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# A Study of New Testament Prophecy Concerning the Jewish People

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APPROVAL SHEET

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A STUDY OF NEW TESTAMENT PROPHECY  
CONCERNING THE JEWISH PEOPLE

by

Virgil A. Brown

A Thesis

Presented to

the Faculty of the

Western Evangelical Seminary

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of the Requirements for the Degree

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## PREFACE

### THE JEW

Scattered by God's avenging hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant land,  
Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love  
The Bible's precious page?  
Then let your heart with kindness move  
To Israel's heritage:  
Who traced those lines of love for you?  
Each sacred writer was a Jew.

And then as years and ages passed,  
And Nations rose and fell,  
Though clouds and darkness oft were cast  
O'er captive Israel  
The oracles of God for you  
Were kept in safety by the Jew.

And when the great Redeemer came  
For guilty men to bleed,  
He did not take an angel's name,  
No, born of Abraham's seed,  
Jesus, who gave His life for you--  
The gentle Saviour--was a Jew.



And though His own received Him no,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No! God in pity turned to you--  
Have you no pity for the Jew?

Go, then, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Saviour every day  
To call them by His grace.  
Go, for a debt of love is due  
From Christian Gentiles to the Jew.

--Author Unknown.

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## CHAPTER I

### INTRODUCTION

#### A. The Study

The Purpose of the Study. The purpose of this study was to determine what place the Jewish people will have in the closing events of this Gospel Age as taught in the New Testament.

Objectives. With the general objective in mind, as mentioned above, these specific objectives were used to guide this study concerning the Jewish people:

- (1) To determine by study of the Scripture whether or not God will again use the Jewish people as a nation.
- (2) To show the relation of the Jew to the spread of the gospel after the church has been raptured.
- (3) To find what place the Jew will have in the millennium.
- (4) To find the standard for the judgment of the nations in the millennium.

Importance of the Study. Since the Jewish people have come into new prominence within the last five years, this study was believed to be an imperative one. The Jewish people have become important to the entire world, because they have begun to return to the land which God gave them so many centuries ago. They have not been and are not a group of people who can be easily destroyed. The Jewish people were and are



God's chosen people and therefore, an inquiry into their position in future world events as found in the prophetic Scriptures was believed to be important and worthwhile study.

Assumptions of the Study. The pre-millennial return of Christ was assumed to be the true theory of the second coming of Christ. The pre-tribulation rapture theory was used in this thesis as the true rapture theory. Time and space would not permit a discussion of the verification of these phases of doctrine; consequently, they were assumed to be true for the purpose of this thesis.

Limitations of the Study. The whole story of the Jewish people was not undertaken, but this study was limited to the Jewish people as they will be related to the closing events of the Gospel Age. The millennium and the rapture were referred to only as they contributed to these. Recognizing that the entire Bible contains Scripture pertinent to this subject, the study was limited insofar as possible to New Testament Scriptures. The Old Testament was used for historical background and also in instances which called for additional information upon certain aspects of this study.

## B. Definition of Terms

The Millennium. This term was used to refer to the period of time, 1,000 years, when Christ will reign on earth. The basis for this definition found support in the following writers: First, W. E. Blackstone said:

Millenium (Latin) is the same as chiliad (Greek) and both mean a thousand years. Both terms stand for the doctrine of a future era



of righteous government upon the earth, to last a thousand years.<sup>1</sup>

James M. Gray in his book, Text-book On Prophecy, elaborated:

The word 'Millennium' is a combination of two Latin words, mille, a thousand and annus, a year, and means a thousand years. In its Biblical or theological use, it finds its origin in Revelation 20:1-7, where it is employed six times speaking of such coming and momentous events as the binding of Satan in the bottomless pit, 'that he should deceive the nations no more till the thousand years are fulfilled,' and the resurrection of the saints who shall reign with Christ over the earth during the same period.<sup>2</sup>

J. A. Seiss wrote:

It is a period of a 'thousand years,' dating from the overthrow of the Beast and his Confederates, in the battle of the great day of God Almighty, the casting of him and the False Prophet into the lake of fire, and the binding and locking up of Satan in the abyss.<sup>3</sup>

Pre-millennialism. This term was defined as the theology which holds that Christ's second coming will be the initiation of the millennium. Norman Olson teaches,

Premillenarians derive the name from the fact that they believe and teach that Christ will return to earth (with the church) previous to the millennium.<sup>4</sup>

Mary Bowie said, also, concerning pre-millennialism:

In general, the position of this school of doctrine is that there is to be an age of righteousness in the world, but that Christ's return comes before this age, and his reign on earth is the cause and the means by which righteousness and justice shall prevail.<sup>5</sup>

The Encyclopedia of Religion edited by Vergilius said this:

The belief that the thousand year reign of Christ on the earth will begin at the beginning of the millennium rather than at



the end.<sup>6</sup>

The New Schaff-Herzog Religious Encyclopedia summarized this position as follows:

With many minor but unimportant differences, the pre-millennialists hold: (1) the millennium is a period of world-wide righteousness, ushered in by the sudden, unannounced visible advent of Jesus Christ.

The Tribulation. This period was identified as the period of seven years when God will pour out his judgment upon the earth. For a definition of the word as used in the language of the people, Webster held this:

Middle English tribulacium, French tribulation, Latin tribulatio, from tribulare to press, afflict, from tribulum a threshing sledge, akin to terere, tritum, to rub.

For the meaning of this word which was more properly theological, Blackstone and Olson were examined. Blackstone wrote concerning this period:

We use this term to designate the whole period of earthly history, between the rapture and the Revelation, or between the church and millennial kingdom. It will not altogether be a time of tribulation, for they shall rejoice and send gifts one to another (Rev. 11:10) and shall say 'peace and safety' (1Thes. 5:3). We believe it will be a comparatively short season, because the 6,000 years and the times, or year of days, of prophecy have nearly run out. Doubtless, it embraces the last one of Daniel's seventy weeks, for the reason that God begins to deal with Israel again after He has taken the church away, and yet it is probable that it includes much more than the seven years of that week.<sup>8</sup>

Norman Olson defined it:

This term refers to the period of seven years, from the time of the rapture, until Christ comes with his church at Revelation.<sup>9</sup>



The Rapture. The rapture of the church has been used to mean the time when Christ shall come for His saints. Orton Wiley teaches:

The rapture is the catching away of the Lord's people to the meeting in the air; the revelation is His return to earth accompanied by the convoy of Saints and angels. The word, rapture, comes from the Greek verb ἄρπάζω (arpazo) which signifies to seize, to take by force, to snatch away or to rescue.<sup>10</sup>

According to W. E. Blackstone:

Rapture means to be caught up or away.... At the rapture, Christ comes for his Saints...Again at the rapture Christ comes as the bridegroom to take unto Himself His bride, the church.<sup>11</sup>

Mary Bowie taught this concerning the rapture:

2. The Rapture of the Church. In point of time, this marvelous event has close connection with the period of the last seven years. Its exact location as to time cannot be fixed...We should not consider that there are two comings; but that the rapture is a preliminary phase of the second coming.<sup>12</sup>

Since, as Miss Bowie has stated, the time of the rapture cannot be fixed dogmatically, the position was assumed.

Pre-tribulation Rapture. This term in this thesis meant that the rapture will occur before the tribulation period. The term "pre-tribulation rapture" was used to express this thought. Support for this assumption was found in the writings of Norman Olson and David L. Cooper. Norman Olson held this concerning this term:

It is believed that just before the Great Tribulation, Christ will descend to the lower heavens, and at that time, men, women, and children of every generation who died believing on and trusting in Him, will receive their resurrected, eternal bodies, and the believers living in that day will have their



mortal bodies changed in the twinkling of an eye, to immortal bodies like Christ's.<sup>13</sup>

David L. Cooper teaches:

...But since He (Jesus) spoke of the days immediately preceding the Flood and says that like conditions will obtain throughout the world at the coming of the Son of man, it is clear that He drawing a parallel between the days of Noah immediately preceding the Flood and the days of His coming, which immediately precede the Great Tribulation. From this fact we see that the Lord Jesus will come for His faithful Saints--all the regenerated, born-again, saved ones--prior to the bursting forth upon the world of the judgments of the tribulations.<sup>14</sup>

The Jewish People. The term as it was used by the author referred to those who were the literal seed of Jacob or Israel. The terms which were considered synonymous were Israelites, Hebrews, and Jews. These terms have been almost interchangeable in all ages since the birth of Christ.

The I. S. B. E. held that the

Jew denotes originally an inhabitant of Judah (2K 16:6 applies to the two tribes of the Southern Kingdom), but later the meaning was extended to embrace all the descendants of Abraham.<sup>15</sup>

Keith Brooks taught this:

In the New Testament, Jew, Israelite and Hebrew are synonymous terms. The twelve tribes of Israel are called Jews.<sup>16</sup>

The Jewish Encyclopedia said:

In the Old Testament the term 'Jew' appears to be applied to the adherents of the worship YHWH as conducted at Jerusalem after the Exile: it is thus used in the late book of Esther. In more recent usage the word is often applied to any person of the Hebrew Race, apart from his religious creed...from 1860 onward, the words, 'Hebrew', and 'Israelite' were employed to represent



persons of Jewish faith and race, as in the titles 'Alliance Israelite Universelle' and 'United Hebrew Charities.' At the present time 'Jew' is being more commonly employed.<sup>17</sup>

The Fulness of the Gentiles. The term "fulness of the Gentiles" was found to be interpreted in two conflicting views. One stated that the term means the time when the last member required for the completion of the church had been brought into its fellowship. This view was used in this thesis. The I. S. B. E. had this to say about the meaning of the term fulness.

The term *πλήρωμα* (pleroma) which is generally, but not invariably, rendered 'fulness' in the New Testament. Etymologically pleroma which itself is derived from the very plero'o. 'I fill'--- signifies 'that which is or has been filled'; it also means 'that which fills or with which a thing is filled'; then it signifies 'fulness.' 'a fulfilling.'<sup>18</sup>

A. C. Gaebelain, exponent of the view stated above, taught as follows:

What does this term, The fulness of the Gentiles, mean? 'Plerma does not mean all the rest of the world,' but its true meaning is 'the full-number' or translated with one word 'fulness.' The full number of the Gentiles, or fulness of the Gentiles has to be brought in...The fulness of the Gentiles means a certain number, a number known to God alone, called out from the nations to constitute the church; in other words, the fulness of the Gentiles is the completion of the true church.<sup>19</sup>

The other view taught that the "fulness of the Gentiles" means the opportunity of the Gentile nations to spread the gospel has ceased and the iniquity of the nations has reached its point of totality. This view was supported by Joseph H. Cohn, who held:

In other words, the 'fulness of the



Gentiles' simply means that the measure of Gentile iniquity and opportunity is full. God will again turn to the Jewish nation and carry out through them His program for the world's destiny....

What does it mean? It means that there is being written by the Gentiles themselves across the pages of their History the laconic word 'full'. Why is the world clutching at its own throat at this present moment with the whole world threatening with war? Because the fulness of the Gentiles is about come in. The Gentiles have failed.<sup>20</sup>

### C. Method of Procedure

First, a study of Scriptures referring to the Jewish position in prophecy was undertaken. The Scriptures of the New Testament formed the basis for this study. Portions of the Old Testament were used to secure historical information concerning the covenant people. All Scripture quotations have been taken from the American Standard Version of 1901.

Second, the writing of Gaebelein, Seiss, Blackstone and other theologians were studied for the purpose of determining their views on interpretation of the New Testament prophecies.

### D. Organization of the Thesis

The first two chapters of the body (chapters II, III) were written to give a brief historical background of the Jewish nation. Chapter II dealt with Jehovah's covenant with the Jewish people, their disobedience and rejection of His plan for them. Chapter III presented the provision for the restoration of these people.

Chapter IV explained the relationship of the Jewish people to

the Great Tribulation period. Scriptures, primarily in the book of Revelation, were used to determine the prophetic teaching concerning this relationship.

Chapter V presented the Jew in his relationship to the millennium. The conditions which are to prevail during this period were noted. The importance of the place the Jewish people will have during Christ's reign was discussed and the standard for judgment of the nations was set forth as found in Scripture.

Chapter VI was written as a summary of the study and of the authors conclusions. Suggestions for further study were also given.



## CHAPTER II

### ISRAEL'S PLACE ORIGINALLY IN THE PLAN OF GOD

In order to establish a connection between the chosen people of Moses' day and the Jewish people of the end time a brief historical account of the Jewish covenant with God was considered essential to give a complete picture of the Jew in God's plan.

This chapter was organized in this manner. First, Jehovah's promise to ancient Israel; second, Jehovah's reproof to Israel, noting the methods used to persuade them to walk in his ways; third, the consequence of their rejection, noting their national death.

#### A. Jehovah's Promise to Israel

The Covenant. First, it was essential to examine the Old Testament in order to discover the original plan of God as it concerned this ancient people who were called Hebrews, or Israelites and later Jews. In the book of Exodus God spoke concerning the covenant with His people through Moses the prophet, thus:

In the third month after the children of Israel had gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mount. And Moses went up unto God, and Jehovah called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto



myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shalt speak unto the children of Israel.  
(Ex. 19:1-6)

Reiterations of this covenant in Deuteronomy were.

For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for His own possession, above all peoples that are upon the face of the earth.  
(Deut. 7:6)

He also wrote:

For thou art a holy people unto Jehovah thy God, and Jehovah hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth.  
(Deut. 14:2)

According to these Scripture quotations, Jehovah had made a covenant with Israel. (Ex. 19:6) What was this covenant? The covenant was suggested by the words, "Obey my voice." That which was to be obeyed, was amplified later in the Ten Commandments. The Israelites promised Jehovah that they would do all that He had commanded them to do. (Ex. 19:8) It was also recorded that Jehovah spoke the Ten Commandments orally from Mt. Sinai. (Ex. 19:11; 20:1,22) These commandments involved the epitomizing of the covenant, and they were elaborated in chapters twenty-one, twenty-two and twenty-three. (Ex. 21,22,23) The following are the statements of the covenant.

Thou shalt have no other Gods before me.

Thou shalt not make any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy



God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and show loving-kindness unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, not thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and sea and all that in them is, and rested the seventh day: wherefore Jehovah blessed the seventh day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his ox, nor his ass, nor anything which is thy neighbor's. (Ex. 20:3-17)

This was the covenant which Jehovah commanded the children of Israel to obey.

Conditions for Fulfillment. Concerning the condition for fulfillment of the covenant, it was found that Jehovah used the "if" to set forth the condition. (Ex. 19:5) The Israelites were told that



"if they would obey Jehovah's voice and keep His covenant," then they were to become His own possession. (Ex. 19:5) The people said that they would do all these things. (Ex. 19:8)

The Purpose. The covenant people were first of all to be a nation of priests (Ex. 19:5), and this thought was believed to be paramount in the plan of Jehovah. The Scripture teaches that every member of this nation was to have a part in this spiritual ministry. The Pulpit Commentary related this interpretation to the passage under discussion.

...They would be 'priests' as entitled--each one of them--to draw near to God directly in prayer and praise, though not in sacrifice, and also as intermediaries between God and the Heathen world, to whom they were to be examples, instructors.<sup>21</sup>

Matthew Henry held:

...All the Israelites, if compared with other people were priests unto God, so near were they to Him (Psa. 148:14) so much employed to his immediate service, and such intimate communion they had with him.<sup>22</sup>

#### B. Jehovah's Reproof of Israel

The reproof of Israel was because of her disobedience. She was disobedient in the times of Samuel, in the times of Elijah, in the times of Isaiah and in the times of Jeremiah.

Reproof in days of Samuel. When Samuel was prophet over the Israelites, the people demanded that God give them a king (I Sam. 8:5): they gave several reasons for the request. The first reason was that



Samuel was old and his sons obeyed not Jehovah (I Sam. 8:3,5). This was said of his sons which made them unworthy to judge Israel.

And his sons walked not in his (Samuel's) ways, but turned aside after lucre, and took bribes, and perverted judgment.  
(I Sam. 8:3)

The next reason they gave was that Samuel was old, and therefore, he was not able to judge as he once did. (ISam. 8:5). The last reason they gave for wanting a king was that they wanted to be like other nations. (I Sam. 8:5). Samuel found no pleasure in this which the children of Israel made know to him. After seeking Jehovah, Samuel received an answer, which instructed Samuel what to do. Jehovah told Samuel to listen to their desire, but warn them as to the kind of king who would reign over them. (I Sam. 8:9) Jehovah, through Samuel, said this concerning the king who was to reign over them.

This will be the manner of king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. And he will take your daughters to be perfumers, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take a tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your man-servants, and your maid-servants, and your goodliest young men and your asses, and put them to work. He will take a tenth part of your flocks; and ye shall be his servants. And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day.  
(I Sam. 8:10-18)



According to this warning, the people were fully aware of what was the consequence of having a king to rule over them. Jehovah gave them a commandment concerning the king who should reign over them. This was the command which He had given them with reference to their king.

Thou shalt surely set him a king over thee, whom Jehovah thy God shall choose: one from among thy brethren shalt thou set king over thee; thou mayest not put a foriegner over thee, who is not thy brother. Only he shall not multiply horses unto himself, nor cause his people to return to Egypt, to the end that he may multiply horses, forasmuch as Jehovah hath said unto you, ye shall henceforth return no more that way. Neither shall he multiply wives unto himself, that his heart turn not away, neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of which is before the priest the Levites: and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them; and his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel. (Deut. 17:15-20)

From Jehovah's commandment, the king was not to make himself rich, (Deut. 17:17) and their king was predicted to take from them a tenth of their possessions. (I Sam. 8:15) The king was not to multiply horses unto himself, (Deut. 17:16) and Jehovah told them their king would multiply horses and chariots unto himself. (I Sam. 8:11) This was what Samuel warned the people would happen if they chose a king to reign over them. Never-the-less, the Israelites said, "We will have a king to reign over us." (I Sam. 8:19) They wanted to be "like all



the Nations." (I Sam. 8:20) It was further seen that the people had done more than just demand a king. In doing this they had rejected Jehovah: (I Sam. 8:7) for Jehovah said:

And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, but they have not rejected thee, but they have rejected me, that I should not be king over them. (I Sam. 8:7)

Reproof in Days of Elijah. The Jewish people not only were warned and reproved by Samuel when they rejected Jehovah, but they were also reproved by Elijah when the people had gone after idols. Elijah met Ahab and Ahab called him a man who troubled Israel. (I Kings 18:17) but Elijah told Ahab that it was he that troubled Israel. (I Kings 18:18) This was the reason Jehovah, through Elijah, reproved the king of Israel.

And he answered, I have not troubled Israel, but thou, and thy father's house in that ye have forsaken the commandments of Jehovah, and hast followed the Baalim. (I Kings 18:18)

For an example which involved more than just the king, it was found that Elijah had a contest on Mt. Carmel to stimulate the people to make their choice between Jehovah or Baal. (I Kings 18:21) Jehovah used Elijah to cause the people to make a decision on the basis of the evidence which was presented. Elijah said, "How long go ye limping between the two sides? (I Kings 18:21) If Jehovah be God follow him or if Baal is the God, then follow Him. The prophets of Baal first offered their sacrifice and prayed to their God, but there was no answer; (I Kings 18:29) then Elijah offered his sacrifice laying it upon twelve stones, (I Kings 18:33) and drenched the sacrifice with water; (I Kings 18:35,36) and then he prayed this prayer:

O Jehovah, the God of Abraham, of Isaac,



and of Israel, let it be known this day that thou art God in Israel, and I am thy servant, and I have done all these things at thy word. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah art God, and that thou hast turned their heart back again.  
(I Kings 18:36,37)

From this it was concluded that these people were following after Idols and had rejected their God, but this incident persuaded them that Jehovah was God in Israel.

Reproof in Days of Isaiah. Next the reproof of Isaiah was believed import in this survey of Israelitish history. Isaiah's prophecy was referred to, rather than the account in Kings, because it was believed to be more definite and objective.

Isaiah called this people an estranged people because their whole heart was stricken. (Isa. 1:5) It was also discovered that they were rebellious in their hearts. To confirm this, Isaiah said:

The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah sinful nation, a people ladden with iniquity, a seed of evil-doers, children that deal corruptly! they have forsaken Jehovah, they have despised the Holy one of Israel, they are estranged and gone backward. (Isa. 1:3-5)

This describes the children of Israel, in Isaiah's day, as a sinful, disobedient and rebellious people. They had no desire to do the things of God. Temple worship was corrupt, and they liked to go to offer sacrifices; but they had little interest in obedience. (Isa. 1:16)

Jehovah said this concerning their temple worship:

what unto me is the multitude of your sacrifices? Saith Jehovah: I have had enough of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. (Isa. 1:11)



The temple worship had been so desecrated that Jehovah had no desire for them to offer sacrifices, and he urged them to turn from their evil way. He wanted them to reason with Him that they might receive forgiveness of their sin and wrong doings. (Isa. 1:18) He also warned them about the consequence of rebellion. (Isa. 30:1) He said this to the people about their faith in Him.

Woe to the rebellious children, saith  
Jehovah, that take counsel, but not of me;  
that make a league, but not of my Spirit,  
that they may add sin to sin, that set out  
to go down into Egypt, and have not asked at  
my mouth; to strengthen themselves in the  
strength of Pharaoh, and take refuge in the  
shadow of Egypt! Therefore shall the  
Strength of Pharaoh be your shame, and the  
refuge in the shadow of Egypt your confusion.  
(Isa. 30:1-3)

These have been some examples of the warnings which were given to the Jewish people in the time of Isaiah the prophet. Their rebellion was continually with them because they never completely repented. (Jer. 3:10) Israel in the days of Isaiah was taken captive because they were disobedient to the words which Moses spoke concerning the covenant He made with the people. (II Kings 18:12) As a matter of fact, they did not even hear the words of Moses nor would they do them. (II Kings 18:12)

Reproof in the Days of Jeremiah. Jeremiah spoke words which were even stronger than those spoken by any of the previous prophets, because they had come to the place of disobedience without being ashamed of their rebellion. (Jer. 3:3) This people was even more rebellious than the others had been because they are called a revolting and rebellious people, (Jer. 5:23) and they were likened to a cage of birds, in reference to their deceit. They forsook Jehovah



and tried to replace Him with something that could not possibly satisfy them. (Jer. 2:13) Jeremiah even reminded them of the covenant which they made with Jehovah, when they came from Egypt. This was the way that he reminded them:

Add your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers. (Jer. 7:21-26)

According to this quotation every effort was made so that the Jewish people were without excuse before Jehovah. They received warnings repeatedly. (Jer. 7:25) but they were not repentant. It was not because they did not know the truth, but they rebelled against the light which they received. (Jer. 7:26) They were without excuse before Jehovah. (Jer. 7:26)

### C. Consequence of Their Rejection

National Death. The Jewish people could not rebel and reject Jehovah continually without provoking Jehovah to wrath. Jeremiah was one of the outspoken prophets who proclaimed a message of national destruction. (Jer. 2:27) Jerusalem, to the Jews was a sacred city and they believed that it was impossible to lose it to the enemy because



the house of Jehovah was within its walls. (Jer. 7:4) but this was what Jehovah said concerning the fall of Jerusalem.

Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it: and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other Gods, to provoke me to anger. For the children of Israel, and the children of Judah have done only that which is evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith Jehovah. (Jer. 32:28-30)

Jehovah was provoked against this city because they rebelled against His diligent teaching. (Jer. 32:33) Instead they bowed down to idols which they had made and worshipped them instead of the true God. (Jer. 32:35) He was also angry with the Jewish people because they degraded and defiled the temple which had been set aside for the worship of Him. (Jer. 32:35)

When Zedekiah was placed as king over defeated Judah, he rebelled against the king of Babylon; (Jer. 38:21) and then the king of Babylon, Nebuchadrezzar, attacked it with his whole army and destroyed the city and took the king captive after having killed his sons before his eyes. (Jer. 39:6) and then put his eyes out. (Jer. 39:7)

When Jerusalem was destroyed it put to flight all the national hope of an early return to Jerusalem and the restoration of Israel. (Jer. 39:44)

The Scattering of the Jewish People. A brief statement concerning the scattering of the Israelitish people was believed important.



There was little said about the scattering, but there was more said about their gathering by Jehovah Himself. Jehovah said this with reference to the gathering of His people.

Hear the word of Jehovah, O ye nations,  
and declare it in the Isles afar off;  
and say, He that scattered Israel will  
gather him, and keep him as a shepherd.  
(Jer. 31:10)

And again He reiterated.

Behold I will gather them out of all the  
countries whither I have driven them in  
mine anger, and in my wrath and in great  
indignation; and I will bring them again  
unto his place and I will cause them to  
dwell safely: (Jer. 32:37)

From these Scriptures, it was intimated that the fall of Jerusalem scattered the Jewish people among the nations, from which they will return again.

#### D. Summary

In recapitulating the various items placed under discussion in this chapter, it was discovered, first, that Jewish people received a covenant from Jehovah. This covenant was to be obeyed by the people, and it was embodied in the Ten Commandments. It was discovered that the condition for fulfillment of the covenant was obedience to the covenant by the Jews. The purpose of the covenant was the purpose for the Jewish people's existence. They were to become a nation of priests, who were close enough to God to intercede for the heathen peoples of the earth.

The reproof of these people was found to be in every age of Hebrew history. First, Samuel reproved the people for their rejection



of Jehovah, then Elijah reproved the people of his day, because they walked after Baal. In the day of Isaiah, the people had become corrupt and vain in their worship of Jehovah. Isaiah exhorted them to return with repentant hearts unto Jehovah. Last of all, Jeremiah rebuked the people of his generation and encouraged them to return to Jehovah, who was able to deliver from the oppressor and bring real peace. He rebuked the people for their deceit and wickedness in rejecting the truth of Jehovah's word.

The consequence of their rejection was demonstrated by their hardness of heart, the national ruin and slavery. They were subject to this for over seventy years. During this time they were under the cruel heel of Nebuchadrezzar. The scattering of Israel was found to be another consequence of their rejection of Jehovah.



### CHAPTER III

#### THE RESTORATION OF ISRAEL

In the last chapter, the covenant, which Jehovah made, was discussed, noting the Jewish people's rebellion and their rejection of God's plan. This chapter was written to show how they will be restored to favor with Him.

The material was treated in this manner: First, the time of the restoration and the circumstances which will surround the Jewish restoration. Next, the conditions or prerequisites for such a restoration were considered, noting the place of repentance and faith. And finally, the result of the restoration was dealt with, placing emphasis upon the enrichment which will come to the world with the renewal of covenant relations between God and the Jews.

##### A. The Time of Restoration

The date, which might be placed upon this restoration, was impossible to ascertain definitely; but certain circumstances which will exist, helped one to know when the Jewish people will become reconciled to God. It was not the purpose of this study to set dates, but to determine what world conditions will prevail when they are restored.

The Fulness of the Gentiles.<sup>23</sup> There are two portions of Scriptures which teach when this time will come to pass. The first Scripture which was cited is this:



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

According to the information in this Scripture, Jerusalem will be trodden down by the Gentiles. What did this mean to the Jews? Marvin R. Vincent held that it meant, "Denoting the oppression and contempt which shall follow conquest."<sup>24</sup> W. Robertson Nicoll taught this concerning the meaning of this term:

The description here becomes very definite (slaughter and captivity) and may be colored by the event. **πατούμενη** : usually taken as = **καταπατούμενη**; trodden under foot in a contemptuous way, but it may mean simply 'trodden' in the sense of being occupied by (Hahn)--**καρὸς ἐθνῶν** : the meaning suggestive phrase is not clear. The connection of thought seems to require that it be taken=the times of the Gentile action in execution of Divine judgment of Israel, or more generally the times of Gentile supremacy. Yet I strongly incline to side with those who find in a phrase a reference to a Gentile day of Grace.<sup>25</sup>

The times of the Gentiles according to Joseph H. Cohn is the same as the fulness of the Gentiles, taught by the apostle Paul.<sup>26</sup> The second portion of Scripture, teaching the fulness or times of Gentile, was found in Paul's Epistle to the Roman and read as follows:

For I would not, brethren have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved:  
(Rom. 11:25-26a)

This Scripture teaches that the fulness of the Gentiles must come before Israel will be saved. This fulness was not meant to be the complete conversion of the world,<sup>27</sup> nor does it mean conversion in the evangelical meaning of the term.<sup>28</sup> Godet said this about the "fulness of the Gentiles:"



...The fulness of the Gentiles, denotes the totality of the Gentile nations passing successively into the church through the preaching of the Gospel...Jesus adds, absolutely in the same sense as Paul, 'that Jerusalem shall be trodden down until those time of the Gentiles be fulfilled;' which evidently signifies that after those times had elapsed, Jerusalem shall be delivered and restored.<sup>29</sup>

The Expositors Greek New Testament taught that:

...When the Gentiles in their full strength have come in, the power to provoke Israel to jealousy will be fully felt, with the result in verse 26.<sup>30</sup>

According to what has just been said, the "fulness of the Gentiles" means the Lord has finished the taking out of a people for His name from among the Gentile nations. (Acts 15:14) When He has accomplished this, He then turns to the Jews to resume dealings with them as a nation. Paul clearly taught that the Jewish apostasy was not final or complete.

Israel Restored to Her Land. The covenant Jehovah made with the Abraham and his seed included the promise of Palestine as their home. Jehovah gave them a promise; but if they were outside of this covenant, the land was not their possession. The Scriptures teach this concerning this covenant:

And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God almighty; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him saying, as for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of



nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. (Gen. 17:1-8)

Jehovah promised to multiply his seed and to give him the land of Canaan for an everlasting covenant. There seemed to be an unspoken prerequisite when Jehovah commanded them to be perfect, (Gen. 17:1) in order for the possession of the land to be in force. Joseph H. Cohn said this relating to this phase of the covenant.

The Jew is being punished nationally by a temporary suspension of the Abrahamic covenant, a covenant that had to be solely with Israel's possession of the land of Palestine, in peace and prosperity. Israel's sin of rejecting her Messiah resulted in her being deprived of her land.<sup>31</sup>

In other words, if the Jewish people forfeited their land by rejecting Jesus their Messiah, they will have their land restored to them again when the Abrahamic covenant is renewed. Consequently, the restoration of their land will be one of the signs which will indicate their restoration of the covenant made long ago.

#### B. The Conditions of the Restoration

When Paul spoke of the restoration of Israel, he included certain conditions, which must be satisfied, if the Jewish people are to be



restored. These conditions were set forth in the eleventh chapter of Romans.

Repentance. When Jesus came preaching, He said, The time is fulfilled, and the kingdom of God is at hand, repent and believe the gospel. Some have taught that repentance was not necessary, but the Scripture repeatedly admonishes men to repent of their sins. (Mark 6:12; Luke 13:3,5; Acts 2:38; 3:19; 8:22; Rev. 2:5,16,21,22; 3:3,19)

Repentance, for the Jews was suggested by these words:

And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. (Rom. 11:23)

Henry Halley taught this concerning the repentance of the Jewish people:

...One of the darkest spots in the panorama of human history is the suffering of a disobedient people. But one day it will end. Israel shall turn in penitence to the Lord whom she crucified. There shall be forgiveness and joy.<sup>32</sup>

It was difficult to secure any concrete information on this condition of the restoration, but repentance is an eternal principle when dealing with God. It was necessary only as a condition for salvation, and it has no merit above that part.<sup>33</sup>

Faith. When Abraham was called out of Ur of the Chaldees, faith was necessary to please God. This was believed to be the way Abraham found favor with God for Abraham believed God and it was reckoned to Him for righteousness. (Rom. 4:3) Faith was the cause of the creation of Jewish people, and the lack of faith caused them to lose their national life. Paul reminded the church that because of their lack of faith, the Jews were pruned off from the true Olive tree, (Rom. 11:20)



and the Gentile's faith caused them to be grafted into the place of favor held formerly by the Jews. (Rom. 11:20) Paul said this about this condition of the Restoration of Israel.

And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. (Rom. 11:23)

According to this Scripture, a change of mind and heart is necessary if the Jewish people are to be restored. A change from unbelief to belief or faith will cause the Israelites to become restored in favor with God.

### C. The Result of the Restoration

The restoration of the Jewish people has been examined showing the conditions for such restoration. Now the result of the return to favor was discussed, showing the enrichment that will come and the renewal of the covenant.

Enrichment Through the Jews. Much has been said about the benefits which will come with the restoration of the Jewish people. It has been said that no blessing could come to the Gentile world, had it not been for the obedient Jewish people. Joseph H. Cohn advocated this concerning the benefit to the Gentiles:

That is, only as Israel is blessed and is become reconciled to God, that the Gentile world can receive universal blessing. Only through restored Israel can there be a restored world.<sup>34</sup>

Then the Gentile has benefited much from the Jewish people, for the Apostle Paul said that because they (the Jews) stumbled, salvation has come to the Gentiles. (Rom. 11:11) But he also said that if their



failure did this for mankind, how much more blessing will come when they are completely restored to favor. (Rom. 11:12) Clarke's Commentary stated the relation to the blessing which will come when they are restored.

If, in consequence of their unbelief, the riches of God's grace and goodness be poured out on the whole world, how much more shall that dispensation of grace and mercy enrich and aggrandize the Gentiles, which shall bring the whole body of the Jews to the faith of the Gospel!<sup>35</sup>

The Covenant Renewed. According to Joseph H. Cohn the covenant was suspended when the Jew rejected his Messiah.<sup>36</sup> The Scripture states:

There shall come out of Zion the deliverer;  
He shall turn away ungodliness from Jacob;  
And this is my covenant unto them,  
When I shall take away their sins. (Rom. 11:26,27)

There was no reason to doubt the renewal of the old covenant which gave Israel the land of Palestine. This covenant included the forgiveness of sins, but it included also the long promised blessings, which were given to their father Abraham. (Gen. 17:8) The covenant included the land, the obedience to God, and eternal promise to Abraham's seed. (Gen. 17:8)

#### D. Summary

In summarizing this chapter, it was noted that the time of restoration depended upon what the Gentiles did with the Gospel which was given to them to preach. The times of the Gentiles and the fulness of the Gentiles were defined. It was discovered that the "Times of the Gentiles" and fulness of the Gentiles were different expressions



for the same thing.<sup>37</sup> Included within the restoration was the return of Israel to her land, Palestine, which was part of the Abrahamic Covenant. The conditions or prerequisites for restoration were national repentance and faith in Jesus as Messiah. Last of all, the result of the restoration was considered. The kind of enrichment of the world which will be present at the time of the restoration of the Jewish people, was summarized in this statement: The presence of redeemed Israel will cause the Gospel to be preached with more success. The renewal of the Abrahamic Covenant with all its privileges, will take place when God restores them to favor again.



## CHAPTER IV

### THE JEW AND THE GREAT TRIBULATION PERIOD

Chapter three dealt with the fact of the restoration, while this chapter dealt with the development of the restoration. In chapter one, the pre-tribulation rapture theory was defined and assumed.<sup>38</sup> This belief is that the church will be raptured or taken to heaven before the Tribulation period begins. The Jewish people will be the witnesses of God during this period. In dealing with the Jewish people in the Great Tribulation period,<sup>39</sup> the material was presented in the following order: First, the relation of the Jewish people to the "Hundred and Forty-Four Thousand" referred to in Revelation Seven and Twelve; second, the relationship of the Jewish people to the "multitude which no man can number"; third, the identification of the woman of Revelation 12:1-6, noting her relationship to Israel; fourth, the Jewish persecution by Satan; fifth, the part the Jewish people played in the final war; sixth, the Summary of the material.

#### A. The Relationship of the Jewish People to the Hundred and Forty-Four Thousand.

The Identity of the Hundred and Forty-Four Thousand. Since this was a study of the Scriptures as they related to the Jewish people, the Scriptural identity of this group was found in the following passage:

And I saw another angel ascend from the  
sunrising, having the seal of the living  
God: and He cried with a great voice to  
the four angels to whom it was given to



hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel. (Rev. 7:2-4)

A. C. Gaebelain interpreted the previous passage in this manner:

This chapter can have no application to the church on earth, nor to the church in glory, for the simple reason that the church is already complete and translated to glory. The vision states clearly that the sealed company is 'of all the tribes of the children of Israel.'...The sealed company is of Israel. After the church is removed to glory, when the fullness of the Gentiles is come in (Rom. 11:26) the Lord will turn in mercy to Israel and call, before the judgments fall, a Remnant which will also be sealed...The number, 144,000, that is 12,000 out of each tribe, must be looked upon as symbolical. It speaks of the complete government, which as to the earth, is invested in a redeemed and restored Israel...They are the preachers of the Gospel of the Kingdom, as a witness to all nations before the end comes. (Matthew 24:14) Therefore during the time when the judgments are executed from above there will be a world wide preaching of the Gospel of the Kingdom, proclaiming the coming of the King, calling to repentance and faith in His name and offering mercy still.<sup>40</sup>

Joseph Seiss held much the same view.

Who, then, are these 144,000 sealed ones? This is a vital question, in the right interpretation of this part of holy writ. But very conflicting and uncertain have been the answers generally given to it. Many writers are so perplexed and confounded with them that they scarcely presume to answer it, and seek to quiet inquiry by saying that the subject is too difficult for man to handle... If we only take to heart, that when John writes 'Children of Israel' he means 'Children of Israel', the blood descendants of the



patriarch Jacob--and that, when he mentions 'tribe of Judah,' 'the tribe of Reuben,' 'the tribe of Gad,' 'the tribe of Aser,' 'the tribe of Naphtalim,' 'the tribe of Manassess,' 'the tribe of Simeon,' 'the tribe of Levi,' 'the tribe of Issachar,' 'the tribe of Zabulon,' 'the tribe of Joseph,' 'the tribe of Benjamin,' he verily means what he says, we will at once have the subjects of this apocalyptic sealing unmistakably identified.<sup>41</sup>

Using these men to support the interpretation of this portion of Scripture, the Hundred and Forty-Four Thousand were thought to be Jewish people who turned to God during the Great Tribulation period.

The Task of the Hundred and Forty-Four Thousand. Having established that this group was made up of the literal seed of Jacob or Israel, the question concerning their task arose. These sealed ones according to Gaebelain, were possibly evangelists who proclaimed the Gospel of the Kingdom.<sup>42</sup> W. E. Blackstone believed they were to be evangelists also, as was demonstrated by this statement:

We ought just here to explain that while the church is the present agent for the world's evangelization they may be caught away at any moment. Then the tribulation saints--those who believe by the very fact of the church being caught away, may become the agents, for God will always have a witness in the earth. Later it may be converted Israel.<sup>43</sup> Lastly, it is to be a heavenly messenger.

Norman Olson has stated his belief that the Jewish people, probably the Hundred and Forty-Four Thousand, will be the instrument of God to evangelize the world.<sup>44</sup> Miss Bowie also taught that the Jewish people will be restored nationally and spiritually, and they will disseminate the knowledge and will of God throughout the nations of the earth.<sup>45</sup>



It was found in the process of the research that this sealed group, the Jewish people, were destined to be the evangelists in a world-wide revival. No other statement concerning the purpose of the sealing of them has been advanced by those who have written on this phase of the Jewish problem. They either said this or they were silent as to the purpose for Jewish existence during this period.

B. The Jewish People and the Multitude  
Which no Man Could Number

Who was in This Multitude? The identity of this group must be ascertained in order to gain a clear understanding of their place in relation to the Jewish people. This multitude was made up of people who came out of the Great Tribulation period. This was pointed out by the following passage of Scripture:

After these things I saw, and behold,  
a great multitude, which no man could number,  
out of every nation and of all tribes and  
peoples and tongues, standing before the  
throne and before the Lamb, arrayed in white  
robes, and palms in their hands;.....  
.....  
And one of the elders answered, saying unto  
me, These that are arrayed in white robes, who  
are they, and whence came they? And I say  
unto him, My lord, thou knowest. And he said  
to me, These are they that came out of great  
tribulation, and they washed their robes, and  
made them white in the blood of the Lamb.  
(Rev. 7:9,13,14)

A. C. Gaebelstein held that they were Gentiles who will hear the final testimony of belief, for they have repented and washed themselves in the precious blood of the Lamb.<sup>46</sup> J. A. Seiss also believed:

They are people who were living on earth in  
the period of the judgment. The Great  
Tribulation times are everywhere, inseparably



linked with the judgment times; and this whole multitude is made up of those who come out of the great tribulation.....

.....  
They are people whom the judgment found unprepared, and consequently were left when the rapture of the church took place.<sup>47</sup>

Who They Were Not. It was evident that these were not the highest class of redeemed, which were talked about in Revelation four and five; for they were pictured sitting, (Rev. 4:4) while the others were pictured standing. (Rev. 7:9) The group that was found sitting had crowns, while the group standing had only palms in their hands. (Rev. 7:9) This would indicate that they were snatched as it were from the burning. Then these palm bearers were not Israelites, but they were Gentiles. They were not members of the church universal, but they were men who came out of "Great Tribulation" (Rev. 7:14) so consequently, they could not be the church universal, for the church was raptured before that period began.<sup>48</sup>

Who They Were. Some things have been said concerning who they were not, so it was fitting these be identified as who they were. One thing that was known was that they were ransomed human beings. (Rev. 7:14) They were once sinners and sufferers who were members of the human race with no special identifications. The reason for such an assertion found its basis in the fact that the Apostle John did not know who they were. (Rev. 7:13) Whether they were part of the church, the scripture has not said, but they were redeemed by the blood of the Lamb. (Rev. 7:14) They were people of the history of the earth, for Seiss held that they were people who were found in the great tribulation unprepared.<sup>49</sup> The



only recourse to be taken was to acknowledge the multitude as witnesses to the grace of God upon the earth at this time.<sup>50</sup>

Dr. Cooper said that these redeemed individuals were saved as a result of the ministry of the Hundred and Forty-Four Thousand who were sealed by God. Dr. Cooper said this in support of his position:

We are sometimes told that God loved the world to the extent that He sent His only begotten Son in order that whosoever believes on Him should not perish but have everlasting life...This is also shown in Revelation, chapter seven. Every person should read and study this chapter very carefully. In this chapter there is an account of 144,000 Jewish servants of God who are sealed at this time. This sealing supernaturally protects them from the horrors and disasters of the tribulation. Immediately after we see this number, we are given a vision of an uncounted multitude from every nation, tribe, tongue, and language who have washed their robes in the blood of the lamb and have come to God.... Regardless of all theories, speculation, and guessing, there is to be a sweeping world-wide revival that will bring untold multiplied hundreds of millions of people which no man can number to a saving knowledge of the Lord Jesus Christ during the Tribulation period. Those who preach the gospel to them are these 144,000 Jewish evangelists to whom we are now giving this message.<sup>51</sup>

#### C. The Identification and Position of the Woman in Revelation 12:1-6

In order to understand the meaning of the sign of the woman, the correct frame of reference was deemed helpful. This sign was part of the judgment period generally known as the Tribulation period. David L. Cooper was consulted and this was what he believed.

What appears in 12:1-15:4 gives us the stage



setting. This portion informs us of the Political situation that will exist during the Tribulation, especially in the latter part of it. It likewise tells of the terrible plight of Israel, that will have to flee from his land to a place prepared by the Lord for him during the greatest persecution that the nation has ever endured.<sup>52</sup>

The woman this mentioned has been described in Revelation 12:1-6

as follows:

And a great sign was seen in heaven: a woman arrayed with the sun, and moon under her feet, and upon her a crown of twelve stars; and she was with child; and she crieth out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered that when she is delivered he may devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days. (Rev. 12:1-6)

Who Was She? It has been accepted by some students of prophecy that the woman was Israel and the son whom she brought forth was Jesus Christ, the divine Son of God. Support for this statement was found in David L. Cooper's treatment of this problem.

The sun clad woman of chapter twelve is none other than Israel who gives forth the truth to the world during the Tribulation, the dragon is Satan, and the man child who is to rule the nations with the rod of iron is the mystical Christ—Christ the head; the church, the body.<sup>53</sup>



Mr. Gaebeline also supported the author in the following statement.

Who is represented by the Sun-clothed woman? Romanists have made out of her the Virgin Mary. Many expositors claim it is the church which is represented by this woman...We do not need to seek long for the true meaning of the woman seen by John. She represents Israel. Everything in the symbolical statements bears this out, especially the crown with the twelve stars.<sup>54</sup>

Some have also taught that this was the church. Among these is

Adam Clarke, who held this:

That the woman here represents the true Church of Christ, most commentators are agreed. In other parts of the Apocalypse, the pure Church of Christ is evidently portrayed by a woman....That the Christian Church is meant will appear also from her being clothed with the sun, a striking emblem of Jesus Christ, the Son of Righteousness, the light and glory of the Church; for the countenance of the Son of God is as the light that shineth in his strength.<sup>55</sup>

The Pulpit Commentary held this concerning the woman:

The woman is undoubtedly the church of God: not necessarily limited to the Christian Church, but the whole company of all who acknowledge God, including the heavenly beings in existence before the creation, as well as the creation itself ....The whole description is intended to portray the glory and beauty of the church.<sup>56</sup>

But it seemed improbable that the church could bring forth their Saviour, for this was contrary to the Scriptural teaching. The church could not be responsible for the human nature of Christ, for Christ was a Jew. It seemed more likely that the woman represented Israel and not the church.



Her Place in Prophecy. Investigation was next made of the woman's place in prophecy. The Scriptures showed this woman bringing forth a son, (Rev. 12:5) who was to rule the nations with a rod of iron. (Rev. 12:5) This son was caught up unto God's throne, (Rev. 12:5) which depicted the ascension of Christ. There was no problem to this point, for this was a historical event. John also pictured Satan trying to destroy the man child, (Rev. 12:4) which represented Baby Jesus. The dragon was identified as Satan or the Devil, by the drawing of one third of the heavenly host (Rev. 12:4) which was represented by the third of the stars of heaven. (Rev. 12:4) These truths were taught by the vision itself.<sup>57</sup>

This woman was protected by God from the attacks of the dragon, (Rev. 12:6) and she went into a wilderness place, (Rev. 12:6) which was prepared for her. (Rev. 12:6) What was meant by this? A. C. Gaebelain held that:

The wilderness place of isolation, and the place prepared, speaks of God's care for them. But it is not the entire nation. The apostate part sides with Satan and with Satan's man, the antichrist. But there is another part which is preserved. This part is among the nations. The water cast out by Satan is symbolical of the hatred which Satan stirs up against the people among the nations.<sup>58</sup>

According to Keith Brooks, God protected this woman when the dragon tried to harm her. She was left upon the earth after her offspring was received into heaven. (Rev. 12:5) The wilderness was a symbol of the protection of God given her during the Tribulation period. The wings which were given to the woman (Rev. 12:14) will remind the Jewish people that they have no help save the help of God.<sup>59</sup>



#### D. Jewish Persecution by Satan

According to Revelation 12:7-12, the Devil will be cast down to earth where he is to abide, instead of being prince of the power of the air, which he had been, as was taught by the Apostle Paul.

(Eph. 6:10-12) What will be the consequence of this? It was suggested by Gaebeline when he wrote concerning this phase of the problem, that Satan's place will not be in Hades at this time. Now his accusations against the children of God would be silenced forever.<sup>60</sup>

But because Satan hates God so much, he will be determined to get revenge. He will turn to the people of God on earth, the Israelites, and begin to persecute them. But God has not forgotten His people, and He will provide deliverance. (Rev. 12:14) Satan will realize that his time of control is very short, so he will determine to do all he could to hurt God. He knows that Israel was mostly concerned with the final events, and that this believing nation was to rule with Christ. He will then turn against this people determined in his heart to exterminate them.<sup>61</sup>

#### E. The Part the Jew Will Play in the Final War

The next item to be observed, was the coming of the Messiah. This was depicted by the Lamb standing upon Mount Zion; (Rev. 14:1) and with Him were standing, the Hundred and Forty-Four Thousand, who had seals on their foreheads. (Rev. 14:1) Here the Messiah appeared with the nation Israel, who were described as Holy people. (Rev. 14:4)

This was a picture of the final war which the Israelites will fight, but they will not be responsible for winning, for their Messiah



will be victor for them. Following the worship service, (Rev. 14:6-8) the angel of the Lord will reap the harvest which was now ready to be reaped. (Rev. 14:17-20) This was declared by Jesus when He was upon earth, when He told about the separation of the sheep and the goats. (Matthew 25:31-46) The prayer of the Jewish people was answered and He came personally to deliver them from the persecution of the two beasts. The final war will be called Ar-mageddon, (Rev. 16:16) in which all the forces of the nations under evil control will gather to fight against the forces of God. (Rev. 16:16) Gaebelein taught this about Ar-mageddon:

Just as we have a parenthetical vision between the sixth and seventh seal, and between the sixth and seventh trumpet, so we find here a very brief one between the sixth and seventh vial judgment. Armageddon is not yet, but it comes now in view. The kings are gathered for the battle which is to come. And it is God Himself who does this gathering. What will happen when they are gathered we see in chapter six. A final warning is given of His coming.<sup>62</sup>

According to this, the battle will take place in the seventh and last bowl of judgment, when the voice out of the temple said that it was done. (Rev. 16:17) Revelation teaches that all evil nations will receive their judgment at one time. (Rev. 16:19-21)

Where is this place that all nations will be gathering to defeat the Jewish people? According to Seiss, it will be located near the Mount of Megiddo, which was a favorite battleground down through the ages. It was the place where Josiah lost his life, and it will be the place where the Devil's forces will be defeated.<sup>63</sup>

At the beginning of the seventh bowl of wrath, the words, "It is



done," will be uttered to signify that the day of judgment had come for all who have rebelled against God.<sup>64</sup> Jesus now will be coming to judge in righteousness.

#### F. Summary

First, the Hundred and Forty-Four Thousand was discussed, showing what relation they had to the Jewish people. It was concluded that the Hundred and Forty-Four Thousand represented Israel. The task of this group was found to be the evangelizing of the world. Second, the multitude which no man can number was set forth. It was agreed that this group was of Gentile origin. It was believed that this group were redeemed and saved, as it were, from the burning. This group was redeemed through the evangelization of the Hundred and Forty-Four Thousand. Third, the discussion was centered around the woman in Revelation 12:1-6, and it was found that she represented the Jewish people. It was noted that she existed in the Tribulation period, and was sorely persecuted by Satan's servants, because he was cast down to earth. God protected them in the wilderness place prepared for them. Fourth, it was also discovered that the Jews were persecuted by Satan because of his hatred for them, but in spite of the persecution they remained in existence until their Messiah came to deliver them. Last, the Jewish participation in the final war was set forth. The final war was one last attempt to annihilate the Jewish people. Their deliverance from Satan was effected by their Messiah personally.



## CHAPTER V

### THE JEW AND THE MILLENNIUM

The next phase which appeared pertinent to this study was the relation the Jewish people will have to the millennium.<sup>65</sup> The reason for its pertinence was anchored in the promised blessings in the Scriptures. (Act 15:16-18; Rom. 11:26,27; Rev. 20:6) Old Testament Scriptures were not quoted because the Old Testament was not the basis of this study.

This chapter was organized after this mode of procedure: First, the kind of life in the millennium was portrayed, depicting the kind of human life that will live during this period. The status of sin was presented and described. Second, the place of the Jews in this period was described showing how they will reign with Christ. The judgment of the nations was elucidated, expounding the standard for the judgment of these nations. Scripture was cited in support of this position. The rule of Christ was described, depicting the kind of rule it will be. The priesthood was portrayed, noting its position in the millennium.

#### A. The Kind of Life During the Millennium

The first segment of this study to be presented was the kind of life present in the millennium. The life present in the millennial age was described more fully in the Old Testament, but this was beyond the scope of this thesis. The general condition of the earth was described by Siess. These were bound to be the conditions, which will exist: J. Seiss taught that:



The general condition of the earth, and man upon it, will then also be vastly improved. We cannot speak with definiteness; but all the intimations show that this whole terrestrial economy will then be far on in the process of that 'regeneration' and renewal of which the Saviour speaks, and in which 'the creation'--'the whole creation'--shall be delivered from the bondage of corruption in the glorious liberty of the children of God.<sup>66</sup>

A. C. Gaebelsin believed that where Israel was concerned, the trusting remnant will continue in the state of blessing. They will not backslide as they had done, for there is no mention of their siding with Satan. He reckoned that the Gentile nations will be converted at the beginning of the millennium.<sup>67</sup> However, he thought that:

...Human conditions of the earth will continue. The nations are not in a glorified state. Marriage will continue. Children will be born during the millennium... Wars will be unknown. No longer will the flower of manhood be cruelly murdered by human passion in the legalized horrible thing called war... Physical death will no longer be the universal rule, but rather the exception.<sup>68</sup>

Humanity. Most Bible Expositors have believed that there will be two kinds of men living upon the earth during the millennial age. In regard to this, Norman Olson conceived that the population of the millennium will consist of two kinds of living people. One kind was described as constituted of glorified redeemed men of all, who will be able to walk through doors and do other supernatural things as they will. These transformed people will not be subject to death, nor to the other limitations of the natural life. The other kind will be men who are human beings who will not have been redeemed, but are subject to the other limitations of Church Age.<sup>69</sup>



The Status of Sin During this Period. The status of sin was

believed pertinent to this study because the Jewish people were supposed to be priests. The priest's duty will be to represent the people in God's presence; and if no separation between God and man, there will be no need for the priesthood. This was discussed later in this chapter. A.C. Gaebelin reckoned this to be true:

...Now every child born during the millennium of the converted nations comes into the world the same as the children in this present age. It is still true, conceived and born in sin. And it is equally true, they must be born again. And as many children of pious, Godly parents in this age are Gospel hardened and live on in sin, though they hear the Gospel and see its power, so in the millennium an enormous multitude will see the glory, live under the best and most glorious conditions the earth has ever seen since the fall of man, and yet they will be Glory hardened, and only submit to the righteousness of that age, and yield obedience through fear, for disobedience to the governing laws of the Kingdom on earth, will mean sudden and certain judgment. It is not the obedience produced by a believing, trusting heart, but only a feigned obedience.<sup>70</sup>

Seiss taught that men will not die in the millennium, except for sin which will be committed during the millennium. Transgression will be the only thing that causes death. This transgression was regarded as open Sin and not Sin of the heart.<sup>71</sup>

James M. Gray concluded this in reference to the need for regeneration during the millennium:

'Generally,' be it observed, but not entirely or universally. Every soul of man will not be converted, and regeneration will be necessary then as now, if any one shall enter into the Kingdom of God.<sup>72</sup>



## B. The Place of the Jew in This Period

The Judgment of the Nations. The first item on the agenda after Satan has been bound will be the judgment of the nations. The first resurrection, having taken place, is the prerequisite of this judgment. (Rev. 20:5) The Scriptures tell of the judgment being given unto them (Rev. 20:4) which were faithful to God. (Rev. 20:4) Who are these who will be given power to judge? A. C. Gaebelien believed:

The entire company of the redeemed, as we saw them under the symbolical figure of the twenty-four elders, occupying thrones and wearing crowns, are undoubtedly meant by the first statement 'they sat upon them and judgment was given to them.'<sup>73</sup>

James M. Gray maintained the group referred to as "them" in Revelation 20:4 will be the risen saints and martyrs.<sup>74</sup> Seiss also embraced the same thought as did Gaebeline and Gray.

These king-priests must therefore be God's ransomed people; Peter pronounces his fellow-Christians 'a chosen generation, a royal priesthood,' who, 'when the Chief Shepherd shall appear, for this shepherding of the nations,' 'shall receive a glorious crown.'<sup>75</sup>

The Standard For Judgment. A judgment implies some standard which will be used to measure such a judicial act. What is to be the basis of this judgment? In reference to the basis for judgment, this portion of Scripture was examined:

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (Matt. 25:40)

The scene is at the time Christ will have returned to set up this



Kingdom on earth. It is an earthly scene, and Jesus will be judging the nations. (Matt. 25:32) He will separate them into two groups, those having done good, (Matt. 25:35) and those having done evil. (Matt. 25:43) Like the sheep are set on one side, He will put the good nations on his right hand and the evil nations on the left. (Matt. 25:33) The basis for separating them is "Inasmuch as you did it unto the least of these my brethren, you did it unto me." (Matt. 25:40)

David L. Cooper supported the previous statement as follows:

The basis of this judgment is the treatment extended to our Lord's brethren according to the flesh--the Jews. Those who are good to them are put on the right hand and are permitted to enter the kingdom prepared from the foundation of the World.<sup>76</sup>

A. C. Gaebelein also embraced the same position with reference to the judgment of the Nations:

Who are the Brethren of the King whom these righteous nations treated with such kindness and mercy? They are the brethren of the Lord according to the flesh, in other words the Jews....

Some of the nations will receive their testimony. They believe the Gospel of the Kingdom, this last Great witness. They manifest the genuineness of their faith by works.<sup>77</sup>

Judges. Since the judges were discussed above,<sup>78</sup> a lengthy treatment of the relationship of the Jewish people to this group was not required. After the restoration the Jewish people will become part of the great body of the redeemed, and the redeemed will be the judges who will judge the nation with Jesus their Messiah.<sup>79</sup>



They will Share the Rule with Christ. As part of the redeemed, the Jewish people will reign with Christ (Rev. 20:6) during this entire period. Seiss pictured this with reference to the redeemed:

Their sitting upon these thrones is not an empty show. As Christ's taking of the sovereignty of the earth is a sublime reality, so must that of his victorious peoples' participation in it also be.<sup>80</sup>

A. C. Gaebelien likewise was another man who held the view that the Jews will reign with Christ during the Millennium.<sup>81</sup>

They Will Be Priest Regents. Of the types of service which were spoken of in the Book of Revelation, the priesthood was the most prominent. The Scripture teaches this concerning the priesthood of the Jewish people:

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; they shall be priest of God and of Christ, and shall reign with him a thousand years. (Rev. 20:6)

It was borne in mind that the Jewish people will be converted before this age begins and they will be part of the redeemed of all ages.<sup>82</sup> Seiss propounded that the Jewish people will be the priest regents of this Age:

They are enthroned kings and priests, and they are thus endowed with the prerogatives of the regal office. They are to reign. They are to exercise the royal functions, therefore they get power of judging and of executing judgment and justice which is the very office of the shepherdizing promised to the victorious Church of God.<sup>83</sup>

Where the service will be performed was not portrayed,<sup>84</sup> but the statement was made that they will be priests, who will reign with Christ in the millennium.



### C. Summary

In the recapitulation of this chapter, several different phases of the picture of the Jewish people were noted. First, the kind of life which will be prevalent during the millennium was pointed out. It was believed that there will exist conditions which will be a little different from those that exist in the church age. There will be two orders of humanity living upon the earth. One kind will be the redeemed glorified man who is able to move about the earth as Christ did after His resurrection. The other is the ordinary human being with his limitations in judgment and strength. The Status of sin was described, and it was discovered that men will still be born with the sinful tendency, which will require redemption. All men will not repent of their sin, but all will live the life of obedience outwardly. Second, the place of the Jew in the millennium was portrayed. The judgment of the nations was defined, depicting the basis for the judgment. The way these nations have treated the Jewish people governed the kind of standing they will have in the millennium. The Jews will share the rule of the world with Christ, as all the other redeemed men will. They will be called kings and priests, because they will exercise control over the world in the realm of royalty and in the realm of morality. This is the place the Jewish people will hold in this period.



## CHAPTER VI

### SUMMARY AND CONCLUSIONS

#### A. The Summary

(1) The Jewish people were specially chosen to be priests of God. They rejected Jehovah; and consequently, they forfeited all the privileges included in the Abrahamic Covenant.

(2) God has promised to restore the Jewish people after the Gentile iniquity has become full. The Gentiles will be given every opportunity to do His bidding, concerning the salvation which comes through Jesus Christ.

(3) During the Tribulation period the remnant of the Jewish people will be sealed and commissioned to preach the Gospel to all the nations. Their converts will be the "multitude which no man can number."

(4) The believing Jewish people will be terribly persecuted during the Tribulation period, because Satan will realize that his days are numbered.

(5) The battle of Armageddon will be a final effort to destroy the Jewish nation. This effort of Satan will be destroyed by the coming of Christ, in answer to the prayer of the people.

(6) The converted nation of Israel will reign with Christ as will all those who are redeemed by Him. The millennium will be predominantly a Jewish period, although all the redeemed of all ages



will rule with them.

(7) The judgment of the nations, which will occur during the millennial period, will be based on how they (the nations) treated the Jewish people. Those who did evil to them will perish, and those who did good will live.

(8) The Jewish people will reign with Christ as kings and priests of God and of Christ.

### B. Conclusions

The following were the conclusions of a study of the Jewish people and their relation to the closing events of this age and the events of the age to come:

(1) The questions which were discussed have no direct bearing upon the personal salvation of the believer, and consequently should receive secondary attention in preaching the gospel.

(2) It was discovered that the place of the Jewish people in the end time prophecy is controversial, and it is difficult to dogmatically state in detail their place in the end time prophecy.

(3) The church during this dispensation of grace is under obligation to preach the gospel to all men, including the Jewish people. More of an effort should be put forth to preach the gospel to both the Jew and the Gentile.

### C. Suggestions for Further Study

The Covenant was considered, but it was not treated fully. This is a worthy area where investigation could be directed. Relative-



ly little has been done in this area. The relation of the Abrahamic Covenant to Jewish nation is one phase of this problem. There is abundant material in the Old Testament upon this theme.

The kingdom was another area in which investigation should be directed. The phases of the kingdom, such as the kingdom of God, the kingdom of Heaven, the kingdom of Grace, the kingdom of Glory, could be defined. A conservative view on the kingdom would add its contribution to the importance of this widely used term, which is vaguely understood by the majority of Christendom.

The study of Millennium as taught by the Old Testament would be a valuable study. Although it will involve many controversial Scriptures, it would be helpful to the student of prophecy. Such passages as Jeremiah 23:5,6; 32:33-34; 33:14-17; Isaiah 11:11-16; 24:21; 32:1-7; 49:8-13. There are many others, which could be consulted in this regard.



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