolf Hitler, the Fuhrer, or leader, of Germany invaded and took control of Austria and made it a part of Germany. Later that year he managed to get the big nations of Europe to sign the Munich Pact, giving part of Czechoslovakia to Germany. This was supposed to end Hitler's demands for territory, but in 1939 he signed a friendship treaty with his old enemy, Russia. September 5, 1939, Hitler's panzer divisions swept through flimsy barriers that separated Poland and Germany. World War II had begun. Unstable and mercurial, Hitler deceived and misled the Germans, a people with a proud and ancient heritage. He sought absolute power for himself. He held out the promise of a thousand-year Reich.

Five weeks, and Poland was defeated. The Low Countries were quickly conquered too, with Blitzkrieg, a new lightning war technique that utilized the mightiest mechanized army the world had ever seen. Bypassing France's "invincible" Maginot Line, Hitler plunged through France to Dunkirk. Military experts gave England a few weeks – at the most a few months – before she too would be crushed beneath Hitler's mighty military machine. Nazi armies at that

point seemed to be unstoppable. But Dunkirk was a turning point. For when the picture appeared hopeless and the logical course for Britain to follow was surrender, Winston Churchill, British prime minister, announced the course England would take. “We shall go on to the end, we shall fight in France, we shall fight in the seas and oceans, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender.”

Had Hitler at this point launched a massive invasion of England with paratroops and air cover supporting, there is little question the British Isles would have fallen. Possibly, eventually, the whole world. But curiously, he did not. He was sure England would sue for peace. So he waited – for an event that never came. Then, too late, after England along with refugee troops from Europe had had opportunity to rally, Hitler launched the Battle of Britain. Hitler invaded Russia, making the same mistake as Napoleon before him. Later came D-Day, June 6, 1944, and the invasion of continental Europe by the allies. Hitler died a suicide in a Berlin Bunker. Like military leaders before him who had dreamed of world conquest, Hitler was defeated. But he was not defeated by military might – this he had in superabundance. Rather, it was the fateful words of our never-failing God that doomed him to failure: “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another even as iron is not mixed with clay.”

WORLD GOVERNMENT IN OUR TIME?

Time and again men have dreamed of rearing on these ten fragments of the fourth kingdom ONE mighty empire. A single verse of scripture was stronger than all their hosts... “Partly strong, and partly broken,” was the prophetic description. And this is exactly the history of these ten kingdoms! “They shall not cleave together!” God announced. And yet men have tried to mold them together. And men of God, who ought to know better, predict that they shall unite and form a FIFTH WORLD EMPIRE – a WORLD GOVERNMENT in our time! “This shall not be,” says the Word of God. “This has not been,” replies the book of history.

But in the light of history’s dramatic chapters and the current move toward a united Europe – the EUROPEAN UNION – what of the future? Will the elusive mirage of world peace based upon a trust in European solidarity, the result of wishful thinking, again cause men to forget the counsel of the Word of God, “They shall not cleave one to another”? Let me say that alliances may come, even a strong-man may arise, and it may appear that the iron and the miry clay of the feet and toes have finally fused, but the Word of God still stands: “They shall not cleave one to another.” It may seem that old animosities have disappeared and the “ten Kings” shall become one empire, but “the scripture cannot be broken!” (Jn. 10:35).

One of the most indefatigable men promoting the formation of the present European Union was a man by the name of Jean Monnet. Monnet was a French diplomat and political economist who dreamed of a United Europe similar to the United States. The problem was and is that the European Nations are composed of people who have been at conflict with one another for hundreds and thousands of years. As Cal Thomas astutely comments in his perceptive book *America’s Expiration Date*, Monnet’s experience as deputy Secretary General of the failed League of Nations from 1919 until 1923 should have disabused him of the notion of trying to unite such disparate factions. The idea that people and nations with differing religions, cultures,

and histories could be brought together on the basis of nothing better than a dream was folly. And may I add – the word of the Lord stands irrevocably against it: “They shall not cleave one to another.” The year 2020 started the unraveling of the European Union with the exit of Great Britain (Brexit). Others will surely follow for the word of God is infallible and the scripture cannot be broken.

This brings us to what may be considered the most significant of all the revelations given to the Prophet Daniel and written in his record. Chapter nine of Daniel contains one of the most fascinating, remarkable, and magnificent prophecies in all the Word of God. It opens up areas concerning the coming of the Messiah, His matchless ministry, His vicarious death, and the subsequent establishment of His glorious kingdom in the earth. This beautiful revelation comes in direct response to Daniel’s urgent supplicatory prayer on behalf of his captive people, the house of Judah, as recorded in Daniel 9:4-19. Daniel furthermore informs us that he had been reading the prophecies of Jeremiah and was greatly concerned about the fulfillment of the prophecy of 70 years of captivity (see Jer. 25:8-11). He also discovered predictions in the writings of the prophet Isaiah concerning events at the close of the 70 years. The more Daniel pondered the things recorded in the books of these prophets, the greater the sin of the kingdom of Judah appeared. Daniel had been carried to Babylon as a captive when he was but a teenager and now he was an old man. As he reviewed the prophecies concerning the 70 years he realized that the time had almost expired. Should he just stand by and patiently wait to see what God would do and just how events would unfold? Not for a moment! He assumed the burden of the whole matter upon his heart and entered upon a season of earnest and intense intercessory prayer. He garbed himself in sackcloth and sprinkled ashes upon his head and humbled himself before the face of Yahweh, the God of Israel, and confessed before the Lord all the grievous sins of his people and nation. Daniel was not himself guilty of any of those sins, but as a ruler and prophet among his people he made the nation’s guilt his own. He appealed to Yahweh’s abundant mercies and forgiveness, imploring the Lord to hear his prayer and cause His face to shine once more upon both His people and His sanctuary. The temple, of course, had been destroyed by the armies of Babylon long years before, and Jerusalem and Judah lay in decades of desolation. Those were tragic days for the kingdom of Judah. Wave after wave of heathen forces carried away the strongest of the people as slaves, leaving the city of Jerusalem behind as heaps of ruins.

Let us consider for a moment just who this Daniel was. In the year 605 B.C. the first of the invading armies overran the kingdom of Judah. Daniel and his companions, the only exiles mentioned by name, were among the first group of captives carried away to Babylon. According to Daniel 1:3 and to 2 Kings 20:17-18 Daniel was of royal birth through the line of king Hezekiah. He was a student of science and a competent scholar when but a youth (Dan. 1:4). Daniel 1:18-20 tells us that in Babylon king Nebuchadnezzar recognized his brilliance as a scholar and Daniel 2:48 informs us that he was made chief of the foremost group of scholars in Babylon. Then in Daniel 5:10-11 and 6:10 we find that his courage and prophetic gift were known to all the people, both Israelites and Babylonians. As already mentioned, Daniel was made head of the group of Chaldean “wise men” who were both scholars and diviners. He remained chief counselor to king Nebuchadnezzar for about 40 years. At the time Daniel was writing his prophecies, he was prime minister of the empire that ruled the world and the acknowledged head of the Chaldean hierarchy, next to the king. Yet all the while that he was carrying such tremendous responsibilities as a statesman, he remained a loyal, dedicated servant

and messenger of Yahweh, the true and living God. “Then the king gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon, and chief prefect over all the wise men of Babylon. Daniel made request of the king, and he appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon; but Daniel remained at the king’s court” (Dan. 2:48-49).

This is the mighty man of God who sought the face of Yahweh confessing his sin and the sin of his people, asking God for understanding concerning the destiny of his beloved nation. In humiliation and confession, this statesman – prophet, this confidant of kings, poured out his petitions in one of the greatest prayers ever recorded. This was no ordinary supplication, nor did it ask for trivial or mundane things; it was sacrificial prayer, redemptive prayer. What did this man of God have to confess? It was not his sin that brought the armies of Babylon to raze the land of Judah, destroy the glorious temple, obliterate the Levitical priesthood, and carry the people far away as slaves. But as a true intercessor he made the nation’s guilt his own. Addressing Yahweh as the covenant – keeping God, he says,

“And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; “We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgements: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our

righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord hearken and do; defer not; for thine own sake, O my God: for thy city and thy people are called by thy name. And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

“Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation of cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate” (Dan 9:4-27).

Chapter 2

THE SIXTY-NINE WEEKS AND THE SEVENTIETH WEEK

“And whiles I (Daniel) was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. *Seventy weeks are determined upon thy people and upon thy holy city*, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate” (Dan. 9:21-27).

In this prophecy of the “seventy weeks” we come face to face with Old Testaments prophetic time in which a day stands for a literal year. The 70 weeks are, of course, as in other time prophecies, seventy weeks of years, which is 70×7 days, or 490 prophetic days, or 490 world years. Moreover, this period is then separated into three parts. For clarity concerning these divisions I now quote that portion from the Amplified Bible. “Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem until the coming of the Anointed One, a Prince, shall be seven weeks (of years) and sixty-two weeks (of years); it shall be built again with city square and moat, but in troublous times. And after the sixty-two weeks (of years) shall the Anointed One be cut off or killed and shall have nothing (and no one) belonging to (and defending) Him. And the people of the (other) prince who will come will destroy the city and the sanctuary. The end shall come with a flood; and even to the end there shall be war, and desolations are decreed. And he shall enter into a strong and firm covenant with the many for one week (seven years). And in the midst of the week he shall cause the sacrifice and offering to cease.”

The first time period is seven prophetic weeks which translates to 49 world years, this time allotted to the rebuilding of the city of Jerusalem. The second period is 62 weeks, or 434 years, to reach unto “Messiah the Prince.” Then there is the final period which consists of one week or seven world years. These are significant and precise measurements of time, but in order to validate the prophecy we must be able to discover exactly when these 70 weeks begin. On this point Gabriel was emphatic, giving the event that would mark the beginning. He said it would be “from the going forth of the commandment to restore and build Jerusalem” (Dan. 9:25). History reveals that there were in

fact several decrees by various rulers allowing the Jews to return to their homeland and restore their nation. The first was issued by King Cyrus in 536 B.C. but due to certain oppositions another became necessary and was issued by Darius Hystaspes in 519 B.C.. Both of these decrees addressed only the return of the Jews to Judah and the rebuilding of the temple. The final proclamation was made by Artaxerxes Longimanus in 457 B.C., 79 years after that of Cyrus. This decree mandated full autonomy for the Jews in their own land and provided for the complete rebuilding of the city and the establishment of a national headquarters in the rebuilt city. Thus, this last proclamation is the only one of the three to specifically address the requirements of Gabriel's message: "Know therefore and understand, that from the going forth of the commandment to *restore and build Jerusalem* unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. 9:25). The decree of Artaxerxes empowered Ezra to go to Jerusalem carrying with him silver and gold to the end that both the city and the temple might be fully repaired and the priesthood and temple worship reestablished.

THE GAP THEORY

Before going further, let us pause to consider a grievous error which is made by many individuals concerning these 490 years of Daniel's prophecy. These 490 years were decreed upon the people of Daniel, the house of Judah, to finish God's redemptive and restorative work on their behalf. This leads some to conclude that the result of this corrective and redemptive work would raise the Jews to a position of glory and honor in the everlasting kingdom of God. Therefore they tell us that the "*prophetic time clock*" for the Jews stopped ticking at the end of the 69th week when the Jews rejected the Messiah that God raised up for them and rather than entering into the power, glory, and honor of the kingdom of God they maliciously and brutally crucified the Lord of glory. This, they claim, caused God to stop the prophetic time clock and push the last week, the 70th, far into the future. They then continue to say that when the Jews rejected Jesus God *postponed* the kingdom and therefore the coming of the kingdom awaits a future day. Supposedly, according to this unsubstantiated theory, the Lord then injected an "age of grace" so that during this period the focus would be on the so-called "*gentile church*." Afterward, at some point, this age of grace would end with the church being "raptured" into the clouds – thereby causing the prophetic time clock to again begin ticking away for the Jews so that the Jews now become the center of all God's purposes. The 70th week will begin and at its conclusion the Jewish nation will be converted and the long awaited kingdom of God will come. The "kingpins" in this kingdom will be the Jews with Jesus sitting upon David's throne in Jerusalem.

We cannot be too explicit and strong in our exhortation regarding the fact that nowhere in scripture is there even one time prophecy given which does not run its course year after year consecutively for the allotted years of its entire term, and then end. That is, there is not one time prophecy of the Bible which is partially fulfilled, then suspended until a later date, when the count is once more resumed. And yet, many Bible teachers, in an effort to uphold their delusions, attempt to represent this prophecy as being fulfilled in this way. They say the count ran for 69 weeks, or up until our Lord's anointing at Jordan, and then stopped, to be resumed again at the "rapture" of the church. This notion is called the "*gap theory*."

Let us look at this ridiculous scheme from another angle. In Psalm 90:10 we find the following: "The days of our years are threescore and ten, yet is there strength, labor, and sorrow." God's Word here says that the days of man upon earth are 70 years. And now, let us just suppose that I were to begin teaching that when God says man is to live 70 years, He really means that man is to live 69 years and then stop counting time until two thousand years have elapsed when, at the end of the two thousand years, the last and final year of the 70 is to be lived, followed by death. I am sure that, if I were to begin teaching such fantasy, my readers would very soon conclude that I needed

to take a vacation in a mental institution. That scheme would be giving to man two thousand and seventy years to live, instead of seventy. And I really marvel that someone is not teaching such a delusion; for, even though Christians, and particularly spirit-filled Christians, are supposedly to be endowed with sound minds (2 Tim. 1:7), yet the great majority are following just such an absurdity in regard to the 70 weeks of Daniel's vision. There is not a particle of difference.

Here is what God told Daniel: "Seventy weeks are decreed upon thy people and upon thy holy city... to fulfill the vision and the prophecy" (Dan. 9:24). But ignorant men, in their waywardness, tell us that the 69 weeks were fulfilled, and then the count was stopped, and has remained stopped for some two thousand years. And they say that finally, most any day now, the count will again be resumed, and then the last of the 70 weeks will be fulfilled, and the prophecy ended. Shame... shame... shame! God says it takes ONLY 70 WEEKS TO "FULFILL THE VISION." Man says it takes 69 weeks plus 2000 years, plus seven more years; which would be, up to the present time, 355 weeks plus!

To compound the error of this ridiculous theory, men then reach out into other portions of scripture and borrow the supposed scenes of a "seven year great tribulation," a "rebuilt temple" in Jerusalem, an "Antichrist" tyrant who makes and breaks a covenant with the Jews, the "battle of Armageddon," and a whole host of other things which when you read the passages of scripture they use, have absolutely no connection whatever with Daniel's vision of the 70 weeks. There is nothing, not one word, in all of Daniel's prophecy about any of those things. There are no grounds whatever for taking such events and transposing them upon the "70th week" of Daniel's wonderful prophecy. None! It is all unfounded speculation, wild – eyed imagination, and carnal-minded delusions! One of the problems today is that men read too much trash. The church today is full of energetic and sincere preachers and teachers who are just full and bubbling over concerning things that are going to happen during this "70th week" of Daniel. My prayer is that God will deliver His people, especially those who have caught a vision of sonship and God's great kingdom purposes, from all this carnal and soulish sensationalism. I fear that many of God's precious people haven't progressed far beyond Dr. Scofield's footnotes when it comes to their system of "end-time" events as regards the Antichrist, the beast, the tribulation, and the anticipated one-world-government with its imposed mark of 666.

The prophecy commenced with the decree of Artaxerxes in 457 B.C., which decree empowered Ezra to go to Jerusalem carrying gold and silver to the end that the city and temple might be repaired and the priesthood and temple worship re-established (Ezra 7:11- 26). And adding to this date (457 B.C.) the 70 weeks of years (490 years) brings us to A.D. 34, when the time element of the prophecy was completely fulfilled in every detail. But ignorant and unbelieving men, as usual, fail to harmonize history and the Word of God; and therefore, in an attempt to uphold their own misinterpretations concerning coming plagues and tribulation and such, totally disregard the inspired Record where it conflicts with their imaginings. Of course the translation in our English Bible (King James) is at times faulty and obscures the meaning of some statements, yet it is plain enough that anyone who possesses a sincere and prayerful desire to understand should be able to correctly identify most of the predictions.

UNTO THE MESSIAH

The following rendering may help toward a cleaner understanding of the prophecy.

"Seventy weeks are decreed upon thy people and upon thy holy city, to *blot out transgression*, and to *take away sins*, and to *make atonement for iniquities*, and to *bring in everlasting righteousness*, and to *fulfill the vision and the prophecy*, and to *anoint the most Holy One*. Know then and understand that from the issuing of the order to restore and to build Jerusalem unto the

Christ, the Prince, shall be seven weeks, and sixty-two weeks; it shall be built again with street and wall, even in troublous times. And after the sixty-two weeks shall the Christ be slain, leaving no successor: and the troops of the prince (Titus) that shall come shall again destroy the city and the sanctuary, the final and complete end thereof being marked by overwhelming outrages, and at the end of the war (with Rome, A.D. 70) the city is appointed to desolations. And (at the time of the coming of Messiah) He shall establish the covenant with many (Jesus' disciples and followers) for one week: and in the middle of the week He shall abolish the sacrifice and oblation: and there shall be abominable desolation upon the temple (Mat. 23:36-39; 24:1-2) which shall continue even to the consummation and final destruction" (Dan. 9:24-27).

We have previously noted that all of Daniel's prophecies were to have their fulfillment during the course of four specific world empires. These empires spanned several centuries from the empire of Babylon in which Daniel lived and the final empire of Rome which was in power when Jesus came. And now a unique time period is introduced which is "divided" or "cut off" from the full time of the rule of these kingdoms, a specific time of God's dealings with His people of the kingdom of Judah, which time, while contained *within* the unfolding of the four kingdoms, is revealed as a *separate work* of God involving only His own people.

Now note Gabriel's message to Daniel: "Seventy weeks are determined upon thy people" (Dan. 9:24). The word *determined* (*chathak* in Hebrew) has been variously translated as "decreed," "divided," "shortened," "fixed," "cut off," "apportioned," and "allotted." Those variations are significant and each bespeaks a shade of meaning in the Word. Seventy prophetic weeks were allotted to the people of Judah in those days, during which certain definite things were to happen. This was a special time *cut off, separated, and divided* from the full time of the duration of the four world empires. What a remarkable time it was! And what awesome, glorious, earth-shaking and history-changing events transpired within those sacred years! There has never been a time equal to it and shall not be until the long-awaited manifestation of the sons of God and the restoration of creation through its deliverance from the bondage of sin and death into the glorious liberty of the children of God.

Seeing then, that these things are so, I would draw your attention to the supreme purpose of these seventy weeks of years which is 490 world years. Gabriel informs Daniel of the beginning and the end of this period in two remarkable verses. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand that *from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince* shall be seven weeks, and threescore and two weeks..." (Dan. 9:24-25). Can we not see by this that the beginning of this time signaled the restoration of the house of Judah to their homeland with the rebuilding of their holy city and their holy temple and it ends with the coming of their Messiah and His glorious ministry, His sacrificial death, His marvelous resurrection, and the outpouring of His Spirit bringing the blessings and benefits of His kingdom into the lives of all those who loved His appearing. Hear now what the angel Gabriel says is to mark the end of the 490 years – *six* things, and *six only*, were to be accomplished by the coming of the Messiah, the anointed One, the Christ. The end of the 490 years are to see transgressions blotted out. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). And of Christ we read, "HE was wounded for our transgressions... and with his stripes we are headed" (Isa. 53:5). The 490 years are to take away sins. "Behold the Lamb of God, who taketh away the sin of the world" (Jn. 1:29). They are to make atonement for iniquities. "For it is the blood that maketh an atonement for the soul" (Lev. 17:11). "And without the shedding of blood (Christ's) is no remission" (Heb. 9:22). They are to bring in everlasting righteousness. "But my salvation shall be forever, and my righteousness shall not be

abolished” (Isa. 51:6). “And be found in Him, not having mine own righteousness, which is of the law, but that which is of the faith of Christ, the righteousness which is of God by faith” (Phil. 3:9). And these 490 years also complete or fulfill the vision and prophecy, or seal it: that is, they prove it genuine or authentic by its fulfillment. They also see the Messiah, the Christ anointed. This, of course, was accomplished at His baptism in the river Jordan, when the Spirit, like a dove, descended on Him, and the voice was heard, “Thou art my beloved son, in whom I am well pleased” (Mk. 1:11). And then verse 25 specifies the time when His anointing is to take place. It says that from the giving of the command to restore Jerusalem unto the Christ, or literally, to the Anointed One, shall be seven weeks plus sixty-two weeks = 69 weeks. The command was given in 457 B.C. Add to this the 69 weeks, or 483 years, and we have A.D. 27, the very year of our Lord’s baptism when He became the Anointed One, and began His ministry. How wonderful are these things! There is no disputing that the book of Daniel was written long before the time of Christ – what incredible darkness covered the eyes and minds and hearts of the Jews in Jesus’ day that they could not see that the precise date of their Messiah’s coming was clearly revealed within the pages of their own holy Book! And how powerfully the history-changing coming of Christ “seals up” the vision and the prophecy proving its validity, genuineness, and authenticity! Isn’t it wonderful!

The prophecy is clear and unmistakable – six important predictions were all fulfilled *after* “sixty nine weeks,” that is, **during the seventieth week!** These six points establish beyond question or doubt the relationship of this marvelous prophecy to our Lord Jesus Christ, for not one of these occurred during the previous sixty-nine weeks of years or at any time in previous history since the beginning of time. They all had to do with the redemptive and restorative work of the Christ by which the new covenant was established and the body of Christ raised up in the earth. The first three works dealt with the issue of sin, stating that the Anointed One would (1) “finish the transgression,” (2) “make an end of sins (sin offerings with their continual remembrance of sins – Heb. 10:1-10)” through His perfect atonement, and (3) “make reconciliation for iniquity” bringing men into harmony and oneness with God. The last three dealt with the establishment of the new order of the kingdom of God with its blessings and benefits for all mankind. These are (4) “to bring in everlasting righteousness” as God writes His laws upon the minds and hearts of men by the regenerating work of the Holy Spirit, (5) “to seal up the vision and prophecy,” making all that it embraces full and complete and (6) “to anoint the most Holy,” or as the Berkeley translates: “to consecrate the Holy of Holies” – a holy people, Christ and His Spirit-anointed body.

FINISHING THE TRANSGRESSION

Let us now investigate more fully the significant events that mark the seventieth week of Daniel. Our Lord Jesus Christ began His public ministry in Cana of Galilee in A.D. 27, at the conclusion of the sixty-nine prophetic weeks, or 483 world years. Gabriel had informed Daniel that seventy weeks or 490 years, were allotted specifically to the ancient city of Jerusalem and to the people of the house of Judah of which Jerusalem was their holy city and the capital of their nation. “Seventy weeks of years are decreed upon your people.” At the time of the beginning of Christ’s ministry there was still one “week” of seven years to be fulfilled. Of that final week of seven years Daniel was instructed concerning the Christ: “And HE (the Messiah) shall confirm the covenant (of the Lord) with many for one week: and in the midst of the week (after three and a half years of ministry) HE shall cause the sacrifice and oblation to cease...” (Dan. 9:27). There is a wealth of information to be found in these words of the messenger Gabriel. He says first of all that Christ is to establish or confirm “the covenant” with many for this last week. We find a similar statement in Jeremiah 31:31-34. There we are told of a *new covenant* which the Lord is to make with the *house of Judah*, which covenant is to take the place of the old covenant. “Behold the days come, saith the Lord, that I will make a New Covenant with the... house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of

Egypt” (see also Hebrews 8:8, 12 and 10:16-17). And this new Gospel Covenant is what our Lord Jesus the Christ did establish and confirm with many – vast multitudes of His disciples during His ministry and following the mighty outpouring of the Spirit on the day of Pentecost and in those holy years that followed. He established it unshakable and enduring in that early church until, at the end of this last week, in A.D. 34, the Gospel had been preached “in Jerusalem, and in all Judea,” and was in the process of being proclaimed “in Samaria, and unto the uttermost parts of the earth” (Acts 1:8). By the end of this last week, New Covenant economy was fully set up and established among the saints of the Most High. In due time God abolished the old Jerusalem and it was destroyed just as Gabriel had told Daniel it would be. It is now replaced by the New Jerusalem – a heavenly people who reign with Christ in the power of the Holy Spirit. The old law passed away, the old priesthood was abolished, the physical temple was torn down until not one stone was left on top of another. Can we not see *why* this all happened in the generation when Jesus came to earth? It had to happen at that time because the word of God cannot fail! “Seventy weeks are decreed upon thy people and upon thy holy city...” Oh yes! And when the seventy weeks ended the old land, the old city, the old temple, the old priesthood, the old law and covenant, the old house of Judah ALL PASSED AWAY as God raised up His NEW COVENANT AND NEW CREATION PEOPLE. That is the mystery.

Since then we have been given such marvelous understanding of this most remarkable prophecy I would point out one further gem of truth contained therein. “And in the midst of the week HE (Christ) shall cause the sacrifice and the oblation to cease...” (Dan. 9:27). While nearly all the old-order Bible teachers claim that a new temple will one day be rebuilt in Jerusalem by the “antichrist” who makes a covenant with the Jews for one week, and in the midst of the week will break his covenant and cause the temple worship to cease – I now declare without the slightest hesitation and without fear of any successful contradiction that all such fanciful interpretations are not to be found anywhere in the book of Daniel and have absolutely nothing whatsoever to do with Daniel’s prophecy of the seventy weeks – they are one and all merely the carnal prattings of wild imaginations and distorted minds. How much grander is the truth as revealed by the Spirit of God! There is no doubt about it, my beloved, it was our Lord Himself who confirmed the covenant with many for one week, it was our Lord Himself who in the midst of the week caused the sacrifice and the oblation to cease. This took place when the great sin-offering was slain upon the cross and by His death, burial, and resurrection, Jesus fulfilled *within Himself* all the types and shadows of the old covenant. HE HIMSELF BECAME THE SACRIFICE AND OBLATION! As the writer to the Hebrews so eloquently explains: “For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who *needeth not daily, as those (previous) high priests, to offer up sacrifice*, first for his own sins, and then for the people’s: for this he did *once, when he offered up himself* (as the perfect sacrifice)” (Heb. 7:26-27). And again, “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; *neither by the blood of goats and calves*, but *by his own blood* he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: *how much more shall the blood of Christ*, who through the eternal Spirit *offered himself without spot to God*, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new covenant, that by means of death, **for the redemption of the transgressions** that were under the first covenant, they which are called might receive the promise of eternal inheritance. And almost all things are by the law purged with blood; and without the shedding of blood there is no remission (of sins). It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now

once in the end of the (old) age (of the law) hath he appeared to put away sin by the sacrifice of himself. For the law having a shadow of good things to come and not the very image (reality) of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have no more conscience of sins. But in those sacrifices there is a remembrance made again of sins every year. For it is not possible that the blood of bulls and goats should take away sins. But this man (Christ), after he offered one sacrifice for sins forever, sat down on the right hand of God... for by one offering he hath perfected forever them that are sanctified” (Heb. 9:11-15, 22-26; 10:1-4, 12, 14).

The prophecy of Daniel, as we have already noted, covers seventy weeks of years which is 490 world years. And these 490 years, Daniel 9:24 tells us, are to see TRANSGRESSIONS FINISHED. What a word that is! The word “finished” translates the Hebrew word *kala* meaning to prohibit, finish, forbid, keep back, restrain, retain, shut up, be stayed, withhold – in other words *terminate*. The prophet Isaiah makes it plain that it was the death, burial, and resurrection of Christ which dealt the death-blow to transgression. “He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. For he was cut off out of the land of the living: for the TRANSGRESSION OF MY PEOPLE was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him... when thou shalt make his soul an offering for sin, he shall see his seed (the redeemed saints), he shall prolong his days (by resurrection), and the pleasure of the Lord shall prosper in his hand” (Isa. 53:7-10). The Psalmist by the spirit of prophecy confidently intoned, “Iniquities prevail against me: as for our *transgressions*, thou shalt purge them away” (Ps. 65:3). And then he counts it as done when he says, “As far as the east is from the west, so far hath he removed our *transgressions from us*” (Ps. 103:12). We will leave it there at the moment but will consider this thought further when we deal with the establishment of everlasting righteousness.

MAKE AN END OF SINS

“Seventy weeks are determined upon thy people and upon thy holy city... to make an end of sins...” (Dan. 9:24).

How remarkable that, right on schedule, at the end of the decreed sixty nine weeks of years reaching “unto Messiah the Prince,” in the year A.D. 27 Jesus of Nazareth came to the Jordan river to be baptized by John the Baptist who, seeing His approach through the vast throngs of people assembled there, cried out announcing, “Behold the Lamb of God, which *taketh away the sin of the world!*” (Jn. 1:29).

It was only a few years after this dazzling event that the apostles of Jesus recorded the fact of the mighty saving and redeeming work of the Christ who changed the course of history and impacted the entire world and all nations by transforming grace and power. The writer to the Hebrews states it so simply and yet so powerfully when he writes, “... now once in the end of the age hath He appeared to *put away sin* by the sacrifice of Himself” (Heb. 9:26).

The apostle Paul adds this testimony: “And so all Israel shall be saved; as it is written, There shall come out of Zion the *Deliverer*, and shall *turn away ungodliness from Jacob*: for this is my covenant unto them, when I shall *take away their sins*. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” (Rom. 11:26, 27, 33).

The apostle Peter has told us of the Christ's work of "making an end of sins": "Who His own self *bare our sins in His own body on the tree*, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed (from the power of sin)..." (I Pet. 2:24).

This brings us to a most important point. There is a beautiful statement in II Corinthians 5:21 wherein Paul states, "For He hath made Him to be SIN for us, who knew no sin; that we might be made the righteousness of God in Him." The popular, but careless, understanding of this passage is that the Christ was somehow "made sin" or actually "became sin" or "sinful," the sins of the whole world being imputed or imparted to Him as He hung and died upon the cross. For long centuries Christians have accepted this crude notion that makes Christ A SINNER IN OUR PLACE. I must speak a word against that. Nothing could be farther from the truth! If Christ was indeed "made sin" for us, then pray tell me HOW SIN CAN ATONE FOR SIN? How could He die FOR US if WHAT WE DO and WHAT WE ARE were imputed or imparted unto Him? The very idea is a contradiction – an unmitigated absurdity. It simply cannot be done. SIN ATONES FOR NOTHING. There is no way under heaven that you can do away with sin by offering up sin! The primary requirement for the sin-offering was that it be "without spot" and "without blemish" in every respect.

The words "to be" are not in the original. Literally it is, "He has made Him sin for us..." But what is meant by this? What is the exact idea that the Holy Spirit intended to convey? It cannot be that He was literally sin in the abstract, or sin as such. Nor can it mean that He was a sinner, for it is said in the same statement that "He knew no sin," and it is everywhere said that He was holy, harmless, undefiled and separate from sinners. Nor can it mean in any proper sense of the word that He was guilty, or even accounted as guilty, for then He deserved to die, and His death could have no more merit than that of any other guilty being; and if He were properly guilty, it would make no difference in this respect whether it was by His own fault or by imputation: a guilty being deserves to be punished; and where there is desert of punishment there can be no merit in sufferings. All theories that try to make our pure, holy, spotless Redeemer to BE SIN, or sinful, or guilty, border on blasphemy and are abhorrent to all who know and love the truth. It is the cornerstone of the whole economy of redemption that the sin-offering MUST BE PURE and therefore acceptable to God and efficacious for man. "Forasmuch as ye know that ye were not redeemed by such corruptible things as silver and gold... but with the precious blood of Christ, as of a lamb WITHOUT BLEMISH AND WITHOUT SPOT" (I Pet. 1:18-19). Not, my friend, a lamb MADE SIN, BUT A LAMB without blemish. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself WITHOUT SPOT to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). Ah, He did not offer Himself AS SIN, but WITHOUT SPOT!

But if the declaration that He was made "sin" does not mean that He became the embodiment of imputed sin or the personification of sin itself, or sinful, or guilty, then what can it mean? The answer is simple – once the Old Testament terminology relating to the sin-offering is understood. There are many passages in the Old Testament where the word "sin" is used in the sense of the "sin-offering", or a sacrifice for sin. Hosea 4:8 says, "They eat up the sin of my people," a reference to the apostate priests who ate the sin offering of the people, an act prohibited by law, for the flesh of the sin-offering was to be wholly burned by fire without the camp. These priests did not eat SIN – they ate the SIN OFFERING. Often in the Hebrew language a noun may be omitted and the adjective used as the noun. For example, in the tabernacle there was the Holy Place and the Most Holy Place. The word "place", however, does not appear in the Hebrew; it is simply the Holy and the Most Holy, and "place" is understood. So the priest did not go from the Outer Court into the Holy Place, he passed from the Outer Court into "The Holy".

The same principle is used with the terms "sin" and "sin-offering". In numerous places in the Old Testament the single Hebrew word GHATTAHTH is used for either SIN or SIN-

OFFERING. In such cases the word for “offering” is not in the original at all, although it appears in the English versions. A careful study will show conclusively that in the Hebrew language the single word “sin” was frequently used for “sin-offering” and the context alone determines whether sin as a trespass is meant, or an offering for sin. With the foregoing facts in mind it should be obvious to every reverent heart that Paul is not by any means trying to tell us that the pure, spotless, holy, unblemished and undefiled Lamb of God was MADE IMPURE, UNHOLY, DEFILED AND BLEMISHED – SIN for us! The moment He became sin He would have been disqualified for being our sin-offering! Ah, the wonderful truth is that He who knew no sin thereby became the perfect, spotless, unblemished SIN-OFFERING for us, that we might be MADE THE RIGHTEOUSNESS OF GOD IN HIM – that altogether Holy One! I must insist most emphatically that the Christ was never “made sin”. He was a sin-offering. What a difference! What a wonder! How much more logical! And how much more beautiful and blessed!

Sin is from the Greek word HAMARTIA meaning “to miss the mark”, as though you were running a race and came in second. You missed the mark, you fell short of your goal so that you do not share in the prize. That’s the original term. As for missing the mark, a baseball manager once resigned with the comment, “I have not done what I set out to do,” thus speaking for every man. We have all missed the mark in life because of sin. It’s a nature. You can’t get rid of it. The whole human race is infected. Sin is often symbolized in scripture by leprosy – because leprosy is an incurable condition. It begins small and insignificant and it spreads and grows bigger and bigger until it completely rots the flesh of the whole body. That’s what sin is. Leprosy is no major problem in our modern society, but the disease of our generation that serves the same example would be AIDS.

It is like the mother that contracts AIDS and then passes it on to her baby. The baby can’t help it, the baby did nothing wrong, the baby is the victim – the mother is responsible. There is a world of difference between premeditation and spontaneous action – this difference is acknowledged by our laws and taken into consideration in our courts. Because of Adam’s reckless exposure to the virus of sin and death we were born sinners. Do you wonder why people are on drugs, why women are in prostitution, why men are out here robbing and murdering, why people are carnal, selfish, and spiritually blind? Do you wonder why even you sometimes have the thoughts and desires that run through your mind and stir your emotions and you act in ways that disturb you? That’s the nature of old Adam! That’s the sickness of sin! “For that which I do I allow not: for what I would, that do I not; but what I hate, that I do. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my (spiritual) mind, and bringing me into captivity to the law of sin which is in my members” (Rom. 5:15-23).

All mankind is victim of the disease passed on to them from Adam. They have not personally or maliciously “chosen” to rebel against God or disobey His commandments. That child that is born in the slums; the child of a harlot and a whoremonger; a child without a name, who grows up with the brand of shame upon his brow from the beginning; who grows up amidst vice, and never knows virtue until it is steeped in vice – is such a child in personal, deliberate and intentional disobedience and hostility toward God? That child that grows up amidst falsehood, and never knows what truth is until it is steeped in lies; that never knows what honesty is until it is steeped in crime – has such a child personally, deliberately and intentionally chosen to be the enemy of God? That child born in a communist land and in a godless home; who is told by its government and taught by its teachers that there is no God in heaven, and never knows even a verse of scripture until it is steeped in unbelief and infidelity – is that child purposely, deliberately and maliciously hostile toward God? That child born in a religious home, never knowing the transforming grace of God until it is steeped in false religion, superstitions, folklore, traditions, powerless rituals, empty ceremonies and static creeds – is

that child intentionally denying the truth about God? Are not one and all victims of ignorance, darkness, blindness, confusion and helplessness? “This I say therefore, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph. 4:17-18). “Wherefore gird up the loins of your mind as obedient children, not fashioning yourselves according to the former lusts in you ignorance” (I Pet. 1:13-14).

How can a man who is a slave and a captive of the devil be perpetrating deliberate rebellion against God? Impossible! Adam sold us out. Adam gave us no choice in bringing his progeny under the workings of iniquity. When Adam entered into sin, he did not consult with any one of us as to our desire concerning anything he did. None of us had any power or any choice in the condition in which we entered this world. WE WERE NOT SINNERS BY CHOICE, as we have erroneously been told. We are “born in sin, and sharpened in iniquity,” with the carnal nature in us from the moment we leave the womb. Being “dead in trespasses and sins,” dead to God, dead to truth, dead to purity, dead to reality, the Adamic race was no longer capable of making a choice or decision for salvation. How truly the apostle articulated our true state: “And you... were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and WERE BY NATURE THE CHILDREN OF WRATH, even as others” (Eph. 2:2-3). And again, “If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them” (II Cor. 4:3-4). The great apostle Paul said this about himself: “Who was before a blasphemer, and persecutor, and injurious: but I obtained mercy, BECAUSE I DID IT IGNORANTLY IN UNBELIEF” (I Tim. 1:13).

Even the murderers of the Lord Jesus did not commit their heinous sin maliciously, deliberately, or knowingly. The scriptures boldly acknowledge the fact. “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And now, brethren, I wot that through ignorance ye did it, as did also your rulers” (Acts 3:13-17).

Notice the term “through ignorance” – the very same expression used in Leviticus chapter four of the class of sins forgiven through the sin-offering! And again, “But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would NOT HAVE CRUCIFIED THE LORD OF GLORY” (I Cor. 2:7-8). Then of the High Priesthood of our Lord Jesus Christ it is written, “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way...” (Heb. 5:1-2).

The testimony of God standeth sure – unregenerate men are the victims of Adam’s transgression. Just as the mother who passes AIDS to her child, Adam is responsible. The children are victims. They sin through ignorance, they fall short by nature, they cannot help themselves. And that is just the glory of the sin-offering. It was ordained specifically and exclusively for unintentional sins! And Jesus became the sin-offering for the whole world! Therefore, the whole race of men is forgiven, their sin covered. Jesus Himself confirmed the unspeakable wonder of this at the very moment He became the world’s sin-offering. He was surrounded by sinful and wicked men who were involved in His death, as the scripture says, “For of a truth against Thy holy child Jesus, whom

Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done” (Acts 4:27-28).

And right in the midst of all these planned events, when Jesus was on the cross, there arose above all the cries of the multitude those wonderful words of Jesus, “FATHER, FORGIVE THEM!” Some of the Jews were ridiculing. The soldiers were gambling over His garments. The priests and Pharisees were gloating in their triumph over the Nazarene. The disciples, family and friends of Jesus were all mourning in despair and fleeing in desperation. There is no doubt that Jesus was suffering excruciating pain. But up and out of all that turmoil, hatred, and despair, those wonderful and compelling words ascended, “FATHER, FORGIVE THEM!” Why? Why forgive them? Because He loved them? That is not what He said. Because it was the Father’s will? He didn’t say that. Because of His great compassionate heart and holy nature? Not at all. He called upon the Father to forgive them “for THEY KNOW NOT WHAT THEY DO!” “Father, forgive them because they don’t know their right hand from their left; they sin in ignorance; they don’t mean it against you; their sin is unintentional!”

That’s what Jesus said. That is the Voice from the cross. That is the assessment by Jesus of Nazareth of the wickedness of men of all generations, for we all nailed Him to the tree. How many ministers say that there is no forgiveness until you recite the sinner’s prayer? Nearly all of them. But God is asked, by His Son, Jesus, to forgive His persecutors. They were people who had not recited the sinner’s prayer. There is no repentance at all. Can God forgive without repentance? I’ve heard people say, “There’s no chance of a beautiful person who’s born and raised in a country, that’s never heard about God or Jesus or the Bible, to go to heaven because they’ve never met Jesus as their Saviour. They’ve never repented of their sins.” Ah, but there’s another reason for God to forgive people. I find it quite easy to forgive someone who shows repentance. I find it easy also to forgive them if I really know that they didn’t know that they were doing something wrong. “Father, forgive them, for they know not what they do.” It is possible for God to forgive those who really don’t know what they have done. And that’s the WHOLE WORLD! That is why Jesus said to the woman taken in adultery, “Neither do I condemn thee.” It wasn’t that she hadn’t sinned. And there is no record of her repentance. Jesus knew what was in man. He understood the condition of man more perfectly than any that ever lived. He perceived the true nature of all things. And He was the most merciful and gracious and forgiving of all men. Certainly He was! And He became the sin-offering for the entire race, blessed be His wonderful name. Oh, the mystery of it! Oh, the wonder of it!

I recently read a beautiful and redemptive story about Abraham Lincoln. Abe Lincoln passed a slave market in South Carolina one day. As he passed he saw a beautiful young black girl being brought to the block to be sold. She wore a vicious, angry look. She was resisting her captors. He couldn’t stand the sight of it, the humiliation that she was being subjected to, the shame that was being heaped upon her. When the first bid came, he raised his hand and found himself bidding to buy this slave girl. In the end, Abe won the young girl. With defiance she looked at him and said, “Okay, what are you gonna do with me?” And he answered her, “I’m going to free you. Go where you want to go. Be what you want to be. Live where you want to live. Do what you want to do. Be free. Go. I don’t need you. I bought only one thing – your freedom.” For the first time, she smiled and said, “If I’m free, I’m gonna go with you.” That is what Jesus has done for the world. And when the truth of it finally penetrates the consciousness of men, quickened by the Holy Spirit, the response is “Since I’m free, I’m gonna go with you!”

It has been said that if the average Christian knew what his Bible is talking about, he would burn it as a dangerous and heretic writing. There is much more truth to this statement than most of us like to admit. Religion is founded on error. While professing to believe and teach the Word of

God, yet it can do nothing but contradict it. Most of its efforts are therefore an attempt to make the Word conform to its own ignorant imaginings. While it loudly proclaims the Bible to be true and professes to believe it, yet it must continually change and explain its truths in such a way as to make them uphold its own reasonings. The church systems cannot face the full revelation of fact. They cannot take the Bible as it actually is. That would destroy their own man-made doctrines. In order to continue to exist they must teach that “this” means “that.” Hence their converts are made into unbelievers through their system of “interpreting” the scriptures according to their own delusions, instead of believing them as the Holy Spirit of Truth means them.

The whole system is very sly and sinister and deceptive. Under the guise of holding to and contending for the faith, it destroys faith completely, in that it completely destroys one’s trust in the infinite love and omnipotent power of the almighty Father and supplants that trust with a total dependence upon what some ignorant man says “about” God and His great plan. It confuses men so completely that the ministers in the churches are made mere parrots, to repeat over and over again what someone else taught them to say. That is what their schools are for. God’s ministers are those who have come to the place where they dare to believe God, though it makes all men liars. And anyone who will serve the Lord faithfully by declaring His truth is bound to be unpopular with all the ministers in apostasy, because he must then continually expose their shame.

Now here is the wonderful truth about the sin-offering – Christ on Calvary bore every sin of every sinner. He was made a sin-offering for us, He who knew no sin. And since He became our sin – offering, therefore when He died, our sin died. Calvary atoned. And then and there all mankind was freely forgiven, their sin fully atoned for. If that is not true, the Bible is a lie and Calvary is a farce. Oh, the victory of Calvary means so much more than any of us ever realized in the past. It was such a pathetically ineffectual work, according to the way it was once taught us. It was weak and so limited in scope, so incomplete! Christ came to save the world (Jn. 12:47); God sent His Son “that THE WORLD through Him might be saved” (Jn. 3:17). But it was all in vain. He wasn’t able to do what He came for. He couldn’t finish the work. Satan and the flesh and the will of man were too strong, too powerful, too unyielding. So His redemptive work is left unfinished, according to the way we have always been taught, which made God a poor puny victim of circumstances beyond His control and Christ a mere pawn of the flesh and the devil, a prey to their every whim and fancy.

But He did not die in vain! He was not a failure! Hallelujah! Calvary was not a defeat, but an exultant victory. And there He, the spotless sinless Lamb of God actually gave His life for the life “OF THE WORLD.” Let us never again forget that fact. Yes, friend, He actually gave His life for the life “of the world”: not for one half of it, not for just a few Christians who are “not of this world” (Jn. 15:19; 17:14). He actually paid the full penalty for the sins of the world – A-L-L OF IT. And because that penalty is paid in full, because all are forgiven their trespasses by the love of the heavenly Father, “the hour is coming in the which A-L-L that are in the graves shall hear His voice and shall come forth” (Jn. 5:28).

Jesus gave His life for the life of the world. That ends the matter for all time and eternity. Thank God, the good old Book is true! Thank God, John 4:42 is actually true after all! “This is indeed the Christ, the Saviour OF THE WORLD.” Thank God, Romans 3:23 is really true! “For A-L-L have sinned, and come short of the glory of God; BEING JUSTIFIED FREELY BY HIS GRACE.” Thank God, Romans 5:18 is actually the fully inspired Word of God, “Wherefore as by the offense of one judgment came upon ALL MEN to condemnation, even so by the righteousness of One THE FREE GIFT CAME UPON A-L-L MEN UNTO JUSTIFICATION OF LIFE!” Thank God, I John 2:2 is not an infamous fairy tale! “And He is the propitiation for our sins; and not for ours only, but also FOR THE SINS OF THE W-H-O-L-E W-O-R-L-D.” Thank God, I Timothy 4:10 is actually true, “God, who is the Saviour of A-L-L MEN, SPECIFICALLY OF THOSE THAT BELIEVE!”

All men have life because of Calvary and an empty tomb. Jesus actually “put away sin by the sacrifice of Himself” (Heb. 9:26). Those sins are gone. The record is clear. And a second accounting can never, never be demanded. He paid it all. The world is forgiven, their sin is covered, a free gift of mercy and love and grace. Blessed indeed is the gracious news of life for a sin-sick world!

It is so very essential in our walk with God that we clearly understand that when the Christ came into the world He knew precisely *why* He had come and exactly *when* each step of His world-changing work would be accomplished. He knew not only the day and the hour when He would die, bearing the sins of all mankind, but also the very moment of time. While hanging on the cross that Passover day, He was aware that the hour of the slaying of the Paschal Lamb, which under the law prefigured and typified HIM, the true Lamb of God which takes away the sin of the world, had arrived, and that the high priest of Israel with knife upraised was about to take the life of the little lamb. At that moment the crucial cry echoed and re-echoed from the cross, “It is finished!” He paid the debt of all our transgressions bearing the whole world’s sin, even the awful sin of His betrayal and rejection. Our Lord’s ministry lasted just three and a half years, and on that Passover day in A.D. 31, Jesus fulfilled all the elaborate ritual of the law of Moses. His sacrifice did indeed “make an end of sins” and it was at the exact time “in the middle of the (70th) week.” Ah, yes, **it is accomplished!**

Can you not see what vast and glorious riches are now given to us in redemption! Here man is restored to the inheritance forfeited by Adam. Jesus Christ came to bring to man again the richness and transcendence of God’s eternal purpose. Never has the earth been shaken with such a ministry as that of the first begotten Son of God. Never did mortal eyes behold such power. Never had ears heard such words of wisdom. Never had the oppressed found such judgment or sinners such mercy and grace. Never was nature moved by such authority. And then He died and arose amidst the rending of rocks, the darkening of skies, and the appearance of angels. He rose from the grave and walked again the lowly realms of earth in the sight of His disciples and before many witnesses who watched in awe as the glory of God enfolded His being and lifted Him to heaven in their sight. Then came the transforming glory of Pentecost as the Holy Spirit with the sound as of a mighty rushing wind fell upon the waiting company as they sat in holy expectation. Tongues of fire sat upon them all. It was not for show or excitement that the fire was manifested, but to transform men of weakness to men of power and change sons of men into sons of God.

Chapter 3

TO MAKE RECONCILIATION

Now let us pause again to note the next thing the seventieth week is appointed to bring to fruition. “Seventy weeks (of years) are determined upon thy people and upon thy holy city... *to make reconciliation for iniquity...*” (Dan. 9:24).

In the Bible there are a great number of words, phrases, and expressions that are especially significant in the creative and redemptive plan of God. One of the first such phrases was uttered by God Himself before ever He brought mankind into being when He said, “Let us make man in our image.” This was the purpose of God condensed into about as few words as can be used. Then there were the inspired words of Isaiah when he prophesied, “Unto us a child is born: unto us a Son is given.” Connected with this were the words of the angels unto the shepherds, “For unto you is born this day in the city of David a Saviour, which is Christ the Lord,” and the proclamation of the Voice from heaven at the Jordan river, “This is My beloved Son in whom I am well pleased.” Now God and man were united together in one body, never to be separated, never to be divided. And there were the meaningful words spoken by Jesus on the cross, “It is finished!” and then the wonderful words of the messenger at the tomb, “He is not here, He is risen.” I am quite sure that no man as yet has ever plumbed the depths of those words or their meaning to all mankind. Innumerable works have been written, countless sermons have been preached, and many beautiful hymns have been intoned about the unsearchable riches of Christ and the unspeakable glories of redemption; but truthfully, no one has yet fathomed the depths of such glorious and awe-inspiring realities.

There are many other examples of such words and phrases, but one we want to consider in this message is the declaration of Paul in Colossians 1:20 “...*by Him* to RECONCILE ALL THINGS unto Himself.” The full text reads, “For by Him were *all things* created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things* were created by Him, and for Him: and He is before *all things*, and by Him *all things* consist... and having made peace through the blood of His cross, by Him to *reconcile all things* unto Himself; by Him, I say, whether they be *things in earth*, or *things in heaven*. And you, that were sometime alienated and enemies in your mind by wicked works, yet *now* hath He *reconciled*” (Col. 1:16-17, 20-21).

The word “reconcile” in the Old Testament means “to cover” or “to make atonement.” The many sacrifices made upon the altar served to cover over the sins of the people, making a certain kind of peace between God and man. Yet under the limited meaning of the word “atonement” we do not have the complete answer to our need, for we need more than a covering over of sin, but a complete and finished putting away thereof, never to be remembered any more. “But in those sacrifices there is a remembrance again made of sins every year” (Heb. 10:3). “But now once in the end of the world hath HE appeared to *put away* sin by the sacrifice of Himself” (Heb. 9:26). In Christ there is no more remembrance of sin, for HE brings forth a new creation life, old things passing away, and behold, all things becoming new.

The dictionary defines the English word “reconcile” to mean: to unite; to bring back into harmony; to settle; to make consistent or compatible. The basic Greek word dealing with

reconciliation in the New Testament is ALLASSO. This simple verb means “to change” or “to exchange”. From this verb comes the compound KATALLASSO which is translated “reconciled” in Paul’s epistles.

KATALASSO is a word which had an interesting history of usage in secular Greek before it was taken up by the Holy Spirit for use in the New Testament writings. It early acquired the technical sense of money exchange or of changing precious metals into money. Later it expanded to include the idea of giving one’s life as a mercenary soldier in exchange or of changing precious metals into money. Later it expanded to include the idea of giving one’s life as a mercenary soldier in exchange for a small salary and adventure. Finally, in the Hellenistic writers, the term is found in constant use to describe the bringing together of individuals and nations who have been estranged. Have you ever received your bank statement only to discover that the balance therein was not in agreement with the balance shown in your checkbook? If so you know something about the Bible teaching of reconciliation! When the balance shown by the bank and the balance shown on your check stub are not identical, there is bound to be error on the part of someone. In most cases you have probably discovered, as have I, that the mistake was on your part – a simple error in arithmetic, or, perhaps, a failure to register a deposit or a change of one kind or another. At any rate, it became necessary to “reconcile” your balance with that submitted to you by the bank. To do this you traced down the error, corrected it, changed the sum, and brought the figure in your checkbook into conformity to that given by the bank. The basic idea of reconciliation is, therefore, “to change thoroughly, to cause to be conformed to, or adjusted to a specified norm or standard.” In the case of your home bookkeeping you found it necessary to adjust your check balance so that it “conformed to” the amount published by your bank in their monthly statement. In the case of Divine Bookkeeping there was found a necessity to have an adjustment made on man’s books which were out of balance with the Divine Norm or Standard. God’s act in bringing conformity of man’s account to the Divine Norm, by rectifying the “errors” (sin) that brought about the imbalance, was accomplished through the death and resurrection of Jesus Christ.

Now this leads to a point of immense importance. We often hear it said that “the death of Christ was necessary in order to *reconcile God to man.*” This is a pious stupidity, arising from inattention to the language of the Holy Spirit, and indeed to the plain meaning of the word “reconcile.” God never changed – never stepped out of His normal and true position. He abideth faithful. There was, and could be, no derangement, no confusion, no alienation, so far as He was concerned; and hence there could be no need of *reconciling Him to us.* In fact, it was exactly the contrary. Man had gone astray; he was the enemy, and needed to be reconciled. Wherefore, then, as might be expected, the Scriptures never speak of reconciling God to man. There is no such expression to be found within the covers of the New Testament! “God was in Christ RECONCILING T-H-E W-O-R-L-D unto Himself, not imputing their trespasses unto them.” And again, “All things are of God, who hath reconciled US to Himself by Jesus Christ” (II Cor. 5:18-19). In a word, it is God, in His infinite mercy and grace, through the cross of Christ, bringing us back unto Himself.

Every soul has been at war with God; in order for reconciliation to take place, there must be a cessation of the warfare, the hostilities, which exist between the individual and the Creator. The question that must be answered, therefore, is: How is the warfare that exists between the soul and God to come to an end? The first part of the answer is that we must realize that the war exists and confess the fact. A man who tries to insist that there is nothing wrong between him and God is dodging the truth. There is warfare between every man and God by the very nature of man’s ego, his self-seeking, sinful heart. God says that the warfare exists, and we have to admit it. Paul expresses the matter with finality: “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is *enmity against God*, for it is not subject to the

law of God, neither indeed can be” (Rom. 8:5-8). Phillips graphically translates these verses: “The carnal attitude sees no further than natural things; but the spiritual attitude reaches out after the things of the Spirit. The former attitude means, bluntly, death; but the latter means life and inward peace. And this is only to be expected for the carnal attitude is inevitably opposed to the purpose of God, and neither can nor will follow His laws. Men who hold this attitude cannot possibly please God.”

Let us examine how war between two nations comes to an end. A French statesman once pointed out that there were only two types of peace that ever followed a war: A peace imposed upon the defeated by a conqueror; or a peace accepted by the defeated through surrender. There is a vast difference between the peace which is imposed or the peace which one accepts. It should be evident that if there is to be peace between man and God, the terms must be imposed by God Himself. God, the eternal God, omniscient and omnipotent, must have His way – it is the only right way in the universe. Every other way is the self-will of the creature, the way of the earth, the way of limitation, blindness, finiteness. Men who will not submit their wills to the Creator go their horrible way into judgment.

Yet in spite of the fact that our position and our condition are defenseless, there have been those who have talked about “making their peace with God,” as if *they* had a right to set the terms. The phrase has long been in use to describe settling differences between *men*. Shakespeare, in *Twelfth Night*, has one of his characters say, “I will make your peace with him, if I can.” Thomas Fuller seems to have been the first man who ever spoke of making one’s peace with God. But the phrase is incorrect and an absurdity in such a connection. If you are to know the joys of what God has for you, you must get that idea out of your mind. You must realize that GOD HAS ALREADY MADE THE PEACE and that you are simply to accept it! And when you come to God, the wonderful thing is that you find Him merciful toward you. The man who flings himself upon the promises of God finds that God is the loving Saviour. God has already made peace and is ready to receive that soul with all grace and tenderness. In the epistle to the Colossians, we read of the Lord Jesus Christ that “it pleased the Father that in Him should all fullness dwell; and HAVING MADE PEACE through the blood of His cross, by Him to RECONCILE ALL THINGS unto Himself” (Col. 1:19-20).

Note especially the tense of the verb: Having made peace. This is of paramount importance: God *has made* peace! There is no other peace that can be made except that which God has made. A man who talks about making his peace with God is ignorant and denies that peace which God has already made. God will have no other peace with man than that which He made at the cross. God established the terms for this peace. He set these terms BY THE DEATH OF HIS SON. He declared that only by the death of man’s ways, the death of man’s will, the death of man’s attitude and hostility, could there be peace. In all this God does not change at all. But God works a mighty work upon man, placing him in the Christ upon the cross, crucifying all that he is and all that he does, and bringing him forth out of that death into the resurrection of a new creation in Christ Jesus. Oh the wonder of it! And now, if you will come with an absolute capitulation and unconditional surrender, you will find that God is all peace toward you. It is then that you can go on to find that FULLNESS OF PURPOSE which God fulfills in all who surrender to Him.

What a hideous affront it is to the God of our salvation to wickedly accuse Him of needing to give His own Son as a propitiation TO APPEASE HIS OWN WRATH, though this is the inexcusable lie we hear continually from the pulpit and over the air waves! God is portrayed by the preachers as so mad at sin and sinners, so violently angry and beside Himself that He is metaphorically foaming at the mouth with uncontrollable rage which can only be appeased by looking upon the bloody sweat and cruel, ugly death of His Son upon a Roman cross. All sermons

and songs that picture God as a God of rage who must be “appeased” and “soothed” by blood are heathenish and should be piled on a bonfire and burned.

The Old Testament sacrifices serve as a beautiful revelation of God’s love towards us, in His reconciliation. Whatever Israel brought to God was brought at HIS COMMAND and was an expression of their dependence upon Him. Sacrifice was not intended to make God gracious; it was brought in recognition of a grace which He Himself had assured. Every sacrifice was offered from this point of view, and free from any thought of appeasing an angry and hostile God. The idea of man being able through the death of a victim, or through some act of self-immolation, to appease the anger of an offended deity or to change His mind toward the worshipper, has clung persistently to most pagan religions. How alien it was to the Israelitish conception of the relation between God and man is clear from the statement in Leviticus 17:11. “For the life of the flesh is in the blood: and I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE AN ATONEMENT FOR Y-O-U-R S-O-U-L-S.” Ah, God gave the sacrifice, and not to change His attitude toward man, but to CHANGE SOMETHING ABOUT MAN! How could the blood of the sacrifice appease the wrath of God and make Him merciful toward man? It was the gracious, loving character of God that *gave the sacrifice!* “I have given it to you upon the altar.” How clear that the blood of the sacrifice was not God-ward, it did not avail to make God gracious, for HE AGAINST WHOM THE OFFENCE HAD BEEN COMMITTED HAD HIMSELF PROVIDED THE MEANS OF RECONCILIATION!

Never was holiness more vindicated, than at the cross, when Jesus “suffered for sins, the Just for the unjust, that He might *bring us to God*” (I Pet. 3:18). Never was love more lavishly outpoured than when “God SO LOVED the world that HE GAVE His only begotten Son, that whosoever believeth in Him should not perish, but have the life of the ages” (Jn. 3:16). Notice, dear reader, it does not say that God was so *mad* at the world, or so *offended* by the world, or so *angry* with the world, or so *vengeful* toward the world, or so caught in a dilemma because of His justice – but GOD SO LOVED the world that HE GAVE. Hallelujah! We stand in awe before this fulfillment of Genesis 22:8, when by the Spirit Abraham prophesied to Isaac, “GOD WILL PROVIDE HIMSELF a lamb for the burnt offering.” As one has pointed out: “And that is just what He did, He provided HIMSELF! Stripping Himself of His glory, He who was in the form of God, took upon Himself the form of man, and offered that form in that great sacrifice, yea, *POURED OUT THE LIFE CONTAINED IN THAT FORM*, which life was freely given to reconcile all things back into Himself. Never was grace more majestic in its operation, than when ‘He made Him to be sin (Greek, literally, A SIN-OFFERING) for us, Who knew no sin, that we might be made the righteousness of God in Him’ (II Cor. 5:21).” How inspired the words of John the Baptist when he declared of Jesus, “Behold the LAMB OF GOD, which taketh away the sin of the world” (Jn. 1:29). Ah, this Lamb was no sacrifice to appease – it was the perfect and purposeful embodiment of God’s grace and mercy and love and life to reconcile a hostile world unto Himself!

“For by Him were *all things* created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things* were created by Him and for Him: and He is before *all things*, and by Him *all things* consist. And, having made peace through the blood of His cross, by Him to RECONCILE ALL THINGS unto Himself, by Him, I say, whether they be things in earth, or things in heaven. And *you* that were sometime alienated and enemies in your mind by wicked works, yet *now hath He reconciled*” (Col. 1:16-17, 20-21). “And all things are of God, who *hath reconciled us* to Himself by Jesus Christ, and hath given to US the *ministry of reconciliation*; to wit, that God was in Christ, *reconciling the world* unto Himself by Jesus Christ, and hath given to US the *word of reconciliation*. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, *be ye reconciled to God*” (II Cor. 5:18-20).

It is utterly impossible for any man or any creature on earth or in heaven to exclude himself from this most precious ministry – the *ministry of reconciliation*. Before the reader can shut himself, or any other man or being out from the application of this grace, he must prove that he does not belong to either the earth or heaven, or that he is not a part of the “all things” that were created by and in the Christ in the beginning, and that therefore he is excluded from being reconciled, since he has no identification with any of the “all things” that were created and that are being reconciled into the Christ. This he cannot do, and hence he must see that God is beseeching him and all to be reconciled! Every foot of this earth and every man upon this earth belongs to Christ, for He made the earth and He made every man. On that wonderful day when God created “all things” in earth and in heaven He also said, “Let us make man in our image, and after our likeness.” Christ made every man and tasted death for every man, and therefore every foot of the earth and every man on the earth belongs to Christ my Lord, first by right of creation, and second by right of redemption.

Consider now Colossians 1:16 from the Emphatic Diaglott: “Because IN Him were created ALL THINGS, those in the heavens and those on the earth; the visible and invisible, whether thrones or lordships, or governments, or authorities; ALL THINGS HAVE BEEN CREATED THROUGH HIM AND FOR HIM.” The King James version says that all things were created BY Him, but the more literal Diaglott says that all things were created IN Him. Paul is here speaking of God as the Creator and as creating everything IN THE SON.

I must emphasize that God is the Creator of ALL THINGS. Notice the things that the inspired apostle includes in creation. ALL things in the heavens, or all things that are in and constitute the RULING ELEMENT – “the heavens do rule” (Dan. 4:26). ALL the things in the earth, or all things that are in or constitute those elements which are ruled, or under authority. ALL things that are visible, or that are discernable to the physical senses – ALL that the eyes can see, ALL that the ears can hear, ALL that we can touch, feel, taste or smell – has been created by God. ALL things that are invisible were created by our God – ALL the wisdom, ALL the knowledge, yea, even that which has not yet been tapped or conceived of by the mind of man – GOD CREATED. ALL of the myriad machines and devices that shall yet come out of the mind of man, were created by God. ALL of the vast forces and powers and universal laws that science has not yet discovered, were created by God. ALL the thrones, and the glory and the power of those who occupy them, were created by God. ALL the dominions or lordships, the mastery and the supremacy, were created by God. ALL the principalities and powers, angels, intelligences, chief ones, in heaven and in earth, were created by God. And it is not just the fact that all of these were created by God that startles us the most, but it goes on to say that BY THE BLOOD OF HIS CROSS ALL THESE THINGS ARE RECONCILED TO GOD IN HEAVEN AND IN EARTH. This implies that the principalities and powers in the heavenly realms *needed reconciling* and *are reconciled* by the blood of God’s Son. This is why the redeemer was both a HEAVENLY BEING *and* an EARTHLY BEING. He was the Word from heaven made flesh upon earth, heaven and earth blended into one, so that the Son could say, “No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven” (Jn. 3:13). Praise God, even the principalities and powers IN THE HEAVENS are included in the glorious reconciliation and peace secured by the blood of His cross, the Man who was from heaven, born on earth, reconciling both realms into one IN HIMSELF. Glory!

If God be the Creator of ALL THINGS, then it must of necessity follow that GOD IS THE SOURCE OF ALL THINGS. We read in Romans 11:36, from the Diaglott, “Because OUT of HIM, and THROUGH HIM, and FOR HIM are ALL THINGS, to Him be the glory for the ages, Amen.” All things are *out of God*, all things are *through Him*, all things are *for Him*, and all things are *unto Him*, ending *in Him*. The clearest possible rendering is given by Goodspeed, “For from Him everything comes; through Him everything exists; and *in Him everything ends!* Glory to Him for ever! Amen.” The Amplified Bible also expresses it beautifully, “For from Him and through Him

and to Him are all things. For all things originate with Him and come from Him; all things live through Him, and all things center in and tend to CONSUMMATE AND TO END IN HIM. To Him be glory for ever! Amen – so be it.”

Some misguided individuals have argued that the reconciliation of all “things” does not mean men or beings. But, pray tell me, what “things” in the whole vast universe, *apart from* men and other creatures, are described in the Word of God as “enemies” of God, “alienated” from God, “blasphemers” of God, “haters” of God, etc. in need of reconciliation? These are not mere “offices” or “governmental positions” for they carry the qualities of personality and being. And it is an important and incontrovertible fact that the Colossians were themselves part of the “all things” to be reconciled! “... by Him to reconcile all things to Himself... and YOU, that were sometime alienated and enemies in your mind by wicked works, YET N-O-W *hath He reconciled*” (Col. 1:20-21). The internal evidence within these verses demonstrates beyond question that the “all things” to be reconciled are LIVING CREATURES. That persons is meant is clear to all except those who do always resist the Holy Ghost, ever searching for some excuse not to embrace the all-inclusive scope of God’s reconciliation. To say that “things” is not persons, or that “all things” does not include all persons is to violate the whole testimony of the Scriptures. Of course ALL THINGS includes ALL PEOPLE! Numerous passages could be cited, but I share only two briefly, to establish the point. “Therefore let no man glory in men. For ALL THINGS are yours; whether PAUL, or APOLLOS, or CEPHAS, or THE WORLD, or LIFE, or DEATH, or THINGS PRESENT, or THINGS TO COME; ALL are yours” (I Cor. 3:21-22). It should be clear to anyone that people – Paul, Apollos, and Cephas – are among the ALL THINGS that Paul enumerates as belonging to the saints. Such other items as “the world” and “life” and “death” are included with them as “things”. No less illustrious a personage than our blessed Lord Jesus Christ is called in Scripture a “thing”. “The angel answered and said unto her... that HOLY THING which shall be born of thee shall be called the Son of God” (Lk. 1:35). It is deceitful to say that “all things” is something other than people! Paul was teaching us and all who have ears to hear that there is coming a time of UNIVERSAL RECONCILIATION in which all things – all men, and every created spirit, whether they be in heaven or on earth, whether they be visible or invisible – shall abide in the conscious awareness of having been wonderfully and gloriously CONCILIATED TO GOD!

This magnificent provision was made by our Lord Jesus Christ at Calvary in the spring of A.D. 31 “in the midst (middle) of the (70th) week” just as Daniel had prophesied more than 486 years before it happened. Oh, the wonder of it!

Chapter 4

EVERLASTING RIGHTEOUSNESS

We now approach the fourth thing that the Christ accomplished for all of mankind “in the midst” of the illustrious seventieth week of Daniel. “Seventy weeks are determined upon thy people and upon thy holy city... to *bring in everlasting righteousness...*” (Dan. 9:24). These prophetic 490 years were appointed to bring into the world everlasting righteousness. The long awaited Messiah came in the seventieth week of that time to fulfill this and Paul the apostle writes of it in his epistle to the Philippians with these inspired words: “But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the RIGHTEOUSNESS WHICH IS OF GOD by faith...” (Phil. 3:7-9). Now consider the following passages:

“Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the *righteousness of God* without the law *is manifested*, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: to declare, I say, at this time *His righteousness*: that He might be just, and the justifier of him which believeth in Jesus” (Rom. 3:20-22, 26).

“For as by one man’s disobedience (the) many were made sinners, so by the disobedience of one shall (the) many be *made righteous...*” (Rom. 5:19).

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the *righteousness* of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit” (Rom. 8:3-4).

“Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For they *being ignorant of God’s righteousness*, and *going about to establish their own righteousness*, have not submitted themselves unto the *righteousness of God*. For Christ is the end of the law *for (true) righteousness* to everyone that believeth. For with the heart man believeth *unto righteousness*; and with the mouth confession is made unto salvation” (Rom. 10:1, 3, 4, 10).

“For the kingdom of God is not meat and drink; *but righteousness*, peace, and joy in the Holy Ghost” (Rom. 14:17).

“But of Him are ye in Christ Jesus, who of God is *made unto us... righteousness...* that, according as it is written, he that glorieth, let him glory in the Lord” (I Cor. 1:30-31).

“Who also hath made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. For if the ministration of condemnation (the law) be glory, much more doth the *ministration of righteousness* exceed in glory” (II Cor. 3:6, 9).

So many truths are poured forth in the passages above that only by illumination of the spirit of truth are we able to take it all in. Some things are very clear to me today – the moment the Spirit of God begins to shed light on a truth, it is time to begin to ask Him to instruct us in it. As I have

searched the mind of the Spirit there has come the blessed knowledge that we are living in a time when the Lord is revealing many things that concern the kingdom of God. One of the greatest truths to unfold within my wondering spirit is the truth that Jesus came into the earth at the Father's precisely appointed hour at the transition of the ages. Seventy weeks of years were determined upon the nation and the people of the house of Judah (Jews), upon the physical city of Jerusalem and the glorious temple within it, and upon the old covenant of law with all its priesthood, sacrifices, rituals, and ceremonies. Those 490 years were appointed to *bring it all to an end* that there might be, through the Messiah, the inauguration of a new covenant, a new dispensation, a new temple not made with hands, a new priesthood of royal sons of God, and new and greater and spiritual and heavenly sacrifices.

In Christ confidence in the flesh is cancelled. The New Jerusalem is holy, spiritual and heavenly. The earthly temple is done away. No stone remains upon another. Never again will it be called the temple of God, for "YE are the temple of God," and "The temple of God is holy, which temple YE ARE." The city of God, the temple of God, and the Israel of God are made of countless living stones which have become the abode of the manifest presence and power of the Lord.

"Seventy weeks are decreed upon thy people and upon thy holy city," Gabriel informed the prophet Daniel and those 490 years were destined to bring them unto the Messiah and the new order of the kingdom of God He came to establish in the earth. There can be no doubt that the Christ appeared among the people of Israel during the seventieth week of the prophecy. Nor can there be any disputing of the fact that He brought the old dispensation with its outward nation, outward temple, outward laws and religious system to an abrupt, absolute, and eternal end. While we know the kingdom of God in its fullness is yet to increase more and more in the age and ages to come, crushing and consuming and subduing all things unto God, we also know that this great and glorious kingdom had its inception with Jesus "in the midst of the (70th) week." It was of that very moment in time that we read in Mark's Gospel these significant words of truth: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel (good news) of the kingdom of God, and saying, THE TIME IS FULFILLED, and the kingdom of God is at hand: repent ye, and believe the gospel (good news)" (Mark 1:14-15). Then Luke adds his testimony: "The law and the prophets were until John: since THAT TIME the kingdom of God is preached, and every man presseth into it. And when He (Jesus) was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation (outward show): neither shall they say, Lo here! Or, Lo there! For the kingdom of God is *within you*" (Lk. 17:20-21).

Many who read these lines can confess with me that the mighty seed of the Kingdom, which is Christ, has been sowed within our hearts by the Holy Spirit. That Kingdom seed is daily growing within us and is bringing forth the increase of Christ the Lord in our experience. The Kingdom of God shall continue to grow and increase, by the spirit of life from God, until everything everywhere is swallowed up into God and He becomes All-in-all. The very *life* of God Himself is the power of the Kingdom of God within us!

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). The Kingdom is here defined both negatively and positively. We are told first what it is *not*, and then what it *is*. "The kingdom of God is *not* meat or drink." The blessings and benefits of the Kingdom of God are not the outward fruits of the land of Canaan, but the inward fruits of the Spirit of God in the heavenlies in Christ Jesus. "The kingdom of God *is* righteousness, and peace, and joy *in the Holy Ghost*." The nature of the Kingdom is the *new wine* Jesus promised to drink with His chosen ones. "But I say unto you, I will not henceforth drink of this fruit of the vine, until that day when I shall drink it *new* with you IN MY FATHER'S KINGDOM" (Mat. 26:29). Luke records these words thus: "I will not anymore eat thereof, until it be FULFILLED IN THE

KINGDOM OF GOD” (Lk. 22:16). And Paul says, “Who **hath** translated us **into the kingdom of His dear Son**” (Col. 1:13). And, “The kingdom of God *isn't* meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” The new wine of the Kingdom is wine of a new kind. Wine out of a new vineyard. Wine out of a new winepress. Wine of a new character, a new sweetness, a new strength, and a new exhilaration. The new wine of the Kingdom is the *divine life* of Christ! He is now pouring out His divine life into His elect and the fruit of the True vine is now righteousness, and peace, and joy in the Holy Ghost! I thank God for the privilege of proclaiming this message, this word of the Kingdom that Jesus brought, and that today is quickened in the hearts of God’s sons. Do not forget how beautifully Jesus taught it, and do not fail to hear how powerfully the Holy Spirit unfolds it in our lives today. “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Lk. 12:32). Today the Father gives us a kingdom which will never fade away – a Kingdom which is righteousness, which is peace, which is joy; a Kingdom which is incorruptible and undefiled, and which fadeth not away. Fear not little flock! The Father has brought this Kingdom into our experience by His Word and by His Spirit.

Righteousness holds a very dominant position in the Kingdom of God. It has a leading place of importance in the teaching of the King who will allow no one to enter or rule in His Kingdom without a righteousness which exceeds that of the scribes and Pharisees (Mat. 5:20). This same concern is uppermost in all those elect sons of God who shall reign in the Kingdom. These hunger and thirst after righteousness (Mat. 5:6) and seek first the Kingdom of God and His righteousness (Mat. 6:33), knowing that in the Kingdom of God “the throne is established by righteousness” (Prov. 16:12). “Unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy Kingdom” (Heb. 1:8). The Kingdom of God is *first*, righteousness; *then*, peace; and finally, joy, and all in the Spirit of God. In the Kingdom of God righteousness is of supreme importance. The very scepter of the King, Jesus, is a scepter of righteousness. The effect of righteousness is peace. There can be no peace where righteousness is not established. The effect of peace is joy. There can be no joy where there is no peace, but only confusion and every kind of trouble. This order can never be reversed or rearranged. Any joy that does not proceed from peace and righteousness is a carnal, soulish, sensual joy. It can never be the joy of the Kingdom of God! It is a sham, a false joy, a mere pretense. Therefore, the Kingdom of God with its marvelous peace, its wonderful joy and glory, is rooted in the righteousness of God in Christ Jesus, and is being wrought in the personalities of those who are becoming an integral part of *God’s Christ*. The Kingdom of God is a glorious Kingdom of righteousness! The Psalmist assures us that “The Lord shall endure for ever: He hath prepared His throne for judgment. And He shall *judge the world in righteousness*, He shall minister judgment to the people in uprightness” (Ps. 9:7-8). The deepest cry of every son of God is, “Give the king Thy judgments, O God, and Thy righteousness unto the king’s son. He shall *judge Thy people with righteousness*, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness” (Ps. 72:1-3).

In Isaiah 45:19 we read, “I the Lord speak righteousness, I declare things that are right.” God is righteous. That means He is *always right*, He is never wrong. That is what righteousness is – it is right-ness. God is always right in everything He says and does. He never makes a mistake. Sometimes we wonder why God does things the way He does, and we may sometimes question why; but He is never wrong, He is always right. He cannot be wrong because He is absolute righteousness. He acts out of divine wisdom, knowledge, understanding, goodness, and love. What a wonderful God! What a marvelous Being to be able to trust in, to have as our God and King, and to commit everything to Him, knowing He can never be wrong, He cannot make a mistake, and all of His doings stream from His loving concern, from His inscrutable wisdom, and His divine ability to do always and only what is best for us. THIS IS THE RIGHTEOUSNESS HE IS ASKING US TO SEEK. THIS IS THE RIGHTEOUSNESS OF HIS KINGDOM. THIS IS THE RIGHTEOUSNESS OF HIS THRONE. THIS IS THE RIGHTEOUSNESS OF EVERY SON OF GOD WHO SHALL REIGN

WITH CHRIST IN HIS KINGDOM! What a goal God has set before us! We must be *like Him* in all of our ways – *that*, precious friend of mine, *is righteousness!*

The righteousness of the Kingdom, therefore, can be experienced only by the man who has submitted to the rule of God by the indwelling spirit of holiness, and who has therefore experienced the nature and powers of God's Kingdom authority. It is by the power of the inward reign of the spirit of HIS LIFE that the righteousness of the Kingdom is to be attained! And contrary to what many preachers preach and most Christians think, righteousness is not first of all soul winning, preaching, prophesying, speaking in tongues, healing, casting out devils, establishing churches, doing good works, nor any of the thousand and one other things mistakenly imagined to be "fruit." Righteousness is, first and foremost, a **state of being**. Righteousness is, above all else, a **nature**. Righteousness is not merely what a person does, but what he **is**. It follows, however, that there is a *doing* of righteousness which springs from the *being* of righteousness.

I have already pointed out that righteousness is RIGHT BEING... right living, right attitude, right desire, right motive, right actions, a total rightness in all things according to God's standard and as an expression of God's nature. That is what God is – righteous, right. We are exhorted in the Word to seek and receive this same attribute. And to be right doesn't mean that all our doctrines must be absolutely correct, or that we dress in a particular fashion, or that we don't smoke, drink or cuss, or that we observe certain religious traditions! It means that you think, know, and act like God! When we receive a new spirit, or right spirit, or Holy Spirit, you are destined to right being and right doing; you are destined to righteousness. David prayed, "Create in me a clean heart, O God; and renew a **right spirit** within me" (Ps. 51:10). Ah, that is what we want! The right spirit. That is righteousness! Right being and right doing are attainable on this earth right now because of the right spirit. Who is the right spirit? Christ is the right spirit, a new spirit, the Holy Spirit, God's spirit, the **spirit of righteousness**.

The gospel that Jesus preached was the gospel of the Kingdom. He announced that He had come to found a Kingdom; He claimed the title of King for Himself; and in the Sermon on the Mount He gave us the laws, the principles, the very *constitution* of that Kingdom. Well, what kind of Kingdom is it? Across millenniums of time the answer of the great apostle Paul rings clear: "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." There you have in one sublime statement the essence of the Kingdom. The Kingdom of God is righteousness, or right-ness. There is cruel wrong in this world of ours. Man wrongs man, brother oppresses brother, nations war against and oppress one another, bosses become hard taskmasters, taking advantage of employees, pastors lord it over the flock and control and manipulate men's lives, husbands beat and abuse their wives, parents neglect their children. The low realms of the earth are full of cruelty, maliciousness, violence, lust and crime, and even in the midst of those who name the name of Christ there is iniquity also. But the Kingdom of God is righteousness and when His Kingdom comes tyranny, oppression, strife, injustice and wrongs cease – men do right out of the loving nature of the KING OF LOVE who reigns within. Forgiveness of sins does not secure such transformation, but when the Kingdom of God comes with power there is a mighty change!

Let one thing be abundantly clear – it is not just righteousness by man's standard, not external obedience to law, not outward conformity to society's norms, not observance of religion's demands, not mere human goodness. There is more than one kind of righteousness. Paul says, "For they being ignorant of *God's righteousness*, and going about to establish *their own righteousness*, have not submitted themselves to the righteousness of God" (Rom. 10:3). I tell you the truth when I say that most of the "righteousness" taught by the church system is a righteousness imposed and exacted by the traditions of the elders and by the commandments of men. It has nothing to do with the righteousness of God, being rather the religious man's *own righteousness*. It is the same old

righteousness of the scribes and Pharisees accommodated to Christianity. The righteousness of the Kingdom is found only **in the Holy Ghost**. And it is found there today, right now, for the Kingdom of God IS righteousness. The Holy Spirit does not say that “the kingdom of God is righteousness IN THE KINGDOM AGE.” Too long preachers and believers have interpreted the Kingdom of God as a future, physical, materialistic Kingdom, attainable only in some coming age. God wants you to understand today that His Kingdom is not to be sought in that realm. That would make His Kingdom too cheap, materialistic, natural, worldly and earthly. Oh yes, there are *many ages* of that Kingdom yet to come, but all that the Kingdom *is* IS IN THE HOLY GHOST! It is now, and ever will be. When you enter into the consciousness of God by the spirit you have stepped upon the territory of the Kingdom. It is *in the Holy Ghost*. Glory to God! Righteousness is the work of the Spirit within us. It is the result of the rising of Christ, “the Sun of righteousness,” within us (Mal. 4:2). When the Lord has fully transformed us and made us righteous within, we shall then be clothed outwardly with “the robe of righteousness” which is the fullness of the Lord Jesus Christ in all His love, holiness, power and immortality. Then we, the body of our glorious Head, shall be called, “The Lord our righteousness,” as the prophet said, for we have been “**made the righteousness of God in Him.**” What a calling!

The miracle of what God has done through Jesus Christ ravishes my heart. I am enthralled beyond measure that He has translated me out of the kingdom of darkness, and is clothing me with the fullness of the Son of God. Daily I am putting on the Lord Jesus Christ who is my robe of righteousness and my house from heaven, the new man, the spiritual body, and the new building of God, eternal in the heavens. Just as the life within a lamb produces its covering of wool, so does the life of Christ within each son of God create the garments of our full salvation. We put on the robe of Christ’s righteousness, not by putting it on from outside of ourselves, by our own self-efforts and good works, but by the working and power of His life within.

Righteousness is the first and foremost stone in the foundation of God’s Kingdom. We can only qualify to rule and reign with Christ in His Kingdom as we thoroughly understand and gladly embrace the great truth that “the throne is established by righteousness” (Prov. 16:12). “Unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom” (Heb. 1:8). The Kingdom of God is a glorious Kingdom of righteousness! The righteousness of the Kingdom is now being wrought in the personalities of all those blessed sons of God who shall share the throne of His heavenly dominion. The Psalmist assures us, “The Lord shall endure for ever: He hath prepared His throne for judgment. And He shall *judge the world in righteousness*, He shall minister judgment to the people in uprightness” (Ps. 9:7-8). The deepest cry of every son of God is, “Give the king Thy judgments, O God, and Thy righteousness unto the king’s son. He shall *judge Thy people with righteousness*, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness” (Ps. 72:1-3).

Only with the mind of the Spirit may we imagine a world ruled by a government such as is prophesied in the ninety-sixth Psalm: “Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall *judge the people righteously*. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the forest rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall *judge the world with righteousness*, and the people with His truth” (Ps. 96:10-13). God shall indeed judge the whole world in righteousness, and this He shall do through His sonship company. It is of this many-membered Christ, God’s glorious Christ, Head and body, that the prophet speaks when he says, “And the Spirit of the Lord shall rest upon him... and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with *righteousness* shall he judge the

poor, and reprove with equity for the meek of the earth... and *righteousness* shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isa. 11:2-5).

The righteousness of the Kingdom is neither a moral standard nor a code of ethics. God’s righteousness is JESUS CHRIST. Apart from the inworking of His holy nature and His beautiful character all our righteousnesses are as filthy rags and putrefying sores. Christ is made unto us righteousness (I Cor. 1:30) and we are made the righteousness of God in Him (II Cor. 5:21). When we talk about the righteousness of the Kingdom of God, we have to explain what kind of righteousness we are talking about. There are two kinds of righteousness set forth in the scriptures that pertain to believers. The first kind is **imputed righteousness**. The second kind is **imparted righteousness**. They are not the same!

“Abraham believed God, and it was *counted unto him* for righteousness... he staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; and being fully persuaded that, what He had promised, He was well able to perform. Therefore it was *imputed* unto him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead” (Rom. 4:3, 20-24). So by believing in Yahweh who raised our Lord from the dead we have righteousness **imputed unto us**. It is wonderful to have our sins forgiven and not imputed against us any more, and to have the righteousness of God **reckoned to us** by faith! But having righteousness imputed to us doesn’t MAKE US RIGHTEOUS. We are only **counted** as righteous for *His sake*. We can have His righteousness imputed to us and still be very unrighteous in our nature, thoughts and actions, doing many things wrong, and few things right.

God loves all His little children unto whom He has imputed the righteousness of Christ by faith. And they are His no matter how they are living today. But He doesn’t want to leave us in this unrighteous state! He wants to **make us righteous**! He wants to **impart** His righteousness to us, not just **impute** it. “For He hath made Him to be sin for us, who knew no sin; that we might be MADE THE RIGHTEOUSNESS OF GOD IN HIM” (II Cor. 5:21). There is a world of difference made between being **counted righteous** and being **made righteousness**. Every son of God is to possess and become the righteousness of God, to **be righteous as He is righteous**, to be holy as He is holy. Who wouldn’t want to become this righteousness? Who would not desire to always be right in all we think, in all we say and in all we do – to never again think anything wrong or have any wrong ideas, desires or motives; but to always be right in everything. What a blessed state! Impossible? Not at all! It is what God has planned for us and is working on with us. Of this very truth the Psalmist wrote when he said, “He leadeth me in paths of righteousness for His name’s (nature’s) sake.” He leads me in the paths that will bring me to this glorious state. Blessed be the Lord!

Salvation begins with imputed righteousness. Most Christians, however, stop right there and never **press on** in God to know the blessedness of **imparted righteousness**. Imputed righteousness is like money charged to your account in the bank. But imparted righteousness is like money paid out of the account *into your hands*. Imputed righteousness is potential righteousness, whereas imparted righteousness is actual righteousness. You can know the joy of sins forgiven and the wonder of being a child of God with imputed righteousness, but only by the INWARD POWER OF IMPARTED RIGHTEOUSNESS can one be brought into the image of Jesus Christ, which is the image of God. What is imparted righteousness? Our beloved brother Peter explains the wonderful process, saying, “Besides this... ADD TO YOUR FAITH virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ...

for so an entrance shall be ministered to you abundantly **into the everlasting kingdom of our Lord and Saviour Jesus Christ**” (II Pet. 1:5-11).

Why does he say, “**Add** to your faith?” Peter is telling us that once we have believed, we are at the point of beginning in righteousness. Imputed righteousness is enough to save us from hell, but it is not sufficient to give us an abundant entrance into the Kingdom of God and bring us to God’s throne of dominion and power. We must have imputed righteousness, but we must **add** to that what the Bible describes as **fulfilled** righteousness or **expressed** righteousness. The righteousness that is imputed to us as a free gift must now find expression or fulfillment in our lives. This is what Paul was saying when he wrote, “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, **that the righteousness of the law might be FULFILLED (or EXPRESSED)** in us, who walk not after the flesh, but after the Spirit” (Rom. 8:2-4).

I thank God today that there is a righteousness, a divine righteousness that God can impart to men, and which can exalt a man to the image and likeness of God. In no other way can men ever be exalted or lifted up out of the power of sin, self, sorrow and death. So I gladly and thankfully this day record this truth that the righteousness of which I speak is the righteousness of God, which by faith we may possess; not only a righteousness imputed, in which we can trust for our salvation, but a righteousness IMPARTED, INWORKED INTO THE NATURE. All very good is this talk about imputed righteousness, but I cannot – will not – settle for a righteousness that is only imputed. If it is not **imparted**, it is not a **power within us** at all. I thank God for the word of the Master Himself who told us that this Kingdom of God would be within us, and defined it. He said that we are to **SEEK THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS**. He said that we are to **HUNGER AND THIRST AFTER RIGHTEOUSNESS**. And Paul excellently words it when he says, “The kingdom of God is **righteousness in the Holy Ghost**.”

There is something deep within me that tells me that the Kingdom of God for the next age and the ages beyond is not going to be launched from the same old launching pad we have used for the past two thousand years. It is going to be as different from the systems and methods and experiences of the existing church order as the ministry of Jesus Christ of Nazareth was different from the legalistic forms and ritualistic ceremonies of the priesthood, scribes, and Pharisees of that day. The past two millenniums of church history has been an age of limitation, mixture, immaturity and imperfection. But when the manifested sons of God arise in the fullness of the glory, power and dominion of the glorified Christ, they shall not appear on the scene as weak, carnal men rejoicing in an imputed righteousness, but they shall go forth to meet all the needs of a groaning creation by the fullness of **HIS INCORRUPTIBLE LIFE** dwelling within them. There shall be a glorious victory, and there will be no failure!

Even as I write, thousands of saints, yea, tens of thousands, a mighty army is being touched by the fire from off the altar of God. A great Kingdom of Priests is being set ablaze with the life and love and power of God that will cause the nations of the world to turn to the living God as we enter the next stage of God’s great redemptive and restorative process. Too long have men occupied themselves in religious efforts to embalm the spirit of yesterday’s revival, wrapping it in the grave clothes of ecclesiastical systems and securing it in sepulchers that speak only of the past. Even now, a move of God of world-wide dimensions is in the making. It is being formed **in a people**, a **SONSHIP COMPANY** that is **becoming** the embodiment and personification of all **HE IS**. Ah, this will not be a revival of evangelistic crusades, television shows, concerts, bus ministries, or building of church buildings and programs, but the overflow of divine passion and power form people who are so consecrated to God that their hearts and minds have been filled with **HIMSELF**. Already

bright clouds are gathering on the horizon, and if you have eyes to see you can see clouds of a multitude of witnesses to the deep and vital work God is doing in the lives of His apprehended ones in preparation for the **manifestation of the sons of God**.

Chapter 5

SEALING UP THE VISION AND THE PROPHECY

“Seventy weeks are determined upon thy people and upon thy holy city... to *seal up the vision and prophecy*,” meaning to *complete* and *finalize* it. Thus the 490 years bring us to the end of the prophecy, to the end of the physical kingdom of the house of Judah, to the end of the old covenant, to the end of the temple and its service, to the end of the priesthood of Levi, to the end of the sacrifices and oblations, to the end of all the prophecies of the book of Daniel, and unto the new and higher and spiritual order brought by the Messiah, our Lord and Savior Jesus the Christ. At the conclusion of the seventieth week all this is “sealed up,” completed, finished. The old order has forever passed away. It no longer has any meaning, any spiritual significance, any power or authority, or any validity or relevance at all. As Jesus cried out upon the cross, “**It is finished!**”

ANOINTING THE MOST HOLY

“Seventy weeks are determined upon thy people and upon thy holy city... to *anoint the Most Holy*” (Dan. 9:24). The Amplified Bible renders this, “...and to anoint a Holy of Holies.” Moffatt’s translation reads, “...and to consecrate a most sacred Place.” The reference is without any doubt to the Most Holy place of the temple. And since the temple in Jerusalem was destined to be destroyed, as alluded to in this same prophecy of Gabriel, and as Jesus Himself pronounced that it would be, with not one stone left upon another, it is obvious that this Most Holy Place is that of the New Testament temple built up of living stones. At Christ’s crucifixion, in the midst of this last week (A.D. 31), He became the supreme and Perfect sacrifice for all mankind. And, at the precise moment of His death, in the middle of this week, the veil in the temple of Jerusalem which represents His body (Heb. 10:20), was torn from the top to the bottom, signifying that the way into the Holy of Holies of God’s presence, glory, and power is now open to all. Previously the High Priest alone could enter, and that but once a year, with blood, to make atonement for the sins of the people. But now we are assured that “...it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me... then said He, Lo, I come to do Thy will, O God. He taketh away the first (sacrificial order of animals), that He may establish the second. By the which will (of God) we are sanctified through the offering of the body of Jesus Christ once and for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after He had offered one sacrifice for the sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified. Wherefore the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them *after those days*, saith the Lord, I will put my laws into their hearts, and in their minds I will write them: and their sins and iniquities will I remember no more. Having therefore, brethren, boldness to *enter into the holiest* (Holy of Holies) by the blood of Jesus, by a *new and living way*, which He consecrated (anointed) for us, *through the veil*, that is to say, *His flesh*: and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith” (Heb. 10:4-5, 9-22).

One of the greatest truths in God’s glorious depository of truth is this: The Lord dwells not in temples made with hands! They are but shadowy figures of the true. “What temple will ye build me?” saith the Lord. So wherever we see a reference to a temple of the present or the future, it *must*

refer to “the true sanctuary, and the true tabernacle, which the Lord pitched, and not man” (Heb. 8:2). Furthermore, there is only *one* such tabernacle, or temple. The scripture nowhere tells of two, or three, or one hundred; one away off somewhere in space where Jesus is ministering, another in Jerusalem built by the Jews, and another spiritual one composed of living stones. Oh, no! There is but ONE temple, ONE great High Priest, and ONE royal priesthood. So when the priests of old served “unto the example and shadow of heavenly (spiritual) things,” those heavenly things were the same that Moses saw in the mount, and the same heavenly and spiritual things to which we, God’s spiritual and heavenly people, have now come, for, we “**are come** unto mount Zion, and unto the city of the living God, the **heavenly Jerusalem**” (Heb. 12:22). None of these are a future reality to be entered into after we die, or after Jesus returns. We ARE COME! Let us never forget that fact!

Would God that all the saints might see that God’s purpose from the foundation of the world has been the building of a spiritual house, a holy temple, an eternal abiding place in which He can be at home, and in which place He and His creation can meet. As Ray Prinzing has pointed out, “The ultimate goal of God’s purpose being wrought out through the ages, is to have a people with whom, in whom to dwell, a place where He can PRESENCE HIMSELF without controversy, and say, *‘This is my rest forever: here will I dwell; for I have desired it’* (Ps. 132:14). So He is preparing man, both individually and corporately, to be partakers of His divine nature, to be IN HIS OWN IMAGE, so that He might have communion with them.

“God said to Moses, *‘Let them make me a sanctuary; that I may dwell among them’* (Ex. 25:8). Sanctuary – literally, a place set apart. It was necessary for them to set apart a little area of earth with a tent on it, for His place of dwelling. But this was only an interim thing, for He yet planned to SET APART A PEOPLE for Himself. But for the time being, Israel had too much of Egypt’s god in them, along with all their own self-will and rebellion, so God said, *‘I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way. So Moses took the tabernacle, and pitched it **without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that everyone that sought the Lord went out unto the Tabernacle of the congregation, which was without the camp’*** (Ex. 33:3, 7).

“What a commentary on the state of the people, that even though God had brought them up out of Egypt, so *‘that I might dwell among them,’* yet there was so much controversy in them, they had to set apart a place outside the camp for Him, where they might go and find Him. Had He stayed in the camp He would have consumed them, for, *‘our God is a consuming fire,’* consuming all that is not one in His holiness. And so we read, *‘Wherefore Jesus also, that He might sanctify the people with His own blood, **suffered without the gate. Let us go forth therefore unto Him without the camp...***’ (Heb. 13:12-13). And so there has been a going without the camp – beyond the forms of religion, beyond symbol and ceremony, to be joined with Him in one spirit. We leave all else behind, that He might become First and Foremost in our life. And in this union with Him, we find that we are BECOMING HIS TEMPLE, *‘Jesus Christ Himself being the chief cornerstone. In whom ye also are builded together for an habitation of God through the Spirit’*” (Eph. 2:20, 22).

The tabernacle of Moses in the wilderness and the temples of Solomon and Herod upon mount Moriah, were merely *shadows* of **better things to come**; merely the natural type of the spiritual reality which Moses saw by the Spirit in the mount. These never did constitute the TRUE TEMPLE of God! How absolutely clear are the inspired words of the apostle, “Now of the things which we have spoken this is the sum: we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the TRUE TABERNACLE, which **the Lord pitched**, and not man.” Jesus is now a minister in the true tabernacle or temple! Concerning the old tabernacle and temple with its priestly ministry the writer to the Hebrews continues, “Who serve unto the *example* and *shadow* of **heavenly things**, as Moses was admonished of God when he

was about to make the tabernacle: for, See, saith He, that thou make all things according to the *pattern* showed thee in the mount.” The tabernacle of old was made as a physical, material *copy* or *representation* of the true **heavenly and spiritual tabernacle** which Moses beheld in the spiritual realm of the heavens of God’s Spirit. What Moses saw in the mount was not physical, material, or earthly; it was heavenly and spiritual! And that which is heavenly and spiritual is the **true tabernacle** which the Lord pitched, and not man!

We are now come to the true! The true temple is the body of Christ! The temple of the Lord is that vast company of God’s sons who are coming to maturity in the image of Christ. It distresses me to hear preachers constantly proclaiming as fact the old wives’ fable that the temple of God must be rebuilt by the Jews in Israel! May I say in the strongest terms possible that I do not hold any such view! My conviction is the exact opposite – that there never again will be a Jewish temple upon mount Moriah, and never again will men sacrifice the blood of animals either in an effort to cover their sins or as a commemoration. All of the sacrifices of animals in the Old Testament dispensation were to cover the sins of the penitent until such time as the true and eternal Lamb of God should come and once for all manifest God’s forgiveness for every sin of every man and once for all make an end of sin.

I fail to see how anybody could have even a rudimentary understanding of the epistle to the Hebrews and the high-priestly ministry of Jesus Christ, and still believe that animal sacrifice will again be enacted upon the face of the earth! I know that some teachers have said that animal sacrifices will be reinstated in the land of Israel during the “millennium” as a *commemoration* of Calvary, but Calvary needs no *old covenant commemoration*, as the apostle makes plain: “*For the law, having a shadow of good things to come, and not the very image (reality) of the things, can never with those sacrifices they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have no more conscience of sins. But in those sacrifices there is a remembrance (commemoration) again made of sins every year. Wherefore when HE cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body Thou hast prepared me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Wherefore the Holy Ghost also is a witness to us: for after that He had said before, Their sins and iniquities will I remember no more. Now where remission of these is, THERE IS NO MORE OFFERING FOR SIN*” (Heb. 10:1-3, 5-6, 15, 17-18).

In the light of those plain statements, and many more throughout the book of Hebrews, how could anyone even imagine that God would **re-establish animal sacrifices to “remember” or “commemorate” the sacrifice that ENDS ALL SACRIFICES!** What a contradiction! Perish the thought! It is abomination of the worst sort! It is my conviction that it was the continuation of the animal sacrifices in the old temple, which continued on for many years after the one, true sacrifice had been made, that brought about the desolation of the temple by the Romans in A.D. 70 – as foretold by Daniel, and later by Jesus. The ninth chapter of Hebrews especially deals with the work of Jesus Christ as our great High Priest, and the eleventh verse says that “*Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands... neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.*” Then the argument is developed that if the blood of sacrificial animals could sanctify to the purifying of the flesh, how much more should the blood of Christ purge our conscience from dead works – external works of the law, sacrifices, offerings, rituals, feast days, and ceremonies. The blood of Christ purges our *conscience* from these dead works; that is, we no longer sense that they are necessary to please God or to receive anything from Him – our conscience does not condemn us for never doing any of those things! God no longer desires it or requires it! Christ has established a New Covenant built upon better promises and the old is forever *abolished!* Aren’t you glad!

Listen to the words of Peter as he presses this golden truth home to the understanding hearts of the saints. “If so be ye have tasted that the Lord is gracious. To whom coming, as unto a *living stone*, disallowed indeed of men, but chosen of God, and precious, *ye also*, as *living stones*, are built up a *spiritual house*, an holy priesthood, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a *chief cornerstone*, elect, precious, and he that believeth in Him shall not be confounded” (I Pet. 2:3-6).

Our Lord Jesus Christ is remarkable as that cornerstone of this human heavenly temple because not only is Christ the sure foundation in the midst of a world where the pillars are trembling and the foundations are shaken, but He remains ever sure and ever stable and gives His stability to the entire structure. More than that, He is the living stone that communicates that stability to all the other stones that are joined to Him. Praise God that in the midst of all the pressures and testings there is that INNER STABILITY of the Christ! So, we see painted before our eyes a magnificent structure, the living cathedral of Christ rising into the sky, made of living stones. This is the true tabernacle which the Lord pitched and not man! Not a temple of dead stones, but of living stones, each stone a spiritually living person indwelt by the glory of God, whose temple we are. Not covered by glittering gold, but overshadowed by divinity. Not adorned with silver, but displaying the beauty of redemption. Not fashioned with glittering, precious stones, but with the eternal jewels of His own nature, glory, and power! Can we not see that this is the true and eternal “most Holy Place” which was *inaugurated* and *anointed* in those heaven-blest days at the end of Daniel’s 70th week! Oh, the wonder of it!

God will **never vacate** this heavenly, spiritual temple to return to a temple made with hands! No temple of God, formed from stones and ornamented with cedar and silver and gold, will ever be rebuilt in Jerusalem! The notion of a rebuilt temple is a lie that would be humorous, were it not so ridiculous and absurd. The very thought is a horrible blasphemy! God never goes *backward* in His purposes, nor does He reinstate the *type* once the *reality* has come! The temple that God builds is the temple of which Jesus spoke to the poor, sinful woman at the well of Sychar. She was quibbling about the *place* to worship God, and He said, “Neither in this mountain, NOR IN JERUSALEM, shall ye worship the Father... the hour cometh, and now is, when the true worshippers shall worship the Father in spirit (in their own spirits) and in truth (spiritual reality)” (Jn. 4:21-24). And our brother Paul adds this testimony, “Now therefore... ye are built upon the foundation of the apostles and the prophets, Jesus Christ Himself being the *chief cornerstone*; in whom *all the building* fitly framed together groweth unto an HOLY TEMPLE in the Lord: in whom ye also are builded together for an HABITATION OF GOD through the Spirit” (Eph. 2:19-22).

Almost two thousand years ago the Lord Jesus spoke to the house of Judah, saying, “Behold, your house is left unto you desolate” (Mat. 23:38). This was a pronouncement of doom upon a city and a nation that had not received its King. He is saying that the *presence* and the *glory* and the *purpose* of God had departed from Judah. God took His presence from the Holy of holies in the temple, leaving their house desolate unto them. Finally, in A.D. 70, He came and destroyed that vacant shell of a building so that not one stone of it was left upon another. He scattered the people of Judah throughout all the earth, abolished their law and their priesthood, ended their sacrifices and offerings, which to this day have never been restored, nor can they be. It seems to me that when the firstborn Son of God was anointed with the fullness of the Holy Spirit the presence and glory of God left the dwelling place in the Holy of holies and came into the firstborn Son of God, taking up His abiding place in human flesh, the first stone of God’s new and eternal temple. All of those years the priests had been offering sacrifices to God who was not in His accustomed dwelling place, though they did not know it. He had left His centuries-old habitation and had moved into a body of flesh, the body of His Son, the true temple of God! All of the world was ignorant of this for we read, “He

was in the world, and the world was made by Him, and the world knew Him not” (Jn. 1:10). And again, standing before Herod’s temple, beholding the stones and the glory thereof, He said, “Destroy this temple, and in three days I will raise it up.” The Jews were furious, demanding, “Forty and six years was this temple in building, and wilt thou rear it up in three days?” But the record states, “They wist not that He spake of *the temple of His body*” (Jn. 2:19-21).

At the crucifying of Jesus, God drew a curtain of darkness over the earth and blotted out everything from sight. Beneath the cover of that dense darkness God tore the temple veil from top to bottom so that *any* carnal, earthly priest of Aaron’s passing order could peer into the Holy of holies, the former abode of God, and plainly see and know that ***God was not there!*** This Holy of holies was empty! Ah, what must have been the thoughts of the priesthood as they returned to the temple! What must have been the feelings of the priests who had remained in the temple! When the darkness was lifted and the desolation seen and they discovered that they could come into the Holy of holies and not suffer death! Then they must have known that something catastrophic had taken place. They would not dare breathe a hint of this to the people! They must hide the facts and continue on with the form of the sacrifices as though nothing had happened. And yet, in spite of this, only shortly thereafter we read, “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and *a great company of the priests were obedient to the faith*” (Acts 6:7).

God was establishing something entirely new and different! Beneath the cover of darkness God ripped open that veil and let the whole world see that He had departed, leaving that room empty. It was desolate, and now this was the beginning of the end for Jerusalem, the temple, and its priesthood. And I want to say again, in spite of what many tell us, WE WILL NEVER SEE ANOTHER TEMPLE IN JERUSALEM! Are we so foolish even to entertain the impious thought that God would allow the still unbelieving Jews to construct in Jerusalem *another desolate temple?* To again institute a priesthood offering the blood of goats and calves ***after Christ has been offered once for all?*** The very idea is ludicrous!

As we pursue these thoughts concerning the Most Holy Place that has now been anointed and set apart for God’s habitation in us and our habitation in Him, we are brought to that most glorious Psalm that has been such an inspiration to so many all through the years – the ninety-first Psalm. Truly it is a Psalm for those who, while physically on earth, consciously dwell in the heavens of the Spirit! “He that dwelleth in the ***secret place of the most High*** shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Because thou hast made the Lord, which is my refuge, even the most High, *thy habitation*; there shall no evil befall thee, neither shall any plague come nigh thy dwelling...” (Ps. 91:1-11).

The Levitical priesthood in the Old Testament was connected with the ***secret place*** of the tabernacle or the temple, the most holy place made with hands, where dwelt the ark of the covenant, the ark of the Lord’s manifest presence, glory, and power. This was the ***secret place*** for the Aaronic order of priests, and it was so sacred and so secret that no one dare look upon this place unprepared, uninvited, or unfit lest he die. Only the high priest, and that once each year, was permitted to enter that most secret and sacred spot. The physical and earthly “secret place” of the Aaronic priesthood points forward to the true and spiritual SECRET PLACE OF THE MOST HIGH where again, only those apprehended ones who receive the call, quickened by His Spirit, have boldness to enter in by the blood of Jesus! This is but a parable of the fact that deep within the heart of each of us there is a spiritual temple, a spiritual most holy place, in which the divine presence shines, and where our Father is worshipped with humility and awe and reverence by all who enter there.

The Hebrew word for “secret” means hidden, concealed, protected, disguised. The Hebrew word for “place” indicates standing, spot, locality, condition. Thus this *secret place* of the *most High* is a hidden, concealed, protected, and disguised location, condition, and standing. It is not open before the eyes of all men, but is reserved for those prepared for it. It is that deeper spiritual realm “within the veil” whither our Forerunner is for us entered, where the *most High* may be seen, known, touched, and experienced in all the glorious fullness of Himself!

There is a most holy place within us, in our spirit, where our Lord ever dwells beyond the passions of the soul and the lusts of the flesh; it is there we must enter! No enemy can reach you in this precious retreat: neither can any enemy get you out of it if by faith you abide in HIM. Is the adversary tormenting you with fears and forebodings? Hide away in the secret place where you know the truth as it is *in Him!* Is there something that is disturbing and distressing you? Hide away in God in the inner sanctum of your spirit; be still before Him there, commit your way unto Him and He will bring it to pass. Are you misunderstood and unjustly accused and maligned? Find the rent place in the veil, Christ, and hide away; for this veil was rent for you and me and for every son of God that our lives might be hid with Christ in God. People who see us in our outer form do not know that we are hiding away in the *secret place of the most High!* They see only a heavenly, spiritual calm, which abides through every storm and pressure; but God knows we are hiding away in the secret place, and He communes with us there. When we abide in the secret place of His spirit and life, we are as much hidden away as God can hide us. Walking in the conscious awareness of His indwelling presence and His overshadowing power is a *secret realm* the world cannot see nor comprehend. Those about is see our bodies walking around on earth, just as the ancient Israelites could gaze upon the outward form of the temple; but they do not know that we, who live in these frail tents, are hidden away so that neither man nor devil can find or touch us!

When we take this place and abide there, at every step we prove that Yahweh, the authority of God’s life, the most High, is a wall of fire round us and that He is the glory within. Dear sons of the most High, ABIDE IN HIM! It is alone with our Lord; it is when the strife and opinions of the human have ceased; it is when earth has receded and heaven and eternity have drawn near enough for us to begin to see the unseen, that the voice of our Lord is heard in our hearts, and His beauty appears in His temple! It is in such separation and communion, that His image begins to be manifested. God would have us dwell in His presence until it is the atmosphere we breathe, the breath and source of our life; until it is so our identity and our reality that we are hardly conscious of this holy relation with God as anything distinct from our outer world. O precious Secret Place, O wondrous Habitation, which can only be found when new vision is given to the sons of the most High! O blessed hiding-place where no one but God is with us, and no eye but His beholds us as we perfectly abide there! What strength and power, what refreshing and holy swiftness to those who *make* the most High their habitation, who *dwell* in the *secret place of the most High!*

God is not looking for a temple of stone in which to dwell. GOD HAS A TEMPLE! A temple that the hands of men did not build or plan. He not only *will* dwell in this temple, but HE IS NOW IN IT! Every stone of this temple is living. Every stone is speaking. Every stone is breathing the breath of eternal, incorruptible life. The living stones in this temple are the members of the body of Christ! They are sons of God and members of HIS CELESTIAL FAMILY. By adding them to Himself God is increasing and expanding Himself, as a man by fathering many sons expands his family and himself. By God’s family of sons the holy temple of the Lord will fill the universe with HIMSELF, for the saints are the fullness of Him who filleth all in all. From this temple of sons God will bless all the peoples and nations of the earth, reconcile all things everywhere to Himself, and rule the unbounded universe in righteousness for evermore. Isn’t it wonderful!

For two thousand years it has been rising on the foundation of the apostles and prophets and the flaming words of the prophet Malachi are even now being fulfilled: "THE LORD, WHOM YE SEEK, SHALL SUDDENLY COME TO HIS TEMPLE. Behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall *purify* the sons of Levi (the spiritual priesthood), and purge them as gold and silver, that they may *offer unto the Lord an offering in righteousness*" (Mal. 3:1-3). Praise God! He is reigning within His own, to dethrone the man of sin (self-ego, Adamic mind, carnal nature) which sits in the very temple of God, proclaiming *himself* as god (the ruler), and striving for his own will and way in all things, even the things of God. That *self* is being dethroned is evident as more and more of God's elect come to that place where we pray, in spirit and in truth, "not my will, but *Thine* be done."

Last night I lay a-sleeping
There came a dream so fair,
I stood in old Jerusalem
Beside the temple there.
I heard the children singing,
And ever as they sang
Methought the voice of angels
From heaven in answer rang,
Methought the voice of angels
From heaven in answer rang.

*Jerusalem! Jerusalem!
Lift up your gates and sing,
Hosanna in the highest!
Hosanna to your King!*

And then methought my dream was changed,
The streets no longer rang.
Hushed were the glad Hosannas
The little children sang.
The sun grew dark with mystery,
The morn was cold and chill,
As the shadow of a cross arose
Upon a lonely hill,
As the shadow of a cross arose
Upon a lonely hill.

*Jerusalem! Jerusalem!
Hark! How the angels sing,
Hosanna in the highest!
Hosanna to your King!*

And once again the scene was changed,
New earth there seemed to be,
I saw the Holy City
Beside the tideless sea.
The light of God was on its streets,
The gates were open wide,
And all who would might enter,

And no one was denied.
No need of moon or stars by night,
Or sun to shine by day;
It was the new Jerusalem
That would not pass away.
It was the new Jerusalem
That would not pass away.

Jerusalem! Jerusalem!
Sing for the night is o'er!
Hosanna in the highest!
Hosanna forevermore!

-Fredrick E. Weatherly

Chapter 6

UNTO THE END OF THE DESOLATIONS...

As we conclude our thoughts on the subject of the seventy weeks of Daniel we come to words that in their simplicity and power carry us *beyond* the seventieth week to the final result of all that transcendent week accomplished. To Daniel, Gabriel addressed the end of the matter, saying, “And after threescore and two weeks shall Messiah be cut off (killed), but not for Himself: and the people of the prince that *shall come* shall *destroy the city* (of Jerusalem) *and sanctuary* (temple); and the end thereof shall be with a flood (of armies), and unto the end of the war *desolations* are determined... and for the *overspreading of abominations he shall make it desolate*, even unto the consummation, and that determined shall be *poured upon the desolate*” (Dan. 9:26-27). Although the glory departed from Jerusalem and Judah at the end of the seventieth week, leaving the Jewish nation *spiritually bankrupt and desolate*, it took a period of time beyond that departure to result in the full *physical destruction* of the abandoned city, temple, and priesthood.

The Lord Jesus Himself, standing and teaching in the midst of the seventieth week, proclaimed, “Woe unto you, scribes, Pharisees, and hypocrites! Upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, **ALL THESE THINGS SHALL COME UPON THIS GENERATION**” (Mat. 23:29, 35, 36). And again, “and when ye shall see Jerusalem compassed with armies, then know that the *desolation thereof is nigh*... for these be the days of vengeance, that all things which are written may be fulfilled. Verily I say unto you, *This generation shall not pass away, TILL ALL BE FULFILLED*” (Lk. 21:20, 22, 32). These verses clearly show that the destruction of Jerusalem and the Jewish nation, temple, and priesthood, was not to come *immediately* at the end of Daniel’s seventieth week, but would come to pass at a later time **WITHIN THE GENERATION THAT WAS THEN ALIVE**. The words of Gabriel to Daniel also reveal clearly and decisively the progressive order of events which brought the final collapse: “... and unto *the end of the war desolations are determined* (decreed)... and for the overspreading of abominations he shall make it desolate *even until the consummation*, and that determined shall be *poured upon the desolate*.” As we progress in this message keep the words “abominations,” “desolations,” and “desolate” firmly in mind.

The all-wise God, the author of times and seasons, has from the beginning of human history inaugurated a program by which He would teach mankind the righteousness of His ways. Like the classes of a school, stage by stage His progressive dealings have brought His mercies and His judgments wisely designed to cause the inhabitants of the world to eventually “learn righteousness.” In that long ago beginning God allowed the crowning masterpiece of His creation to fall, allowed him to lose a human perfection, rooted in innocence, over the beasts and creeping things, and then brought into operation the provision for raising to the heavenly realm such of these fallen creatures as should be chosen to that estate through grace. Through grace they became actual sons of the God of heaven, and as such were given the privilege of reigning, throughout the fleeting years of their natural lives, over all the earth. These were the great ones of old, men of renown. This dominion and privilege, however, like that of man’s first dominion in the garden, depended on their obedience to the will of their sovereign Lord. And here, as in the garden, they also failed miserably. So God destroyed the whole faithless mass, beginning anew with Noah, a preacher of righteousness, and his seed. Then when this purging failed to bring about the ordained obedience, He instituted a new provision whereby those who were called by God should be segregated from the rest of the world

and its defiling influences. In this new role, as God's chosen earthly nation and people, they were promised, that upon their obedience God would exalt them over all the nations of the earth and they would be the head and not the tail. These wonderful promises are recorded in the book of Deuteronomy, chapter 28. On the other hand, Israel was also promised that upon continued disobedience, they would be scattered again over the face of the earth, not as masters of earth, but in judgment and as slaves: as the offscouring of the earth among their enemies.

Of all the physical proofs of the inspiration and infallible accuracy of the prophecies of the Bible there is positively no proof that can compare to that great sign of signs which is the NATION OF ISRAEL, and especially that segment of Israel universally known as THE JEW, consisting primarily of the tribes of Judah, Benjamin and Levi. It is not my purpose to try and identify the other ten tribes which mistakenly for centuries have been called the *lost* tribes, but that part of Israel, the Jew, has never been lost but *scattered* among the nations of the earth. Clearly identified and definitely separated, despised and hated he has been a proverb and a byword among the nations of earth exactly as Jehovah God declared, "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other... and among these nations shalt *thou find no ease*, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:63-67). How terribly has all this come to pass! In all the history of mankind, there is no nation which has been the object of such unremitting, general and relentless persecutions as the Jews. Surely there is not a man in all the world who would be so foolhardy that he would deny that all the things written above and far more have come to pass upon the Jews. Yet for all that the Jew has been preserved by God unto this day and is, indeed, the *eighth wonder of the world!*

Continued disobedience brought the promised judgment, which became a stern reality in 586 B.C., when the Jewish nation was carried captive to Babylon. From this time forward, until their final dispersion in A.D. 70, they were almost continually under servitude, first to one kingdom, then another. The time we are now considering is this final dispersion among the nations, which was foretold by our Lord in the closing days of His earthly ministry. This prophecy is one of the most unusual forecast of events to be found anywhere in the Word. It is unusual in its simplicity and in its exactness of detail, and also because of the fact that it was given only a few years before the events came to a climax, given during the life spans of many who lived to witness the events. And for this reason, it is apparent that it was one of the great factors in breaking down the obstinate unbelief of both Jews and Gentiles, and thus furnishing the early church with a powerful weapon against the power of darkness. It was a prophecy which the masses could understand, and was followed by a literal fulfillment which the whole world discerned and marveled at. Now let us turn to the prophecy itself.

"And Jesus went out and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, Disregard all these: Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Mat. 24:1-2). The King had come to His own: to His nation chosen of God. They received Him not. He has now closed His last public discourse (Mat. 23), and has left the temple for the last time. "Jesus went out, and departed from the temple," never again to re-enter or open His mouth in public teaching. With this act ended His public ministry. The last supper and Calvary were to follow. But the disciples, still concerned with the natural, had other thoughts. The Master had just made the

statement, "Behold, your house is left unto you desolate" (Mat. 23:38). These men, in their then unspiritual state, could not be expected to understand that declaration fully. Probably they thought it had reference to merely the natural house, to the most marvelous edifice on earth. At any rate, they were more concerned about the passing than the permanent. But the Master had finished with this. The time had come for the greatest event of the ages to be enacted. So He had little interest now in that which represented a fallen order, devoid of God's presence and power and majesty. And while our Authorized version reads, "See ye not all these things?" yet it is apparent that this is a mistranslation. The Greek really says, "And the Jesus said to them; Not you regard (or look to, or take heed to) all these." Most certainly He was saying in essence, "Now we are through with all that is natural. We have matters of much greater import to attend to. So, get your eyes off this which is passing, for, Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." The account in Luke 21:6 reads, "as for these things which ye behold." "Behold" here carries the meaning of earnest and continued inspection: that is, they were prone to continue looking in fondness on the natural magnificence. "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down."

This was a new revelation, a shocking blow to the inborn hope which still held a prominent place in the hearts of these men. They had been brought up to believe that their Messiah was to come and restore Israel to her lost heritage of world dominion. But little by little they had come to know that other events must transpire first: that the King Whom they had truly found and followed was not to reign immediately, but must die. Now they learn that the grandeur of the edifice which was the idol of every Jewish heart is to be destroyed instead of being preserved to remain the abode of the God of Israel.

Then this little flock follow their Master out of the city and ascend the mount of Olives. Here they have a panoramic view of that they have just learned is to be destroyed. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be?" (Mat. 24:3).

Now, we have purposely quoted only a part of the question which the disciples put to their Lord, and the purpose in so doing is to avoid the confusion which is as rampant, or even more so, in the church today than it was in the Jewish church in which the disciples had been reared. They are here informed concerning the destruction of Jerusalem and the temple. Then they asked their Informer the time when this should come to pass. This question He then answered, and gave the signs which would precede this event. They also asked another question which we will consider in turn. But let us not get our eyes off this first question, for the church today, as a whole, has done this very thing, and because of this they are misapplying Scripture with great abandon, and looking forward to many events which were all perfectly fulfilled two thousand years ago, never to be repeated.

When our Lord Jesus ministered here on earth, He addressed a great many of His sayings and sermons and parables to the Pharisees and scribes and rulers of the Jewish nation. The Pharisees were by far the most numerous and influential of the religious sects of Jesus' day. They were strict legalists. They stood for the rigid observance of the letter, and forms of the Law, and also for the Traditions. They pledged themselves to obey all facets of the Traditions to the minutest detail and were sticklers for ceremonial purity. They would not touch the carcass of a dead animal or those who had come into contact with such things. They had no association with people who had been defiled through sickness. In truth, they made life difficult for themselves and bitter for others. They despised those whom they did not consider their equals and were haughty and arrogant because they believed they were the only interpreters of God and His Word. They were devoid of the graces of forgiveness, mercy, charitableness and love.

When the Pharisee went to meet God he had his appointment at the corner of the street. Passers-by saw his bold, erect figure. His attitude betokened pride, self-esteem, a superiority of life that gave him unbounded satisfaction. He was no suppliant for mercy, nor recipient of grace returned to give thanks to God, but a self-sufficient soul airing his merit before angels and men. "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers; I fast twice in the week, I give tithes of all that I possess" (Lk. 18:11-12). The Pharisee was presumptuous enough to assume that his self-satisfied, meritorious life placed him on good terms with God. His soul was guilty of a most irreverent conceit. It is only natural that ultimately such a religion became only a matter of externals and not of the heart, and that God's grace was thought to come only from doing the Law. Jesus constantly clashed with them over their covetousness, self-righteousness and hypocrisy. He denounced them as irreligious professional religionists, parading themselves in holy garments, pompous fellows, self-important, strutting around like lords, preaching religion, yet having none. How His pure soul loathed their wretched pretense!

The words of Jesus to the Pharisees constitute the most bitter denunciations that ever fell from His holy lips. Jesus never talked that way to sinners, publicans or the common people. Mercy flowed like a river to the poor and needy, but rebuke and scathing condemnation were heaped upon the haughty and unrepentant. The Pharisees, like their ancestors, were not merely sinners, but deliberate and persistent rebels against God. Contemning every word of God sent to them, abusing every privilege granted to them, and despising every blessing bestowed. From the day of their beginning as a nation, before they had time to receive, in its written form, the law which had been orally delivered to them, the children of Israel had violated the first and fundamental command, "Thou shalt have no other gods before Me," and all their subsequent career was in harmony with this beginning.

They sinned, and committed iniquity, they understood not God's wonders nor remembered His mercies, they provoked Him and forgot His works, they waited not for His counsel but lusted exceedingly in the wilderness, and tempted God in the desert; they envied Moses and Aaron; they changed their glory into the similitude of an ox that eats grass; they forgot God their Saviour and despised the pleasant land; they murmured in their tents and hearkened not to the voice of the Lord; they joined themselves to Baal Peor, and ate the sacrifices of the dead; they provoked God to anger with their inventions; they did not destroy, as commanded, the idolatrous nations of Canaan, but were mingled among the heathen and learned their works; they served their idols and sacrificed their sons and daughters unto devils; they shed innocent blood, even the blood of their sons and daughters whom they sacrificed to the idols of Canaan; they were defiled with their own works, and went a whoring with their own inventions, till the wrath of the Lord was kindled against His people, and He abhorred His inheritance. Many times did He deliver them, but they provoked Him with their counsel and were brought low for their iniquity. They persecuted every prophet that was sent to them, and after every deliverance, fell lower than before, into all manner of sin and evil.

Prophet after prophet had announced to them the advent of Messiah the Prince. In due time HE came. God was manifest in the flesh. He came unto His own – to this people who for over two thousand years He had been preparing to receive Him; but "*his own received Him not.*" They despised and rejected Him, they hated Him because He testified of them that their deeds were evil; they blasphemed the Holy Spirit of God, accusing the Son of God of deriving His power from the prince of devils; they took counsel together to slay the Holy and the Just; they bore false witness against Him to put Him to death; they became His betrayers and murderers; they cried, "Crucify Him, crucify Him," and by their wicked hands He *was* crucified and slain.

There is recorded in the twenty-third chapter of Matthew what is evidently the last public address given by Jesus to the Jewish nation. Here are those striking denunciations of the scribes and Pharisees for their hypocrisy. At the close of this address, Christ, as He was turning to leave the temple for the last time, said: “Woe unto you, scribes and Pharisees, hypocrites! Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. *Fill ye up then the measure of your fathers.* Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon *this generation.* O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, *your house is left unto you desolate.* For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is HE that cometh in the name of the Lord.”

Jesus gives a remarkable *sign* of the arrival of this judgment in Matthew 24:15. “And when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them that be in Judea flee into the mountains.” These words, as Jesus intimated, can only be understood when contrasted with Gabriel’s message to Daniel in Daniel 9:27. “And He (Christ) shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease (by the sacrifice of Himself), and (then) for the *overspreading of abominations* He shall make it (the temple and the priesthood) *desolate*, even until the consummation, and that determined shall be poured out upon the desolate.” Well, precious friend of mine, just WHAT IS THE “ABOMINATION OF DESOLATION”?

There are clues both in the words of Jesus and in the words of Gabriel. In the words of Jesus the clue is found in His two statements wherein He says, “*When you see...*” In Luke 21:20 He says,

“And *when ye shall see Jerusalem compassed about with armies*, then know that the DESOLATION thereof is nigh.” And then immediately He adds: “*Then* let them which are in Judea flee to the mountains.”

Contrast this urgent warning with what Jesus says in Matthew 24:15.

“And *when ye therefore shall see the abomination of desolation... stand in the holy place...*” Now once again He immediately adds: “*Then* let them which be in Judea flee into the mountains.”

Do not these passages clearly show that “the armies compassing Jerusalem” and “the abomination of desolation” are merely two ways of saying the same thing? And the result is the same for the people living in Judea – they are warned to FLEE TO THE MOUNTAINS at once upon witnessing this phenomenon! So what is the “abomination of desolation”? *The Roman armies!* The heathen, pagan, legions of Rome that came and surrounded the city of Jerusalem in preparation for their attack upon the city. I can hear someone say, “But, brother Eby, Jesus said the abomination of desolation ‘stands in the holy place’ – does that not indicate that it is something raised up in the temple or in the holy place compartment of the sanctuary?” Not at all! I would point you again to Gabriel’s message to Daniel wherein he says, “Seventy weeks are determined upon thy people and upon thy HOLY CITY...” Oh, yes, the city of Jerusalem was in God’s eyes appointed as the Holy City – truly a *holy place!* The fact is that the people of Israel considered not only the temple but the

whole city of Jerusalem (see the book of Macabees) as their “holy place.” And Yahweh Himself confirmed that this was so.

The Lord Jesus said, “When you see Jerusalem compassed about with armies, then know that the DESOLATION thereof is nigh.” DESOLATION – what a word that is! It signifies destruction, ruination, demolition, holocaust. And this desolation would be brought on the city, the temple, and the people by heathen, pagan, uncircumcised warriors overrunning the city, swarming into the temple, tearing it down, smashing everything, and burning it with fire. What an abomination that was! The abomination was the unholy people ransacking the holy place of God, truly the abomination bringing desolation. No wonder Jesus warned His followers: “When you see the armies around Jerusalem – when you see the abomination of desolation stand in the holy place – get out! Flee to the mountains!”

Now here is what actually transpired. The Emperor Nero sent a general leading a vast army against the city of Jerusalem. The general’s name was Cestius Gallus. He fought a battle and could have won the battle, but Josephus, the Jewish historian, records that for some unknown reason, after the first skirmish, he pulled back. The Jews went out then and attacked their army, and 5,000 of the Roman soldiers were killed. Cestius Gallus lost that battle. At that time the Christians in Jerusalem remembered the warning of Jesus that when the armies compassed the city they should immediately and with all haste flee out to the mountains; that lull, that pause in the war gave them the opportunity to make their departure from the city. Now, it is remarkable that at the end of that terrible time not one single Christian was found in the city of Jerusalem. More than one million Jews lost their lives in the war and 97,000 were taken away captive; but not one Christian died and not one Christian could be found in that city three years later. A truly amazing fulfillment!

Following Cestius Gallus’ defeat Nero dispatched the Roman general Titus to increase his forces and press the war against the Jews. Then their wrath was poured out. Jerusalem fell, and great was the fall thereof! Signal, terrible and unparalleled was the Jewish war, ending with the siege and capture of Jerusalem by the Roman general, Titus. It needs a pen dipped in fire and in blood to write the story in its true colors! The sufferings and miseries that overtook the Jewish nation in that age, are all but indescribable, the very record of them is appalling. We are indebted to the Jewish historian, Josephus, for many of the details. One million one hundred thousand Jewish lives were sacrificed in the siege and capture of Jerusalem alone; streams of human blood extinguished the blazing fires that destroyed the houses of the city, and heaps of the unburied corpses of those who died of starvation during the siege, hid from the Roman soldiers the immense treasures of the temple. From April 14th, when the siege began, to July 1st, 115,880 bodies were buried at the public expense, or thrown from the walls, not including those interred by their friends. Some said the 600,000 of the poorer people had perished of want; women cooked and ate their own children, the maimed and defenseless people were slain in thousands; when the temple at last fell, they lay heaped like sacrifices around the altar, and the steps of the temple ran with streams of blood, which washed down the bodies that lay about. The slaughter within was even more dreadful than the spectacle, from without, it was indiscriminate carnage. The number of the slain exceeded that of the slayers. The treasuries, with their wealth of money, jewels, and costly robes, were totally destroyed. The value of the plunder obtained was so great, that gold fell in Syria to half its former value.

After the fall, the markets of the Roman Empire were glutted with Jewish slaves; the amphitheaters were crowded with these miserable people, who were forced to slay each other, not singly but in troops, or else fall in rapid succession, glad to escape the tyranny of their masters by the expeditious cruelty of the wild beasts. And in the unwholesome mines hundreds were doomed to toil for wealth not to be their own. The political existence of the Jewish nation was annihilated; it was not again for nineteen centuries to be recognized as one of the States or kingdoms of the world.

Judea was sentenced to be portioned out to strangers, the capital was destroyed, the temple demolished, the high priesthood buried in its ruins, and the royal tribe almost extinct.

Thus were precisely completed and fulfilled all the words of the prophecy in the book of Daniel concerning the “seventy weeks.” “Seventy weeks are determined upon thy people and upon thy holy city... and the people of the prince that shall come shall *destroy the city and the sanctuary*; and the end thereof shall be with a flood (of armies), and unto the end of the war desolations are determined... even unto the consummation, and that determined shall be poured out upon the desolate” (Dan. 9:24, 26, 27).

About The Author

J. Preston Eby was born into a Mennonite family in Lancaster County, Pennsylvania. While still a toddler his parents received the baptism in the Holy Spirit through the witness of some Pentecostal brethren in the area. They were led of the Lord to sell their business and move to Alabama to do missionary work. In his twelfth year Preston was filled with the Spirit – and in that same year the Holy Spirit sovereignly unfolded to his understanding the wonderful truth of the reconciliation of all things and all men unto God. No one else around him – in family or church associations – embraced this revelation. Through those early years he kept this truth to himself and pondered it in his heart. Later he came into contact with, and was touched by, a mighty move of the Spirit known as the "Latter Rain", with emphasis on the body of Christ, gifts of the Spirit, laying on of hands, impartation, five-fold ministry, prophetic ministry, spiritual worship, the kingdom of God, and going on to perfection, unto fullness of sonship to God.

The Lord pressed him into a deeper walk with Him, intensifying within his heart the truths of sonship and the kingdom of God, already planted within as seed through the visitation of the Lord as Latter Rain. Along the way he became associated with brother Gerald Derstine and The Gospel Crusade in Sarasota, Florida, serving as an associate minister with him for eight years, first co-pastoring and later pastoring the Revival Tabernacle in that city. His wife Lorain and he, with their family, were on the mission field in Latin America for a total of five years, with ministry in several other areas as well. For seven years, following this, he was an elder in a fellowship of believers in El Paso, Texas where they witnessed a precious move of the Spirit and a body of saints flowing together in the liberty and life of the Spirit.

Eventually the Lord changed even that order, and in 1976 led him into a full-time writing ministry directed to those who are called and chosen as elect of God to grow up into the full stature of Jesus Christ as sons of God. The writing ministry includes a monthly message titled KINGDOM BIBLE STUDIES as well as a number of booklets on various subjects. This ministry is greatly expanding throughout the world and our sincere hope and earnest prayer is that this course shall redound to HIS GLORY in encouragement, strengthening, edification and blessing to unnumbered thousands of God's elect sons everywhere – that creation may at last witness the true manifestation of the sons of God, setting all creation free from the bondage of corruption, restoring all things to God, and bringing to pass the glory of the kingdom of God throughout the whole earth and unto the unbounded heavens.

Brother Eby went to be with Lord on 2-14-2022

KINGDOM BIBLE STUDIES are sent free to anyone upon request. God's Word is always free to all. God's way is, "Freely you have received, freely give" (Mat. 10:8).