

Prophetic
Pictures
in the
Old Testament

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PROPHETIC PICTURES IN THE OLD TESTAMENT.

THE pages of the Old Testament are like a wonderful picture gallery, in which we can gaze on historical scenes and battle-pieces, on portraits and family groups, on full-length figures and vignettes. These pictures not only represent people that really lived, and incidents that have already taken place, but they typify or illustrate truths taught in the New Testament. We all like a fine picture, we all enjoy a good illustration, and these are better than the best that can be culled from human works or writings.

It is a great help to us who are Bible class teachers to use the pictures of the Old Testament to introduce, illustrate and even explain the great doctrines and foundation truths of the New Testament.

On one occasion, many years ago, I had been warned not to take up the subject of the Lord's coming in a certain place in America. It was when I had gone out to Northfield at Mr. Moody's invitation, and he had planned for me to go with Major and Mrs. Whittle to a town among the White Mountains to take some meetings for women. There was great prejudice, owing to the extreme and erroneous teaching that had been introduced in the neighbourhood. I naturally felt that I must say something on the subject, so at one Bible reading I told the story of David on the Mount of Olives, rejected by Jerusalem, using it as a type of the Lord

Jesus in His rejection weeping over Jerusalem on the same spot. I showed that any of his faithful followers who had been obliged to remain in Jerusalem would doubtless have prayed for his kingdom to be restored, and they would have meant by that that they wanted the king to come back again. And then I went on to explain that the prayer, "Thy kingdom come," could never be fully answered till the Lord returned. This illustration was enough to stir up interest and to disarm prejudice. At the close of the meeting there was a public request that I should take up the very subject that I had been advised to avoid, and it was announced for the next meeting, which was the very best we had during the mission.

I want you to accompany me this morning through the wonderful picture gallery of the Old Testament, that we may together look at a few of the pictures which most strikingly illustrate truths about the Lord's coming, and events connected with it.

We should need much longer than one short hour to study thoroughly the seven pictures which I have selected, for any one of them would bear close examination, but we are familiar with them, and I only wish to point out certain details. When we visit a picture gallery we expect to look at a number of pictures representing many varied subjects, so I hope you will not think that I am asking you to look at too many. The picture gallery is free. We can return to it as often as we will and examine the pictures at our leisure. I am sure that as we do so we shall find out fresh beauties each time we study them, for we know that God Himself is the Artist who has given them to us. I propose to lead you from one to another, rather than to spend all our time over one or two, for I want to show how full they are of prophetic teaching. There is enough in them to illustrate a whole compendium of prophecy, for there is scarcely a single outstanding fact in the prophetic programme that is not foreshadowed in

the stories of these seven men—patriarchs, prophets and kings.

I. *Enoch*. The first is a portrait, the portrait of Enoch, and it foreshadows the taking up of the Lord's people before the judgment is poured out. His short history is contained in a very few verses. When he was sixty-five years old a son was born to him, and at this time he seems to have had a great spiritual experience. For the rest of his life, three hundred years, he is said to have walked with God and then "he was not, for God took him." A revelation of coming judgment and a promise that he should escape from it were evidently the two things which were revealed to him, and it may be that it was these things that changed his life. The first revelation was embodied in the name of his son, Methuselah, which means "When he is dead it shall be sent." God showed him that the flood would come when Methuselah died, and not before. The words of the apostle Peter have therefore new force when we realise that it was for this reason that Methuselah was allowed to go on living, year after year, and century after century, till nearly a whole millennium had elapsed. It was because "the long-suffering of God waited in the days of Noah" (1 Pet. 3. 20). We are told in Gen. 5 that Methuselah lived 782 years after Lamech was born, that Lamech was 182 when Noah was born, and Noah 600 when the flood came. The 182 and 600 added together make exactly 782, so that the year of Methuselah's death was the year of the flood. When he was dead it was sent. Not a drop of the judgment could fall till then.

But it was also revealed to Enoch that he was to escape the flood. It was not a surprise to him, for we read in the Epistle to the Hebrews that "By faith Enoch was translated that he should not see death" (Heb. 11. 5). It could not have been "by faith," unless he had heard, for "faith cometh by hearing." We may therefore see in the translation of Enoch a foreshadowing of the taking up of the

Lord's people before the great Tribulation. The well-known passage in 1 Thess. 4, about the Lord's coming for His people, is preceded by an expression that reminds us of Enoch. He walked with God, he pleased God, and was translated. We are exhorted "to walk and to please God," knowing that we too may be translated (1 Thess. 4. 1, 17).

We see by Jude's Epistle (vers. 14, 15) that the revelation of coming judgment given to Enoch, looked beyond the flood to the future judgment, which will be poured out before the Lord's coming to the earth, of which the flood was a type; and this prepares us for the prophetic teaching of the next picture.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

II. *Noah*. This is a companion picture. It represents Noah passing through the flood, typifying those who will pass through the great Tribulation. Enoch escaped the judgment, for he was caught up before the fountains of the great deep were broken up, and before the windows of heaven were opened; but Noah must pass through it. The days of Noah before the flood are used by the Lord Himself to illustrate the days just before the Tribulation.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24. 37-39).

The dark days of trial will suddenly break upon the world. The first part of the seventieth "week," before Antichrist shows himself in his true colours, will be days of prosperity. He will "cause craft to prosper in his hand" (Dan. 8. 25). Men will be saying "Peace and safety: then sudden destruction shall come upon them"; and just as the flood came suddenly and took away those who had not taken refuge in the Ark, so the judgments of God will take away the unbelievers. Those that are left will pass into the kingdom with the King. Thus, some will be taken and others will be left. It might have been said of Noah and his family, as they stepped out upon the regenerated earth, "These are they which came out of great tribulation." Safe because they had taken refuge in the Ark, a type of those who will have washed their robes and made them white in the blood of the Lamb.

III. *Joseph* and his brethren, typifying Israel's history in relation to their Messiah. In the same room we have a series of pictures representing the life of Joseph, one of the most complete types of the Lord Jesus in the whole Bible. This is no doubt the reason why so much of the book of Genesis is given to his history, just as such a large proportion of the book of Exodus is occupied by a description of the Tabernacle. We are all familiar with the type, and it is only to its prophetic aspect in relation to Israel that I wish to call your attention. The treatment of Joseph by his brethren is a wonderful picture of the treatment of the Messiah by Jacob's sons.

They said: "Shalt thou indeed reign over us?" or as in the parable: "We will not have this Man to reign over us" (Gen. 37. 8; Luke 19. 14); "They envied him" (ver. 11; Mark 15. 10); "they conspired against him to slay him" (ver. 18; Matt. 27. 1; John 11. 53); "they sold him" (ver. 28; Matt. 27. 9) and delivered him "to the Gentiles" (ver. 28; Mark 10. 33). This pic-

tures the past, but we have also Israel's present condition. While Jacob's sons thought that Joseph was dead he was still alive (Acts 25. 19) and was raised to a throne. Others found out that there was corn in Egypt and proved that to "go to Joseph" was to have all their need supplied; but during this time of famine, as Stephen says, Israel's sons "found no sustenance." What a picture of their present need! "No sustenance," when there is a plentiful supply in His storehouses.

But at last the time came for him to reveal himself. Stephen tells us that "at the second time Joseph was made known to his brethren" (Acts 7 11, 13). The first time they knew him not. "He came unto His own, and His own received Him not." But at the second time they will know Him, and they will find out that He is "yet alive."

Joseph could not reveal himself to his brethren till they had been convicted of their sin, and so we notice how they gradually became more and more troubled.

"We are verily guilty concerning our brother. . . . His blood is required" (chap. 42. 21, 22). "How shall we clear ourselves?" they ask. "God hath found out the iniquity of thy servants" (chap. 44. 16). Thus will it be with Israel by and by. They had said when they crucified Him long ago, "His blood be on us and on our children," but at last the promise in Zechariah 12. 10 will be fulfilled. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon Me whom they have pierced (as Joseph's brethren looked upon the one whom they had sold into Egypt), and they shall mourn for Him"; mourn that long ago they had tried to get rid of Him.

The heart of Joseph yearned over his brethren, and he longed to make himself known. He therefore gave this commission to his steward: "Bring

these men home." What a beautiful picture of the Holy Spirit's work! It will be His power at last that will bring Israel to the feet of their Messiah. He will comfort them and will say to them, "Peace be to you! Fear not" (chap. 43. 16, 23), and "the receiving of them" will be "life from the dead" (Rom. 11. 15). Joseph's brethren were "troubled at his presence" (chap. 45. 3), but he comforted them by explaining that their past treatment of him had been used by God to bring about a great deliverance. "Now, therefore, be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." Isaiah 53 is the song of Joseph's brethren, when He has at last made Himself known, and they understand what the great deliverance is.

IV. *David*, the rejected and the returning king, typifying the Lord's rejection and His coming again. I have already referred to the beautiful picture of David on the Mount of Olives as a type of the Lord Jesus on that same hillside. We read in 2 Sam. 15. 32, R.V. (marg.), that David came to the Mount of Olives, "where he was wont to worship God"; and in Luke 22. 39, we have the same expression: "Jesus came out and went, as He was wont, to the Mount of Olives." It was evidently the favourite resort of each, their place for quiet worship and communion.

We have not time to dwell on this most sad experience in David's life as he went out from Jerusalem, surrounded by his faithful servants, nor to compare each detail with events in the Lord's life. We might view the two rejected kings both weeping over Jerusalem upon the slopes of Olivet, both foretelling their return (ver. 25; Matt. 24. 3); we might contrast the two processions, the sad one of which David was the central figure, the joyous one with Jesus in the midst (Luke 19. 37); we might note, too, that in each case "the king also himself passed over the brook Kidron" (ver. 23; John 18. 1).

Gethsemane was on Olivet, and in the one case David had his servants "on his right hand and on his left," but in the other "they all forsook HIM and fled" (chap. 16. 6 ; Mark 14. 50).

But it is especially in its dispensational aspect that I want you to study this picture. David had been rejected by Jerusalem. The people had chosen a murderer, as their descendants did when they "denied the Holy One and the Just, and desired a murderer to be granted" unto them (Acts 3. 14). Absalom had obtained "the kingdom by flatteries," and in this respect he foreshadows the Antichrist (2 Sam. 15. 6 ; Dan. 11. 21). The exiled king, with his little band of followers, "went forth and tarried in a place that was far off" (2 Sam. 15. 17). Is not this a striking type of the rejection of David's greater Son? He, too, is tarrying "in a place that is far off," till the day when Israel will be ready to receive their King. He is "as a man taking a far journey," but, "Yet a little while, and He that shall come will come, and will not tarry." We read that at the end of David's sad journey over the Mount of Olives, he found a Bethany. The name of the place is not given, but only this: "The king came weary; and refreshed himself there" (chap. 16. 14). It reminds us of how the Lord used to walk over the Mount of Olives to the home of Martha and Mary, where He was so lovingly received. In the time of His hiding from Jerusalem He still finds a Bethany resting-place in the hearts of His own.

After Absalom had been slain there seemed nothing to prevent the king from returning. But there was just one thing! He was waiting to be brought back by the men of his tribe, the men of Judah (chap. 19. 9-15). Others in Israel were actually at strife about it, and were indignant to think that those who owed him so much had not insisted on his return. "Now, therefore, why speak ye not a word of bringing the king back?"

Then king David sent a message by the faithful priests, Zadok and Abiathar, saying, "Speak unto the elders of Judah saying, Why are ye the last to bring the king back to his house . . . Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?" And the message took instant effect. "He bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou."

The exquisite story, so full of pathos, needs no comment. But it may be that the Lord of glory, David's greater Son, is also desirous of sending a message to those who "are members of His body, of His flesh, and of His bones" (Eph. 5. 30), asking why they do not in like manner call Him back.

We do not believe that the Lord will come till each one who is to form a member of "the Church which is His body" has been united to Him by faith, but we cannot tell when the last one will be gathered in; and when the number of His elect in this dispensation has been completed, there will be nothing to keep Him back, except that He, too, may wait for this united cry. If He is indeed just about to summon us to meet Him in the air, He could rapidly gather in a multitude of souls; and if David could bow the hearts of his disloyal and guilty subjects as the heart of one man, surely our Lord could move even the hearts that have grown cold and those that have for a time forgotten their allegiance and have followed other leaders. How speedily He could make even these unite with the loyal-hearted ones to beg Him to come back, like the men of Judah who "sent this word unto the king, RETURN." And surely, if He did so, the result might be the same—

"SO THE KING RETURNED."

Let us, then, who are longing for His coming, pray that He may bow hearts thus, so that multi-

tudes of His people may gladden His heart and "speak a word of bringing the King back."

V. *Solomon*, typifying the setting up of the kingdom on earth, and the glories of heaven. There are three prophetic pictures in the series depicting Solomon's reign, to which I should like to draw your attention. (1) The first represents the purging of the kingdom and is a wonderful illustration of the words of Matthew 13. 41. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Before Solomon, the son of David, could "sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. 28. 5), he must purge out the offenders, and so we read in 1 Kings 2, that his first act is to put to death Adonijah, Joab and Shimei, and to remove Abiathar from the office of high priest. Their hearts had not been true to David. When these things had been done, we read, "the kingdom was established in the hand of Solomon" (ver. 46). As he tells us in Proverbs, "Take away the wicked from before the king, and his throne shall be established in righteousness" (chap. 25. 5).*

(2) Rewarding the faithful. We may be quite sure that he also obeyed the dying command of David, mentioned in ver. 7. "Show kindness unto the sons of Barzillai, the Gileadite, and let them be of those that eat at thy table, for so they came to me when I fled." This reminds us of the Lord's words to His faithful followers. "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel (Luke 22. 28-30).

* It is very suggestive to notice in this chapter that though Solomon does all honour to his mother Bathsheba, he will not allow her to act as intercessor, but punishes him who asks her to intercede for him.

Before the true Prince of Peace, the "greater than Solomon," actually sets up His kingdom, He, too, will reward those who have shared His rejection, by giving them their allotted places in that kingdom.

(3) The third picture in this series is a foreshadowing of heavenly glory, a marvellous prophetic picture which will bear most careful study. Every detail is perfect and is full of suggestion. It is the scene at the dedication of the Temple, which we may compare with the heavenly scenes in Revelation 4 and 5. It had taken seven years to complete the House of God, but now all the work is finished, the bright brass vessels have been cast "in the clay ground" in the plain of Jordan (2 Chron. 4. 17-19); and they, and all the golden vessels, have been put among the treasures of the house of God. While the Tabernacle represents Christ and His people in the days of humiliation, the completed Temple looks forward to resurrection glory. We know from Eph. 2. 21, and 1 Peter 2. 5, that God's Temple is now being built. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." "Ye also as living stones are built up a spiritual house." Solomon's plan is God's plan; "Prepare Thy work without, and make it fit for Thyself in the field, and afterwards build Thine house" (Pro. 24. 27). In the field of the world God is preparing the stones, chiselling and carving them so that His glorious house, like Solomon's Temple, may be "built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." "In the clay ground" of the valley He is moulding the vessels. When all is finished they will be brought into His treasury.

For the first time for many, many long years the Ark takes its right place. Throughout its whole history it is a wonderful type of the Lord Jesus, and this period, as I have shown elsewhere,* illustrates

* "The Empty Sanctuary," $\frac{1}{2}$ d.

in a remarkable manner the time of His absence. As soon as the children of Israel were settled in the land, the Tabernacle was set up in Gibeon, but for at least a hundred years the Holiest of All had been empty. From the early years of Samuel, when the Ark was taken by the Philistines, all through the reigns of Saul and David, till the eleventh year of Solomon, it was absent from its place; for even after it was brought back by David it was separated from the other vessels of the Tabernacle. He carried it to a special tent in Jerusalem, while the Tabernacle remained at Gibeon, and thus the shining of the candlestick was in one place and the mercy-seat in another; the priests stood to offer incense in one Tabernacle, the high priest in another. Is not this a picture of the present time? But here we read that when the Temple is complete, Solomon's first act is to fetch the Ark from David's Tent and the other vessels from Gibeon.

Whilst the two tents were separated, two choirs were needed. One ministered before the Tabernacle at Gibeon, the other before the Tent in Jerusalem,† but when Solomon dedicated the Temple both choirs were summoned. "The trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord" (2 Chron. 5. 13).

God's praising people now are divided into two bands but by and by the two choirs will be united.

"Some from earth, from glory some,
Severed only till He come."

The united choirs "being arrayed in white linen, having cymbals and psalteries and harps stood at the east end of the altar." This was "the place of the ashes" (Lev. 1. 16), and ashes speak to us of

† The three choir leaders are mentioned in ver. 12. Asaph led the choir before the Ark, Heman and Jeduthan that before the Tabernacle in Gibeon. (See 1 Chron. 16. 4, 5, 37 and 39-42).

accepted sacrifice (Ps. 20. 3, marg). Our standing place to all eternity, as it is of those described in Rev. 4 and 5—the place of accepted sacrifice. In these chapters in Revelation we have mention of the white raiment, the harps and the incense, and in chap 4. 9, the living creatures “give thanks,” a sure proof that they represent redeemed sinners and not angelic beings.

The scene at the dedication of the Temple ends with the giving of thanks. There had been great joy in Israel, and when the feasting was concluded, with one accord “they thanked the King and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David His servant, and for Israel His people” (1 Kings 8. 66, marg.).

The King will be thanked at last! When the Lord was on earth only once is it recorded that anyone thanked Him, and that one was a Samaritan (Luke 17. 16); but when He comes to earth again and sets up His kingdom over Israel, they will have learnt how much they have to thank Him. And at last it will be said of Israel and of all His people, “THEY THANKED THE KING.”

VI. *Elijah*, foreshadowing the rapture of the saints and especially of the two witnesses. It is chiefly the closing scene in Elijah’s life that is of prophetic interest to us this morning. Like Enoch, he was caught up into heaven without dying (2 Kings 2), and his marvellous experience is in this respect a picture of what may happen any day to those who are “in Christ.” We do not read in 1 Thess. 4, of the whirlwind and the chariot of fire. The rapture of the saints of this dispensation will probably be more like that of Enoch, of whom we read merely, “he was not, for God took him.” It is often stated that Elijah went up in a chariot of fire, but the Scripture speaks twice of his being taken up into heaven by a whirlwind. The chariot

of fire is specially connected with Elisha both here and in the other cases where it is mentioned.

The two witnesses of Rev. 11 are believed by many to be Moses and Elijah. Whether this be so or not, the miracles they will perform and the power they will wield will be like the miracles and power of these two Old Testament prophets. In the description the miracles of Elijah come first.

“ If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will ” (vers. 5, 6).

The testimony of the two witnesses will last for three years and a half. “ And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth ” (ver. 3). And this we know was the duration of the great drought in Elijah’s days. It is the Lord Himself who adds this detail to the Old Testament account, for He speaks in Luke 4. 25 of “ the days of Elias, when the heaven was shut up three years and six months ” (see also James 5. 17). Elijah himself was nourished during the great famine, and we read in Rev. 12. 6, that the woman, Israel, will be thus nourished in the wilderness for the same period, “ a thousand two hundred and threescore days.” The two witnesses, when they have finished their testimony, will be slain by “ the beast that ascendeth out of the bottomless pit.” He will have shown himself in his true colours by this time. Their dead bodies will lie unburied in Jerusalem for three and a half days, and then they will be raised from the dead by “ the Spirit of life from God.” Their enemies, in the midst of their merry-making and rejoicing, will be struck with fear and will gaze with affrighted wonder on their rapture.

Elisha, the friend and servant of Elijah, watched his master ascend, and the fifty sons of the prophets may have caught a distant glimpse as they watched "afar off"; but there will be a multitude of startled spectators at the rapture of the two witnesses.

Will they ascend alone or will they be accompanied by other raised ones? This is a question I should like to ask for your careful consideration, and to suggest that this may be the time when the Old Testament saints will be raised.

There seems to be no very clear indication in Scripture as to when the resurrection of the Old Testament saints is to take place, though it has been assumed by many Bible students that they will share in the resurrection spoken of in 1 Thess. 4. 16, when "the dead in Christ shall rise first." But this expression "in Christ" represents a great truth which refers to believers of the present dispensation. It does not apply in the same way to Old Testament saints; we cannot therefore affirm with certainty that they will be raised at this time.

It seems very evident that they will have their share in the first resurrection and be raised before the millennial kingdom is set up; but is there anything to indicate when it will be?

In the opening verses of the last chapter of Daniel we read first of Michael, "the great prince which standeth for the children of thy people"; then of the Great Tribulation; next of the resurrection of saint and sinner; and then of rewards for the righteous. (First Michael). "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: (then the Tribulation) and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (Then resurrection.) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlast-

ing contempt. (And lastly reward.) And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

In the Book of Revelation we read of these three things—tribulation, resurrection, reward ; and in the midst of the prophecies concerning them we have a reference to this great being, Michael. "There was war in heaven : Michael and his angels fought against the Dragon" (Rev. 12. 7). Remembering the words in Daniel, which explain that Michael is "the great prince which standeth for the children of thy (Daniel's) people," we may conclude that this war in heaven has special reference to Israel. Some have thought that this war is occasioned by the resurrection of those "in Christ," and the taking up of the Church ; but is it not more probable that Michael is still acting on behalf of Israel ?

After the two witnesses had been raised "They stood upon their feet . . . and they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud" (Rev. 11. 11, 12).

"Come up hither." These are the words heard by the apostle in chapter 4. 1. "After this (the close of the epistles to the seven Churches) I looked, and behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me ; which said, Come up hither, and I will show thee things which must be after these." First John *looks* through the open door ; then he is caught up and *passes through* it, and is shown in vision the things which will come to pass first in heaven, and then upon earth, after the present dispensation is brought to a close. The "Come up hither" of Rev. 4, 1, which was addressed to the apostle John, has been taken to represent the Rapture of the saints ; but may it not be that only those of this dispensation are raised and caught up then, and that the second "Come up hither," which will

be addressed to the two witnesses, represents the taking up of the Old Testament saints? The two witnesses were caught up "in a cloud," as we shall be caught up "in the clouds" (1 Thess. 4, 17). Their ascension is followed by the same triumphant heavenly worship, for in both cases we read of the four-and-twenty elders falling upon their faces and worshipping God (compare chapter 4. 10, 11 with chapter 11, 16-18). How significant are their words in this last verse if the resurrection and taking up of the Old Testament saints have just taken place. "Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets and to the saints, and to them that fear Thy Name, the small and the great." (R.V.)

Surely this does not refer to the judgment seat of Christ, but to a judgment seat at which Old Testament saints will be rewarded.

"Thy servants the prophets"—not only these two great prophets, but all the Old Testament prophets and saints. There is nothing to indicate that the Old Testament saints are to be judged for reward at the same time as those who are members of the Body of Christ. The judgment seat of Christ, as described in 1 Corinthians 3, is for the saints of this dispensation. The language seems only applicable to them. If this be the case when do Old Testament saints receive their rewards? In Daniel 7 we have a wonderful description of the Ancient of Days sitting upon His throne like "fiery flame," The scene takes place when "the thrones are set," when, as in Rev. 11. 15, "the kingdoms of this world are become the kingdoms of our Lord and of His Christ." These are the words in Daniel which describe the majestic scene: "I beheld till the thrones were cast down (or set), and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as

burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

"The books were opened." Here the words evidently refer to a throne of judgment set up before the millennial kingdom is established; they cannot refer, as in Rev. 20. 12, to the Great White Throne, which is after the thousand years are finished. The throne "like fiery flame" precedes the Millennium; "the Great White Throne" follows it.

The reward of the righteous in Dan. 12. 3, reminds us of the words in Matt. 13. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Then shall the righteous shine forth as the sun in the kingdom of their Father." It is a promise of blessing in the kingdom.

I do not wish to assert as a fact that Old Testament saints will be raised and caught up with the two witnesses, but merely to suggest the possibility.

It may be that those who are martyred in the time of Antichrist, those who are mentioned in Rev. 20. 4 as taking part in the first resurrection, are also raised, caught up and rewarded at this time.

But we must pass on to our last picture.

VII. *Joash*, the king's son. The story of Joash completes our series. We find it in 2 Kings 11 and 2 Chron. 22. 11, 12; 23. It reminds us of the certainty of the promise, "The King's Son shall reign"; it foreshadows "the crowning day that's coming by and by"; and it beautifully illustrates the two great events connected with the Lord's coming, the coming *for* and *with* His saints.

Athaliah, the daughter of Jezebel, thought to destroy all the seed royal. This was one of the occasions on which Satan was evidently trying to upset

the fulfilment of God's promise concerning the Seed of the woman. It almost seemed as though he had succeeded, but "one from among the slain" was hidden in the house of the Lord for six years, while the usurper, "Athaliah, did reign over the land." But at the end of this time the high priest summoned the faithful, the Levites, elders, rulers and captains, and let them into the wonderful secret that the rightful heir was still alive. Their faith must have been sorely tried during those years, for it seemed as though God's promise had failed, but the high priest reassured them. "Behold, the king's son shall reign, as the Lord hath said of the sons of David." Better still, "he showed them the king's son" (2 Chron, 23. 3; 2 Kings 11. 4). Life was changed for them henceforth. Only a few short days or weeks, and they knew that his crowning day would come.

But there was just one thing that had to happen first. They were told that they were to take their places around the king's son before he was publicly proclaimed, and this is what we are waiting for. What a perfect type-picture it is! Satan at the cross thought he had really destroyed the Seed royal, but from among the slain He arose, He ascended to God's right hand, and has been hidden ever since in the House of the Lord. But we know that He is still alive. As High Priest He speaks to His people now, and of each of them it can be said, "He showed them the King's Son." He said long ago, "The world seeth Me no more, but ye see Me," and one glimpse of Him has changed their lives. They no longer own allegiance to the usurper; they know that the power will soon be wrested from the prince of this world, and then "the King's Son shall reign."

But while looking forward to the time when He shall take to Himself the power and reign there is something to happen first. They are longing for the moment when they themselves will be summoned

to take their places at His side. Jehoiada said to the Levites, after he had appointed them porters at the gates, "Be ye with the king when he cometh in, and when he goeth out." The apostle Paul, after speaking of the Lord's coming for His people says : "So shall we ever be with the Lord." When the king was proclaimed the Levites were at his side, when he came out they came out too, and so will it be with the Church and their Lord.

Meanwhile, just as the Levites were appointed porters at the gates He has "commanded the porter to watch," and all His servants are to hold themselves in readiness. "Blessed are those servants whom the Lord, when He cometh, shall find watching."

At last "they brought out the king's son, and put upon him the crown . . . and made him king . . . and set the king upon the throne of the kingdom." He who is now the hidden One, who has only His little band of followers, will one day be crowned with "many crowns," and then it will be said : "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ ; and He shall reign for ever and ever " (Rev. 11. 15).

But before the king could reign, Athaliah had to be put to death. "And all the people of the land rejoiced : and the city was quiet, after that they had slain Athaliah with the sword." This is but a faint foreshadowing of the time when Antichrist and the false prophet will be cast into the lake of fire, and when Satan will be bound (Rev. 20. 1, 2) ; and it reminds us once more, as in Solomon's history, of the time when "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity."

It was only when the crowning day was drawing near that the faithful in the land had the secret revealed to them. It is only in comparatively recent years that the truth of the Lord's coming has been revived in the hearts of His people, and that

some measure of understanding has been given. It may be that the increase of interest in the study of prophecy is one of the signs that we are very soon to hear the rallying cry which will summon us into His presence.

In closing I should like to make a brief summary of the chief prophetic facts in their chronological order, which have been foreshadowed by these wonderful pictures.

We have seen that the Lord's rejection by Israel is typified by the stories of Joseph and of David ;

His personal return by the story of David ;

The rallying cry for His own is pictured in the story of Joash ;

The Rapture of the saints in that of Enoch and of Elijah ;

The great Tribulation is foreshadowed in the lives of Noah and of Elijah ;

We see in Elijah one of the two witnesses ;

In Absalom and Athaliah the Antichrist ;

The final recognition of their Messiah by Israel is typified by the story of Joseph and his brethren ;

The return of the King to his kingdom by the story of David ;

The setting up of the kingdom by that of Solomon and of Joash ;

And the scene in both the heavenly and the earthly glory is foreshadowed at the dedication of Solomon's Temple.

The time of the Lord's absence is represented by Joseph in Egypt, by David tarrying in the place that was far off, and by Joash hidden in the temple, and also by the Ark separated from its true place with the rest of the Tabernacle.

Our personal attitude in the time of His absence is in several of the pictures. Enoch teaches that we are to walk so as to please God, looking for the day when we, too, shall be caught up ; like David's

faithful followers, we are to take our place by the side of the King in His rejection ; like his brethren, we may “ speak a word of bringing back the King ” ; and like the little band of secret followers in the time of Joash, we are to be ready for the summons to take our place by the King’s Son.

I wish we had time to linger over the practical teaching of these beautiful pictures, but the more we gaze upon them the more shall we be able to apply them to ourselves. May the Lord Jesus Himself open to us the Scriptures continually ; and then we shall be like the men of Mansoul whom John Bunyan describes, when Prince Emmanuel had been explaining to them some of the wonderful riddles concerning Himself.

To adapt his language to our pictures :—“ Oh ! how they were lightened ! They saw what they never saw ; they could not have thought that such rarities could have been presented in such simple pictures. I told you before whom the pictures did concern ; and as they were opened the people did evidently see it. Yea, they did gather that the things were a kind of a portraiture and that of Emmanuel Himself ; for when they visited the gallery where the pictures were hung and looked in the face of the Prince, things looked so like the one to the other, that Mansoul could not forbear but say, ‘ This is the long-lost brother, Joseph ! This is the rejected king, David ! This is the Prince of Peace, Solomon ! This is the hidden heir, Joash ! ’ But can you imagine how the people of Mansoul were taken with this entertainment ? Oh, they were transported with joy, while they saw and understood, and considered what their Emmanuel entertained them withal, and what mysteries He opened to them. And when they were at home in their houses, and in their most retired places, they could not but sing of Him and of His actions. Yea, so taken were the townsmen now with their Prince, that they would sing of Him in their sleep.”

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