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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."
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THE TIMES OF THE GENTILES.

An Address (revised)

At 1, Darling Row, Cambridge Road, E.

22nd March, 1916

by
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THE TIMES OF THE GENTILES

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All Scripture is given by inspiration of God and is profitable, and it is well for God's people to seek an all-round acquaintance with God's truth. We can never know too much of what He has said, provided we know it in a right way and manner. Head-knowledge alone may puff up, but heart-knowledge humbles and leads to spiritual obedience. Scripture is very vast in its fulness. It is not only from Gen. 1. 1 to Rev. 22. 21 in pages and paper. Every verse is a book. Every word is complete with instruction. Oh that we may have, this evening, and ever, eyes to see, ears to hear, hearts to receive, to feed upon, to enjoy, and to act upon the Scriptures of Truth.

I hardly know why, humanly speaking, this topic was proposed for our meeting. We are gathered in a building where God has been pleased to place us among many of the nation of Israel, and on Tuesday and Friday evenings to place many of the nation of Israel among us. Yet it is well that in such a sphere we should think of the Gentiles also, and of "The times of the Gentiles". Last week I received a request for help upon this subject. I do not know if this was through the announcement, or whether it was apart, by the leading of the Spirit of God, but in any case I feel that God has brought us together with an express purpose, and He will not fail us, as we, by grace, depend upon Him. Last evening some of us were privileged to notice the dispensations as arranged in Scripture. We saw, first of all, man placed in the garden innocent, but fallible; - and he fell. Then the dispensation which is characterised in Rom. 5 as from Adam to Moses. Next that which the Lord Jesus Himself brings before us as "The law and the prophets - until John". Afterwards, the dispensation of "the kingdom of the heavens", and then that wondrous day when the Lord Himself shall be revealed. Finally, the dispensation of the fulness of times, for which all previous dispensations have been in some

measure preparatory, each dispensation beforehand showing the greatness and grace of God, yet the utter failure and ruin of man. To what dispensation do "the times of the Gentiles" belong? What ARE the times of the Gentiles? I believe we are all apt to use expressions without realising what they mean. The expressions may be good, but if we mean something different from that which the Lord meant, we are misinterpreting His will. The Lord Jesus Himself has spoken of the times of the Gentiles, and He has expressly declared that these times SHALL be fulfilled. He has also told us WHEN they will be fulfilled. Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled. Thanks be unto God for precious "Till's" and "Until's" "Ye do show the Lord's death till He come". "Blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved". "Judge nothing before the time, until the Lord come Who both will bring to light the hidden things of darkness and make manifest the counsels of the heart, and then shall every man have praise of God". Though mockers and scoffers may say, "All things continue as they were from the beginning of the creation", yet we are graciously shown in Scripture that God HAS stepped in, DOES step in, and WILL step in. "Hitherto" is stamped not only upon nature, but upon history. "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed". For though the floods lift up their voice the Lord on high is mightier than many waters, yea than the mighty waves of the sea, and He will break the breakers when the Breaker of Whom Micah speaks shall be at Israel's head.

I want us to take first of all the two words of our verse - "Times", "Gentiles". Time to us may have the thought of 60 minutes in an hour, 24 hours in a day, and so forth. But sometimes we use the word with reference to a set time, with a view to a season, an appointed time, a dispensation. Such is the word which the Holy Spirit employs here. It occurs in the plural in the following passages. "Acts 1. 7, "And he said unto them, It is not for you to know the times or seasons" (The word now before

us is there rendered "Seasons") which the Father placed in His own authority". Acts 3. 19,20 - "Therefore repent and turn with a view to your sins having been blotted out in order that there may have come **TIMES** of refreshing from the presence of the Lord ". Acts 14.17 "Although He did not leave Himself without witness doing good, giving to us rains from heaven and fruitbearing seasons, appointed times, filling our hearts with nourishment and gladness". Eph. 1. 10 - "The dispensation of the fulness of the **TIMES**". "It is not for you to know the times and seasons" of Acts 1 seems to prepare for our next passage, 1 Thess. 5. 1, "And of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly" - and so forth. 1 Tim. 2. 6, "Who gave Himself a Ransom for all, the witness in its appointed times". 4. 1 "~~THE~~ "In latter times some will apostatize from the faith". 6.15 "Which in His times He will show, Who is the blessed and only Potentate". Titus 1. 3, "He manifested in its appointed times His word in a proclamation wherewith I was entrusted according to the commandment of our Saviour God". In Rev. 12. 14 the same word is used, apparently for a year, inasmuch as Antichrist reigns time, times and a half, i.e. appointed times. Well, beloved friends, these passages will illustrate what I mean. Here we have appointed times, known to One Who never makes a mistake and is never overfue with His working.

"Gentiles". One of the first occurrences of the term so rendered is Matt. 6. 32, where believers are told that they are not to be occupied with eating and drinking and clothing themselves, for after all these things do the **GENTILES** seek. In Matthew 10. 5 the Gentiles are contrasted with the Israelites, but the command then given was especially with reference to that period when Israel had not been set on one side. NOW the Jews are part of the world, they are among the nations, for God is not dealing with Jew as Jew, but graciously with poor lost sinners out of every nation and language and tongue and people. However, the Gentiles are still in this sense a contrast with God's people, for God's people **ARE** a heavenly, holy nation. They are Gentiles, many of them, by ~~atural~~

birth, as Eph. 3. 1 shows, and Epa. 3. 6 intensifies this thought, but the very passage which speaks of them as a holy nation distinguishes them from the nations, for it adds, "Having your conversation honest among the nations, that whereas they speak evil against you they may by your good works, which they shall behold, glorify God in the day of visitation". The nations are therefore marked off from Israel in some passages and marked off from those who are saved by grace.

The times of the nations are therefore the appointed periods of years until the Lord will take up His own appointed government, and reign from sea to sea, and from the river unto the ends of the earth. This at once brings up the thought, Has God given to us any unveiling of His varied governmental dealings? We know at all times that the heavens do rule, that the Lord is glorious in His absolute sovereignty, but we find that when He brought up Israel from Egypt, there was the shout of a King among them, (even Balaam was caused to bear this witness), and "There was a King in Jeshurun". We find afterwards, moreover, a definite testimony that the Lord Himself was their King. Hence the sin of Israel when they asked to have a king like the nations, albeit God overruled that sin after they were disappointed in Saul, to give them a man after His own heart, a type of the Lord Jesus, the Lord Jesus being the rightful King because He was not only Man but God. Israel had a kingdom for 490 years, that is from Saul to the definite setting aside of independent government, when Nebuchadnezzar came up. God made evident that they had broken His arrangements in the kingdom all the 490 years, for He claimed 70 years saying that the land had not kept SABBATH while they were in it. But if the land had not kept its Sabbath year, 70 years showed that there had been 490 years of ruin, because every 7 years a Sabbath year came. Hence God definitely marked out that the whole of the kingdom was a failure : - not during any reign was there that which was truly acceptable unto Him And here out before us God's own setting aside of Israel in on you will turn with me to Daniel 1, a book which you will recollect

contains some Aramaic as well as Hebrew, to indicate to us this very setting aside of the people who were called Hebrews, - in Daniel 1 we read, In the third year of the reign of Jehoiachin king of Judah, came Nebuchadnezzar, king of BABYLON unto Jerusalem and besieged it. And the Lord gave Jehoiachin king of Judah into his hand with part of the vessels of the house of God which he carried into the land of SHINAR to the house of his god, and he brought the vessels into the treasure house of his god^m. It is a very solemn subject to consider Babylon and Jerusalem together. They are together in Genesis (See Ch. XIV, Shinar), they are together in Revelation. This passage in Daniel is most remarkable because we have the district of Judah contrasted with the district of Shinar. The city of Babylon opposed to the city of Jerusalem. The words are very ominous, for the king of Judah was given into the hand of the king of Babylon, and with the kingly laying low there was the priestly laying low, - the vessels of the house of God. The two were always together. Read 2 Chron. 36, read 2 Kings 25 and you will see how the kingly laying low means the priestly laying low. The first king of Jerusalem is the only typical, albeit personal, king-priest of Scripture, (Melchisedec), and the Last King of Jerusalem is in a fuller sense THE Only King-Priest of Scripture, our beloved Lord Jesus Christ. Israel were specially privileged to have the kingdom and the priesthood, and here both are subordinated to Nebuchadnezzar a heathen monarch named after a heathen idol, a man whose character is marked out very sadly before us. This was indeed a going down. When there was a gracious revival you remember how the Lord in the time of the Persian king arranged a going back from Babylon to Jerusalem. Again I plead with you to consider this subject more fully. Take for example Ezra 1. 12. The vessels are here mentioned. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem. Further on in the book you have, in the seventh chapter, the GOING UP of Ezra, for upon the first day of the first month began he to go up from BABYLON, and on the first day of the fifth month came he to JERUSALEM. Ah, this is more refreshing than going from Jerusalem to Babylon. He went up from Babylon, and it WAS a going up, and if we spiritually go up from Babylonianism it will be a going up to the

enjoyment of the privileges which belong to the Jerusalem which is above, leading God's people, in the power of the Holy Spirit, to illustrate the above calling which is in Christ Jesus their Lord. The book of Ezra is like the book of Daniel, it contains some Aramaic;— and why? Daniel shows us from Jerusalem to Babylon; Ezra from Babylon to Jerusalem. But still there is a subordination. There is no king in Jerusalem. There is still submission to the Gentile powers. Does not Daniel show us plainly that when God took away the kingdom in the days of Jehoiakim, Jeconiah and Zedekiah He did not intend to give it back to Jerusalem,—He did not intend to give it back to Israel until the Lord Jesus Christ should return? Does not one of the prophets distinctly declare, "I will overturn, overturn, overturn, until He come whose right it is to reign. Therefore every human device to alter this, whether it be a Zionist movement, and every action of earthly powers must come to failure. There WILL BE the action of heavenly power and that will be the true Zionist movement for the repentant residue of Israel will ask the way to Zion with their faces thitherward. That will be a movement of the dry bones of which Ezek. 37 tells us. But all human attempts to establish prophecy must break down. Daniel 11 has reminded us of this. There we read that the robbers of Israel will exalt themselves to establish the vision, but they shall fall, verse 14. So we have the momentous date marked out when Jehoiakim lost his independence, when in Josiah's family there was the breaking down, and Nebuchadnezzar, the head of gold, became the beginning of that image which has not yet reached its end, and will not until the Stone cut out without hands shall smite it upon the clay-iron toes, and there shall be a crumbling of everything of man's glory because there shall be the exaltation of our blessed Lord Jesus Christ. "The Lord alone shall be exalted in that day". I suppose, therefore, we are right in saying that in one sense there were times of Gentiles from the days of Nebuchadnezzar, and that the colossal image of Daniel 2 and the wild beasts of Daniel 7 give us a view of the times of the Gentiles, until the King of the Jews shall again be manifested, no longer scoffed at as such, but to reign in Mount Zion before His ancients gloriously. Here is ONE aspect of the times of the Gentiles,

with regard to Israel, and you will notice what a stress throughout Scripture we have upon Israel. Various mighty earthly powers are passed over in silence because they do not specially deal with Israel. Some of us are noticing in Daniel 11 that two out of the four of Alexander's kingdoms are specially brought before us, not only because greater than others, but because they were centred round Israel and Palestine. The land of Israel was described as a land which the Lord God cared for, and He has never surrendered His interest in the people for whom we are the Lord's remembrancers, nor in the city for the peace of which we would still pray. It is written, "They shall prosper that love thee".

Though it is true that the people of Israel are viewed as set on one side in measure from the days of Jehoiakim, the Lord Jesus prophesied a greater bringing down. "Jerusalem SHALL BE TRODDEN DOWN of the Gentiles until the times of the Gentiles be fulfilled". This was, however, the climax of eventful forty years after Christ died, when Israel, having been tested once more as in the 40 years' day of temptation in the wilderness, were found wanting, and the prophecy of the parable was fulfilled, - the king sent his armies and burned up the city of those murderers. Therefore, in one sense we have the times of the Gentiles from Daniel, in another yet more fully the times of the Gentiles from the destruction of Jerusalem, the exact number of years we cannot tell. Marginal chronology is incorrect. I know much has been built upon such dates. It has been said 606 before Christ, Nebuchadnezzar comes up against Jerusalem.. Add 1914 and you have 2520 which is seven times 360, therefore "seven times". About the most interesting piece of year-day chronology that seemed to exist, but 1914 arrived and the times of the Gentiles were not over. Human speculation is always faulty. Undoubtedly 1914 was eventful, and so will every year be until our Lord comes back. But, beloved friends, GOD'S chronology is not to be twisted about. Some of us noticed yesterday that when Israel came out from Egypt they came out the selfsame day. There are no fictions with God, everything is perfectly arranged. But who put the chronology in the margin? God did not put it there. Persian chronology is not known,

it is imagined, but not known. One rejoices in this fact. Why should PERSIAN chronology be lost? We know other chronologies of recent date from men. We know more ancient chronology from Scripture, but neither Scripture nor human writers give us Persian chronology. Why? There MUST BE a gap somewhere, that WE may not tell where the 6000 years shall end, that WE may not tell the seasons which God has marked out as known to Him alone. We can receive SOME knowledge: - the 6000 years must be NEARLY up. The two days of the present dispensation are nearly exhausted. "After two days He will revive us, and the third day He will raise us up, and we (Israel) shall live in His sight". But we cannot say exactly. We therefore rejoice in the indefiniteness, knowing there is no indefiniteness WITH GOD. "He THAT shall come will come and will not tarry". We shall be caught up to meet our Lord in the air, so shall we ever be with the Lord, and He shall be the One Who receives His reward in the earth, for the Lord Jesus is not only our Saviour, He is our Example, and illustrates wondrously in His own experience that the righteous shall be recompensed in the earth, and that the meek shall inherit the earth. He, the truly righteous One, shall be thus highly and manifestly exalted. He, the meek One, shall be revealed as the Owner of this earth which He purchased in accord with the fifth parable of Matthew 13. Here, then, we have Scripture teaching as to the times of the Gentiles from what I might call the Israelite standpoint, but we are not Jews by natural birth, albeit Jews (praising ones) spiritually, even "The Israel OF GOD", "Hebrews" in that we have passed over. Indeed, every name seems to have a spiritual parallel. We are rich beyond measure in the Lord Jesus, and claim everything. "All things are yours". Well may we in everything give thanks. To us, as believers in the Lord Jesus, what is the teaching of the times of the Gentiles? The Lord Jesus was speaking to the disciples in Luke 21, and though He marked them off from Jews He marked them off as being His own people with a certain interest in all the affairs which were taking place upon this earth. - Not that we are to be occupied with affairs, signs, or circumstances. We are to be occupied with, and for, our Lord, to be looking not for things, ~~for~~ but for

Himself. You will notice a contrast between "Then let THEM WHICH ARE IN JUDEA flee to the mountains", and verse 28, for example, "When these things begin to come to pass then look up and lift up YOUR heads, for YOUR redemption draweth nigh". Distinguish between the "they" and the "your". Notice, furthermore, that up to verse 23 we have the preparation for the siegemof Jerusalem. In verse 24 we have the taking of Jerusalem. Then a great gap, during which Jerusalem is trodden down whether by Crusader or Turk, trodden down until the times of Gentiles be fulfilled. But how about the last seven years of this dispensation? Will not Antichrist make a covenant with Israel? Will they not have a temple? Yes. Will Jerusalem still be viewed as trodden down then? Undoubtedly, for the covenant will not be a covenant after God's own heart. He will not accept the temple. He will ask, What is thâ house they are building for Him, as Isaiah 66 shows, and view thêir sacrifices as no better than the saðrifices of dogs and pigs, two unclean animals to which ungodly sinners are linked in other Scriptures. God will therefore set aside the claims of Israel. Moreover, in the midst of seven years Antichrist will break into their temple and put his image there (2 Thess. 2. 4). Consequently Jerusalem shall be trodden down UNTIL the very end of that seven years. In other words until the end of the seventy sevens, or as Daniel 9 wondrously words it, "He shall make it desolate even until the consummation and that determined shall be poured upon the desolator" There is an "Until", and that determined SHALL be poured upon the desolator, even upon Antichrist. The vials of wrath will be suddenly poured out as Rev. 16 shows, and then, when the cities of the nations fall, - Beautiful for elevation, the joy of the whole earth is mount Zion. God will indeed reveal Himself as the One Who claims that city, for the Lord Jesus coming, it would seem, from Bozrah, will enter into it, will go into the temple and render vengeance to His enemies, will build a temple in accord with Zechariah 6, and be a Priest upon His throne. So, beloved friends, we have brought before us the times of the Gentiles leading up to the end of Antichrist's dominion. What does this suggest to us? Oh, one says, that is going back to the Jewish aspect again. So it is, in measure but it is very important for us as believers. Till the Lord Jesus Christ comes there is no "rest" for

His people in this world. There is no exaltation for His faithful people in this ruined earth. The disciple is not above his teacher, the servant is not above the Lord. Marvel not if the world hate you, ye know that it hated Me before you. We must go forth to Him without the camp bearing His reproach. That is the only position suggested until He comes. To you/^{who}are troubled there will be REST in the revelation of Jesus Christ, not before. 2 Thess. 1. 7 is clear. Jerusalem is trodden down till Christ comes back, and if Jerusalem is trodden down God has no earthly centre for His people. They must, therefore, be linked with the Jerusalem which is above, and they are not to share in earth's glories. The times of Gentiles from Nebuchadnezzar onwards did not concern Christians in exactly the same way, for in the true and full understanding of the word "Christian" we cannot say that the heavenly calling was realized before Christ died. The term "Christian" is subsequent. We are all perfectly clear, I hope, that those who were blessed by the Lord before His death, were blessed by virtue of that death, and that we without them and they without us will not be made perfect, but that together we shall realise the unity which grace has brought about. But the judgment of this world had not taken place till Christ died. Hence it was appropriate that a Daniel should be in a high office, and a Shadrach, Meshach, and Abednego, or rather I would say that Hananiah, Mishael and Azariah should be exalted. It would not be appropriate now. You cannot find a single case of worldly exaltation of redeemed ones subsequent to Christ's death that has His approval. You can find many cases of other exaltation, unworldly, heavenly exaltation. Every believer is so blessed with all spiritual blessings in heavenly places in Christ Jesus. All SPIRITUAL blessings in HEAVENLY places. NOT with material blessings in earthly places. Our calling is not earthly but heavenly. We are not of the world, as Christ is not of the world. We are chosen out from the world. Our citizenship is in heaven. We are to lift up our heads when trouble is around because we belong to that heavenly kingdom, which as the stone cut out without hands is to fill the whole earth. But till then we are a treasure hid, till then the sons of God are not manifest. Times of Gentiles. The apostle

rebuked the believers at Corinth, because they were too quick. Now ye are full, now ye are rich, ye have reigned as kings without us; and I would ye did reign, that we also might reign with you. All believers are to be exalted TOGETHER. If I seek to have a share in government, before my brethren in the Lord are able to have this, I am denying the unity which God has created. I am acting before the time. The apostle adds, We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and so forth; showing that the position of God's people is not to be a settling down till Christ comes. The times of the Gentiles are therefore parallel with the times of God's longsuffering in the sending forth of His Gospel, but they are not the times of our earthly exaltation. One thinks of 1 Tim. 6 "Which in His times He shall shew". What times? Let us look at the passage. "I give thee charge in the sight of God Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed the good confession; that thou keep this commandment without spot, unrebukable, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST" Have you noticed the force of this language? What is the commandment to be kept without spot? "My kingdom is not of this world";- that was the good confession before Pontius Pilate. Keep it, how long? Until the appearing. Mark this definitely, beloved friends. "Until the appearing of our Lord Jesus Christ, Which in His times He shall shew, Who is the blessed and only Potentate, the King of kings, and Lord of lords". "He will show in His times". These are not His times. 1 Cor. 4 tells us that these are not the appointed times for the display of that glory. Now it is man's day, then it will be the day of the Lord. The Lord Jesus is still despised and rejected of men. We are in the kingdom and PATIENCE of Jesus Christ (Rev. 1. 8). We shall THEN have the display of His honour. When Christ Who is our Life shall appear, then shall ye also appear with Him in glory, (Col. 3. 4), not before. If you take any of the glory before you are missing the Divine privilege of preparing for the kingdom. If we remain under we shall reign with Him. To Abraham the land was promised, and to us the earth is promised; but God gave him not so much as to put his foot on, and therefore if he wanted a

burial-ground he bought it. So with believers now, they are not to claim the tiniest fraction of governmental position, if they would walk with their Lord. They are ^{strangers &} pilgrims, and strangers ⁱⁿ earth. Revelation is clear in this connection. The bride has nothing to do with ruling on this earth, but as soon as the harlot is mentioned in Rev. 17, at once we have ruling on the earth, from beginning to end of the chapter, and Babylon is associated with such ruling. Government is right and necessary. God has appointed government in its sphere. There is no approval of anarchy. From the providential standpoint government is right, but from the believer's standpoint, as belonging to another glory, a heavenly glory, any share in government is wrong. That some believers have shared in government is true, but they have lost spiritually in so doing. It is for us to go forth to Christ WITHOUT the camp bearing His reproach, and we shall inherit the earth when He inherits it and not before. The times of the Gentiles therefore mean to us the denial of all earthly dignity and earthly comfort, a willingness to suffer with our rejected Lord, a willingness to emphasize our position above the changing things of earth, and beyond the changing things of earth. Faith is the substance of things HOPED FOR: - We look for the kingdom. The evidence of things NOT SEEN: - We belong to the kingdom. Faith goes on too far ahead for the men of this age. Faith looks up too high for the men of this age. Faith has long sight in both directions.

In Rev. 11 we have brought before us a wondrous Divine unveiling. "And there was given me a reed like unto a rod, and the angel stood saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court that is without the temple leave out, and measure it not; for it is given unto Gentiles, and the holy city shall they tread under foot forty and two months". There is to come a climax, evidently, of the treading of the holy city, forty and two months. The holy city is linked with the court, but the temple and the altar are measured, claimed by God. You know the spiritual teaching. The court is Judaism. We do not belong to the court. We belong to the temple and the altar of incense. They picture a heavenly calling and the Lord measures them, even for the 42 months, when people tell us that those of the heavenly calling who are in the church of God

will be removed, but Scripture does not say so. God particularly claims the temple worshippers during the 42 months. He claims them now, but He will claim them still then. There will be a heavenly people on earth right up till the time of the appearing of the Lord Jesus Christ, when we shall be caught up to meet Him. But, beloved friends, mark this solemn suggestion. The court is given to Gentiles. Everything of an earthly aspect to the Gentiles. We have nothing of earth, strangers and pilgrims. This should be our attitude. We do not look after our rights. Our concern is simply to please our beloved Lord, to honour our heavenly Father, Whose we are and Whom we serve. Redeemed by precious blood, we want to make it manifest. Oh that this might be impressed upon our hearts, in the power of the Spirit of God.

Just a word in closing as to the revelation of JESUS CHRIST. Throughout we have had the thought of this PERSONAL unveiling. We can never think too much of His revelation. Paul said, It pleased God to reveal His Son in me. That is a present revelation of Jesus Christ. Unless we receive the kingdom of God as little children we shall not enter into it. The entering in is the future revelation of Jesus Christ. The LAST Book of Scripture is Divinely called the Revelation of Jesus Christ, though most people have regarded it as the mystification of things. It is not the mystification, it is the revelation; it is not of "things", but of "Jesus Christ". How many there are who call the book "RevelationS" because they are occupied with things; but it is the Revelation because occupied with One Person. If there are sealings, or rather unsealings, if there are trumpets, if there are vials, they all centre r/ound Him. He is the Centre of the glory. The Lamb in the midst of the throne. The Lamb is the Light. Whether we behold Him with His people who follow the Lamb whithersoever He goeth, or whether we behold Him warring with the wild beast, the Lamb is the Centre. There is the Revelation of Jesus Christ. The apostle spoke of revelations granted to him, and these were many, but prophecy was but in part. When Christ comes we shall have the revelation of that glorious Person in Whom we are accepted. In 1 Cor. 1. 7 this is set forth as the object of believers. In 2 Thess. 1. 7 also, and in 1 Pet. 1. 7 -(a little help to the memory). 1 Pet. 1. 13 and 1 Pet. 4. 13 contain further instruction as to this

revelation of Jesus Christ. And what does the word "revelation" mean? Uncovering, taking the veil off. Now is the time of the VEIL. WE ALL with unveiled face behold as in a glass the glory of the Lord are being changed into the same image, but the figure brought before us in 2 Cor. 3 is the figure of Moses, and what did Moses do when he came to THE PEOPLE? He put his veil on. We all with unveiled face before the Lord, but when we walk up and down in the world we are veiled. THE MANIFESTATION of the sons of God is future. A veiled Lord now, and a veiled people. I do not mean that our godliness is to be veiled. Men are to see our good works and they will be caused to glorify our Father, if only as in Dan. 6. 5, but our glory is veiled, even as His glory is veiled. But there is to be an unveiling of Jesus Christ. We know not what we shall be but we know that when He shall appear we shall be like Him, for we shall see Him as He is. He will change this body of our humiliation that it may be fashioned ~~and~~ like unto His body of glory. That we might be conformed to the image of His Son is the purpose of the Father, that He might be the Firstborn among many brethren, for did He not die that there might be the bringing of MANY sons into glory? He gave His life a Ransom for MANY, and by the obedience of the One the MANY shall be declared righteous. A great number whom no man can number out of every kindred and tongue and people and nation will be with Him. The Lord has not failed and He will not fail. There shall be the revelation of Jesus Christ. Men may say, Where is the promise of His Coming? We know where the promise is. We know where the Promiser is, and we know that the promise shall come true in the appointed time. But at present He is veiled. The last that the ungodly saw of Him, whether Jew or Gentile, was - One hanging on the cross. He was only seen after resurrection by witnesses chosen of God. He revealed Himself to five hundred brethren at once, but only to those who were in the family of grace. The world has seen nothing of that resurrection, but there SHALL be the unveiling. The tabernacle had three veils, two belonging to the structure and one belonging to the outer court. The two belonging to the structure were square, a hundred square cubits. The one between the holy place and the holiest of all was rent (if I might so put it). We know the

temple was then standing, not the tabernacle, but this was the continuance. It was rent from top to bottom when the Lord Jesus died. Do I belong to the priestly family? Then I have a right to be in the first room. But if the veil is rent, the two rooms are made one room. I belong to the holiest of all. We have boldness to enter into the Holiest by the blood of Jesus. We are clothed with the High Priest's clothing, and there is no longer a day of atonement, once a year, - but the veil is between the court and the tabernacle still remains. When the Lord Jesus comes back it will not be rent again. Christ having died dieth no more. It will be turned back, the unveiling, and then the glory of the sanctuary will shine out to the court. But suppose a Gentile outside the court wants to be blessed, he must become a Jew or be linked with the Jews, if I may put it that way. He must come into the court. And so there will be the WONDROUS COURT BLESSING in the future. The court is now given to the Gentiles, but then the court will be given to the Lord. He will reign at Jerusalem, and the holy CITY shall not be trodden under foot. Oh do let us enter into the fulness of this precious teaching, do let us look forward for the revelation of Jesus Christ, and long to see Him, and long for all that is involved therein. Let us be praiseful that grace reigns, and that glory shall reign, yea that He shall see of the travail of His soul.

(Some have a difficulty about the temple in Isa. 66 being called the temple of God in 2 Thess. 2. Why? if God rejects it? I think Rev. 11 helps to explain. That very passage says, the city which spiritually is called Sodom and Egypt. But what does it also say? The holy city shall they tread under foot. Why is it the holy city when it is a most unholy city? There is a Divine reason why such language is employed both of the temple and the city. God's purpose is not broken: man's claim is solemnly, and saddeningly, indicated).