

An Outline of Dispensational Truth  
Fundamental to all Bible Study



# “God’s Great Prophecies”

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BOOK I. LECTURES 1 & 2

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- 1. The Ear-Marks of the  
True Religion*
- 2. God’s Great Divisions  
of the World’s History*

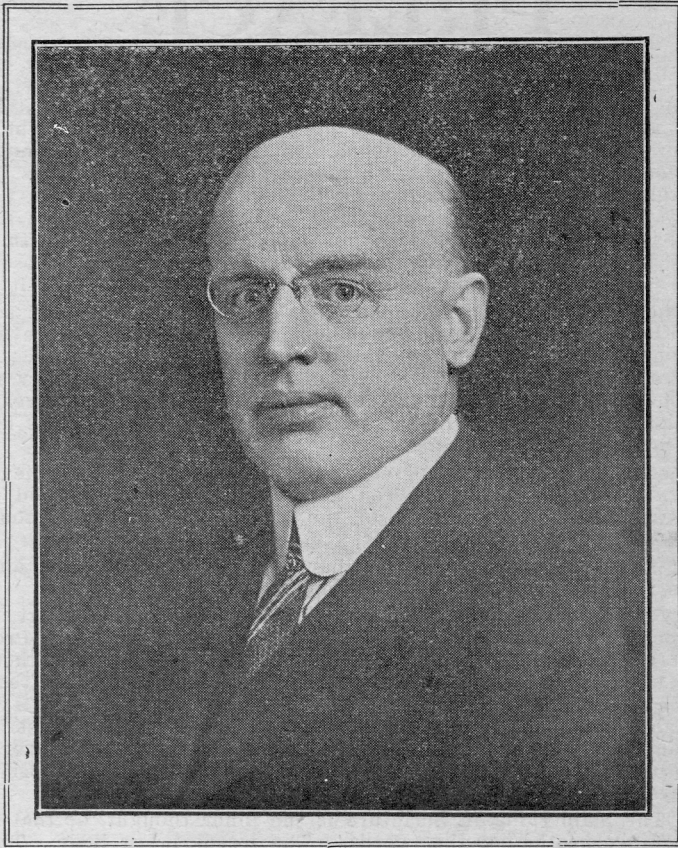
Most Speculations and Errors are the result of Faulty Principles and Ignorance of the Great Divisions of GOD’S HOLY WORD.

These are discussions regarding the General Outlines, Fundamental Principles and Tested Methods of Interpreting the Bible.

**PRAYERFULLY PRESENTED TO ALL  
STUDENTS OF GOD'S WORD**

On behalf of the Men and Women of those  
Christian Congregations who have honored  
me with their confidence, gladdened me  
through their affection and, strengthened by  
the testimony of their lives, my Faith in the  
WORD of GOD, and in the LORD JESUS  
CHRIST, who loved me and gave Himself  
for me.





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# PREFACE

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This book is not a selection of sermons on sporadic texts. It is a series of addresses arranged so as to present a logical development of the great truths of GOD'S Prophetic Word. In the temper of our time, there may be some who will resent such a presentation. Let that be as it may. It is surely obvious to the dullest intelligence, that the Human Race is gradually approaching a supreme crisis in its history. Nothing like the events of today has ever marked the history of human life on earth. It is evidently impossible and plainly undesirable to restrain an honest effort upon the part of the thinking public, to ascertain the meaning of it all.

No one can really be satisfied with, nor convinced by, the easy solution proposed by a shallow optimism (so-called), which proclaims peace without righteousness. The stupendous difficulties and extreme importance of the International Deliberations of the present day makes it seem very appropriate that "God's People" should consider "His Counsel" as revealed in the Prophetic Utterances of the Sacred Scriptures. Many who have hitherto ignored prophecy altogether are eagerly turning to it today.

Earnest men and women everywhere are beginning to believe that somehow, somewhere in the inspired writings of the prophets and saints, and the authoritative statements of the Lord Jesus, is to be found an explanation.

It is, therefore, more necessary than ever that certain directions and warnings be given to those earnestly enquiring.

Every reader of prophecy must keep clear of the deluding art, which, by a process of permutative idealization, makes out of God's Prophecy whatever suits individual fancy. We must let God interpret rather than float out upon airy dreams of our own. It is an insidious procedure, which makes the concrete, the literal, and the real, disappear from GOD'S WORD and replaces them with ideas volatile, fanciful, and airy. We must beware of the habit of "Allegorizing the Scriptures" as introduced by Origen in the third century, and accepted by the Modern German-bred Higher Criticism, which says:—

"The main thing in Scripture is the inner thought, or that is, the ideas underneath, not the 'words.' The words mean little. There is no verbal inspiration."

This attitude to Scripture if followed to its logical conclusion will close the Bible to its readers. The WORDS are not humanly inspired, as they say. They are divinely inspired. They are the wheat, not the chaff.

II. Peter 1:21.—Prophecy came not in old time by the will of man, but Holy Men of God spake as they were moved by the HOLY GHOST.

## LET US HEAR GOD RATHER THAN MEN.

Again Books of Prophecy are not easy reading even though they are intensely interesting. They demand a careful knowledge of Past History, especially of the Nations that came in contact with God's chosen people, Israel, as well as a wise discernment of movements now in operation.

But greater even than these two is the third. A broad, comprehensive knowledge of GOD'S WORD is fundamentally essential

The failure in this latter point is probably the main reason why the field of prophetic investigation is so largely neglected.

Another great difficulty is found in the confusion produced by the

various schools of interpretation. Of these there are two main systems with various sub-divisions in each. One is avowedly NON-PROPHETIC with its Sceptical, Preterist, and Pseudo-spiritual subdivisions. Of these the first DENIES; the second relegates to the past; and the third spiritualizes away all prophecy and its fulfilment.

The other stem, the TRULY PROPHETIC one, includes two schools—the Historical and the Futurist. These correlate with one another and yet are quite distinct. For example, the Historic Interpreters hold that the Seventy weeks in Daniel represent a continuous period from the edict of Artaxerxes to the Second Coming of Christ, and that the visions of the Revelation extend over a continuous period from the time of St. John to the end of time.

The FUTURIST, on the other hand, considers that the first sixty-nine weeks of Daniel's prophecy extend to the Crucifixion of the Lord, and the seventieth week is a separate period of seven years immediately prior to our Lord's Second Coming; and the visions of St. John are mainly concerned with that seventieth week.

My own contention is that the complete interpretation of prophecy requires both schools. That is there is both historical and futurist truth in prophecy. The Divine revelation has been hammered out on the anvil of human experience, and the visions of the future have always a basis in history, past or present. That is why the books of prophecy are still the statemen's best guide to sound wisdom.

May the Lord give you, my dear reader, the unction of the Holy Spirit, that you may enjoy to the full, the wonderful unfolding of GOD'S Plan as revealed in His Holy WORD.

WM. ABERHART.

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## Preliminary Questions for those who wish to make a Careful Study of Prophecy

1. Why should the study of Prophecy be particularly interesting at this time?
2. What solution of our present difficulties can not satisfy the average person?
3. What facts have driven many, who would not otherwise be interested, to the study of Prophecy?
4. What has the increased interest in Prophecy made very necessary today?
5. What is the first warning direction that every prophetic student should keep carefully in mind?
6. What attitude has Modern Higher Criticism assumed to the Bible?
7. State in your own words the orthodox attitude. Give Scripture proof.
8. What three factors should be carefully kept in mind in the study of Prophecy?
9. Why is the field of prophetic investigation so largely neglected?
10. Name the second great difficulty in the study of prophecy.
11. State the two main systems of prophetic interpretation with the sub-divisions.
12. Distinguish carefully these sub-divisions.

# A Handful of Important Facts



(To be Memorized by the Student)

1. Prophecy is History foretold. History is prophecy fulfilled.

**"GOD KNOWS THE END FROM THE BEGINNING."**

—Acts 15:8.

2. **THE WORD OF GOD IS ABSOLUTELY RELIABLE.**

"God is not a man that He should lie; Nor the son of Man that He should repent. Hath He said and shall He not do it? Hath He spoken and shall He not make it good?"—Numbers 23:19.

3. **CHRIST DECLARED THAT ALL MUST BE FULFILLED.**

"For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law, TILL ALL BE FULFILLED."—Matt. 5:18.

4. **MAN HAS BEEN WARNED NOT TO TAMPER WITH NOR CHANGE THE PLAIN STATEMENTS OF THE BIBLE.**

"Ye shall not add unto the Word which I command you neither shall ye diminish ought from it."—Deut. 4:2.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life and out of the Holy City."

Revelations 22:18-19.

LECTURE No. 1



The Basic Question of Every  
True Religion --- "What  
Happens After Death?"



Does the Soul sleep?

Is there a Purgatory?

What about the Doctrine of the  
Transmigration of Souls?



A Short Examination of this subject in the light of SCRIPTURE  
for the help of those in doubt about the truth of this important  
Theme.

**DO NOT READ UNLESS YOU CARE.**

Life is real; Life is earnest;  
And the Grave is not it goal.  
"Dust thou art, to dust returnest,"  
Was not spoken of the soul.

There is no Death.  
What seem so is transition.  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call Death.  
—Longfellow.





# The Ear-Marks of the True Religion

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If there ever was a day when the warnings of GOD'S Holy WORD were more startling, pertinent, and productive of serious thinking, it is today. Look about you and on all sides you will see the number of sects and travesties upon religion that have of late sprang into existence. How significant does the warnings of Holy Writ become. Listen:—

Now the Spirit speaketh expressly that in the latter times some shall DEPART FROM THE FAITH, giving heed to seducing spirits and doctrines of devils. . . . .

Forbidding to marry and commanding to abstain from meats which GOD hath created to be received with thanksgiving of them which believe and know the truth.—I. Tim. 4:1, 3.

Not long ago in conversation with a friend I was told that one of the prominent ministers in one of the cities of Western Canada had declared that he had no use for a "slaughterhouse" religion. He then went on to attack the belief in a blood atonement. It surely behooves every earnest, serious-minded man today to do some sober thinking.

Is the Church or religion to which you belong true to Almighty GOD and His WORD?

Remember: "Without the shedding of BLOOD there is no remission of sins." (Heb. 9:22.)

GOD has forewarned us. Will we not pay heed?

There were false prophets also among the people, even as there shall be FALSE TEACHERS among you, who privily shall bring DAMNABLE HERESIES, even denying the Lord that bought them, and bring upon themselves swift destruction.—II. Peter 2:1.

## THE BASIC QUESTION

Now I take it, the BASIC QUESTION of any religion is: What happens after Death? Eliminate this question regarding after Death and religion becomes empty, mere vanity. Thus the Great Apostle of the LORD argued when he said:

If in this life only we have hope in Christ, we are of all men most miserable.—I. Cor. 15:19.

No matter where you find man, whether in the far-away islands of the sea, or in the midnight darkness of some African continent, there is that religious instinct that seeks to probe the impenetrable darkness beyond the grave. To this we can attribute the wonderful embalming of the Egyptians. There can be no doubt that the future was a reality to them. This explains also the Indian custom of placing the weapons of warfare in the grave with the body. They expected that he would need them in the Happy Hunting Ground to which he was going after death.

This also throws light upon the sublime, satisfying, appealing shout of the Old Apostle, who cried:

O death, where is thy sting?

O Grave, where is thy victory?

The sting of death is sin: and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ.

—I. Cor. 15:55-56.

As a matter of fact, it would seem that it is only in civilized countries that we find the Agnostic or Materialist.

The Agnostic concludes that because Science is not able to penetrate the shadows that overhang the grave, and philosophy is unable to dispel

the gloom that would shut our vision, we therefore cannot and do not know anything of the future.

Solomon has told us the findings of the materialist who refuses the light of GOD'S Revelation. You remember he determined to investigate things, using only the wisdom obtainable under the Sun. Hear his conclusion—

That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works: for that is his portion; for who shall bring him to see what shall be after him?—Eccles. 3:19-22.

But Solomon changed his mind when he began to realize that man's vision is but finite and that he required a revelation from Almighty GOD to show him the things of the future. Read this confession of his—

Then I beheld all the work of God that a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea farther though a wise man think to know it, yet shall he not be able to find it.—Eccles. 8:17.

### A PLAIN MESSAGE

BELOVED, our only hope is to turn to GOD'S Holy Word, God's Revelation, and accept and believe what He tells us there.

Many passages of the Bible have something to say about this question, but the one to which I call your attention first of all is to be found in Rev. 6:9-11—

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them; and it was said unto them, that they should rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were should be fulfilled.

The scene is in connection with the opening of the Book with the Seven Seals. The passage is quite plain.

John was transported into heaven, and saw under the altar the souls of them that were beheaded for the witness of JESUS. They were conscious. They cried out. They were spoken to and gave intelligent answers. From what is said during the conversation we learned that they were once upon the earth and had died a martyr's death. I have never been able to understand how anyone could believe that peculiar "SOUL-SLEEPING DOCTRINE" that is proclaimed by some in the face of this. How can anyone ever imagine that the souls of the righteous at death are unconscious and remain in the grave until the resurrection? These souls were neither unconscious nor in the grave, and the resurrection had not as yet occurred.

Again we are told that white robes were given to them and they were commanded to wait until the consummation of the Great Tribulation. I heard a man say not very many years ago that the SOUL was the blood. While holding some special meetings in another city, I was told that a certain Bible Class teacher had declared that the Scientists had discovered that the soul was a fluid found in a gland situated behind the left ear. Isn't the most enlightening? In 1920 I heard a Seventh Day Lecturer declare that the soul was the mind or brains, and in the midst of a flight of oratory he asked his audience whoever had seen a man's brains float out of his head and ascend up to heaven as some of the present day preachers would have you believe.

He failed to realize that the most of the present day preachers do not believe that the soul is the brains, and hence never said any such thing. How could the soul be the blood, or a fluid, or the brains, if white robes

are to be given them to wear? Of course, the only answer they can give, is that this passage does not mean what it says; that it is highly figurative and imaginative, and we must not bother much with it.

My dear reader, if we eliminate all passages that seem to contradict some pet theory of ours, it is no wonder that we can continue holding such strange unscriptural ideas. You and I cannot afford to throw over any passage of GOD'S WORD by saying that it is figurative or highly imaginative.

But I hear someone say: "Can they not prove anything by the Bible?" If you are a Christian, my friend, I feel sure you have never given such a question much thought or you would never have asked it. Why, if that was true, it is time the Bible was scrapped long ago. If the Bible gives no distinct or definite sound, then of what value is it as a "lamp unto our feet in a dark day"?

A little reflection will lead you to the conviction that it is not the Bible itself and its plain and definite statements, but Man's strange interpretations that are at fault. Some treat everything in the Bible FIGURATIVELY. I was lecturing in a Western City some years ago, and as our custom is, we threw the meeting open for questions. One old gentleman arose and asked: "What was the stone that David put in his sling when he smote the giant, Goliath?" At first I did not quite get what he was driving at, but I answered him simply as I believed. I said: "Why, sir, the stone was a sharp, flat pebble that David took from the side of a stream."

"Oh, no, it is no such thing," said he scoffingly; "that stone represents an idea that David impressed upon the Giant's mind and confused him."

"Well," I said, "if that is so, do you not think that David was foolish, after he got that idea into the giant's head, to take a sword and cut his head off?"

That is the figurative way in which some people interpret their Bibles. Israel never means Israel, but sometimes the church. Zion never means the City of Jerusalem during the Millennium, but usually heaven. The Mount of Olives does not mean a mountain, but probably a man's heart. What strange interpretations we may receive for passages if such a policy is followed.

Again at the present day in some quarters there is an uncommon craze to retranslate the Bible. There seems to have arisen suddenly a great many of specialists in the Greek and Hebrew languages. The funny part of it all is that hardly two of them agree, except in the claim that the Bible is mistranslated.

As I was coming out of the theatre one Sunday afternoon after one of the lectures, I was accosted by a plainly dressed, common-looking young man who said to me: "I liked most of what you gave us this afternoon, but I did not agree with you when you declared that Jesus was the almighty God, incarnate in the Flesh. You have no Scripture proof for that."

"Listen, young man," I replied; "if you have time, I could stand here and for ten minutes I can quote you and point you to passage after passage that will plainly declare that Christ is GOD incarnate."

"Show me one," said he, defiantly.

"All right," I responded, immediately opening my Bible to JOHN I:1—

In the beginning was the Word and the Word was with God, and the WORD was GOD.

"Oh," said he, smiling, "there is a mistranslation here. It should read, 'the Word was A God' The Greek is 'O theos.'"

I looked at him in surprise as I enquired, "Do you know the Greek?"

"A little," he said with hesitation.

I pulled a paper from my pocket and placing it upon my Bible I said, "Would you mind writing in Greek the words you have just quoted?"

His face turned red as he acknowledged that he did not even know the Greek Alphabet.

I do not mean that all who attempt the re-translation of the Bible

are like this poor fellow, but I do feel that it is ridiculous that some, parrot-like should reject the plain Word of God on such a plea.

### THE QUESTION GENERALIZED.

Now the question as to what takes place after Death has always been a subject of interest to the Human Race, and consequently as may be expected many different theories have been propounded, many of which are clearly adverse one to the other. To get the question more clearly before our minds, we may generalize these theories under three headings—

1. **The Agnostic Position.** No one knows.
2. **The Materialistic Attitude.** Death ends all.
3. **The Eternal Existence Doctrine.** Man has a known future.

These constitute the three possible beliefs that are abroad in the world. Now as has been already stated, our only source of information is to be found in the revealed Word of God Turning to it, it does not take us long to see that only one of these is possible.

Acts 24:15—There shall be a resurrection of the dead, both of the just and of the unjust.

John 5:28, 29—Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

The Inspired Apostle and the Lord Jesus Himself, in these passages and others, which might be quoted, have divided the whole human race into two groups, the just and the unjust, and both of these classes are to be raised again after death. It is evident, therefore, that the Bible leaves no room for the Agnostic nor the Materialistic theories, but plainly declares in favor of the Eternal Existence Doctrine.

### FURTHER SUBDIVISIONS NOTED.

Among those that believe in a life beyond the grave, four different beliefs are possible and existent in the human race.

#### (a) **The Transmigration Belief.**

These think that the soul at death, immediately takes flight and enters another body or form, in this world, or in another sphere where it exists for a certain time and then dies, and again passes into another where the same process goes on again, and thus it continues until it reaches a state of perfection or KARMA. This theory is held in its varied forms and shades by Spiritualists, Christian Scientists, Theosophists, as well as by the followers of Buddha and Confucius in their Ancestral Worship.

#### (b) **The Theory of Soul-Sleeping.**

These hold that the soul at death falls asleep in the body in the grave and remains unconscious there until the resurrection day, when the soul and not the body is raised from the grave. This is the teaching of Russellism and Seventh-Dayism, and others who follow the old distorted ideas of Socinius.

#### (c) **The Belief in Purgatory.**

Our Roman Catholic folk claim that the soul at death passes into purgatory, whence by the prayers of the anointed, through a purifying process, it passes into eternal bliss.

#### (d) **The Heaven and Hell Theory.**

This is known as the ordinary, Protestant orthodox belief. They hold that at death the soul doth immediately pass, either to (i) Paradise, the place of the just, or to (ii) Hell, the place of the unjust. In these places they both remain until the day of the resurrection, when their bodies shall be raised from the dead and they shall enter everlasting bliss or eternal misery.

Here then are the four main sub-divisions that we find existent at the present time, each of which claim to have Scriptural foundation. Of course we are forced to conclude that this is manifestly impossible. They can not all be based on a Scriptural foundation and at the same time be contradictory. Everyone must therefore ascertain from his Bible which is Scriptural and therefore true and reliable.

## THE AXIOMS AND DEFINITIONS OF THE CASE

Before proceeding further in our enquiry, I find that two terms require careful definition—1, Man; 2, Death.

1. Scripture declares that MAN is a triune being, having a body, a soul, and a spirit. The soul is not the body, and the body is not the spirit. Neither is the spirit the same as the soul. Thus man is a trinity in the image of GOD.

In this connection the Scriptures declare three facts:—

(a) Man was created thus—

Gen. 2:7—And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.—cf. Gen. 1:26,27.

(b) Salvation includes all three. Thus the Apostle Paul prays—

I. Thess. 5:23—I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

(c) Again, the unity of Man's nature is so great, and the relation of these three factors so intimate, that no one is able to separate them by any means, but the WORD of GOD at the day of DEATH.

Heb. 4:12—The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of the joints and the marrow.

Here we plainly can see the possibility of the three being separated. It is therefore evident that they are three distinct units of man. Hence any theory of death must take into account each one of these three, body, soul and spirit.

In passing I may call your attention to the fact that it is impossible, according to this text, for man in his finite wisdom to separate the soul from the spirit. It is only the Word of God that is quick and powerful enough to do it. This should forever forbid man from trying to define and distinguish the soul from the spirit. You have no doubt heard it said that the soul constitutes the Mental qualities of man, and the body the physical.

If this is true, how are we to account for the blunder that JESUS made in the story of the Rich Man and Lazarus, when he spoke of the Soul of the Rich Man having "eyes" and a "tongue"?

Luke 16:22-24.—The Rich Man also died and was buried;

And in Hell he lifted up his EYES, being in torments, and SEETH Abraham. . . . And he CRIED and SAID, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my parched TONGUE; for I am tormented in this flame.

(Lazarus' soul also seemed to have a finger.)

2. Our Second definition has to do with DEATH.

Longfellow says—

"Life is real; Life is earnest:  
And the grave is not its goal.  
Dust thou art to dust returnest  
Was not spoken of the Soul."

Two conclusions may be drawn from this—

(i) The term "Immortality" has no application to the soul any more than mortality has. These terms alone apply to the body in the Scriptural sense.

(ii) Death according to Scripture terminology does not mean non-existence. To support Longfellow's statement, I quote—

I. Tim. 5:6.—But she that liveth in pleasure is dead while she liveth.

You can not substitute the word "non-existent" or "unconscious" instead of the word Dead in that passage. The woman who thinks of nothing but pleasure in life, is as dead (spiritually) as a door-knob. The living then are spoken of as dead, and therefore the dead can not be spoken of as non-existent or unconscious.

Here is another passage to prove the same:

Ephes. 2:1.—And you hath he quickened, who were dead in trespasses and sins.

People spiritually dead may be made alive in Christ Jesus, so they may then be both physically and spiritually alive.

Again, the Lord Jesus Himself spoke of the physically dead as still living—

Luke 20:37-38.—Now that the dead are raised, even Moses shewed at the burning bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the DEAD, but of the LIVING.

Apparently Christ in His argument here established, in reply to the Sadducees' objection to the resurrection, the fact that Abraham and Isaac and Jacob were in conscious existence. Otherwise God would be the God of the dead. Abraham and Isaac and Jacob were dead nearly 400 years before Moses heard these words at the burning bush, and yet Christ said they were living.

(Reader, peruse this argument of Christ carefully, for it breaks down at once the soul-sleeping theory of death.)

The appearance of Moses and Elijah, on the Mount of Transfiguration (Matt. 17:3) further substantiates this fact. These men had departed out of this earth long ere Christ became incarnate and yet we find them living in conscious understanding of all that was going on. Death certainly does not mean non-existence, nor unconsciousness.

### THE BASIS AND OUTLINE OF OUR INVESTIGATION

As a rule in considering the truth or importance of any doctrine it is wise for us to consider its bearing upon the fundamental doctrine of CHRISTIANITY, namely the CROSS of CALVARY. In pursuing our investigation more fully to ascertain what takes place at death, we shall base our search upon what took place at the DEATH of CHRIST. It is in this connection that the importance of the doctrine is clearly seen. It has a direct bearing upon the ATONEMENT. If a person is wrong in regard to his doctrine of death, he is apt to be wrong in connection with his idea of the atonement and possibly his own salvation. Surely then our question is of grave importance.

To begin with, let two facts be carefully noted:

#### 1. JESUS died for the UNGODLY, the WICKED SINNER.

Rom. 5:6-8.—For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

But God commendeth His love to us in that while we were yet sinners, Christ died for us.

#### THIS EXPRESSES THE WONDER OF IT ALL

Isa. 53:5-6.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned everyone in his own way; and the Lord hath laid on him the iniquity of us all.

### THIS SHOWS US THE SUBSTITUTIONARY WORK OF THE LORD JESUS CHRIST

I. Pet. 2:24.—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.

Cf. also II. Cor. 5:21; Gal. 3:13.

2. He died during the Old Dispensation, that is, He died under Law. He bore the extreme penalty of the Law.

Now, then, the knowledge of what took place to the Lord Jesus at death will reveal to us two things—

(a) What takes place at the death of the unbeliever, the sinner unsaved. Christ died in the place of the sinner. That is the doctrine of substitution as shown above.

(b) What does not take place at the death of the BELIEVER. The believer has been redeemed from the power of that death by the work of Christ on his behalf

## WHAT HAPPENED TO THE LORD JESUS AT DEATH?

We must remember that our doctrine of death must include the three elements of man's nature, the body, soul and spirit.

(1) When Jesus died His Spirit went to GOD.—

Luke 23:46.—And when Jesus had cried with a loud voice, He said, "Father, into Thy hands I commend My Spirit"; and having said this, he gave up the ghost.

This is in perfect accord with Eccles. 12:7—

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

(2) His body was placed in a new tomb, the property of a rich man, who admired him, Joseph of Arimathea.

Luke 23:53.—And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone wherewith never man before was laid.

This was in direct and literal fulfilment of prophecy—

Isa. 53:9.—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.

(3) His soul descended to the LOWEST HELL for three days and three nights. This is fully corroborated in a number of passages.

Matt. 12:40.—As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.

Surely no one will contend that the heart of the earth refers to the grave, which would not extend more than six to eight feet below the surface.

Ephes. 4:9.—Now that he ascended what is it but that he also descended first into the lower parts of the earth.

You will notice that the POINT from which the ascension and descension of this verse seems to be reckoned is the SURFACE of the earth. His descension first into the lower parts of the earth must mean more than the grave.

Acts 2:31.—He seeing this before spake of the resurrection of Christ, that his soul was not left in hell neither did His flesh see corruption.

The statement here is very plain. His soul went to Hell, but it was not left there. It could not be holden of death and hell.

Here we are obliged to stop and deal with an objection that is sometimes offered. Is this a mis-translation?

### DOES "SHEOL" AND "HADES" ALWAYS MEAN "GRAVE"?

Most of us have no reason for rejecting or refusing the plain Word of GOD, but alas! there has arisen in our midst the so-called Greek and Hebrew scholars (?) who declare that this passage in Acts and many others are wrongly translated "hell" when they should read "grave." To prove this they say that "sheol" and "hades," the one a synonym for the other, always means "grave."

Let it be known first of all, that this "LANGUAGE STUNT" is a splendid illustration of the various attempts made by some to bewilder and thus capture as helpless devotees, earnest students of the WORD.

Take a warning, my friend! BEWARE! These men know that the majority of people can not contradict their statements, for the common people do not know the Greek or Hebrew. They therefore hope to make themselves into a kind of priestcraft to whom the common people must come for the truth of GOD'S WORD. Think of it! You cannot read the BIBLE yourself, you must have a scholar translate it for you. NEVER!

In some cases, upon investigation, these same professed language-scholars (?) have acknowledged that they did not know even the Greek Alphabet.

### A FEW FACTS FOR THE GUIDANCE OF COMMON PEOPLE

Here are a few facts for the guidance of the person who has no knowledge of the Greek or Hebrew. These are intended to enable you to point out the folly of their claims apart from the actual translation itself.

1 There are very few words in any language that have one meaning

and only one meaning. If you have watched the boys and girls learning to handle a dictionary you will realize that. How often have we heard the following conversation:

"Mother, I can't tell what this word means. The dictionary gives it several meanings."

And mother would wisely answer:

"Read the sentence over, my dear, and try which meaning will fit."

He who says that "sheol" or "Hades" always mean "grave" is making a very strong claim. It will take him some time to prove it. Listen to this:

On examining the Authorized Version of the Bible we find that the word "sheol" occurs 65 times in the Old Testament, and the word "Hades" occurs 11 times in the New Testament. Of these 76 times in all, they are 32 times translated "grave"; 41 times translated "hell"; and 3 times translated "pit." What conclusion do you make from this fact? You have your choice. You can listen to these men and say that in more than 50 per cent. of the cases these words are mistranslated. Surely your confidence in the Bible will then be shaken at once.

On the other hand, your experience with other words tells you that most words have more than one meaning. Why then not conclude that "sheol" and "hades" have more than one meaning, and the Bible is correctly translated?

2. The signification of any word is often more clearly defined by getting another word, a synonym, almost alike in meaning, and comparing them. Another Hebrew word for "grave" is "Queber." Another Greek word for grave is "Mnema." By comparison we find the following points of distinction—

(a) "Queber" is used in the plural and may mean more than one, whereas "sheol" is never used in the plural.

(b) "Queber" is always used in connection with the burying of the body ONLY. If more is intended then "sheol" is used.

Cf. Numbers 16:33.—They, and all that appertained to them, went down alive into the pit (sheol), and the earth closed upon them; and they perished from among the congregation.

This was a new thing when both soul and body at death should be precipitated into "sheol." Note, however, it is not "queber," but "sheol" that is used in this case.

(c) "Queber" is always used for grave when it is dug or made by man, or even owned by man. "Sheol" is never used thus. No man can own "sheol" nor dig nor make it. cf.

I. King 13:30.—And he laid his carcase in his own grave (queber).

This plainly is "queber" and not "sheol," for no man can own "sheol."

It would therefore appear that "sheol" has a broader meaning than "queber" and carries with it more meaning than the mere receptacle of the body at death, which may be dug or owned by man. It will be evident further that "sheol," having a comprehensive meaning, may assume the whole or part of that signification according to the context in which it is used. This leads us to the third point for your remembrance.

3. When a word has two or more meanings the exact significance of the word can only be ascertained by certain fixed rules in connection with the context. For example, no person has much difficulty in distinguishing the meaning of cup in the following three expressions: a tin cup; a cup of water; a cup of sorrow. The context clearly indicates the meaning in each case.

As I have already pointed out, "sheol" or "Hades" may have one or all of three meanings. If the emphasis of the context is placed on the place where the body is buried, located somewhere near the surface of the earth, then it is translated grave. However, if it refers to the more mysterious place that man cannot touch nor dig nor own, the translation is usually hell. Again, if it refers to the horrors of hell in its lowest division, it is sometimes translated "pit."



To make this clear let us take a few examples:

1. Psalm 86:13.—Thou hast delivered my soul from the lowest hell (sheol)

This could not refer to the grave, for the limiting adjective "lowest" would be meaningless. It is really speaking of the "bottomless pit" where the Lord Jesus had to go to deliver us.

2. Isa. 14:9.—Hell (sheol) from beneath is moved for thee to meet thee at thy coming.

The Holy Spirit is particular to use the modifying phrase "from beneath" so we may understand Him to mean the lowest hell and not the grave. The Anti-Christ is to be cast into the bottomless pit after the battle of Armageddon.

Psalm 49:14.—Like sheep they are laid in the grave (sheol).

"Sheol" is used here and not "queber," for it refers to more than the mere burying of the body. But "sheol" must be translated "grave" in this passage for man cannot put anyone into hell.

Proverbs 23:14.—Thou shalt beat him with the rod and shall deliver his soul from hell (sheol).

Ordinary commonsense tells us that no one could by wise punishment keep his son from the grave. "Sheol" must here mean the place of departed wicked souls, the hell of the Bible.

Finally, as a further distinction, we should note that the Bible clearly states that there is no consciousness in the grave, and at the same time as clearly declares that there is consciousness in hell. In other words, the body, which goes to the grave, is silent until the resurrection, while the soul, which goes to hell, is conscious of all its surroundings.

Psalm 6:5.—In death there is no remembrance of thee; in the grave, who shall give thee thanks.

If those human lips of yours are ever going to praise GOD for what He has done for you, you will have to do it in this life. They will be silent in the grave.

Eccles. 9:10.—Whatever thy hand find to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

In death the body is absolutely helpless, can do nothing, knows nothing, and remembers nothing.

Isa. 38:18.—The grave can not praise thee; they that go down to the pit can not hope for thy truth.

This last expression leaves very little hope for one in purgatory. They cannot hope for the truth. It is in perfect accord with the great impassable gulf of Luke 16:26.

On the other hand let us note that there are conversations in hell.

Ezek. 32:21.—The strong among the mighty shall speak to him out of the midst of Hell, with them that help him.

Luke 16:23-24.—In hell he lifts up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me and send Lazarus. . . .

Thus we see that the Bible has made clear distinctions which have been recognized by the Authorized Version.

### REMEMBER THIS THEN.

"Sheol" in the Old Testament, and "Hades" in the New Testament, are identical, and refer to the place where the dead go. Often, therefore, it is spoken of as the grave merely, where all human activities cease. To the man of the world, the natural man, who of necessity judges by appearances, these words mean no more than the grave. But Scripture reveals that they also relate to a place of sorrow into which the wicked are turned, and where they are fully conscious.

### THE ADDITIONAL MEANING OF "PIT."

As we read more carefully along this line, we began to realize that there are two compartments to hell, an upper one spoken of as Paradise of the Old Dispensation, and a lower one to which the name of hell or pit is given.

Deut. 32:22.—For a fire is kindled in my anger and shall burn unto the lowest hell.

You see there is an upper and a lower hell spoken of in Scripture. This upper hell was the place of the righteous saints of the Old Dispensation, and the lower compartment was the place of the wicked and unrighteous. Between these two a great impassable gulf was fixed.

These facts help us to understand the statements of Christ in a number of places.

Psalm 86:13.—Thou hast delivered my soul from the lowest hell.

Luke 16:23-26.—In hell he lift up his eyes being in torments and seeth Abraham afar off and Lazarus in his bosom. . . .

And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

How plain this becomes when we realize that Lazarus was not away up in heaven, but in the upper "Sheol," Paradise. Again these facts throw light upon the statement of Christ in connection with the thief on the Cross.

Luke 23:43.—And Jesus said unto him. Verily I say unto thee, Today shalt thou be with me in Paradise.

This is a statement of fact, not a question as some would have us believe. That self-same day of the crucifixion and the thief's repentance, both the thief and Christ were together in Paradise (Upper Hell). Of course, Christ did not remain there for he went to the Lowest Hell according to Psalm 86:13 and Acts 2:31.

Some have thought that because the thief repented he went to heaven when he died. But this is not so, for it was in the Old Dispensation and the saints of the Old Dispensation did not go to heaven at death. Peter declared on the day of Pentecost that David had not yet ascended into heaven:

Acts 2:34.—For David is not ascended into the heavens.

Again, if the thief went to heaven that same day, how could he be with Christ? Christ was not in heaven that self-same day, for he did not rise for three days and three nights (Matt. 12:40), and when He met Mary after His resurrection, He said:

John 20:17.—Touch me not for I have not yet ascended to my Father.

Understand it then, it was not in heaven, but in Upper Hell that Christ and the thief were that same day. Then Christ descended into the Lowest Hell. He had to go all the way for the sinner. And this brings us to understand—

I. Peter 3:18-20.—For Christ also has once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit; By which also He went and preached unto the spirits in prison; who were sometimes disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing.

The disobedient spirits in the time of Noah are referred to by Jude—

Jude 6.—And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

It would seem that the Angels committed a terrible breach against God's order and received therefor an immediate punishment, swift and irrecoverable. What a warning this should be to those who are seeking to have intercourse with the Spirits in these days. Remember, brother, God Almighty is terribly opposed to any such intercourse.

Referring again to the passage in 1st Peter quoted above, I would like you to notice that it distinctly states that these beings were spirits. They are, therefore, not human souls as some have said. They can not be human spirits, for the spirit of man goes at death to God who gave it. (Eccles. 12:7). Thus you see it was to the Fallen Angels that Christ preached when he proclaimed the judgment that was theirs, and the deliverance that was for the Human Race, which these Angels had sought to degrade. (c.f. Gen. 6:1-4.)

### DEATH TO THE SOUL-SLEEPING THEORY.

This fact also strikes the death-blow to the soul-sleeping theory, which declares that Christ's soul remained in an unconscious state for three days

and three nights in the grave. The examination of two other passages will further help us in this regard.

I. Kings 17:21-22.—And he stretched himself upon the child three times, and cried unto the Lord and said, O Lord, my God, I pray thee, let this child's soul come into him again.

Elijah is praying for the widow's boy who has died. It is surely evident that Elijah did not think that the soul of the child was still in the body unconscious. But let us read on—

Verse 22.—And the Lord hear the voice of Elijah; and the soul of the child came into him again, and he was revived.

Surely this shows us that the soul does leave the body at death, and does not remain there in an unconscious state.

Our second passage is found in connection with the death of King Saul and his sons.

I. Sam. 28:19.—To-morrow shalt thou and thy sons be with me.

These are the words that Samuel addressed to King Saul when he was raised by the Witch of Endor. To see how true they were we have but to turn on in the story—

I. Sam. 31:6.—So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

This fulfils the prophecy of Samuel. They were now with Samuel in Upper Sheol, but note, please, they were not placed in the grave for two days after that.

I. Sam. 31:8-10, 12-13.—And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.

And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

And they put his armour in the house of Ashtaroth; and they fastened his body to the wall of Bethshan.

#### **This, You Note, was the Day After His Death.**

And when the inhabitants of Jabesh-Gilead heard of that which the Philistines had done to Saul:

All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.

And they took their bones and buried them under a tree at Jabesh.

#### **This is the Second Day After His Death.**

Note, then, that it is not until this second day that their bodies were placed in a grave. To be with Samuel that same day therefore could not mean to be in the grave, for they were not in the grave that day. One may say that they were in the same state as Samuel. If so why did the old Prophet not say, "To-morrow shalt thou and thy sons be LIKE me!" (not "With me")?

No, no, my friend, their souls were not unconscious in the bodies, nor were they sleeping in the grave. They were actually in Upper Sheol.

#### **TO RETURN TO OUR INVESTIGATION**

We have found that at Christ's death His Spirit returned to God who gave it: His Body was placed in the grave; and His Soul descended to the Lowest Hell. He went ALL THE WAY for the sinner. Hence—

#### **Death Under the Old Dispensation Meant—**

Spirit to God—Eccles. 12:7.

Body to Grave—Eccles. 12:7.

Soul—Luke 16:19-31.

Of Righteous to Upper Hell—(Paradise).

Of the Wicked to Lowest Hell—(Torment).

Building upon this, we find that, according to the Doctrine of SUBSTITUTION, if Christ died for us, then we, His followers, will not die as He died. We are able to cry—

I. Cor. 15:55.—Oh, Death, where is thy sting? Oh, Grave, where is thy victory?

The unbelieving Sinner, however, who has not fled for refuge to the CROSS, is still open to the hand of Death. His condition after death during the New Dispensation are identical with that of the Old, with this one exception that he sins against greater light. Hence—

### DEATH UNDER THE PRESENT DISPENSATION

Spirit to God

Body to Grave—(See Old Dispensation)

Soul—Of Unbeliever to Lowest Hell (Greater torment because of greater light)

Soul—of Believer to the Third Heaven—(where Christ is.)

The Scriptures have much to say regarding the death of a believing Child of God. First, however, let us note another fact about the work of Christ at His death.

### THE CHANGE OF PARADISE TO THIRD HEAVEN

Two passages demand our attention here:

Ephes. 4:8.—Wherefore He saith when he ascended up on high, He led captivity captive, and gave gifts unto men.

Rev. 1:18.—I am He that liveth and was dead; and behold I am alive forevermore, amen; and have the KEYS of Hell and of Death.

These passages must mean one of two things—

(1) That the Lord Jesus emptied Upper Hell and locked it, leading the occupants of it with Him to heaven: or

(2) That the Lord Jesus locked the door of Upper Hell, leaving the inmates in comfort there and removed Paradise (the happy place of the righteous dead) to Heaven.

This is the question that we have to solve. That some of the occupants of Upper Hell came out of it is plainly indicated by—

Matt. 27:52-53.—And the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the Holy City, and appeared unto many.

Whether these died again, as Mary's brother, Lazarus, or whether they went to Heaven with Christ, or where they went to we are not told. But it is definitely declared that the Jewish Saints, such as David, Jacob, Isaac and Abraham have not ascended to heaven. Peter, on the day of Pentecost, under the power of the Holy Ghost, declared:

Acts 2:34.—For David is not ascended into the heavens: but the Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.

Hence the conclusion is that the Jewish Saints are still in Upper Hell, resting in peace until the resurrection day referred to by Ezekiel.

Ezek. 37:12.—Thus saith the Lord God: Behold, O people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

This will take place at the beginning of the Millennium, when Christ comes from Heaven with His Saints.

The location of Paradise therefore is now in the Third Heaven, where the Lord Jesus sits on the right hand of the Father. This is further corroborated in—

II. Cor. 12:2-4.—I knew a man in Christ about fourteen years ago, (whether in the body, I can not tell; or WHETHER OUT OF THE BODY, I can not tell; God knoweth) such an one caught up to the third heaven.

And I knew such a man, (whether in the body or out of the body, I can not tell; God knoweth)

How that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter.

The Scripture here uses the term, Paradise, interchangeably with the Third Heaven. Thus our conclusion is that Upper Hell is closed, and although unregenerate sinners still pass at death into Lowest Hell, yet the Saints of this Dispensation, being born from above, do not go to Upper Hell, but to Paradise of the Third Heaven, where the Lord Jesus is. In this connection a few other passages from God's Word become vitally important, and easy to understand—

Phil. 1:23-24.—For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: Nevertheless to abide in the flesh is more needful for you.

Death brings the saint immediately into the presence of Christ, a more blessed experience than is possible in this life. Surely no one could imagine this to mean unconsciousness in the grave. Christ is not in the grave.

II. Cor. 5:6-8.—Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord.

We are confident, I say, and willing rather to be absent from the body and to be present with the LORD.

At death the soul of the Christian at once goes to be present with the Lord. The body may be placed in the grave, and turn to dust, but the soul is not with the body. It is absent from the body.

I. Thess. 4:14.—For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him.

We can not bring anything that is not beside us. The difference between “bring” and “fetch” is apparent to all. If God brings them to earth again, they must NOW be with Him in Heaven.

### AFTER THIS DISPENSATION, WHAT AT DEATH?

1. During the GREAT TRIBULATION, or Daniel’s Seventieth Week, Death for the sinner remains the same, but for the righteous there is a difference.

Rev. 6:9.—And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held.

We see, therefore, that the souls of the saints, during the Tribulation period, go at once to heaven, where they remain under the altar until their Resurrection Day. When Jesus comes to establish His Kingdom, the Anti-Christ will have completed his murderous campaign (cf. Vs. 10-11).

2. During the MILLENNIUM.

Throughout this period the righteous shall not die. The sinners after much probation will finally be cut off.

Isa. 65:20-22.—There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.

They shall not build and another inhabit: they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

No longer shall the allotted “three score and ten” be the age allowed to mankind.

### IN CONCLUSION.

I would ask you to note carefully two facts:—

1. In every case of death we find that the dead are conscious after death.

We read of them having intelligent conversations. (See—Isa. 14:1-20; Ezek. 32:21; Luke 16:19; Matt. 17:3; Rev. 6:9-11.)

We find them in possession of feelings and either—

(i.) enjoying peace and comfort, or

(ii.) suffering torment and remorse. (See Luke 16:22-23; Jude 6:7.)

Furthermore, we find them interested in what is taking place upon this earth. (See Heb. 12:1; Luke 15:7; Luke 16:28; Matt. 17:3.)

2. The whole subject before us has a direct bearing upon the question of immortality. It is clear from the passages that have already been quoted that every soul has an endless existence from its creation at birth. Bible students should be careful to note, that the term, “immortality” is not applied by Scripture to the soul, but only and always to the body. In but four passages of Scripture does the word “immortality” occur:

I. Cor. 15:53.—For this corruptible must put on incorruption, and this mortal must put on immortality.

In this chapter the old Apostle is speaking of the resurrection of the body of the Christian Saints. He tells us that those who are dead will be

raised with a glorified celestial body and those who are alive when the Christ appears in the cloud shall be changed like unto his glorious body. Then this body which is now mortal will become immortal and shall never again die. In the next passage that I shall quote we find that Christ is the only one who now bears this glorified immortal body.

I. Tim. 6:16.—Who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting.

When Jesus arose from the dead with this immortal body and showed himself alive by many infallible proofs (Acts 1:3) He in reality demonstrated what that body could do. He brought it to light. Thus we read the **third passage**—

II. Tim. 1:10.—But is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

Now, everyone who hears the voice of God and realizes this, has a long-ing desire to be clothed upon with this body. We long for, groan for im-mortality.

Rom. 2:7.—To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life.

You can readily see that these four passages all refer to the body and not to the soul. Our bodies will become immortal on the day of the resur-rection. Then soul and body will continue forever.

This leads us to two other terms—

#### (a)—ETERNAL LIFE.

This, we are told is given to the believer when he accepts Christ. It lifts him into a state of bliss, and vitally connects him forever with the Lord.

John 17:3.—And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

John 10:28.—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

John 3:36.—He that believeth on the Son hath everlasting life;

Dear reader, I beseech of you, make sure that you have this. Yield your heart to Christ.

#### (b)—SECOND DEATH

As man should be born twice, so man may die twice. We are born by natural birth. It is our privilege to be born again by Spiritual Birth.

John 3:3.—Except a man be born again, he cannot see the kingdom of God.

If we are born from above we have been delivered from the power of death. We shall not have the Second Death. But if we have rejected Christ and the New Birth, then we shall face the Second Death.

The Second Death is received by the unbelieving wicked at the judgment of the GREAT WHITE THRONE. Under its power he is cast into the Lake of Fire, where the adulterers, unbelievers, whoremongers, and all liars are, as well as Satan and the BEAST and the False Prophet. (See Rev. 20:10, 15; 21:8.)

My dear Reader, as a being that has a Soul of endless existence, and a body that will one day be made immortal, I beseech of you to choose which you will have—

**Eternal Life, through believing on the Lord Jesus Christ, or the Second Death through your neglect or indifference to this eternal ques-tion.**

MAY GOD BLESS YOU. AMEN.

# *Test Review Questions*

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1. What is the basic question of any religion? Give a reason for your answer.
2. What peculiar characteristic of mankind is evidenced everywhere?
3. What is the Agnostic position regarding Death? Where only does it seem to manifest itself?
4. Can you account for the Materialist's belief that Death ends all? Name one great materialist that was converted.
5. With what three theories does Rev. 6:9-11 clash?
6. What reply would you give to one who said, "They could prove anything by the Bible?"
7. What two peculiar methods of interpretation are abroad today? Give illustrations of their findings.
8. (a) Name the four different beliefs that are possible among those who believe in a future for man.  
(b) Explain each and give examples.
9. Discuss and prove the statement, "Man is a triune being."
10. If you were asked to define and distinguish the SOUL of man, what would be your reply?
11. Give Scripture to show that Death does not mean NON-EXISTENCE.
12. Does the Bible in any passage state that any, who have died physically, are still living? Explain the passages.
13. Is the doctrine regarding what takes place at death important? Explain.
14. What two facts of the Atonement must be carefully kept in mind in studying this question of Death?
15. What will the knowledge of what took place at Christ's death reveal to us?
16. (a) State definitely with Scripture proof what happened to Christ when He died.  
(b) What objection has been taken to this?
17. Name three facts for the guidance of the person who has little knowledge of the Greek or Hebrew.
18. Does the Authorized Translators indicate to you that "Sheol" or "Hades" always mean the same thing?
19. Name three ways in which the Hebrew word "Queber" differs from the Hebrew word "sheol."
20. How is the significance of a word to be told that has more than one meaning? Illustrate from the Bible.
21. Show that there is no consciousness in the grave, but there is consciousness in hell.
22. If Christ was three days and three nights in the heart of the earth (Matt. 12:40) how could he be with the thief in Paradise the day of His crucifixion? Discuss this matter fully.
23. To whom did Christ preach as referred to in I. Peter 3:18-19?
24. Show from the Scripture that the soul-sleeping theory is untenable.
25. State definitely what took place at death during the Old Dispensation.
26. Are the Jewish Saints of the Old Testament with Christ today? Give proof.

27. When are they to be raised from the dead? Will this be at the same time as the Christians?
28. Where is Paradise today? Explain.
29. When a Christian dies where does his soul go? Give Scripture proof.
30. What will take place at death during the Great Tribulation Period?
31. What information has God revealed regarding death during the MILLENNIUM?
32. (a) Name the four passages in which the word "Immortality" occurs in the Bible.  
(b) To what does each of these refer?
33. "As man should be born twice, so man may die twice." Explain this statement.

**NOTE.**—Any Reader who cares to write the answers to the above questions carefully on one side of the paper only, and mail the same to the Lecturer—

WILLIAM ABERHART, B.A.,  
1216 Thirteenth Avenue West,  
Calgary, Alberta, Canada,

will receive his personal supervision of the same, and correction, if One Dollar is enclosed to cover postage, etc. This also advances the privilege of any three other Bible questions that you may desire.

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LECTURE No. 2



“God’s Great Divisions  
OF THE  
World’s History”

THE GREATEST ESSENTIAL OF  
ALL TRUE BIBLE STUDY



“Study to show thyself approved of God, a workman that needeth not be ashamed, **RIGHTLY DIVIDING** the **WORD** of **TRUTH.**”—II. Tim. 2:15.



Unless we read the Bible with God’s Great Divisions carefully noted we can not evade the discovery of contradictions and irreconcilable statements.

# God's Great Divisions

OF THE

## World's History

THE GREATEST ESSENTIAL OF ALL TRUE BIBLE STUDY

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In beginning a series of studies of this kind, one might expect at the start to hear a word or two with respect to the individual's attitude to prophecy.

### AN UNWARRANTED ANTAGONISM

I am not saying something entirely new to you, I am sure, when I state that there is a bitter, unwarranted antagonistic spirit shown in some quarters today to the study of PROPHECY. Ever since the Higher Critical attack upon the Bible, this spirit has been known to exist, more especially in connection with the adherents of this school. I trust that this will not prove a hindrance to anyone. In spite of this antagonism, it is rather interesting to note that there has arisen.

### A GREAT INTEREST IN PROPHECY.

The church of Christ has, for nearly half a century, been led in the Providence of God to an extensive and intensive consideration of this great subject. Conferences are being held the world over to investigate the actual declarations of GOD'S OWN WORD, and the matter comes down simply to this: If YOU and I have not kept pace with this growing interest it is because we have been blinded by the Devil or some of his agents, or we have been too busily engaged with the things of the world to give the necessary time to its study. May God help us to break loose from these chains at once, and fear not to open the BOOK of BOOKS, GOD'S HOLY WORD.

Sincere men and women, here and there and everywhere, are being awakened today from indifference and neglect to an earnest, holy and anxious concern in its examination. I am also glad to see that as sincere minds have more and more been concentrated and consecrated to the study of God's prophetic revelations, they have begun to realize that this blessed old Book from first to last is one harmonious whole. There are no contradictions in it, and neither could there be since it is God's Inspired Word. This fact has become like a wedge driven into humanity at the present time, separating us into two great camps—

1. Those who are finding harmony and unity in the Word of God and who, therefore, are able to accept its statements as authoritative and inerrant, and

2. Those who claim that there are contradictions and errors in the Bible, and who hold a creed out of harmony with its plain statements.

It seems to me, if anyone finds his professed beliefs out of harmony and contradictory to the plain statements of Scripture, he should hesitate before setting his creed up in opposition to the Word of God, and declaring the Bible in error. Especially should this be true when he knows that

scores of men the world over are finding consistency and harmony in all the statements of the Bible.

### WHY STUDY PROPHECY?

If anyone is very desirous of knowing more perfectly the Will of God and His Purpose for this world, there surely can be no question whatever in regard to whether Prophecy should be studied or not. What does the Bible itself say?

We have also a more sure WORD of PROPHECY whereunto ye do well to take heed, as unto a light that shineth in a dark place until the day dawn and the day-star arise in your hearts.—II. Peter 1:19.

Reader, you must not overlook the admonition contained in this verse—“Ye do WELL to take heed.” In the face of these words what excuse can a true Christian make for neglecting its study?

Here is another passage—

Blessed is he that readeth, and they that hear the words of this prophecy . . . . for the time is at hand.—Rev. 1:3.

Now, tell me, how can anyone read and hear the Book of Revelation, who has not given any time to the study of the great principles and general outlines of Prophecy as a whole? It is like asking a man to do higher mathematics who does not know perfectly the multiplication tables. You need not be surprised then if you hear some men or some preachers say that the Book of Revelation is a lot of foolishness, the wild imagination of an old man in his dotage, etc.

No man can read it intelligently or hope to understand its deep truths and far-reaching declarations who is prejudiced against, and has never given any time to, the study of prophecy. Hear what Christ says—

O Fools and slow of heart to believe ALL that the prophets have written.—Luke 24:25.

I merely submit these plain statements of the Bible and simply ask: How can any intelligent person offer any objection to Prophetic Study? Yes, I can go a step further: How can any professed follower of the Lord Jesus be consistent, professing to believe the Word of Christ and yet neglecting to give any heed to “ALL that the prophets have spoken,” when he hears these words of the Master?

Some tell us it is not essential. Essential? Hear me. It is a fact that many have been led to believe in Christ through its study, and scores of others have been edified in the Christian faith through its acceptance. I personally bear my testimony to the truth of this last statement. It was through its study that I became interested in the Bible. I want to say to you then, that it must be a prejudiced or biased person who will say that it is not essential when people everywhere are being helped by it. ALL TRUTH is essential. Christ once said, “Ye shall know the Truth and the Truth shall make you free.” I would rather ten times over hear about some of GOD'S GREAT PROPHECIES than some of the non-essential stuff we hear from the platforms and pulpits of today. If it is a matter of time why not eliminate some of the Socialistic, Political and Economic arguments and give us more of GOD'S OWN WORD.

It has been too much the fashion with some to think that if they can only secure salvation they need care little for what is beyond. Bible study does not interest them. They are doing the best they can to be saved, and the result is that a great many professing Christians never open their Bibles from one year's end to another. I want to say very decidedly that no one, whether preacher or layman, can truly declare himself to be a Bible student or Bible teacher, who has not at least begun the study of prophecy.

### THREE CLASSES OPPOSED TO PROPHECY

I am perfectly aware that, in spite of all that has been written, there are three classes of people who will take no interest in the study of God's Prophecy.

### **(1)—The Worldly Man or Woman.**

The man with the muck-rake, whose heart is bound up with the business of the world and who thinks of nothing else; or the woman with the soap-bubbles, who thinks of nothing but social affairs and butterfly fashions; or the Christian who has lost all interest in the salvation of souls, as he partakes of what the world has to offer, or wastes his time in Semi-Christian organizations. These ALL will be indisposed to its study for it condemns them severely and points out their folly. Hear me, the study of the prophecy of the imminent return of the Lord has opened the eyes of many a Christian to the folly of worldliness.

### **2. The Proud-Minded Man Who Has Never Studied It.**

The second class that may hesitate to take much interest in its study comprises those who have never studied it to any extent and therefore feel themselves ignorant of it. They are too proud to start and admit their ignorance, so they keep away from it. This is folly on their part, for the fact is the majority of people are merely beginners at the subject and have much to learn. Especially does one feel that way when he begins to recognize the bulk of revelation that God has given us.

### **3. The Prejudiced and the Biassed.**

These fear that it will overthrow some pet theory or doctrine that they have been taught. "See what a change it would make in our doctrines," say they. Well, what of that? It is better to let all that go which is not in accord with God's Word than to continue in it. "Oh," says one, "I fear it might drive some people crazy." Hear me, please. It will never drive anyone to infidelity. That is certain, and I would rather die a crazy man than an infidel. It is useless to argue, however, for prejudice and reason are not hand-maidens. All I ask you to remember is what Jesus himself said, "A man is a fool who will not believe all that the prophets have spoken." The fool is surely the one who should fear insanity. How can we believe the prophets if we refuse to study them?

## **THE CALL OF THE PRESENT HOUR.**

Living in such a day as we live, when great and stupendous events are happening on all sides, I should judge that all of us would be most desirous to know and understand something of God's Prophecy. When events so rapid in their succession as they are startling in their magnitude, terribleness and far-reaching consequences, chase each other as waves of the sea, or come upon us like falling stars on a dark winter's evening, I think we should be looking to the God of Heaven to make known to us what it all means.

When Herod was roused in his day by the startling mission of a group of wise men from the East, he demanded where Christ was to be born. The priests of that day, however, were very ignorant regarding God's Prophecy. After a diligent search, they found the definite statement "In Bethlehem of Judea," and thus they declared to the King. Then these earnest kings of the East investigated and found the Christ in Bethlehem just as the prophets had said. What a glorious opportunity Herod and the Priests had to settle the matter for themselves! Probably they did not believe in prophecy or they had no time to study it out and know what to expect. They therefore missed the blessing. I tell you if it has pleased God to make one-third of the Old Testament, and one whole book of the NEW, prophecy, not to mention a great deal of the Pauline Epistles and much of Christ's own teaching, it surely behooves us in the face of the startling events of the present day to give some heed to the study of GOD'S GREAT PROPHECIES.

## **THE FOUR DIFFERENT ATTITUDES TOWARD BIBLE TRUTH**

As you come into contact with people whom you meet in the world, you will find that there are four different attitudes assumed by them toward Bible Truth.

(1) Some imagine that there is a strange, superstitious sort of charm about the Bible, which will keep away disease, drive off evil spirits, or stop bullets. We have often seen the picture of Bibles lacerated by some bullet or other. A bible is no better than a dictionary in this respect. The fact of the matter is the Bible is of no value unless it is read by the person who has it.

I am reminded of the visit of a minister to one of the members of his congregation. As his custom was, after a little visit he asked for a Bible that they might have a little season of worship. The lady hastened to get the Bible down off the shelf, dusted it all off and handed it to the preacher. As he took it, it fell open and out dropped a pair of spectacles. "Oh," said the lady, excitedly, as she picked them up. "I have never known where my specs were since the last time you called a month ago." Surely the Bible was of very little value to that woman.

(2) Then there are others who are prejudiced against it, will not read it because they have no confidence in it. They think it is full of mistakes and contradictions. They never seem to stop and think why it is, if it is so full of mistakes, that it has continued down the ages like it has. And how is it that it has become the basis of our very best literature? The trouble is that oftentimes these statements are made without very much investigation.

It is told that at a revival meeting, one time, a young man was accosted by one of the Christian Workers about accepting Christ, whereupon he said that he could not believe the Bible because it was so full of mistakes.

"Full of mistakes?" replied the Christian worker. "That's strange! Where are they?"

"Haven't you heard of the mistakes of Moses?"

"No, I have never been able to find them. Here, you show me," he said, pressing a Bible into the young man's hands.

The young fellow took the Bible and then began to run through its pages as if searching for something. At last he looked up and said:

"Let me see, now, where is Moses? In the Old or New Testament?"

I am persuaded that no one is using good judgment who criticizes and finds fault with the Bible before he has studied it carefully.

(3) Then there is a third class who always look at it through another man's glasses. They must have "The Key to Science and Health," by Mary Baker Eddy, or "Studies in the Scriptures," by Pastor Russell, or "The Testimonies," by Mrs. Ellen G. White, or "The Book of Mormon," by Joseph Smith, etc. Others willingly place themselves under a priestcraft, who are expected to tell them exactly what they are to believe and what they are not to believe. I do not refer particularly and only to the priestcraft ecclesiastical, that call themselves by that name, but to the more modern kind who would alter the Bible by their wonderful knowledge of the Greek.

I claim, my brother, that if God is to hold you and me responsible, he surely must reveal himself in a way that we can understand. We must read the Bible for ourselves.

(4) This brings us to the fourth group who believe that the Bible is plain enough for the individual to read for himself, and that it is infallible, and inerrant from cover to cover. About twenty years ago I was in this position. While in my university course I had listened to the vaporing of modern theology. I heard them say that the first twelve chapters of Genesis was an allegory; that the story of the Flood was an Eastern Ex-aggregation, for the water had not covered the whole earth; that the crossing of the Red Sea was Eastern Imagery, and that it was the natural result of an East wind; that the yarn of Joshua and the Sun standing still was merely National legend, and not by any means scientifically accurate; that the story of Jonah and the whale was picturesque and figurative, and not meant to be taken in any literal fashion; that the first chapter of Matthew, which describes the virgin birth was unscientific and fanciful. I heard

them say these things, and for a time I hardly knew where I was at. I felt a little like the old lady who went to the station to say good-bye to the young minister, who was leaving. She took her Bible under her arm.

When he saw her he said, "Well, Granny, I'm glad to see you come to see me off. What is that you have under your arm?"

"That? Why, that's my Bible," she replied.

"Your Bible, did you say? Why, Granny, that is only the covers of a book."

"No, sir, it's my Bible, or at least, all that is left of it. You see I have always attended your meetings regularly, and whenever I heard you say any passage was not right, I just went home and took a pair of scissors and cut it out. I was determined to have the Word of God. That is all you have left me, sir."

I went to a saintly old chap, a Bible teacher, and told him my trouble, and he gave me a little advice that seemed to satisfy, but in reality it kept me back three or four years. He said, "I treat my Bible as I would a nice plate of fish, that might be set before me. I eat the meat and leave the bones for the dogs." I thought that was fine, so I went along leaving anything that didn't suit my taste to the dogs. Then one day I came across II. Tim. 3:16—

ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

It suddenly dawned on me that there were no husks, no bones, no indigestible matter in the Bible; that ALL Scripture was profitable; and that as long as I assumed the attitude I was I never could receive any correction from it.

I therefore began to believe that the whole Bible was absolutely true from the first verse of the first Chapter of Genesis to the last verse of the last chapter of Revelation. But my difficulty did not end here. I soon learned that the Roman Catholic burned incense as in Leviticus; that the Seventh Dayist claimed to keep the Sabbath Day as the Jews were told to do in Exodus; that the religious Vegetarian would not eat any meat because man in his innocent state in Eden ate no meat, and I was in a quandary. I did not want to sell my birthright, like Esau, for a mess of pottage. I therefore set to work to study the food question. Making no divisions in the Bible whatever, but accepting it holus-bolus from cover to cover, I began to read, and ere long came face to face with difficulties that bewildered me and seemed clear contradictions.

Beginning at the first of the Bible I soon came to the command given to Adam and Eve in their innocence.

Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed: To you it shall be for meat.—Gen. 1:29.

At once I came to the conclusion that the Religious Vegetarians were right and a Fruit-and-Herb Diet was intended by God for the human race. But I read on—

Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, "Thou shalt not eat of it: cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life:

Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field:

In the sweat of thy face shalt thou eat bread till thou return unto the ground.—Gen. 3: 17-19.

Here I found a slight change. Bread was allowed as well as the herbs. Of course this did not present much difficulty as the bread would likely be made from crushed grain in some form. Thus far, however, it seemed apparent that man was not intended to eat flesh meat. However I kept on reading, and next came to this—

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

But flesh with the life thereof, which is the blood thereof, shall ye not eat.—Gen. 9:3-4.

Here I came face to face with an apparent counter-command. I could not obey both at the same time. I could not obey the command to eat herbs only and another command to eat all kinds of meat at the same time. I was in a quandary—I was perplexed. But I kept reading on.

At last I came to the story of the Lord and the two angels visiting Abraham as he sat in the tent door in the heat of the day. These are the exact words—

And Abraham hastened into the tent unto Sarah and said, "Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth.

And Abraham ran unto the herd and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and THEY DID EAT.—Gen. 18:6-8.

Here it is evident that Abraham, the man of faith, actually prepared roast veal, biscuits, butter and milk for the entertainment of the Lord Jesus Himself and the two angels, and the divine record declares that THEY DID EAT. Now, if the Lord could eat flesh meat it seemed to me there was something queer with the command to eat herbs only. I began to conclude that man had the authority of God to eat any kind of meat that he wished, but as I read on I received another jolt. Read it for yourself—

Speak unto the children of Israel saying: These are the beasts which ye shall eat among all the beasts that are on the earth. . . . And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud: He is unclean to you.

Of their flesh shall ye not eat; they are unclean to you.—Lev. 11:2, 7, 8.

Here man is strictly forbidden to use pork, ham or bacon. How do you like that? What are we to do? In one passage we are allowed every living thing as meat, and here again we are forbidden the use of some. I can not obey both. There seems to be some contradiction. Then we come to the New Testament, to our day and generation, and what do we find?

Let no man, therefore, judge you in MEAT, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath day.—Col. 2:16.

This surely gives us perfect freedom to eat or drink what we have assured ourselves is good for us. God evidently wants us to know that he has not given us any particular laws in this regard. You will recall how difficult it was for him to get Peter to realize this freedom.

And (Peter) saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air;

And there came a voice to him, "Rise, Peter; kill and eat."

But Peter answered, "Not so, Lord; for I have never eaten anything that is common or unclean."

And the voice spake unto him again the second time, "What God has cleansed, that call not thou common."—Acts 10: 11-15.

Further it is interesting to note that the Bible informs us that in the latter day there shall arise deceived ones who shall command us to abstain from meats.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Forbidding to marry and commanding to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth.—I. Tim. 4:1-3.

Now, there is the problem. What am I a holus-bolus reader of the Bible to do about it? There is only one answer. Do what God tells us in His Word—

Study to show thyself approved of God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING the word of truth.—II. Tim. 2:15.

If we hope to understand the Bible, we must rightly divide the Scriptures, and as we discover the dispensations we shall find that each one of these passages refer to a different covenant of God with mankind. Hear me, please. Fail to get these proper divisions and you are bound to find bewilderment and contradiction. Here we stand at the parting of the ways. Will you take the right way?

## THE FOUR GREAT DIVISIONS OF THE WORLD'S HISTORY.

The first and simplest thing we all must know in the study of Prophecy is God's Great Divisions of the World's History. We may be assured at once that we shall not need to fear fanaticism or insanity, if we carefully prepare ourselves in the simplest, foundation truths of prophecy. It is only those who have neglected the fundamental principles and divisions of Prophetical study that rush into the fallacies and heresies produced by speculation. Get clearly in mind then, and never confuse God's Great Divisions of the World's History.

(To enable the reader to follow this fundamental division we recommend our Chart or graphic representation of these Divisions as described in the following pages.)

### 1. The Beginning of Things—The Peopling of the Earth.

This period lasted from the Creation of Adam and Eve until the dispersion of the Human Race to the four quarters of the earth at the time of the building of the Tower of Babel. A glance at the Chart will show you that, during this period, God dealt with the whole human race under three distinct dispensations or covenants.

First in the Garden of Eden, man was under a covenant to keep INNOCENT by refraining from eating of the Tree of Knowledge of Good and Evil. But this covenant he did not keep, and the Fall of the whole human race into sin was the result.

The Apostle Paul in discussing this matter said—

For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.—I. Tim 2:13-14.

Apparently the grand old philosopher, Paul, did not treat the story of Genesis as allegorical, as some of the so-called Bible Critics of today have done. In his wonderful letter to the Romans in which he discusses the solution of the sin problem, he makes this clear-cut, definite assertion—

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5:12.

No more then could the human race be said to be innocent, and therefore the Covenant of Innocence ceased. I might add, in passing, that it was in this dispensation of Innocence, which has forever passed away, that the command to eat vegetable and herbs alone was given.

After Adam and Eve were driven out of the Garden for their sin, another dispensation was placed upon man, the dispensation or covenant of CONSCIENCE. Man was to do what his conscience told him, and under failure was to offer a sin-offering. Under this covenant it was not long before man disobeyed God and did not offer the sin-offering that was prescribed by Him. Gradually the human race separated into its two great lines—

(a) The Line of Seth leading to Enoch who walked with God, and was not, for God took him, and



(b) The Line of Cain, about whose descendants the divine record declares—

God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Gen. 6:5.

This dispensation then was brought to an end by a Great Flood that destroyed all living creatures except those who were safe within the Ark built by Noah under God's direction. Unfortunately there are some people who have not as yet learned that the Dispensation of CONSCIENCE has forever ceased. Men and women here and there still imagine that if they do what their conscience tells them that God will, of course, accept them even if they make no sin-offerings as they did in that day.

I would that my voice could be heard today by them, for it is only as they are hidden in the Lord Jesus Christ, who is the ark for our day, that they will ever escape the judgment that is fast hastening on.

Once more to Noah and his Sons came the cry to "Be fruitful and multiply and replenish the earth." Thus man entered the Third Dispensation in which he was commanded to rule the earth.

This was the Dispensation of Human Government. I need hardly call your attention to the fact that man's bravest attempt to govern this world ended in anarchy at the Tower of Babel. Oh, yes, my political friend, put this down in your little note book. "The very best form of Government, democratic or otherwise, that man could ever establish upon this earth will not be sufficient to recover mankind, but will ultimately end in anarchy. Before leaving this dispensation I would like to remind you that it was in this period that man was allowed to eat all kinds of meat as long as it was properly dressed. These three dispensations comprised the first Great Division of the World's History. At the end of them the World had been peopled.

## 2. The Time of the Hebrews.

It is interesting to notice that during the next three period-divisions God deals respectively with the three sections of the human race. These are plainly declared in—

I. Cor. 10:32.—Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.

In the Second Great Division, then God dealt with the Hebrews, beginning with the Call of Abraham out of Ur of the Chaldees, and continuing down to the time of Nebuchadnezzar, when through idolatry God allowed Israel to be led captive into Babylonia. Now there are some who too rashly conclude as they read the story thus far, that the time of the Hebrews is ended. This is not so.

Rom. 11:25.—For I would not, brethren, that ye should be ignorant of this MYSTERY, lest ye should be wise in your own conceits, that BLINDNESS IN PART has happened to Israel, UNTIL the fulness of the Gentiles be come in.

It is clear, therefore, that Israel's blindness is only temporary. They will yet return to their own land and be blessed by the Almighty God during the Millennium. This simple fact should certainly quicken one's interest in the Great Zionist Movement that has swept around the world. Get this point clearly then. All the true Israel shall be brought back to the Holy Land, Palestine. Not only those who are at present scattered among the nations, but also those who are dead—Abraham, Isaac, Jacob, Joseph, David, Solomon, Daniel etc. When Jesus comes to set up his kingdom they shall be raised and all gathered together. So the Lord Jesus has told us—

Matt. 8:11.—And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven.

The 37th Chapter of Ezekiel is also significant in this respect. In this chapter we have both phases of the restoration brought out, not only the resurrection but the regathering also—

Verse 12.—Therefore prophesy and say unto them: Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

Verse 21.—And say unto them: Thus saith the Lord God: Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land.

These prophecies refer to the Millennium, which shall be inaugurated when Jesus Christ comes to put an end to the time of the Gentiles.

Thus you see there is to be a great break in the time of the Hebrews extending from the time of Nebuchadnezzar to the Second Coming of Christ. We are not now, therefore, living in the Time of the Hebrews.

May I call your attention to the fact also that the Time of the Hebrews shall consist of three dispensations. (see Chart.)

In the first of these they were tried under Promise. They were to believe the Promises of God and stay in their own land. It was in this period that the Lord Jesus visited Abraham and ate the biscuits and veal in his home. However as the period went on, gradually Israel drifted farther away until at last we find them in bondage in Egypt. The Covenant of Promise ended in failure. Then God delivered them from Egypt across the Red Sea and finally brought them to Mount Sinai, where He delivered to them the Law. The careful Bible student will notice at once that it was to Israel not to the whole human race that the Law was given. Israel was to keep the Law and when she failed there were certain sacrifices and offerings that were to be made. Under Law Israel progressed as the ages rolled by, having chastisement, warning and rebuke until at last they drifted into Idolatry and were carried away into captivity. Then their lot became a sad one indeed. Finally the Messiah Christ came in his humiliation, and offered Himself to them as their King and Deliverer. Their ignorance of the Prophetic Word was so great, and the prejudice and bias of their leaders was so bitter that they failed to recognize Him, and instead of accepting Him they crucified Him, nailed Him to the cruel cross. Within forty years after this these same Jews saw their city taken by Titus, the terrible Roman Conqueror, and their temple torn to the ground.

He came unto His own, and His own received Him not.—John 1:11.

Now I want you to read the Master's sorrowful cry over Jerusalem, and His prophetic warning—

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered my 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.—Matt. 23:37-39.

This leads us to the Third Dispensation. When Jesus Christ returns ALL ISRAEL shall be gathered back into Palestine and a splendid reign of righteousness, known as the Kingdom of God, shall be established on earth, and all the nations of the earth shall be blessed during the MILLENNIUM. Before leaving this Period-Division, known as the Time of the Hebrews, I want to remind you never to forget this great break.

### 3. The Times of the Gentiles.

Following the Captivity of the Hebrews, and introducing the first part of the Great Break, comes the Third Period-Division, known as the TIMES OF THE GENTILES. This began with Nebuchadnezzar, Emperor of the Great World-Empire of Babylon, and continued down through the four

similar world-empires, which displaced one another in succession until the Roman Crucifixion of the Lord Jesus Christ. This was all in accordance with the interpretation of the strange dream that Nebuchadnezzar had in the early part of his reign, as recorded in the Second Chapter of Daniel. A glance at this chapter will show us that the Image constituting this dream consisted of five parts representing five world-empires, that were to comprise the whole of the Gentile period of dominion.

This image's HEAD was of fine gold,  
His BREAST and his arms of silver,  
His BELLY and THIGHS of brass,  
His LEGS of iron,  
His FEET part of iron and part of clay.—Dan. 2:32-33.

It is well to notice this, for there are many today who tell us this image only had FOUR parts. While you have your Bible open at this chapter it might be well to note that when Daniel interprets the empire of the feet he says—

In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever.—Dan. 2:44.

Evidently this has not taken place as yet, and therefore the fifth World-Empire or the Kingdom of the FEET has not yet appeared. Apparently it was to this terrible Future Empire that the Lord Jesus referred in his prophecy to Jerusalem of the future—

And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.—Luke 21:24.

Turning back to our History we find that four of these Empires have been literally fulfilled—Babylon, the HEAD of Gold, came and was overthrown by Medo-Persia, the BREAST of Silver. Then Greece, the THIGHS of Brass, conquered Medo-Persia, and finally Rome, the LEGS of Iron, crushed the World-Empire of Greece. But a fifth has not yet begun. The only conclusion we can make from this is that the Gentile Clock has stopped during the Dispensation in which we live, but it will be started again as soon as this day of Grace is ended. We refer you once again to the Chart.

#### 4. Dispensation of Grace—(Present Age)

The fourth Division is the one in which we live—the Time of the CHURCH or the Dispensation of the Grace of God. It began shortly after PENTECOST and will continue until the APPEARING of Christ and the RAPTURE OF THE CHURCH, spoken of in—

I. Thess. 4:16-17.—The Lord Himself shall descend from heaven with a shout, with the voice of an Archangel and with the trump of God; and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

This glorious event is just at hand. It may happen at any moment, and then the Times of the Gentiles will be recommenced and rapidly brought to a close. God has put an end temporarily to the Times of the Gentiles and the overwhelming of the Individual by a World-Empire. Every person has now the right to worship God as he sees fit and proper, no one daring to coerce. In other words GOD is NOW calling out of the world a people for His Name.

Acts 15:14.—Simeon hath declared how God at the first did visit the Gentiles, to take out of them a PEOPLE for His name.

Summing it up it is simply this. In the midst of the Time of the

Hebrews God allowed blindness to come over Israel, through their idolatry, and permitted the Gentiles to usurp authority. Then in the midst of this usurpation of power by the Gentiles, when they crucified the Lord of Glory, the Almighty stepped in, stopped all world-kingsdoms and has revealed His loving heart to the world. We live in the highest of all dispensations and yet the simplest. God offers today to enter into covenant relations with anyone—hear me, please—WITH ANY MAN, on the basis of Christ's Death. If you want to have dealings with God today, you can ONLY DO SO through the BLOOD of the LORD JESUS.

Heb. 9:22.—And almost all things are by the law purged with blood; and without shedding of Blood is no remission.

I. John 1:7.—The blood of Jesus Christ His Son cleanseth us from all sin.

I. Peter 1:18-19.—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition of your elders;

But with the precious blood of Christ as of a lamb without blemish and without spot.

Dear Reader, God is calling you today. What is your answer? **One** of these days Christ shall appear in yonder cloud and every loyal follower of His will be caught up to meet Him in the air. May God help us to **be** ready.



## Questions to be Answered in Review

1. As the study of Prophecy has increased what realization has been impressed upon the student? What seems to be the ultimate result as this impression spreads?
2. State concisely your argument in favor of the study of Prophecy. Do not confine yourself to the lecture itself.
3. Name three classes of people opposed to Prophecy, and explain the reason why.
4. Explain the four different attitudes of people toward Bible Truth.
5. Is the Bible like a plate of fish, from which we eat the meat and leave the bones? Give Scripture proof for your answer.
6. What modification must be made to the statement, "I believe the Bible from cover to cover," to express the correct attitude to the Bible?
7. Can a man believe the whole Bible and yet find contradictions in it? Illustrate.
8. What is the command given to us in our day regarding the Food question?
9. What prophecy is given us regarding False teachers and the Food question in the future?
10. Name the four Great Divisions of the World's History and show how and why they are arisen and trace their course.
11. Enumerate the covenants under the First Great Division and draw the lesson for the people of our day.
12. Give Scripture argument to show that the Time of the Hebrews has only temporarily ceased.
13. How many parts were there to the image of Nebuchadnezzar's dream? To what did each refer? Give Scripture.
14. Show how four-fifths of this prophecy has been fulfilled, historically.
15. Are we living in the Times of the Gentiles now? If so, name the world-empire?
16. When will the Fifth World-Empire begin?
17. What is God doing today? Give Bible.
18. Upon what basis only can a person have dealings with God today? Give Scripture
19. State the difference between the Forgiveness of sins under—
  - (a) The Jewish or Kingdom Age, and
  - (b) The Age of Grace.

Use the following Passages:

Matt. 6:14; Mark 11:25-26; Matt. 18:25-35; Eph. 4:32; Col. 2:13; Heb. 10:1-2; Acts 13:38-39.

20. If a person told you that he believes that if he does the best he can to keep the Law and he hopes thereby to be saved, what passages of Scripture could you show him to convince him of his great mistake?

**NOTE.**—Any Reader who cares to write the answers to the above questions carefully on one side of the paper only, and mail the same to the Lecturer—

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