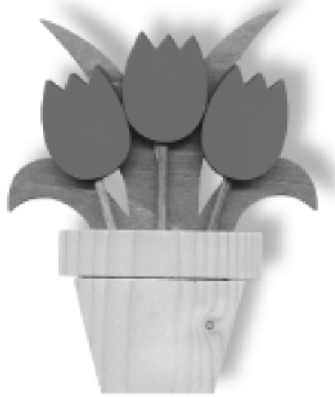


The Sixth Point Of Calvinism: Eschato-Ethics



T - U - L - I - P - S

The commanded Christian conquest of the cosmos as enjoined in the Dordt Dutch Bible (*Staten-Bijbel*) by the 1618-19 international 'T-U-L-I-P' Synod of Dordt

Abridged and translated from the original Dutch and with additional clarifications by Francis Nigel Lee

Copyright© 2003 by
The Historicism Research Foundation, Inc.

All rights reserved

No part of this book may be
reproduced in any form without
permission in writing from
the publisher.

ISBN: 09620681-4-4
LCCN: 2002109565

Printed in the United States of America

Published by Lamp Trimmers



www.historicism.net
www.prophecybookshelf.com

The Sixth Point Of Calvinism: Eschato-ethics

alias

Dordt Decrees

Christian Conquest

The Commanded Christian Conquest Of The Cosmos
As Enjoined In The Footnotes Of The Dutch States'
Bible Commissioned At The International
'T-U-L-I-P' Synod Of Dordt In 1618-19



Taken from the official 1637 Dutch Bible and its marginal notes authored by Johannes Bogerman (Professor of Theology at Franeker) and Willem Baudartius (The Dordt Synod's Old Testament Translator) and Gerson Bucerus (Hebrew and History Scholar of Leyden) and Antonius Thisius (Professor of Theology at Harderwijk) and Jacob Roland (First Assessor at the Synod of Dordt) and Herman Faukelius of Middelburg and Petrus Cornelius of Enkhuizen and Festus Hommius (Professor of Homiletics and Dogmatics at Leyden) and Antonius Walaeus (Professor of Greek & Philosophy at Middelburg) and Jodocus Hoingius (Rector of Harderwijk)

Translated from the 1637 original Dutch into modern English, coordinated with quotations from an update of the 1611 King James Bible, and supplied with clarifications and an Explanatory Foreword and Introduction by Rev. Professor-Emeritus Dr. Francis Nigel Lee, Sometime Chairman of the Departments of Systematic Theology and Church History, Queensland Presbyterian Theological College, Australia. Revised edition, 2003.

Commendations of *The Sixth Point of Calvinism*

Dr. Nigel Lee is noted for his sagacious research and management of obscure and difficult Biblical topics. He once again proves himself a trusted and gifted hermeneutic theologian and historian. The much ignored “Sixth Point of Calvinism – eschato-ethics” deserves its rightful place in Reformed orthodoxy literature.

— *Louis J. Ferreira, Ph.D.*
President, Chalcedon College, USA.

Reformed Christians look back to the seventeenth-century as the great ‘high water’ mark of Biblical Christianity in the West, to the Puritan age in Britain and New England, and the *Nadere Reformatie* in Holland, the time of the great Synods of Dordt (1618) and Westminster (1643) and the Confessional Standards they produced.

Even more influential than these Synods were the Puritan Bibles, the English ‘Geneva’ (1560) and the Dutch ‘*Staatentvertaling*’ (1637), through their extensive Calvinistic annotations. Both Bibles set the authentic Puritan note (so lacking in today’s evangelistic world!) of the ultimate triumph of the gospel and the victory of the cross over the cosmos.

Here, at long last, Dr. Lee sets the record straight and puts us greatly in his debt by giving us the eschatological annotations of the ‘States Bible’ in modern English, with comprehensive introduction and commentary.”

— *Dr. Stephen P. Westcott,*
Professor, Reformation International Theological Seminary.

Historic Churches often easily forget their own history and only hear as the ‘voice of the fathers’ the half they want to hear, at the best. We have to thank Dr. Lee for undigging what the Synod of Dordt said, this time not on soteriology but on eschatology. Let’s learn from the spiritual giants of earlier times, not because they are above the Bible, but because they exposit the Bible in a clear and thought-provoking manner rarely known today.

— *Thomas Schirmacher, M.Th., Drs.Theol., Dr.Theol., PhD, ThD, DD*
President and Prof. of Systematic Theology,
Martin Bucer Seminary, Bonn, Germany.

In these days in which the Roman Antichrist is making such headway as to cause some to wonder if the head-wound inflicted upon him by the Reformation has been healed, Dr. Nigel Lee’s book is a welcome reminder that Protestants have always regarded the Pope of Rome to be ‘that man of sin.’ Many American Presbyterians have purged the politically incorrect *Westminster Confession of Faith* of the important identification of the Pope of Rome as Antichrist. In the past decade, many *ersatz* evangelicals have become confederates with Rome; some even claiming that there is no longer a difference on the doctrine of justification by faith. Dr. Lee’s translation and abridgement of the Dordt Bible notes which he calls ‘The Sixth Point of Calvinism’ are much needed and should be welcomed not only by adherents of the *Three Forms of Unity*, but by Westminster Calvinists as well.

— *Rev. Dr. Richard Bacon, Ph.D.*
Past Moderator of American Reformation Presbyterian Church,
Co-founder and President of Presbyterian Treasury Publishers,
Rowlett, TX

The marginal notes of the Dordt Dutch Bible can give much help....

— *Prof. Ian McIver, Principal,*
Reformed College of Ministries, Brisbane, Australia.
2002-3 Moderator of the Presbyterian Church of Queensland

Through a careful re-appraisal of a vital but neglected primary source, this book provides a timely reminder of how the second generation of Protestant Reformers considered the Book of Revelation to be essential to a proper understanding of God's will and purpose for His Church in the "last days".

At the end of a century during which the ministry of so many Reformed churches was characterised by theological ignorance, spiritual neglect and blatant compromise with the false gospels of Romanism, Arminianism and secularism, Dr. Lee demonstrates how sincere Spirit-led study of the last book of the Bible can lead the Christian to one irrefutable conclusion: that God's immutable purpose for His Church is not that it should seek converts at any price or that it should happily sit back and wait for the Second Advent, but that it should continue steadfast in faithful preaching and importunate prayer that the sheep of His pasture might hear His voice and be gathered in from all corners of the world.....

— *Andrew Muttitt, B.A. (Hons.), LL.M. Lincoln's Inn, Barrister, and formerly Lecturer at the Inns of Court School of Law.*

This well-researched and well-referenced book from Dr. F.N. Lee maintains the author's well-known high standard of scholarship and erudition. It brings to light the optimistic understanding of the Scriptures expressed in the *Dordt Dutch Bible* and brings to the reader assurance of victory on earth of the Lord Christ and His Kingdom.

— *Rev. Dr. David Mitchell Ph.D. (International Law), Hobart. Barrister-at-Law of the Supreme Court and High Court of Australia. Former Moderator of the Presbyterian Church of Tasmania. And Procurator of the Presbyterian Church of Victoria.*

The Sixth Point Of Calvinism: Eschato-ethics

Table Of Contents

Foreword	1
Introduction	3
Chapter 1	
From Adam Till The Exodus From Egypt	23
Chapter 2	
The Blessed Mosaic Legislation	37
Chapter 3	
Prosperity In The Psalms	47
Chapter 4	
The Wisdom Of Solomon	65
Chapter 5	
The Insights Of Isaiah	76
Chapter 6	
Forecasts From Jeremiah To Daniel	107
Chapter 7	
Promises In Hosea Through Malachi	131
Chapter 8	
Prophecies In The Gospels And In Acts	163
Chapter 9	
Law And Foretellings In Romans	197
Chapter 10	
Eschato-ethics From Corinthians To Thessalonians	214
Chapter 11	
Commands And Predictions From Timothy To Jude	247
Chapter 12	
Triumph And Victory In The Book Of Revelation	273
About The Author	353

Foreword

Britain's 1643*f* *Westminster Standards* did not arise by themselves. The first Scottish Protestant, George Wishart (1513-46), returned from Switzerland with the 1536 *First Helvetic Confession*. Calvin's Ex-Student John Knox and other Scots saw to it that the 1562 *Heidelberg Catechism* quickly became one of the chief standards in their Presbyterian Church from then on (right until 1861). And Scottish Ministers wrote and told Calvin's successor Beza in 1566 that Bullinger's *Second Swiss Confession* was exactly "what we have been teaching constantly...in our churches, in the schools, and in the pulpit." Indeed, their Presbyterian General Assembly sanctioned it.

To the west of Scotland, Ussher's 1615 *Irish Articles* greatly helped puritanize the various churches in the British Isles. Then, after further input from the 1618*f* 'T-U-L-I-P' Synod of Dordt – also the latter massively influenced Britain's 1643*f* *Westminster Assembly*.

King James the First of Great Britain – who authorized commissioning the translation of the English Bible in 1611 – himself sent British delegates to Dordt in 1618. At least seven Britons are known to have attended that Synod. Six of them circulated its doctrine in Britain thereafter. They are: Rev. Dr. Walter Balcanqual; Rev. Dr. George Carleton; Rev. Prof. Dr. John Davenant, Rev. Dr. Thomas Good; Rev. Dr. Joseph Hall; and Rev. Professor Dr. Samuel Ward. Indeed, the great British Puritan Rev. Dr. William Ames (who soon thereafter became Professor of Theology at Franeker in Friesland) was even appointed the Synodical Moderator's Chaplain.

At Dordt, it was especially the very well-known Belgian Reformed Flemish Theologian Rev. Dr. Franciscus Gomarus who thrashed the Arminians. He had studied under Calvin's friends Sturm, Junius, Ursinus and Zanchius. Gomarus had studied also under the learned British Puritan John Rainolds at Oxford, and under William Whittaker and William Perkins at Cambridge from 1582-84 – before himself becoming Professor of Theology at Leyden in 1594.

Rev. Dr. Festus Hommius, the Stated Clerk of the Synod of Dordt, later had a considerable influence upon the leading Westminster Assembly Theologian Rev. Dr. George Gillespie. Also Gomarus's student Gijsbert Voetius attended the 1618f Synod of Dordt. He would soon become the greatest Theologian in seventeenth-century Holland, and Dr. Kaajan rightly represents him as being "kindred in spirit to the Scottish and English Puritans." Voetius was himself strongly influenced by the Englishman Cornelius Burgess – one of the two Assessors, and indeed often the Acting Moderator, of the later Westminster Assembly itself. And the Synod of Dordt's Heidelberg Professor Rev. Dr. Heinrich Alting's son Rev. Dr. Jakobus Alting, later Professor in Groningen, was a good friend of the Westminster Theologians Rev. Dr. Reynolds and the Assembly's Moderator Rev. Dr. William Twisse.

Calvin, the *Heidelberg*, the *Irish Articles*, the *Decrees of Dordt* and the 1537 *Dordt Dutch Bible* all had a massive impact on the ethics and the eschatology of the British Puritans and their 1643f *Westminster Standards* – and they in turn on the Classic Dutch Reformed Theologians. Indeed, it is impossible to show which of the two, the Britons or the Dutch, first influenced the other. The truth is, the influence was always bilateral. For both were then the seed of Calvin.

Dordt's 'Five Points of Calvinism' are well-known. In this book, we discuss the much-ignored 'Sixth Point of Calvinism' – eschato-ethics. And also in that regard, any resemblance between the *Dordt Dutch Bible* and the *Westminster Larger Catechism* is hardly coincidental.

Introduction

The great Synod of Dordt of A.D. 1618-1619 was probably the most famous international meeting of Protestant Church Delegates ever held.

True, Dordt did not sit for as long as did the later All-British Westminster Assembly (which Dordt helped to generate). But Dordt was indeed an international Church Council attended by representatives from all of the Reformed countries or communities in the Civilized World. For delegates were invited not only from all of the United States of the Netherlands — but also from Friesland, Germany, Switzerland, Belgium, England, Scotland, Wales, France, Hungary, Poland (Maccovius), and Italy (Diodati). And Dordt drew up the enduring “Five Points of Calvinism” alias the famous “Decrees of Dordt.”

In those “Five Points of Calvinism” — summarized by the acronym ‘**T.U.L.I.P.**’ — Dordt decreed that man’s salvation is not of man but of God alone. For ‘**T.U.L.I.P.**’ teaches: the **T**otal depravity of fallen men; the **U**nconditional election of the believers by God the Father; the **L**imited or effective atonement performed by the Lord Jesus Christ; the **I**rresistible grace by which the Holy Spirit saves; and the **P**erseverance of the saints unto salvation by the power of the Almighty Triune God working on them and for them and in them and through them.

However, the Synod of Dordt decreed not only the “Five Points” of Calvinism. Like Calvin earlier, also Dordt decreed **the Christians’ conquest** of the World from the tyranny of **the Antichrist** through what we call the Sixth Point of Cal-

vinism — **S: Eschato-Ethics.** Hence not: ‘T.U.L.I.P.’ – but: ‘T.U.L.I.P.S.’

For the true Church of Christ in the Netherlands, states the *Preamble* to the *Decrees of Dordt*, “was heavily persecuted for quite a few years. This Church was, after all, redeemed from the tyranny of **the Romish Antichrist** and the terrible idolatry of the **Papacy** — by the mighty hand of God. In the midst of the dangers of such a long and drawn-out war, she was frequently protected in a wonderful way. And by unitedly holding fast to the true doctrine and discipline to the praise of her God, **she greatly blossomed.** This redounded to the admirable **growth of the [Dutch] Republic and joy of the entire Reformed World.**”¹

Now this “growth” of the True Church of Christ, in Holland as elsewhere, was achieved at the expense of **the Romish Antichrist**. And it was achieved through the Protestant Church’s determined implementation of what I have elsewhere called “Calvin’s ethics and eschatology” (in my forthcoming book *Calvin on Christian Conquest*).² Here I call it ‘eschato-ethics.’

Rev. Professor Dr. John Calvin (1509-1564), the greatest of all the Protestant Reformers, had committed himself to set about the Christian conquest of the whole World. Under Christ, this is to be achieved especially through Christians’ concrete application of Christ’s Ten Commandments in every sphere of human endeavour — in their individual and family lives; in all ecclesiastical affairs; and also in both commerce and politics.³

This virile perspective was again re-emphasized by Calvin’s successor Rev. Professor Dr. Theodore Beza. See his great christonomic work *Concerning the Rights of Rulers over their Subjects and the Duty of Subjects towards their Rulers*.⁴

As I have explained in another forthcoming book on *The Ethics and Eschatology of the Geneva Bible*,⁵ this same view

was held forth also in the footnotes of the famous *Geneva Bible* edited by Calvin's wife's brother-in-law William Whittingham — and further approved by Whittingham's associate and Calvin's famous student the great John Knox himself. This 1560 *Geneva Bible* soon became the standard Bible of the English-speaking World and of the British and American Puritans, and formed the basis of its 1611 updating in the form of the *King James Bible* as authorized by that Calvinistic king.⁶

Now King James himself was very deeply committed to Christian conquest through an ethical eschatology of victory. Wrote that British monarch: "There shall arise an Antichrist and enemy to God and His Church. He shall be head of a false hypocritical Church. He shall claim a supreme power in Earth. He shall usurp the power of God.... But **victory shall he not have**.... For since we see **God hath promised** not only in 'the World to come' but also **in this World to give us victory** over them — let us in assurance hereof **strongly trust in our God!**"⁷

This same emphasis is again stressed in his *First Charter of Virginia*: "I, James, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. Whereas our loving and well-disposed subjects...have been humble suitors unto us, that we would vouchsafe unto them our licence to make habitation [and] plantation, and to deduce a Colony of sundry of our people into that part of America commonly called Virginia and other parts and territories in America, either appertaining unto us or which are not now actually possessed by any Christian prince or people.....

"We, greatly commending and graciously accepting of their desires for the furtherance of so noble a work which may, by the providence of Almighty God, hereafter tend to the glory of His divine majesty, in the propagating of Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God and may in

time bring the infidels and savages living in those parts to human civility and to a settled and quiet government; do, by these Letters Patents, graciously accept of, and agree to, their humble and well-intended desires.”⁸

No wonder, then, that the translators of the *Authorized Version* of the English Bible wrote to King James in their *Epistle Dedicatory*: “Among all our joys, there was no one that more filled our hearts than the blessed continuance of the preaching of God’s sacred Word among us.... Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state wherein the famous Predecessor of Your Highness did leave it — nay, to go forward with the confidence and resolution of a man in maintaining the truth of Christ and propagating it far and near — it is that which hath so bound and firmly knit the hearts of all Your Majesty’s loyal and religious people unto you, that your very name is precious among them.... And this their contentment doth not diminish or decay, but every day increaseth and taketh strength when they observe that the **zeal** of your Majesty toward the house of God doth not slack[en] or go backward but is **more and more kindled**, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth (which hath given such a blow unto that man of sin as will not be healed).”⁹

The latter reference, apparently to King James’ own “writing in defence of the Truth,” is probably an allusion to his Calvinistic commentary on the Book of Revelation¹⁰ in which that monarch roundly identified the Papacy with the Antichrist, and thereby gave “such a blow unto that man of sin as will not be healed.”¹¹ At any rate, King James’s eschatology of victory over the Antichrist was clearly reflected at the Synod of Dordt.¹² For it was King James who had urged the holding of just such an international Synod of Protestant Churchmen.¹³ In fact, he even sent his Scottish chaplain Rev. Dr. Walter Balcanquhall to Dordt as his own personal representative there.¹⁴

But apart from that Scottish chaplain, James the First sent also other British delegates to Dordt as official representatives. These included: George Carleton, Joseph Hall, John Davenant, and Samuel Ward. Rev. Dr. Carleton was the Bishop of Llandaff in Wales. Rev. Dr. Hall was the Anglican Dean of Winchester who later became the Bishop of Exeter and Norwich. Rev. Dr. Davenant, Professor of Queen's College at Cambridge University, thereafter became the Bishop of Salisbury. And Dr. Ward was Archdean of Taunton and Prefect of Sidney College at Cambridge University.¹⁵

Rev. Dr. Thomas Good, Precenter of St. Paul's in London, also attended the Synod.¹⁶ So too did the great Puritan Rev. Dr. William Ames, the brightest British Ethicist¹⁷ of the age (and later Professor at Franeker). In fact, noting his excellence, Ames was appointed the Dordt Synod's Moderator's Chaplain or Particular Clerk.¹⁸

But it was not only from the British Isles that the foreign Delegates came to Dordt. Other (Non-Dutch) Delegates came to that international Synod from Friesland, Germany, Switzerland, and Belgium.

The Frisian Delegation included the great Professor Sybrand Lubbertus of Franeker, Dr. Johan van der Sande of Leeuwarden, and the famous Johannes Bogerman. Indeed, the latter was elected Moderator of that Assembly.

The German delegates to Dordt included the Court Preacher Johann Bisterveld of Nassau-Wetteravia, Professors Heinrich Alting and Abraham Scultetus of Heidelberg, and Professors Georg Cruciger and Rudolf Goclenus of Marburg. Also there were Professors Matthias Marthinius and Heinrich Isselburg and Ludwig Crocius of Bremen, Professor Paul Steinius of Cassel, and Professor Johann Heinrich Alsted of Herborn.

The Swiss delegates included Theodore Beza's successor Giovanni Diodati and Theodorus Trochinus (the Geneva Pro-

fessors of Theology). Also there were the Basel Professors Sebastian Beck and Wolfgang Meyer. Then too likewise Professor Markus Rutimeyer of Berne, and the renowned Doctor Johann Cocceius of Schaffhausen.

Among the Belgian delegates there, were Flemish-speaking Theologians such as the great Professors Antonius Thisius and Anthonius Walaeus. There were also French-speaking Scholars in attendance, such as Daniel Colon (the Principal of the Walloon Academy) and Jean Doucher of Flushing.¹⁹

We now come to the Dutch delegates at Dordt from the United States of the Netherlands. There we find, among many other representatives, the very cream of the internationally-famous Dutch Reformed Theologians of that age.

From North Holland's Amsterdam came the Synod's First Assessor Jacob Roland, the famous Jacob Trigland, and Dr. Dominic van Heemskerck. From South Holland came the Synod's Second Clerk Festus Hommius, as well as the great Theologian (and later Professor) Gijsbert Voetius.

From Gelderland came Professor Willem Stephanus of Arnhem, and Rector Jakobus Verheyden of Nijmegen. From Zeeland came the famous Regius and Udemans; Doctor Josias Vosbergen; and the Synod's Second Assessor Herman Faulkelius (the great Catechist and author of the *Kort Begrip* alias the *Short Compendium* (of the *Heidelberg Catechism*)).²⁰

In addition, recognized Doctors of Theology were specially delegated by several of the United States of the Netherlands (such as Groningen and Ommeladen and Gelderland and Zutphen and Zeeland). These special theological delegates included Professor Johannes Polyander of Leyden, Professors Franciscus Gomarus and Ubbo Emmius of Groningen, Professor Antonius Thisius of Harderwyk, and Professor Antonius Walaeus of Middelburg.²¹

Furthermore, there were also many other less illustrious but very godly conservative delegates at Dordt. These were sent not only from various foreign countries, but also from States such as Utrecht and Overijssel and Drenthe and the various other provinces of the United States of the Netherlands previously mentioned.²²

Now the Synod of Dordt not only re-affirmed the “Five Points of Calvinism.”²³ It went on to re-emphasize also the covenantal doctrine of infant baptism, even in missionary situations.²⁴ It further dealt with ministerial training and the need for censoring ungodly books.²⁵ Accordingly, it re-enjoined Catechism Preaching and catechetical instruction.²⁶ And so it even re-endorsed the *Heidelberg Catechism* and the *Belgic Confession*²⁷ with their ethical eschatologies of victory.

For the *Heidelberg Catechism* calls upon Christians to “fight against sin and Satan in this life” by doing “good works...according to the Law of God” or Christ’s Ten Commandments — out of gratitude for all He has done for them.²⁸ In the Third Commandment, against blasphemy, the *Catechism* states that God “has also commanded this sin to be punished with death.”²⁹

In the Sixth Commandment, against unrighteous killing, the *Catechism* states that the political “authorities are armed with the sword, in order to prevent murder.”³⁰ In the Eighth Commandment, against stealing, the *Catechism* states that “thefts and robberies” are to be “punished by the authorities.”³¹

Each day, states the *Catechism*, we are to pray to God: “Increase Your Church; destroy the works of the devil!”³² We must conquer, for “we must not be overcome in this spiritual warfare!”³³ Indeed, we must pray daily that we “constantly and strenuously may resist our foes, till at last we obtain a complete victory.”³⁴

Similarly, also the *Belgic Confession* states that while the ceremonial laws have indeed been fulfilled at Calvary, “**yet the truth and substance of them remain with us.**”³⁵ Even more permanent, however, is the substance of the civil laws of Moses. For, states that *Confession*, “**we still use the testimonies taken out of the Law** and the Prophets — to confirm us in the doctrine of the Gospel, and to regulate our life in all honesty to the glory of God.”³⁶

Accordingly, concludes the *Belgic Confession*, the civil “magistrate” is to “remove and prevent all idolatry and false worship, so that the kingdom of Antichrist may be destroyed and the Kingdom of Christ may be promoted.... Therefore, we detest the [communistic] Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates, and would subvert justice, introduce a community of goods [or Communism], and confound that decency and good order which God has established among men.”³⁷

But the Synod of Dordt not only reaffirmed the above teaching of the Calvinistic *Heidelberg Catechism* and the *Belgic Confession* of 1562. In addition, it also provided for the perpetuation and promulgation of these great truths through a new and a very accurate translation of the Holy Bible into Dutch — complete with insightful footnotes.

Calvin himself and the first generation of Calvinists had derived their ethical eschatology of victory from the original Hebrew and Greek Scriptures. That first generation of Calvinists had translated the latter into the marginal-noted *Geneva Bible* of 1560 and summarized its truths in the *Heidelberg Catechism* and the *Belgic Confession* of 1562.

A later generation of British Calvinists had updated the *Geneva Bible* as the *Authorized King James Version*. And now, their contemporary Dutch Calvinistic brethren would soon translate the Word of God afresh into the *Dordt Dutch Bible* alias the *Staten-Bijbel*.

The influential Calvinistic King James the First of Great Britain, it will be recalled, had been exerting vehement pressure. For he wished to ensure that an international Reformed Synod be held to promote the further advance of Christ's conquering Kingdom.³⁸

This was soon done at the great 1618-1619 international Synod of Dordt. There, Moderator Johannes Bogerman specially praised the recently-prepared 1611 *King James Version* of the English Bible — and the 1607 Italian Swiss Protestant Bible of the Dordt Synod's own Giovanni Diodati.³⁹

Accordingly, Dordt then decreed that the same should be done in Dutch. So it authorized a fresh translation of the Bible from the original Hebrew and Greek,⁴⁰ to be called the *Dordt Dutch Bible* or the *Staten-Bijbel* — alias the *Bible of the United States of the Netherlands*.

Dordt decreed that the Old Testament of this “*States-Bible*” would be translated by Gerson Bucer and Willem Baudartius, and the Synod's Moderator Johannes Bogerman himself. The latter would then chair the Old Testament translation panel.

Bogerman was a Professor at Franeker University. He had studied with the famous Drusius, Franeker's expert in Oriental Languages.

He had also studied, as well, at several famous foreign universities — such as Heidelberg, Zurich, Lausanne, Oxford, Cambridge and Geneva. In the latter place, his mentor had been Calvin's great successor — Rev. Professor Dr. Theodore Beza himself.⁴¹

Baudartius too had studied with Drusius.⁴² And Bucer was famed for his thorough grasp of Hebrew and of Ancient History.⁴³

Throughout, these translators made copious use also of previous translations. Such, in part or in whole, included the

writings of men like the noted Hebraist Philip Marnix of St. Aldegonde and the Herborn Theology Professor and Bible Commentator Johann Piscator (a friend of Casparus Olevianus himself,⁴⁴ the co-author of the *Heidelberg Catechism*).

The New Testament portion of the *Dordt Dutch Bible* — was to have been translated from the Greek by the great Flemish Theologian Herman Faukelius (writer of the famous *Short Compendium of the Heidelberg Catechism*), by the Greek Scholar Petrus Cornelius, and by the Dordt Synod's Assessor Jacob Roland. Their alternates were the Linguists Festus Hommius, Antonius Walaeus and Jodocus Hoingius. Sadly, Faukelius and Cornelius soon died, so that their places were taken over by Hommius and Walaeus.

Dr. Hommius, First Clerk of the Synod of Dordt, had received an excellent education at the universities of Franeker and La Rochelle and Leyden. He later taught at that latter institution, as its Professor of Homiletics and Dogmatics.⁴⁵

Dr. Walaeus, on the other hand, was an Ethicist. He regarded it as the duty also of the **political authorities to enforce both of the two tables of the Ten Commandments.** He it was who edited the final draft of the *Canons of Dordt*, and who also (with Dordt's Thisius) co-authored the famous *Synopsis of Purer Theology*.

Walaeus was successively Court Preacher to Prince Maurice; Curator and Professor of Greek and Philosophy at Middelburg College; and Professor of Theology at Leyden University. As such, he too was eminently qualified to be one of the New Testament translators.⁴⁶

While the translators of the *Dordt Dutch Bible* were pursuing and comparing and perfecting their work and adding their famous “marginal notes” to their renditions, the various presbyteries and assemblies of the Church constantly up-

held them in prayer and support.⁴⁷ Then, after the completion of the Old and New Testament translations, the *Dordt Dutch Bible* was submitted to a college of revisers (including Amsterdam’s famed Anti-Arminian Ecclesiologist and Missiologist Petrus Plancius, who had studied in both Germany and England).

The revision was finished more than a year later. The printer’s proofs, however, were only finally corrected after yet another three years. Then, after being officially approved on July 29th, a few months later the first copy of the *Staten-Bijbel* or *Dordt Dutch Bible* appeared toward the end of 1637. Like its English counterpart, the *Authorized Version* or the *King James Bible* of 1611, it has held its popularity ever since.⁴⁸

The *Dordt Dutch Bible* is truly an excellent translation. It is furnished with equally excellent “marginal notes.” It is especially the latter which are of value to us today, for they clearly reflect the mainline international **Classic Calvinistic** understanding of the **meaning** of the Word of God. Both the translation itself as well as these “marginal notes” were undertaken and completed during the first half of the seventeenth century when the Netherlands was an internationally-famous citadel of Biblical learning.

For at that time, Holland was significantly ahead even of the great German universities in linguistic ability and in knowledge of ancient history. Too, the *Dordt Dutch Bible* reflects the masterly hermeneutical grasp of Leyden University’s great French Reformed Professor of Theology Rev. Dr. André Rivet(us) and his 1627 *Introduction to Scripture*.

The *Dordt Dutch Bible* utterly rejects the dispensationalistic hermeneutic of the famous Arminian Hugo Grotius as set forth in his *Annotations on the Old Testament* which downgraded that chief part of God’s Infallible Word (cf. II Tim. 3:15-17).⁴⁹ Instead, the “marginal notes” of the *Dordt Dutch Bible* very historically and altogether rightly follow the Reformed hermeneutic of the *Canons of Dordt*.

The latter cite many New Testament texts. *Inter alia*, such include also: Matt. 5:6; 11:21,25-26; 13:1-58; 20:15; 24:24; Luke 8:13; 10:20; 22:32; John 3:16,36; 6:39,44; 10:15,27-29; 15:12-13,16; 17:2,6,11-12,15,20,24; 17:6; Acts 2:39; 13:48; 14:16; 15:18; 16:6-7,31; 20:27; Rom. 3:19,23-25; 5:5,8-9,12,16; 6:23; 8:30,32-35,39; 9:11-13,16,18,20; 10:9,14-15; 11:6-7,33-36; 12:3; I Cor. 1:8-9,23; 2:10-11; 4:7; 6:11; 7:14; II Cor. 7:10; Gal. 2:20; Eph. 1:1-23; 2:1,3-9; 4:24; Phil. 1:29; 2:13; II Tim. 1:9; Heb. 6:17-18; 7:22; 9:15,17; I Pet. 1:1-23; II Pet. 1:3; 3:16; I John 3:2-3,9,24; 4:9-10; and 5:16-18.

The *Canons of Dordt* copiously quote even more Old Testament texts. They do so, in support of New Testament doctrines.⁵⁰

The First Head on Divine Election and Reprobation quotes not only New Testament texts. It cites also: Gen. 25:25; Mal. 1:2-3; Deut. 29:29; Pss. 42:3; 63:2; 146:6; Isa. 55:1; Jer. 31:25; Lev. 16:30; 23:27ff; Num. 29:7; II Chron. 12:6ff; 32:26; Ezra 9:5; Dan. 10:12; Job 36:23; Ps. 145:17; Isa. 55:8-9; Ezek. 18:25-29; 33:17-20; Isa. 8:17 & 42:3; Gen. 17:7; and Isa. 59:21.

The Second Head on the Death of Christ quotes not only New Testament texts. It cites also: Amos 9:1-4; Jer. 30:21; Ps. 22:1; Jer. 31:31; and Isa. 53:10.

The Third and Fourth Heads of Doctrine in the *Canons of Dordt* deal with the Corruption of Man and his Conversion to God. These New Testament Doctrines are supported by quotations not only from Matthew through Revelation.

They are supported also from Old Testament passages such as: Gen. 1:1,26-27; 3:1ff; Job 14:4; Gen. 8:21; Ps. 51:7; Ex. 34:28; Deut. 4:13; 10:4; Isa. 55:1; Jer. 6:16; Prov.9:1ff; Jer. 9:24; 4:4; Deut. 10:16; 30:6; Job 41:2; Amos 6:1; Jer. 7:4; Isa. 55:10-11; Ps. 110:3; Jer. 17:9; Gen. 6:5; 8:21; Ps. 51:19; Ps. 147:19-20; Jer. 31:33; Isa. 44:3; Jer. 31:18 and Ezek. 36:26.

Indeed, the Fifth Head of Doctrine on the Perseverance of the Saints is established by not only New Testament passages.

It cites also: Zech. 12:10; I Chron. 21:1; II Sam. 24:1; II Sam. 11 to 12; Num. 6:25; Ps. 4:7; 31:17; 43:3; 44:4; 67:2; 80:20; 89:16; 118:27; 119:135; 51:13; 51:19; 33:11; Job 19:25; Ps. 56:5-12; I Kgs. 19:11ff; Ps. 73; Jer. 20:11-13; Amos 6:1; Ps. 66:8ff; 116:12ff; Isa. 38:19-20; Prov. 8:32; Num. 6:25-26; Gen. 32:30; Ps. 4:7; 17:15; 22:25; 27:9; 30:8; 44:25; 69:18; Isa. 8:17; 54:8; 64:7; Jer. 33:5; Job 13:24; Deut. 6:4-20ff and Neh. 8:3-9.⁵¹

As will be shown, the “marginal notes” of the *Dordt Dutch Bible* follow exactly the same method. This book of ours will itself provide the demonstration.

Especially the ethical eschatology of victory of the *Dordt Dutch Bible* and its “marginal notes” had a massive influence on the famous Westminster Assembly. For the Dutch Translators finished their work, and published the *Staten-Bijbel* six years before Westminster in 1637.

Erudite British Theologians were then able to study the *Dordt Dutch Bible*. Indeed, the fruits of such study — can be seen also in the work of the 1643f Westminster Assembly.

For the *Westminster Confession* too speaks of Christians “**overcoming all their enemies.**” How? It says God enables them to “sweetly comply” with the “obligation” to **keep His Moral Law**” which “Christ in the Gospel” does not in “any way dissolve but **much strengthen.**”⁵² Similarly, also the *Baptists’* 1677 and 1688 (*London and Philadelphia*) *Confession of Faith*.

Again, also the *Westminster Shorter Catechism* states that Christ “executeth the office of a king” by “**conquering all His and our enemies.**”⁵³ Thus we can confidently “**pray that Satan’s kingdom may be destroyed and that the Kingdom of grace may be advanced.**”⁵⁴

Indeed, the *Westminster Larger Catechism* states that because God created our first parents with “**the Law of God written in their hearts and power to fulfil it, with dominion**

over the creatures” — the Mediator became man after the fall not to destroy but so “that He might **advance** our nature” by His ascending into Heaven to “defend His Church and **subdue their enemies**.”⁵⁵ This our Lord and Saviour Jesus Christ does, even by enabling **us** more and more to keep His **“Moral Law...summarily comprehended in the Ten Commandments.”**⁵⁶

For to those who “**love Him and keep His Commandments**,” God continues “promising” His blessings even to their covenant seed “unto many generations.”⁵⁷ Indeed, He gives “an express promise of long life and prosperity” in their land — “**when they keep this Commandment.**”⁵⁸ And to this end, we believers are to “pray that the kingdom of sin and Satan may be destroyed, the Gospel propagated throughout the World, the Jews called [unto repentance], the fullness of the Gentiles brought in[to the Christian Church],” and “**Satan trodden under our feet.**”⁵⁹

After producing its own immortal documents, the 1643~~ff~~ Westminster Assembly reached its 1163 minuted session. Even after that it seemed to meet intermittently, and its relevant Parliamentary Committee last met in March 1652.

At that very same time, the Calvinistic Dutch East India Company decided to start another colony and passed the following resolution:

“May we live in good association with South Africa, and in time employ some of her children...and train them in the Christian Religion. Thus, if it pleases Almighty God to bless these good matters, may many be brought to the Reformed Christian Religion and to God!... That is the most important aspect in the magnification of God’s most holy Name and the propagation of His Holy Gospel.”

The new colony’s first Governor was Dr. Johan van Riebeeck, a Calvinist Physician. With three ships, he brought

to the southern tip of Africa the *Heidelberg Catechism*, the *Belgic Confession*, the *Decrees of Dordt*, and the *Dordt Dutch Bible*. On the beach, he got down on his knees and prayed the following prayer in April 1652:

“O merciful gracious God and heavenly Father! As it has pleased Your Divine Majesty to call us here at the Cape of Good Hope to gather with our own Council in Your holy Name – may we make such decisions as maintain justice and if it be possible implant and expand Your true Reformed Christian Religion in Your good time among these wild and brutal natives to the praise and honour of Your Name! This we pray and desire in the Name of Your dear Son, our Mediator and Saviour, Jesus Christ. Amen!”⁶⁰

However, it was not just the English-speaking and Dutch-speaking Worlds that were impressed by the Synod of Dordt and its *Dutch States-Bible*. Remarkably, even the 1672ff Peter the Great, Czar of All the Russias, was so enamoured with the *Dordt Dutch Bible* that he wanted to have it translated into Russian.⁶¹ It is a calamity that he was blocked from doing this, by his wretched ‘Russian Orthodox’ (*sic*) ritualistic clergy. If that had not happened, the Russian Church could very well have gone Calvinistic — and, incidentally, also have prevented the later communistic takeover of that massive but unhappy country at the 1917 Red Revolution.⁶²

The famous German Systematic Theologian Rev. Professor Dr. Heinrich Heppe also highly praised the *Dordt Dutch Bible*. He explained that, by order of the Synod of Dordt, “a Committee was appointed to prepare a new translation of the Bible, whose labours subsequently gave birth to one of the most accurate versions in any language.”⁶³

Similarly, the great Dutch Exegete Rev. Professor Dr. F.W. Grosheide pointed out in 1925: “The 1637 Dutch Dordt Bible is an excellent work. The translators were of very great ability, very experienced in the ancient languages and in the expo-

sition of Scripture.... Even the ‘marginal notes’ are very much to be praised. They give a short, healthy exegesis.... It does not need to be pointed out that these ‘marginal notes’ especially in John’s Revelation but elsewhere too show when they were written in their struggle against Rome and the Remonstrants” alias the Arminians. Very significantly, “this Bible was appreciated even by the Remonstrants”⁶⁴ alias the Anti-Calvinistic Dutch Arminians.

Throughout our present book, we take the reader in chronological order through the ethical eschatology of the *Dordt Dutch Bible* -- from Genesis to Revelation. In each paragraph, we first quote Scripture, placing the citation in boldface and between single quotation marks (‘...’), and citing it according to our own contemporizing update of the *Authorized King James Version* of the English Bible which the Synod of Dordt so highly respected.⁶⁵ Immediately thereafter, and in the same paragraph or paragraphs, we supply the Bible reference to the text(s) just quoted.

Right after that, in the next paragraph or paragraphs, we give our own English translation of the “marginal notes” of the *Dordt Dutch Bible* — presenting them between double quotation marks (“...”). The **emphases** are our own throughout. We use the abbreviation “KJV” for the *King James Version* of 1611, and “DDB” for the 1637 *Dordt Dutch Bible* or the *Staten-Bijbel*.

In closing this Introduction, we can do no better than quote the conclusion of Calvin Theological Seminary’s Old Testament Professor Rev. Dr. Marten Woudstra, author of *Calvin’s Dying Bequest to the Church* and *The Ark of the Covenant from Conquest to Kingship*.⁶⁶ In his article *The [Dordt] Synod and Bible Translation*,⁶⁷ Woudstra several decades ago wrote the following unforgettable words:

“The marginal notes of the *Staten-Bijbel* will continue to have a permanent significance for the correct understand-

ing of the passages commented upon. In the present writer's opinion these notes, as well as the translation which they accompany, stand as a monument to a crucial chapter of Reformed Biblical Scholarship.

“Current Biblical Scholarship might well consider whether the moderation and enlightened judgment with which the difficult question of the relation between the Testaments was handled by the men of 1637 may not be a better guide toward the truth than the boundless subjectivism and the abandonment of Scriptural authority which characterize much Biblical Scholarship today. The legitimate line from Calvin to the present in the area of Biblical Scholarship does not run *via* Grotius and his fellow Arminians. It runs *via* the reverent and Enlightened Scholarship which lies expressed in the pages of the Bible produced at the behest of the Synod of Dordt.”

For Dordt decreed not only the “Five Points” of Calvinism. It decreed also the “Sixth Point” — *viz.* the ethical eschatology of victory.

In this present work, we will focus on that “Sixth Point” of Calvinism. And we will seek to demonstrate irrebuttably that not just the Bible but also Dordt decrees even the Christians' Conquest of Christ's Cosmos.

— *Rev. Professor-Emeritus Dr. Francis Nigel Lee*
Sometime Chairman of the Departments of Systematic Theology
and Church History, Queensland Presbyterian Theological College,
Australia. 1981 (revised edition, 2002)



¹ See C. van der Waal's *Die Dordtse Leerreëls Verdor Nie* [or *The Decrees of Dordt Do Not Dry Up*] (Johannesburg, South Africa: De Jong, 1973, p. 32).

² See too J.B. Jordan's *Calvin's Incipient Postmillennialism* (Tyler, Texas: Geneva Divinity School, 1975). Also see G.L. Bahnsen's *The Prima Facie Acceptability of Postmillennialism*, in *The Journal of Christian Reconstruction* (Vallecito, California, III:2, 1977, p. 481).

- ³ See J. Calvin's *Harmony of the Pentateuch* (or *Commentaries on Exodus through Deuteronomy*), and his *Sermons on Deuteronomy*. See too F.N. Lee's *Are the Mosaic Laws for Today?* and his *Christocracy and the Divine Savior's Law for All Mankind* (both: Tallahassee, Florida: Jesus Lives, 1979).
- ⁴ Ed. Prof. A.H. Murray (Cape Town-Pretoria, South Africa: H.A.U.M., 1956).
- ⁵ F.N. Lee's *The Ethics and Eschatology of the Geneva Bible* (forthcoming). Brisbane, Australia.
- ⁶ See the Foreword and the inside dust covers of *The Geneva Bible* (Madison, Wisconsin: University of Wisconsin Press, 1969).
- ⁷ King James's *Fruitfull Meditation [etc.]*, in *The Works of the Most High and Mighty Prince James* (London, 1616, pp. 77-80).
- ⁸ King James's *First Charter of Virginia*, 1606 (as quoted in Weiss's *God in American History*, Grand Rapids: Zondervan, 1966, p. 24).
- ⁹ Epistle Dedicatory to the Authorized King James Version of the English Bible. 1611. See *The Holy Bible Containing the Old and New Testament* (New York: The World Pub. Co., n.d., pp. iii—iv).
- ¹⁰ See King James's *Paraphrase of John's Revelation (in loco)*.
- ¹¹ See n. 9 above.
- ¹² See note 1, and *cf.* with notes 7-9 above.
- ¹³ See Kaajan's *Dordrecht, Synode te [or Synod of Dordt]*, in *Christelijke Encyclopedie [or Christian Encyclopaedia]*, ed. Grosheide *etc.* (Kampen: Kok, 1925, I, p. 654).
- ¹⁴ H. Heppes's *Dordt, Synod of*, in Schaff-Herzog-Plitt's *Religious Cyclopaedia* (New York: Funk & Wagnalls, 1891, I:663).
- ¹⁵ *Delegates to the Synod of Dordt* (Appendix F in ed. De Jong's *Crisis in the Reformed Churches: Churches: Essays in Commemoration of the Great Synod of Dordt, 1618-1619*, Grand Rapids: Reformed Fellowship Inc., 1968, pp. 218f).
- ¹⁶ See Hastings's *Biblical Cyclopaedia* (art. *Dordt*) and Schaff's *Creeeds of Christendom (ad loc.)*.
- ¹⁷ See W. Ames's *On Conscience* (in F.N. Lee's *Christocracy*, p. 17f at its n. 43).
- ¹⁸ Kaajan's *op. cit.*, p. 635.
- ¹⁹ See at n. 15 above.
- ²⁰ See at n. 17 above.
- ²¹ *Delegates to the Synod*, in De Jong's *op. cit.*, pp. 215-20.
- ²² *Idem.*
- ²³ See paragraph three of this Introduction, above.
- ²⁴ See Heppes's *op. cit.*, p. 663.
- ²⁵ Kaajan's *Dordrecht*, p. 655.
- ²⁶ *Idem.*
- ²⁷ See at n. 24 above.

- ²⁸ *Heidelberg Catechism*, QQ. & AA.. 2,3,9,32,91-115.
- ²⁹ *Ibid.*, Q. & A. 100.
- ³⁰ *Ibid.*, Q. & A. 105.
- ³¹ *Ibid.*, Q. & A. 110.
- ³² *Ibid.*, Q. & A. 123.
- ³³ *Ibid.*, Q. & A. 127.
- ³⁴ *Idem.*
- ³⁵ *Belgic Confession*, art. 25.
- ³⁶ *Idem.*
- ³⁷ *Ibid.*, art. 36.
- ³⁸ See n. 13 above.
- ³⁹ M. Woudstra's *The Synod and Bible Translation*, in de Jong's *op. cit.* p. 99.
- ⁴⁰ *Idem.*
- ⁴¹ *Ibid.*, pp. 101-102 & 115 n. 7; see too Kistemaker's *Leading Figures at the Synod of Dort*, in de Jong's *op. cit.*, p. 39ff.
- ⁴² Woudstra's *op. cit.*, pp. 101-102.
- ⁴³ *Ibid.*, pp. 98, 102, & 113 n. 5; cf. Grosheide's *Staten-Bijbel* (or [Dordt] *States-Bible*), in *Chr. Enc.*, V:275.
- ⁴⁴ *Idem.*
- ⁴⁵ Kaajan's *Hommius, Festus*, in *Chr. Enc.* II, *in loco*.
- ⁴⁶ Kaajan's *Walaeus, Antonius*, in in *Chr. Enc.* V, *in loco*.
- ⁴⁷ See nn. 43 & 44 above.
- ⁴⁸ Woudstra's *op. cit.*, pp. 102-107, 111.
- ⁴⁹ *Idem.*
- ⁵⁰ *Ibid.*, pp. 107ff.
- ⁵¹ Vander Waal's *op. cit.*, pp. 37-119.
- ⁵² *Westminster Confession*, chs. 8:8 & 19:7 & 19:5.
- ⁵³ *Westminster Shorter Catechism*, Q. 26. & A
- ⁵⁴ *Ibid.*, Q. & A. 102.
- ⁵⁵ *Westminster Larger Catechism*, QQ. & AA. 17, 39 & 54.
- ⁵⁶ *Ibid.*, QQ. & AA. 91-98ff(-154).
- ⁵⁷ *Ibid.*, Q. & A. 110.
- ⁵⁸ *Ibid.*, Q. & A. 133.
- ⁵⁹ *Ibid.*, QQ. & AA. 191 & 195.
- ⁶⁰ See F.N. Lee's *The Christian Afrikaners, 1652-1980*. South Africa, Gospel Defence League, 1991, ch. 1.
- ⁶¹ Woudstra's *op. cit.*, p. 112.
- ⁶² See F.N. Lee's *Communist Eschatology* (Nutley N.J.: Craig, 1974).
- ⁶³ Heppe's *op. cit.*, p. 663.
- ⁶⁴ Grosheide's *op. cit.*, p. 276.
- ⁶⁵ See this Introduction, above, at its notes 13,14, & 39.
- ⁶⁶ De Jong's *op. cit.*, p. XI.
- ⁶⁷ Woudstra's *op. cit.*, p. 112.

— 1 —

From Adam To The Exodus From Egypt

God Triune, at the start, created the Heavens and the Earth. Gen. 1:1-3,26 *cf.* Matt. 28:19 and John 1:1-18 & 17:1-5 and Heb. 9:14. On Earth, He then made all of its creatures – finally creating His Own image man to lord over them all, to the glory of their Creator. For God Triune made a Covenant with mankind to subjugate the Earth and all its contents according to His Holy Law – and then to enter into His everlasting rest. Gen. 1 to 2 and Hos. 6:7-11 & 8:1 *cf.* Heb. 4:3-11 & Rev. 14:13.

The *Dordt Dutch Bible* — in its introductory article *The First Book of Moses Called Genesis* regarding the “Contents of this Book” – states: “This First Book of Moses is named with a word taken from the Greek language. ‘Genesis’ means ‘Birth’ or ‘Origin’... For herein we have the beginnings, which are like the ‘births’ in Gen. 2:4, of all things visible and invisible — from God.

“In the beginning, they were created from nothing by His Word. Among them, man was gifted with God’s image — and placed in Paradise. If he had remained obedient, he would have lived for ever – of which the tree of life was a visible sign to him. Here are the reasons for keeping the sabbath — as well as the institution of marriage.”

In its other introductory article *Explanation of the Geographical Description of Paradise* – the *Dordt Dutch Bible* adds: “After God made the Heaven and the Earth and the Sea, with

all things which are in them, out of nothing – He finally also made man, as His image. He glorified him, by appointing him to be a **lord over all of the creatures.**”



‘In the beginning, God created the Heavens and the Earth.’ Gen. 1:1.

Here, comments the *Dordt Dutch Bible*, “God alone is without beginning.... Ps. 90:2; Prov. 8:22-23; Col. 1:17 *cf.* John 1:1...[and] Ps. 33:6.”

‘And God said: “Let Us make man in Our image!”’ Gen. 1:26.

At the very outset of history, states the *DDB*, the One “**God** speaks in the number of Many (plural).... This shows us **the Divine Trinity** – and **the worthiness of man** as His **last** creature” and **His very Own image**, whom God blessed as His viceroy over all the World.

So God, then, made the first man Adam — and entered into a **Covenant of Life or Law or Works** with him and **all his descendants**. Hos. 6:7 & 8:1. They were all to **obey God’s Commandments**, under sanction of death. Gen. 2:17 *cf.* Hos. 6:7-11 and Isa. 24:5.

After creating man and woman, the Lord entered into His rest, when **‘God blessed the seventh day.’** Gen. 2:3a (*cf.* Heb. 4:3-11).

Here “God elevated it above the other days, and made it worthier,” suggests the *Dordt Dutch Bible*.

God did so, states the *King James Version* in its margin, **‘because that in it He had rested from all His work which God created, to make it’** [*via man*]. Gen. 2:3b.

Indeed, God's purpose here, comments the *DDB*, was "to arrange everything according to its own nature in the most beautiful and the most efficient manner, for all such uses and purposes [also of man] as accord with God's wisdom." See here: Gen. 1:28 & 9:1-7 & Ps. 8 & I Cor. 15:24-28 & Heb. 2:5-9 & 4:3-14 & 6:7 & 13:20-21 & Jas. 1:25 & 2:8-12 & 3:3-7 & Rev. 14:13.

'And out of the ground the Lord God had made to grow every tree which is pleasant to the sight and good for food, also the tree of life in the midst of the garden – and the tree of knowledge of good and evil.' Gen. 2:9.

"That [tree of life] is a sign of life. It portrays that man had received life from God, and would be preserved – if he persevered in his obedience until it would please God to receive him up into heavenly immortality." Thus the *DDB*. For more on this vitally important **Pre-Fall Adamic Covenant** — as the foundation also of the New Testament — see at Hos. 6:7 (later below).

'And the Lord God took the man, and put him into the garden of Eden — in order to care for it and to guard it. And the Lord God commanded the man, saying: "Of every tree of the garden, you may freely eat! But of the tree of the knowledge of good and evil, you shall not eat thereof! For the day you eat thereof, you shall surely die!"' Gen. 2:15-17.

"By this, understand a threefold death! First, bodily [death], with all its preceding misery; second, the spiritual death of the soul; third, everlasting death of both body and soul." Thus the *DDB*.

But Satan caused man to fall into sin. So God threatened Satan: **'I will put enmity between you and the woman!'** Gen. 3:15a.

Here, states the *DDB*, “this sentence is pronounced chiefly against the Devil.” It is **not** pronounced chiefly against man-kind. Cf. Isa. 28:15-18 & II Tim. 2:13b.

Then God further threatened Satan: **‘I will [also] put enmity between your seed and her Seed.’**
Gen. 3:15b.

Here, **‘your seed’** means the human children adopted by the devil. And **‘her seed’** here implies all of the human children adopted by God after the fall, through the “adoption costs” paid by God’s incarnate Son Jesus Christ. However, declares the *DDB*, “this **‘Seed’** is actually the Lord Jesus Christ” Himself and Him alone.

For **‘He shall crush your head,’** O Satan — while **‘you shall bruise His heel.’**” Gen. 3:15c.

This would occur through Christ the Seed’s work on Calvary. For, observes the *DDB*, “by the merit of His death and the power at His Spirit, Christ would deprive the Devil of all his strength and trample him down under His feet **and under the feet of His Church**. See Ps. 110:1 and John 12:31 and Rom. 16:20 and Heb. 2:14 and I John 3:8. This [Gen. 3:15] is the first Gospel promise of Life.”

The fall of man ultimately resulted in the Great Flood. Therein, only the family of Noah was spared. For God then said to him:

‘I will [re-]establish My Covenant with you. And you shall come into the ark — you, and your sons, and your wife.’ Gen. 6:18.

Comments the *DDB*: “Understand by this, in addition to the General Covenant made with all believers, a Special Covenant to preserve Noah inside the ark — **provided Noah...obey God**.”

After the Flood, ‘God **blessed Noah and his sons, and said to them: “Be fruitful and multiply and fill the Earth!”**’ Gen. 9:1.

Here, comments the *DDB*, “God **renews** the blessing given to man in Gen. 1:28 above. This shows that the maintenance and multiplication of the human race, together with **all dominion** and power preserved by man over the irrational animals after the fall, depended upon His blessing — both before and after the Flood.”

Yet measures needed to be taken to curb violence and to enable civilization to develop. So God said to man: ‘**Whosoever sheds blood, by man shall his blood be shed.**’ Gen. 9:6.

“Here,” explains the *DDB*, “the office of government is confirmed, and the sword is given to it, to punish evildoers. Rom. 13:1.”

After this instituting of governmental penalties with which to punish crime, God predicted that the descendants of Noah’s sons Shem and Ham and Japheth would spread out into all the World. Both spiritually and materially, the Lord would bless especially the Japhethites. Indeed, particularly they would formally adopt Christianity (after the incarnation of the Saviour).

In this way, they would come to embrace the one true religion. That had previously been professed only by the Hebrew Semites — since the postdiluvian dispersion of mankind.

The promise was that ‘**God shall enlarge Japheth. And he [Japheth] shall dwell in the tents of Shem.**’ Gen. 9:27.

Indeed, states the *DDB*, “this should be understood as a prophecy of the calling of the Gentiles, the descendants of

Japheth, which would occur through the lovely preaching of the Holy Gospel.” As a result of this, “Japheth’s descendants shall be brought into the communion of the Church of God.”

The Japhethites were and are the Caucasian peoples in the coasts or ‘**isles of the Gentiles.**’ Gen. 10:5.

They include nations such as ‘Gomer’ and ‘Magog’ and ‘Madai’ and ‘Javan’ and ‘Tubal’ and ‘Meshech’ and ‘Tiras’ and ‘Ashkenaz’ and ‘Rifath’ and ‘Togarmah’ and ‘Elishah’ and ‘Tarshish’ and the ‘*Kittim*’ and the ‘*Dodanim.*’ Gen. 10:2-5. Thus the Japhethites embrace particularly the European or Caucasian nations, and those who descend from them. For the Gen. 10:2 ‘sons of Japheth’ — states the *DDB* — mostly “spread in a northerly and westernly” direction, away from the tower of Babel to their southwest in Mesopotamia from which they were dispersed (*cf.* Gen. 10:6-10 and 11:1-9).

Indeed, ‘Gomer’ went to the “northern portion of Asia Minor” in what is now Turkey. ‘Magog’ was the ancestor of the “Scythians” of Southern Russia. ‘Javan’ became “the father of the Greeks.” ‘Tubal’ fathered the “Iberians — [the] inhabitants of Asiatic Iberia [somewhat to the east of Greece], from whom the Spaniards later descended” after moving westward. ‘Meshech’ went first to “Cappadocia” and later fathered the “Muscovites” or the inhabitants of Moscow in Northern Russia. And ‘Tiras’ was the ancestor of the “Thracians” in Greece.

‘Ashkenaz’ went first to “Pontus” and “Bythinia” and later fathered the “Germans.” ‘Rifath’ was the ancestor of the “Paphlagonians” in European Asia Minor. ‘Togarmah’ founded “Armenia” in Caucasia. ‘Tarshish’ seems to mean “Cilicia” in what is now the modern Turkey.

The ‘*Kittim*’ were the “Macedonians” and also those Greeks who colonized Italy and Cyprus, and hence embrace the “Italians” (including the Romans) and also the “Cypriots.” And

the ‘*Dodanim*’ or ‘*Rodanim*’ were the “Rhodians” and the “Dorians” who lived in the Grecian “coastal lands to the west of Syria.” Thus the *DDB*, in its comments at Gen. 10:2-5.

The above-mentioned Japhethites spread out to the north and to the west of Mesopotamia, after the destruction of the tower of Babel. Simultaneously, Semites like Job and Abraham were settling down in various areas to the east of Palestine. Indeed, while the Semites kept on serving the Lord — He greatly prospered them.

Thus, God assured the pious Semite Job: **‘You shall come to your grave in a full age; like a shock of corn, coming in its season.’** Job 5:26.

“This comparison,” declares the *DDB*, “is taken from fruits which, after being gathered from the field in harvest time, are piled up in heaps and subsequently garnered. For just as these are not piled up and brought to the threshing floor until they are completely ripe — so too are the godly [normally] gathered to their graves only at a ripe old age, which is a great blessing to them.”

Even while in temporary adversity, Job was not to succumb to final pessimism. He had lost all his possessions, all of his children, and even his very health itself. Yet he was still assured that he would never be abandoned by the Lord.

For **‘He will awake for you,’** Job’s faithful friend Bildad told him, **‘and make the habitation of your righteousness prosperous.’** Job 8:6.

Indeed, explains the *DDB*, God assured Job: I “will re-establish and repair the habitation of your righteousness to its previous condition.” Moreover, God would “make it prosperous.”

In fact, **‘though your beginning was small,’** Bildad prophetically assured Job, **‘yet your latter end should greatly increase.’** Job 8:7.

“That is,” comments the *DDB*, God assured Job: “From being little, you shall be made great; from being humbled, you shall be exalted; from being poor, you shall be enriched; and from being in adversity, you shall be prosperous — thus blessing both you and yours more and more.”

The then-impoverished but still-godly Job could be quite sure, then, that God would yet give him prosperity. For God always promises that ‘he who has **clean** hands shall be[come] **stronger and stronger.**’ Job 17:9.

“Job,” states the *DDB*, “did not transgress **the Law of God** by external deed. See Gen. 20:5.” Hence, Job would certainly go on to **“increase in power and strength, more and more, in faith and in hope.”**

At about this same general time that God was promising to improve Job’s lot, God was also predicting prosperity for Job’s fellow Semite Abraham.

Said the Lord in respect of Abraham: **‘I will make of you a great nation.**’ Gen. 12:2.

For, comments the *DDB*, God said this to Abraham “not only in respect of the quantity of people whose father you will be as regards the flesh, but also in respect of their worthiness.”

This would come to pass, not because of any excellent qualities in Abraham or his descendants in themselves, but only because God would ‘bless’ them.

Indeed, states the *DDB*, “the blessing of God indicates **all kinds of benefits** — whether corporeal and spiritual, **earthly** and heavenly, temporal and eternal (in general); or some of these (in particular). See Gen.1:22,28 and 39:5; Deut. 7:13; Eph. 1:3.”

God even blessed him financially, so that **‘Abram was very rich in cattle, in silver and in gold.**’ Gen. 13:2.

But God did not bless Abraham and his seed merely to be a blessing to themselves alone. In addition, they were also to ‘be a blessing’ to others too. Thus, states the *DDB*, God assured Abraham: “You shall be so very blessed that you shall not only possess My blessing in yourself.” In addition, “this blessing shall also be spread to innumerable others, by your seed. Gen. 18:18; 22:18; 26:4; Acts 3:25; Gal. 3:8.”

Indeed, Abraham was to become ‘**a father of many nations.**’ Gen. 17:4.

However, the patriarch was to become such a father “not only according to the flesh,” observes the *DDB*. For he was to become a father not only “of the Israelites, Ishmaelites, Edomites, [and] Keturites” – but of ‘**many nations**.’

Indeed, he was to become a father also of **every** nation — in the future, and “especially as regards the spirit” of man. For Abraham, continues the *DDB*, was to become the father “of all true believers throughout the World — of whatever tribe and nation they may be. Rom. 4:16-17 *cf.* Gen. 12:2 and its notes.”

Now the way in which Abraham was to do this, was by loving God, by believing in the coming Christ as Saviour (*cf.* John 8:56), and by keeping His Commandments. And the patriarch was to teach his descendants to do the same.

For God promised Abraham that ‘**they shall keep the way of the Lord, to do justice and judgment.**’ Gen. 18:19.

This phrase ‘justice and judgment,’ states the *DDB*, is “a figure of speech frequently used in Holy Scripture — meaning all that is good and right which is contained in the first and second tables of the Law; and that belongs to both domestic and public life. *Cf.* Ps. 119:121.”

After sparing the life of Abraham’s son Isaac, God promised the Patriarch again his seed

would **'take possession of the city-gate of his enemies.'** Gen. 22:17.

“By ‘gate,’” states the *DDB*, is meant “**territory, power, cities, and countries.** For with the ancients, the **government** was in the ‘**gate**’ [of each **city**]. Deut. 21:9 and 22:15; Am. 5:12,15; Zech. 8:16....”

“This was materially fulfilled in Joshua and David, *etc.* But it was especially and spiritually fulfilled in the Messiah. Ps. 2:8-9 and 110:1-3, Who **shares His victory with His Church** and with His servants. I Cor. 15:57; II Cor. 2:14 and 10:5-6, Col. 2:15.”

Furthermore, God went on to predict that in Abraham’s ‘**seed, shall all the nations of the Earth be blessed.**’ Gen. 22:18.

Here the word ‘seed,’ states the *DDB*, means “not only those descending from the flesh — but also **all other nations** who will believe in the Messiah.... See Gal. 3:29.”

When Abraham had died, God then told his son Isaac: ‘**I will make your seed to multiply...and in your seed shall all the nations of the Earth be blessed** — because Abraham obeyed My voice and **kept My Charge, My Commandments, My Statutes, and My Laws.**’ Gen. 26:4-5.

Now here, declares the *DDB*, ‘My Commandments’ [or *Geboden*] means **the Moral Law**”; ‘My Statutes’ [or *Insettingen*] are added, by which **the civil laws** [*burgerlijke wetten*] are to be understood (Deut. 11:1)”; and ‘My Laws’ here means “**the Obligations** [or *de leer van hetgeen men schuldig is te gelooven enz.*].” These ‘Obligations’ embrace everything “which one is obliged to believe” or to do.

Isaac himself fathered twin sons, Jacob and Esau. In blessing Jacob or Israel (but while thinking him to be Esau), the now aged Isaac swore an oath.

He swore that the smell of his son would become like **‘the smell of a field which the Lord has blessed.’** Gen. 27:27.

Now “the meaning” here, explains the *DDB*, is this: “Just like the pleasant smell of an area is a sign of its beautiful location, its precious fruits, and its great abundance — so too is the scent of my son’s clothes a sign of the future happiness of my son and of those who belong to him. They are to be compared with an excellent landscape.”

Furthermore, added Isaac in his blessing of Israel: **‘May God give you the dew of Heaven and the fatness of the Earth!**’ Gen. 27:28.

Now “dew,” states the *DDB*, “was very necessary in the land of Canaan, on account of the scarcity of the rain.” And ‘dew’ here “includes all kinds of blessings which come upon the Earth through the air and the sky. *Cf.* Deut. 33:13-14.”

Moreover, ‘the fatness of the Earth’ here means **“many good and precious herbs from a good and fruitful territory. *Cf.* Deut. 6:8 and 32:13-14 and 33:24.”**

Many years later, when Jacob (alias Israel) was dying as an alien in Egypt, he blessed his descendants (alias “the children of Israel”). To his son Judah and his Judean descendants, Jacob made the following glorious Messianic promises:—

‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until “Shiloh” come.’ Gen. 49:10.

This means, comments the *DDB*, that Judah and all his descendants would **“be instructed in the laws, like a pupil at the feet of the teacher. Thus Deut. 33:3.”**

Cf. too Deut. 33:3-7. This would continue among the Judeans and among all the rest of the Israelites, until “Shiloh” or Jesus Christ the Messiah came.

After the advent of “Shiloh” the Lion of Judah, He Himself would extend His rule (or His “sceptre”) over His expanding international Church as the New Israel of ‘true Jews.’ In this way, even the Gentiles would become instructed in the laws” of Shiloh’s Kingdom. Rev. 5:5-10 & 2:9 & 3:9 & Rom. 2:17-29 & Matt. 28:18-20.

For ‘**unto Him shall the gathering of the people be.**’ Gen. 49:10.

This implies that the whole World will yet come under the ‘sceptre’ of Shiloh Jesus. For even now, we already see the beginnings of the ‘gathering’ of all ‘the people’ everywhere. Indeed, they have certainly started to come into Shiloh’s Church — some also to “be instructed in the Laws” of Jehovah-Jesus ‘Shiloh.’

“All people that on Earth do dwell” will yet acclaim Jehovah-Jesus as their King. *Cf.* Ps. 100:1-5, *KJV*. For, as the *DDB* observes, “the true believers from all nations shall show Him obedience, and acknowledge Him as their Lord and Saviour” or as their Sovereign and their Redeemer. Gen. 49:10.



In closing this present chapter, let us summarize the teaching of the *DDB* thus far. God created His image man and then covenanted with him and his descendants to have dominion over all the Earth and to the Lord’s Own glory in terms of His Moral Law. Even after sin, God still promised that man would — through Christ — yet bring the devil and all his strength “under the feet of His Church.”

After the flood, man’s dominion over all the Earth was reiterated. For it was still to be preserved. Indeed, the development of political government was promoted to facilitate precisely this — even through the development and enforcement of godly civil laws.

Henceforth, mankind would develop into the various nations, ‘so that they should seek the Lord.’ Acts 17:24-27. Ultimately, the Caucasian sons of Japheth in particular would be enlarged. Gen. 9:27. And finally, all nations everywhere and even all families on Earth will be blessed. Gen. 12:3 cf. Matt. 28:19 & Rev. 15:4.

Meanwhile, God gave His comprehensive earthly blessings to Semites like Job and especially Abraham and his descendants — securing those blessings with down-to-earth promises and godly laws.

In due time, through the promotion of Christ’s Great Commission, all nations everywhere will become Abraham’s seed and share in these glorious blessings. Before that, however, God would send a great Mosaic ‘Lawgiver’ — to redeem the Israelites from their oppression in alien Egypt — so that the expanding Church of the Lord could become “instructed in the laws.” Gen. 49:10.

Jehovah-Jesus — also through Moses — would first instruct the tribe of Judah and her nation Israel. For this was to be an object lesson as to how all mankind would later become — God’s covenant people. Matt. 28:19.

It is, then, to that first great ‘Lawgiver’ — Moses the Mediator of the Older Testament — that we must now turn.

— 2 —

The Blessed Mosaic Legislation

After the death of Jacob, God's people spent quite a few centuries in Egypt. During that time, they fell into slavery. Finally, however, the Lord redeemed His people from servitude, leading them out of Egyptian bondage to Mount Sinai. There, He repromulgated the Decalogue of Freedom alias the Ten Commandments — and gave His people their civil laws.

Now these Ten Commandments were and are:

- 1) **'You shall have no other gods before Me!;**
- 2) **'You shall not make...any likeness...of any things...[and] bow down before them!';**
- 3) **'You shall not take the name of the Lord your God in vain!';**
- 4) **'Remember the sabbath day to keep it holy!';**
- 5) **'Honour your father and your mother!';**
- 6) **'You shall not murder!';**
- 7) **'You shall not commit adultery!';**
- 8) **'You shall not steal!';**
- 9) **'You shall not bear false testimony against your neighbour!';** and
- 10) **'You shall not covet...anything that is your neighbour's!'** Ex. 20:3-17.

Here, the *DDB* comments *inter alia*: “Separate them [the sabbath days] from your ordinary work or daily labours which belong to this temporal life! And employ them [the sabbaths] to serve God with holy works as regards the honour of God and everlasting spiritual life! Ex. 23:12 & 34:21 and Luke 12:14... [Honour] father and mother by praying for them or blessing them, which achieves much with God — just as, to the contrary, cursing them, does.... By the word ‘neighbour’ one should understand all people, as in Gen. 11:3 & Est. 1:19 & Prov. 18:17 *cf.* Luke 10:20-36 — yes, even your enemy.”

As they keep **God’s Moral Law**, He blesses His people with prosperity and longevity. He says He will do so even down to their thousandth generation. Ex. 20:6-12.

This involves their keeping the Decalogue concretely, by observing all of God’s ‘judgments.’ Ex. 21:1 to 23:33 *cf.* Deut. 11:1 to 27:26. For God’s judgments, declares the *DDB*, are His “civil laws, according to which the judges [or the civil magistrates] were to rule the people of God.”

The Lord wished to encourage His Old Testament Church to keep His Statutes. Accordingly, He made “many excellent promises to those Who would live in agreement with His Law.” Lev. 26, chapter heading, *DDB*.

Those promises were comprehensive. They included those of: rain in due season; fruitful crops; political peace; freedom from pests; large families; abundant stores; and the presence of the Lord Himself in the midst of His people.

Thus, promised the Lord: ‘**Your threshing[-season] shall reach till the vintage[-season], and the vintage[-season] shall reach till the sowing-time.**’ Lev. 26:5.

This means “the harvest would be so abundant,” declares the *DDB*, “that they would not be able to thresh all of the grain — before the vintage.” Indeed, this would be so overflowing, that they would not be able to bring the wine into the cellar — before sowing-time.

Again, God promised: **‘You shall eat old store, and bring forth the old because of the new.’**
Lev. 26:10.

This, maintains the *DDB*, means: “I will give such an abundance, that the old fruit will not yet have been removed or consumed from the barns, before the new shall have been brought into them or collected.”

‘I will set My tabernacle among you,’ and ‘I will walk among you.’ Lev. 26:11-12.

This means, declares the *DDB*: “I will cause My grace and Word and religion to stay with you constantly. Thus I will remain your God, and you will remain My people. Here, God promised to teach and to sanctify and to lead to everlasting salvation in spiritual things — and to bless in corporeal matters with abundance of health, fruitfulness, riches, and peace.”

After leaving Mount Sinai, Moses expressed the prophetic desire that all of God’s people should learn to govern themselves better, in the power of Holy Spirit. Num. 11:16,29 *cf.* Acts 2:7-18. Shortly after that, God Himself responded by promising:

‘As truly as I live, all the Earth shall be filled with the glory of the Lord!’ Num. 14:21.

This is a promise that “the righteousness and power of the Lord,” states the *DDB*, “would be made known, to His honour, for all people on Earth.”

This would indeed come to pass, in the fullness of time. That would be at the incarnation of Christ — and down through all the subsequent Christian centuries.

For, as was next predicted: **‘A Star shall come forth from out of Jacob.’** Num. 24:17a.

This, comments the *DDB*, was “partially fulfilled, mundanely, in David. But it would especially be fulfilled, spiritually, in the Kingdom of our Lord Jesus Christ. See Rev. 22:16.”

‘The Star’ would ‘smite the corners of Moab.’
Num. 24:17b.

This, states the *DDB*, was “fulfilled especially in the calling of the Gentiles by the Apostles.”

Further, this Messianic **‘Star’ would ‘destroy all the children of Sheth.’** Num. 24:17c.

This, explains the *DDB*, means that ‘Star’ would overpower **“all other peoples.”** Indeed, it is from them that “the Lord Christ would gather his Church.”

Even ‘Edom’ would become ‘a possession’ of God’s people. Num. 24:18.

“The fulfilment of this,” states the *DDB*, is to be seen “in the calling of the Gentiles and the extermination of the enemies of the Church of God.” And all of this would come to pass at the time of the arrival of the Messianic ‘Star’ Jesus Christ and thereafter.

That would occur only some time after **‘ships shall come from the coast of Chittim.’**
Num. 24:24.

This would happen with the arrival of waves of Romans, invading Palestine from B.C. 170 till A.D. 70. Dan. 11:30 to 12:1*f*. For, as the *DDB* explains at Num. 24:24, the “*Chittim*

were sons of Javan...whose descendants settled in...**Italy**. Flavius Josephus, *Ant.*, IV:22.”

The bulk of the Mosaic legislation is, of course, to be found in Deuteronomy — the book of the “Second Law.” For there, nearly forty years after leaving Mount Sinai, we are given a description of the second announcement or repetition of the Moral Law, together with a detailed account of its civil and social application.

In the Deuteronomy Decalogue, God promises His people yet again that He will keep on **‘shewing mercy to thousands [of generations] of them that love Me and keep My Commandments.’** Deut. 5:10 *cf.* 7:9.

Here the Lord again commands that duly-constituted authority be honoured, whether at home or in employment or in politics. Why?

‘So that your days may be prolonged and so that it may go well with you, in the land which the Lord your God gives you.’ Deut. 5:16 *cf.* Eph. 5:22 to 6:9 & Col. 3:15 to 4:1 & I Pet. 2:13 to 3:10 & Tit. 1:5 to 3:2 & I Tim. 2:1 to 3:13 *etc.*

The Decalogue in Deuteronomy five is next illustrated by a detailed application of the Ten Commandments in the Mosaic laws that follow — from Deut. chapters 6 to 26. The first Commandment is applied to concrete situations, in Deut. 6 to 11; the Second Commandment, in Deut. 12 to 13; the Third, in Deut. 14; the Fourth, in Deut. 15:1 to 16:17; the Fifth, in Deut. 16:18 to 18:22; the Sixth, in Deut. 19:1 to 22:12; the Seventh, in Deut. 22:13 to 23:14; the Eighth, in Deut. 23:15 to 24:22; the Ninth, in Deut. 25; and the Tenth Commandment, in Deut. chapter 26.

‘Now these are the Commandments, the Statutes, and the Judgments’ — declares Deuteronomy 6:1 in respect of the next twenty chapters.

“The first” or ‘the Commandments,’ comments the *DDB*, means “the Moral Law”; “the second” or ‘the Statutes’ means “the ceremonial laws”; and “the third” or ‘the Judgments’ means “the civil laws.”

Indeed, all **‘these words — you shall teach them diligently to your children!’** Deut. 6:6-7.

“So demonstrate,” advises the *DDB*, “that they may penetrate into their hearts!” For **‘you shall bind them for a sign upon your hand.’** Deut. 6:8. And this means, explains the *DDB*: “You shall use all means to keep them in mind systematically, and to put them before the eyes of your children [and] to live accordingly!”

‘Therefore you shall lay up these words of Mine in your heart and in your soul, and bind them for a sign upon your hand, so that they may be like frontlets between your eyes. And you shall teach them to your children, speaking about them whenever you are sitting in your home and whenever you travel on the road; when you lie down; and whenever you get up.’ Deut. 11:18-19.

‘And you shall write them upon the doorposts of your home, and upon your city-gates — so that your days and the days of your children may be multiplied in the land which the Lord swore to your forefathers, to give them like the days of Heaven upon the Earth!’ Deut. 11:20-21.

This means, the *DDB* assures us, that **“as long as the World stands,** God will accompany His people with His blessing. *Cf.* Ps. 89:37-38; Matt. 28:20.”

At the very end of the detailed Deuteronomic application of the Ten Commandments in the life of Mosaic society, God

promises to make His obedient Church the most influential power on Earth.

For ‘the Lord has avouched that you should keep His Commandments — and in order to make you high above all nations.’ Deut. 26:18-19.

This means that “He will make you so conspicuous,” declares the *DDB*, “that you will be praised and glorified above all nations, and blessed both spiritually and corporally to the praise and glory of God’s high and glorious Name, Who is the only Giver of all graces. *Cf.* Deut. 28:1*f* and 10:21; II Sam. 7:23; Jer. 33:9; *etc.*”

This is then followed by a list of specific blessings which God promises to His Church. *Cf.* Acts 7:38; Heb. 11:24-26; Rev. 15:2-4; Col. 1:27 to 2:3 *cf.* Matt. 21:43 and Rom. 11:16-19. These blessings are similar to those described above, as found in Lev. 26. They include the blessings: of political power (*cf.* Deut. 28:1,7,10-14); of prolificness (Deut. 28:3-4); of prosperity (*cf.* Deut. 28:4,5,8,12); of joy in one’s work (*cf.* Deut. 28:11-12); of good weather (*cf.* Deut. 28:12); and of blessing in everything (*cf.* Deut. 28:2,3,6,13). For these are the ways in which God will bless those who are obedient to Him — totally (*cf.* Deut. 28:1,9,13-15); diligently (v. 1); servingly (v. 47a); joyfully (v. 47b); gladly (v. 47c); respectfully (v. 58); and witnessingly (vv. 9-10).

For: ‘It shall come to pass, if you shall hearken diligently to the voice of the Lord your God, to observe and to do all His Commandments which I command you today — that the Lord your God will set you on high, above all nations of the Earth. And all these blessings shall come upon you and overtake you — if you shall hearken to the voice of the Lord your God.’ Deut. 28:1-2.

'Blessed shall you be in the city, and blessed shall you be in the field! Blessed shall be the fruit of your body — and the fruit of your ground; and the fruit of your cattle, the increase of your livestock, and the flocks of your sheep! Blessed shall be your basket and your store!' Deut. 28:3-5.

'Blessed shall you be when you come in, and blessed shall you be when you go out! The Lord shall cause your enemies who rise up against you to be smitten in front of you. They shall come out against you one way, and flee ahead of you in seven directions. The Lord shall command the blessing upon you in your storehouses, and in all that you set your hand to. And He shall bless you in the land which the Lord your God gives you.' Deut. 28:6-8.

'The Lord shall establish you as a holy people, unto Himself, as He has sworn to you — if you shall keep the Commandments of the Lord your God, and walk in His ways. And all people of the Earth shall see that you are called by the name of the Lord; and they shall be afraid of you. And the Lord shall make you plenteous in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land which the Lord swore to your forefathers to give you.' Deut. 28:9-11.

'The Lord shall open to you His good treasure, the sky to give the rain to your land at its season, and to bless all the work of your hand. And you shall lend to many nations, and you shall not borrow. And the Lord shall make you the head and not the tail. And you shall be

above only, and you shall not be beneath. If you hearken to the Commandments of the Lord your God — which I command you today, to observe and to do them.’ Deut. 28:12-13.

Yet God promised not only the above blessings if His people obeyed Him. He also threatened the opposite curses if He was disobeyed.

‘See, I have set before you this day life and good and death and evil!’ Deut. 30:15.

This, comments the *DDB*, means “life, with all kinds of blessings, **if** you obey. But death, with My curse, if you disobey. As the following verses make clear.”

‘Therefore, choose life — so that both you and your descendants may live; so that you may love the Lord your God, and so that you may obey His voice, and so that you may cleave to Him! For He is your life, and the length of your days.’ Deut. 30:19-20.

“That is,” says the *DDB*. “He gives and maintains and lengthens life. Acts 17:25-28.” *Cf.* Deut. 32:47 & Prov. 8:36 & 29:18.

Last, Moses promised the Church that **‘the Fountain of Jacob shall be upon a land of corn and wine. Also His skies shall drop down dew.’** Deut. 33:28.

This means, states the *DDB*, that “Jacob’s descendants will live in peace. They will behold with their eyes the fruitfulness of the land, and lustily enjoy it.”

• • •

Summarizing this chapter, we have seen how — after the death of Jacob and the subsequent enslavement of God’s people when in Egypt — the Lord later delivered them thence,

by the hand of Moses. Out of gratitude for their redemption — they were to keep His Moral Law, His Statutes, and His Judgments.

If obedient, God would give His people longevity and prosperity — especially as regards good rainfall, fruitful crops, political peace, freedom from pests, large families, and abundant stores. Above all, they would then experience His Own blessed presence.

He would increase His Church's powers of self-government, especially through the victorious works of the future Messianic 'Star' Jesus Christ — during the days of the Roman Empire. But meanwhile, His Church was to observe His Statutes, and to teach the seed of the Church to do the same.

In return, God would exalt the Members of His Church and give them joy in their various works — and also His blessing in everything they would do to His glory. For God, 'the Fountain of Jacob,' would bless their land with corn and wine.

Such blessings to those who keep God's Commandments, are indeed worth singing about! It is to a consideration of precisely this, in the Biblical Psalms, that we must next proceed.

— 3 —

Prosperity In The Psalms

The book of Psalms starts off in high gear. It sounds a confident note of optimistic ethical eschatology.

‘Blessed is the man [whose] delight is in the Law of the Lord; and in His Law he meditates, day and night. And he shall be like a tree planted by the rivers of water, that brings forth its fruit in its season. His leaf also shall not wither. And whatsoever he does, shall prosper.’ Ps. 1:1-3.

This note is sustained also in the following Psalm. There, God the Father promises His Son, then still yet to be incarnated:

‘I shall give You the Heathen for Your inheritance, and the uttermost parts of the Earth for Your possession.’ Ps. 2:8.

It is, states the *DDB*, as if the Father here assures the Son that, as His reward for His Calvary work: “**All inhabitants of the Earth shall be subjected to Your Kingdom.**” And of those thus subjected: “You shall preserve the believers.”

In a subsequent Psalm, Christ speaks of “His exaltation.” There, He also speaks of the future **expansion** of His spiritual Kingdom throughout the **whole World** — as well as of its subsequent “**duration.**” Ps. 22, heading, *DDB*.

For **‘all the ends of the Earth shall remember, and turn unto the Lord.’** Ps. 22:27.

Now this, explains the *DDB*, is a “prophecy about the conversion of the Heathen.” Indeed, ‘**they shall come and shall declare His righteousness.**’ Ps. 22:31. And this, states the *DDB*, very unambiguously, refers to “His faithfulness and truth in the calling of the Gentiles.”

In yet another Davidic Psalm, we are promised that ‘**the meek shall inherit the Earth.**’ Ps. 37:9-11.

‘**Meek**’ means having been made willing to **subject** all of one’s God-given strength under the **Law of God**. Here, comments the *DDB*, “the expression ‘the meek’ is a remarkable title for God’s children who have been regenerated by His Holy Spirit, humbled, and brought under His yoke and unto obedience to His Commandments.” Thus at Pss. 22:26 and 25:9 and 34:2 *etc.* Matt. 5:5.”

We are further promised in the Psalm that ‘the meek’ alias those who keep God’s Commandments ‘shall delight themselves in the abundance of peace.’ Ps. 37:11b. This means, states the *DDB*, that ‘the meek’ shall receive “**great** welfare” and “**manifold benefits.**”

Last, the Psalm also declares that ‘**the righteous shall inherit the land.**’ Ps.37:29.

Indeed, each who is righteous shall inherit his own plot in particular — as well as the entire Earth in general. Mic. 4:4 *cf.* Dan. 12:13.

Now ‘the righteous’ are those who have been justified by Jehovah-Jesus and who keep His Commandments out of gratitude. “They would,” comments the *DDB*, “have a secure, certain, and quiet condition here on Earth — in the land of the promise [as an earnest or guarantee of Heaven].” For ‘the righteous’ are “the true possessors and heirs of all of the blessings of Abraham.”

Part of the forty-fifth Psalm addressed the coming Messiah Himself. **‘Your arrows are sharp in the heart of the king’s enemies; thereby the people [shall] fall under You.’** Ps. 45 :5.

“Some understand this not only of the judgments, but also of the words of the Lord Christ,” comments the *DDB*. “*Cf.* II Cor. 10:4-5; Heb. 4:12.”

Apparently continuing to address the future Christ, the Psalmist then adds: **In the place of or ‘instead of your forefathers [Abraham and Isaac and Jacob *etc.*], shall be Your [Christian] children — whom You may make princes in all the Earth.’** Ps. 45:16.

This means, states the *DDB*, that the Lord Jesus “will not lack spiritual sons who will preach the Gospel **throughout the World** and who will feed and rule His Church with God’s Word.... *Cf.* Matt. 19:28 and 24:47 and 28:19; [and] Rev. 5:10. “

At the end of ‘**a Song for the sons of Korah,**’ God declares: ‘**I will be exalted among the Heathen.**’ Ps. 46:10.

Comments the *DDB*, this means: “I shall show...that My power is not restricted within the bounds of the land of the Jews.... Even outside of it, I am Lord and Judge of the Heathen too.”

In another Psalm for Korahites, it is stated that **‘the Lord is a great King over all the Earth,’ so that ‘He shall subdue the people under us, and the nations under our feet.’** Ps. 47:3.

By this we are to “understand,” comments the *DDB*, “even the spiritual [submission of the Heathen] in New Testament times, as in John 10:16 and Acts 2:39 *etc.*” Similarly, the following words — **‘God has gone up with a shout’** (Ps. 47:5) —

are applied by the *DDB* to the time “when the Lord Christ ascended into Heaven above, from where He would rule everything as King. *Cf.* Ps. 2:6-9 and Ps. 110.”

As a result of this Messianic rule, **‘the princes of the people are gathered together even to the people of the God of Abraham.’** Ps. 47:9.

This, says the *DDB*, “refers to the calling of the Gentiles.... *Cf.* Ps. 22:28-31; Eph. 2:13-19 and 3:6.” Ultimately, this will lead even to the creation of Christian States — World-wide.

‘For the shields of the Earth belong to God.’
Ps. 47:9b.

This, comments the *DDB*, means the “authorities and governors on Earth.” Indeed, they are “appointed by God to protect the Church like ‘shields.’ *Cf.* Hos. 4:18.”

The next song and Psalm for the sons of Korah describes the glorious expansion of the Christian Church. **‘Beautiful for situation, the joy of the whole Earth is Mount Zion.’** Ps. 48:2.

This is said, states the *DDB*, “in respect of the whole World.” For **from** Mount Zion or the Christian Church, “the light and salvation would go out into the whole World.”

Indeed, **to** Mount Zion alias the Christian Church, “the Heathen would joyfully betake themselves. Isa. 2:2-3; Mic. 4:1; Acts 1:8.”

In one of the other Davidic Psalms, the Chief Musician was to sing: **‘O God of our salvation, Who is the Confidence of all the ends of the Earth and of all them that are afar off upon the sea!’** Ps. 65:15.

This refers to “the saving ‘trust in the Lord’ in respect of the calling of the Gentiles unto faith in Christ,” states the *DDB*. “See Isa. 42:4-6 *etc.*”

In yet another Psalm or Song to the Chief Musician, “the Church prays confidently that God’s Kingdom in Christ will be **extended among the Heathen**, and be graced with all spiritual and corporeal blessings.” Ps. 67, heading, *DDB*.

The next Psalm is both Davidic and Messianic, and indeed full of instruction. **‘Let God arise’ and ‘let His enemies be scattered!’ For ‘You have ascended on high.’** Ps.68:1,18a.

These statements, the *DDB* comments, refer “especially to the unconquerable resurrection and ascension of our Lord Christ.” Indeed, of Him, “this is a prefiguration.”

For here, these words apply especially to Messiah’s post-resurrectional and post-ascensional **victory “over all His and our spiritual enemies.”** That progressive victory is occurring right now — during the continuing course of His heavenly session. That is His rule from Heaven over our Earth – and our Earth’s ever-expanding acknowledgment of it.

‘You have ascended on high; You have led captivity captive!’ Ps. 68:18a.

Here, the words ‘You have led captivity captive,’ suggests the *DDB*, means that God has, in Christ’s resurrection, “taken captive triumphantly” – alias saved “**many** of those who had been in ‘captivity’ to Satan.”

Moreover, **‘You have received gifts for men — yes, for the rebellious too, so that the Lord might dwell amongst them.’** Ps. 68:18b.

Here, comments the *DDB*, the ascended Christ, “as happens after **victories**, has distributed from His throne an **abundance of all kinds of gifts** to His Church — and even to **unbelievers, for their conversion** and incorporation into the Church of God.”

‘Because of Your temple at Jerusalem,’ the Psalm continues, **‘shall kings bring presents to You.’** Ps. 68:29.

This prediction, states the *DDB*, was “especially fulfilled in the New Testament, through the conversion of pagan kings and princes. Cf. Isa. 49:22-23; Ps.68:32-33 & 72:10; I Kgs. 10:10,24f; II Chr. 32:23; Ps. 76:10.”

The greatest of all Messianic songs, however, is probably the **‘Psalm for Solomon.’** Ps. 72, heading, *KJV*.

This, observes the *DDB*, is “a prefiguration of the Kingdom of Christ — about the everlastingness and **expansion** and glory and gracious condition of which he (the Psalmist) is extremely joyful.”

In this Psalm, it is stated that the coming Messiah **‘shall have dominion also from sea to sea, and from the river unto the ends of the Earth.’** Ps. 72:8.

Now “this,” comments the *DDB*, “refers to the expansion of the Kingdom of Christ until the end of the World. See Gen. 15:18; I Kgs. 3:21-24; Matt. 28:18-19; Rev. 11:15.”

As Christ’s Kingdom expands, **‘they that dwell in the wilderness shall bow before Him.’** Ps. 72:9.

Here, states the *DDB*, we see “wild, brutal, unbelieving Heathen [bowing] before Christ. Cf. Isa. 40:3-4 and 42:11-12 etc.” “The kings of Tarshish (or Cilicia) [in the modern Turkey] and the isles [of the European Japhethites] shall bring presents,’ and even ‘the kings of Sheba [in Southwestern Arabia] and Seba [or Northern Ethiopia in Africa] shall offer gifts to Him.’ Ps. 72:10.

‘Yes, all kings shall fall down before Him. All nations shall serve Him.’ Ps. 72:11.

“This,” declares the *DDB*, “refers only to the Messiah” — our Lord and Saviour, Jesus Christ.

‘Prayer also shall he made for Him continually.’ Ps. 72:15a.

This, explains the *DDB* once again, applies “especially to the **progress** of Christ’s spiritual Kingdom. See Ps. 118:24-26.”

Indeed, **‘daily shall He be praised.’** Ps. 72:15b.

Moreover, because “Christ shall continually pray for the poor (*cf.* Ps. 72:4-13) – the whole day he [the poor] shall bless Him.” Thus the *DDB*. *Cf.* Ps.72:15.

In a later prayer of David, the king predicts: **‘All nations whom You have made, shall come and worship before You, O Lord.’** Ps. 86:9.

This would occur, explains the *DDB*, “in the time of the rule of Christ, when **the Heathen** would be called and brought to **acknowledge Him.**”

In the next song, the sons of Korah were to sing: **‘Glorious things are spoken about you, O City of God! I will make mention of Rahab and Babylon to them that know Me.’** Ps. 87:3-4.

This means, states the *DDB*, “that ... **the time will come when God will regard the Egyptians and Babylonians as being among His people....** See Isa. 19:19-25.”

Moreover, the Psalm continues: **‘Philistia, and Tyre, with Ethiopia — this man was born there!’** Ps. 87:4b.

For “**the time shall come,**” comments the *DDB*, “**when the Philistines and Tyreans and Ethiopians shall say that they were born in ‘Jerusalem’ [the True Christian Church].** That

is, [they shall say] that they belong to the Church of God and the heavenly Jerusalem.

“For the conversion of the Tyreans, see Ps. 45:13. For the **conversion of the Ethiopians to Christ**, see Ps. 68:31 and 72:10 and Acts 8:27.”

Indeed, both the singers as well as **‘the players on instruments shall be there’** in the **‘Jerusalem’** of the Christian Church. Ps. 87:7.

This means, comments the *DDB*, that “God shall be praised with joy in His Church, gathered from both Gentiles and Jews.... Here is a prediction of the joy there shall be in the World, on account of the **conversion of the Gentiles to Christ.**”

In the ninety-third Psalm, “the Psalmist relates and exalts the majesty and power and holiness of Christ’s Kingdom for the protection of His Congregation” (*DDB*, heading).

Indeed, in the ninety-sixth Psalm “**all** inhabitants of the Earth...are warned to **praise** God.” They are to do so, even “on account of His greatness, majesty, glory, creation, and rule of the World and everything in it.” Yet they are further to do so “especially on account of the grace of the New Testament in **the calling of the Gentiles.**” Ps. 96, heading, *DDB*.

‘O sing to the Lord a new song... all the Earth!’
Ps. 96:1,9.

This song is to be sung, declares the *DDB*, by the “inhabitants of the **whole Earth.**”

Furthermore, **‘say among the Heathen that the Lord reigns!’** Ps. 96:10a.

For here, explains the *DDB*, the Lord is shown to be “King over the whole earthly realm.” Ps. 93:1; 97:1; 99:1.”

Indeed, **‘He shall judge the people righteously.’**
So, then: **‘Let the Earth be glad!’** Ps. 96:10b to 96:11.

For, as the *DDB* observes, the whole Earth must “show the excellence of God’s benefits which would come over the World during the rule of the Messiah.”

The ninety-eighth Psalm “warns the Jews as well as the Gentiles and all creatures to praise the Lord on account of His mercy, truth, salvation, and redemption through Christ” (*DDB*, heading).

For ‘**the Lord has made known His salvation. His righteousness He has openly shown in the sight of the Heathen.... All the ends of the Earth have seen the salvation of our God.**’ Ps. 98.2-3, *KJV*.

And this, states the *DDB*, means “the inhabitants of the earthly realm, from one end to the other.” Thus too Isa. 52:10.”

So too in the famous Psalm 100. There, the words ‘**Make a joyful noise unto the Lord, all you lands!**’ (Ps. 100:1) — are translated in the *DDB*: ‘**You whole Earth, rejoice unto the Lord!**’

The latter words the *DDB* then paraphrases as “all you inhabitants of the Earth.” It then goes on to say that this “means...the believing children of God.... He has created us in Christ **Jesus unto good works**, so that **we should keep on walking in them**. Eph. 2:10.”

Psalm 102 is ‘a prayer of the afflicted, when he is overwhelmed and pours out his complaint before the Lord’ (Ps.102, heading, *KJV*). This was written probably during the later Babylonian captivity of ancient Israel, and describes “the oppressed and miserable prisoners in Babylon” (Ps. 102:1 *DDB*).

Yet, “under the redemption from the [Babylonian] captivity and the rebuilding [of the temple and the city], we are also [*mede*] to understand redemption by Christ and the calling of the Gentiles into His fellowship.” *DDB* heading.

The Psalm itself refers to **‘the generation to come’** — and then adds that **‘the people who shall be created, shall praise the Lord.’** Ps. 102:18f.

This means the future time **‘when the people are gathered together, and the kingdoms, to serve the Lord.’** Ps. 102:22.

That would occur, states the *DDB*, “when God will make one people out of the Jews and the Gentiles, and when He will collect one Church for Himself out of all the kingdoms of the Earth. See Acts 2:5; Eph. 2:13-14.”

In Psalm 107, “the Psalmist warns: all those liberated from the hand of their opponents; all those drifting in foreign parts; all prisoners and sick persons; all those on the sea; and, further, all other people — to praise and to extol the Lord.” *DDB*, heading.

Indeed, **“they were to petition God for changes in each land and person — through God’s government.”** Furthermore, they were “to praise those responsible for those changes.”

Psalm 110 is Davidic and Messianic, and full of instruction. Declares David, **‘The Lord [alias the Triune God Jehovah] said to my Lord [Jesus Christ]: ‘You must keep on sitting at My right hand, until I make Your enemies Your footstool!’**” Ps. 110:1.

This means, declares the *DDB*, that the Triune God commanded and empowered the risen and ascended God-man Christ “to rule in glory and majesty, in Heaven and on the Earth. I Cor. 15:25; Heb. 1:3,13 and 8:1 and 10:12-13; Eph. 1:20 *etc....*”

“This Psalm is a short summary of the whole Gospel. David speaks of the calling of Jesus Christ into the spiritual Kingdom of His Church and unto His everlasting priesthood.

“At the same time, he portrays a tremendous victory over His enemies, and His triumph over them.” Ps. 110, heading, *DDB*.

‘The Lord [alias the Triune Jehovah],’ David further declares, would thereafter then **‘send the rod’** [alias the sceptre] of Christ’s **‘strength [forth] out of Zion’** [the Christian Church]. Ps. 110:2.

Here, comments the *DDB*, **‘the rod [or the sceptre] of Your power’** means “the preaching of the Holy Gospel whereby the Holy Spirit works powerfully in the hearts of the elect. Cf. Rom. 1: 16.

“The word ‘send’” — in the phrase ‘the Lord shall send the rod [or sceptre] of Your strength’ — means “[send] into the whole World.” And the word ‘Zion’ — in the phrase **‘the Lord shall send the rod [or sceptre] of Your strength [forth] out of Zion’** — means “[send forth] out of the Zion of the expanding Christian Church” [and thus out into all the World].

At that future time (of the Church’s Matt. 28:19 Great Commission), states the Psalm, Messiah’s **‘people shall be[come] very willing.’** Ps. 110:3a.

For Christ’s Church, comments the *DDB*, “shall be a people of great willingness, or full of willingness.” Willing “to accept the Gospel and to serve You, O Lord Jesus Christ!”

The precise time at which God’s people would become willing to serve Him in this way, is clearly identified. For David states concerning Christ: **‘Your people shall be[come] willing, in the day of Your power.’** Ps. 110:3b.

This, comments the *DDB*, refers to the ‘day’ or time **“when You shall send forth the powerful preaching** of the Holy Gospel by the Apostles, together with many other Messengers,

to conquer the World and the Devil, **and to bring many sheep into the true sheepfold.** See Rom. 1:16; II Cor 10:4-5; **Rev. 6.2.**”

Now this New Testament Christian Church’s conquest of the World would take place **‘in the beauties of holiness.’** Ps. 110:3c.

This means, states the *DDB*, that the Christian conquest of the World will be characterized by “holiness of life **and all kinds of Christian virtues.**” Such would not be from Christians themselves, but would gladly be acknowledged as “proceeding from faith” in God.

Moreover, predicted David concerning the Messiah: **‘From the womb of the morning You have the dew of Your youth.’** Ps. 110:3d.

This means, explains the *DDB*, that Messiah’s “children shall be born like the dew [is born] — from the womb of the dawn. The dew appears at dawn, and is brought forth as if from a womb. Then it sprinkles and beautifully moistens the grass **with innumerable dewdrops.**

“Similarly, the first light of the preaching of the Holy Gospel shall, like dew, **sprinkle and moisten the innumerably-many hearts of the elect,** and give birth to them in a spiritual way. See John 3:5, where the Lord Christ compares the Holy Spirit to water [by which the earth is moistened and made fruitful].”

When Messiah would come, continues this fine Psalm, **‘He shall judge [or do righteousness] among the Heathen.... He shall wound the heads over many countries. [And] He shall drink from the brook on the way.’** Ps. 110:6-7.

This means, declares the *DDB*, that **“Christ will keep on prosecuting His victory** over the enemies of His Church — until He has vanquished them or annihilated them. He shall

keep on doing this with such earnestness and zeal — that He will not even take time to rest and to refresh Himself with food and drink. He will merely slake His thirst with the water He finds in the brook by the wayside, while He keeps on pursuing His enemies.”

For “Christ shall completely subjugate His enemies, and [completely] deliver His people from their hands. Compare this with the history of Gideon! Judg. 7:4-7 [& especially 8:4-9], etc.”

Coming now to the “Hallel-Psalms” or “Songs of Praise,” we are told that **‘from the rising of the sun unto the going down of the same, the Lord’s name is to be praised.’** Ps. 113:3.

This, states the *DDB*, comes about through Christian missions as the fulfilment of the prophecy of Malachi. For “Mal. 1:11” too predicts: **‘From the rising of the sun [alias from the East] even to the going down of the same [alias to the West], My name shall be great among the Gentiles. And in every place, incense [alias prayer] shall be offered to My name.... For My name shall be great among the Heathen.’**

That means that **‘all flesh shall praise His holy name, for ever and ever.’** Ps. 145:21.

Indeed, states the *DDB*, that means **“all nations [and] all people** — as in Isa. 44:3, Ezek. 36:27, and Joel 2:28.”

The penultimate “Song of Praise” is perhaps the most important, from the point of view of ethical eschatology. For it commands the Christian Church “to get stirred up and to thank God for His great grace toward His people.” Moreover, it suggests they should do this, “because **they have gained the victory** — through His power and mercy.” Ps. 149, heading, *DDB*.

Even while praising God, His children are to wield **‘a two-edged sword in their hand.’** Ps. 149:6.

“This two-edged sword, comments the *DDB*, “is God’s Word proceeding from Christ’s mouth. With this sword, the believers conquer...[the Earth or] the World, and the power-wielders of this World. II Cor.10:4; Eph. 6:17; Heb. 4:12; Rev. 1:16.”

The believers’ ‘**two-edged sword**’ is ‘**to execute vengeance upon the Heathen**’ It is also to inflict ‘**punishments upon the People.**’ Ps. 149:7.

This is to be done, states the *DDB*, especially “through preaching against the idolatry and godlessness of the pagans and of the unbelievers, as in Acts 14:15 and 17:16-22 *etc.* Cf. this with Isa. 41:15 and II Cor. 10:4-5.”

The purpose of the believers’ wielding of their two-edged sword, is to arrest and to remove the political leaders of the ungodly and ‘to bind their kings with chains.’ Ps. 149:8.

This is to be accomplished especially “by preaching judgment and by restricting their sins and by thus bringing them under the yoke of and into subjection to the holy Gospel. See Isa. 45:14; Ps. 2:3; Mark 6:20; Acts 24:26; Rev. 21:24; Matt. 18:18.”

The tool for this binding of ungodly leaders in society, is the prescribed Law against them — with which believers are ‘**to execute upon them the judgment written.**’ Ps. 149:9a.

This should be a privilege to the believers. For ‘**this honour have all His saints.**’ Ps. 149:9b.

This will sometimes move the ungodly to seek God’s forgiveness. It is then indeed a great honour for the believers “to pronounce them free of their idolatry and other sins for Jesus’ sake — if the ungodly sincerely repent.

“But if they continue in their ungodliness,” adds the *DDB*, it should also be an honour for the believers to warn the

unbelievers and “to declare their death and everlasting damnation according to the contents of the Word of God revealed in the books of Holy Scripture” — if the ungodly do not repent. “Deut. 4:[5-]6!”

So, then, in the words of the last Psalm: ‘**Let everything that has breath**’ — and thus every person who is still alive in every nation throughout the World — ‘**praise the Lord! You must praise the Lord!**’ Ps. 150:6.

“These words,” states the *DDB*, “the Apostle John explains more fully thus: ‘Every creature which is in Heaven and on the Earth and under the Earth and such as are in the Sea, and all that are in them, I heard saying: “Blessing and honour and glory and power be to Him Who sits upon the throne, and to the Lamb – for ever and ever!”’ Rev. 5:13.



Let us now **summarize** this chapter. We saw that Psalm 1 promises prosperity to those who meditate on God’s Commandments day and night. Psalm 2 predicts that ‘the uttermost parts of the Earth’ will be given to the Redeemer as His very Own possession. Psalm 22 is a “prophecy about the conversion of the Heathen” and speaks about the expansion and endurance of Christ’s Kingdom “throughout the whole World” (*DDB*). And Psalm 37 insists that the meek, alias God’s Commandment-keepers, will yet inherit the Earth.

The Messianic Psalm 45 predicts that peoples shall fall under the rule of King Jesus, through the actions of His “spiritual sons who will preach the Gospel throughout the World” (*DDB*). Psalm 46 prophesies the exaltation of Jehovah among the Heathen. Ps. 47 forecasts that Christ, after His ascension, “would rule everything as King” and bring about “the spiritual submission of the Heathen” and even of their “governors”(*DDB*). And Psalm 48 announces that from the

Zion of the Christian Church, “salvation would go out into the whole World” (*DDB*).

Psalm 65 records that ‘all the ends of the Earth’ would come to faith in Christ (*KJV* and *DDB*). Psalm 67 prays that “God’s Kingdom in Christ will be extended among the Heathen” (*DDB*). And Psalm 68 predicts that the ascension of Christ to God’s right hand would secure victory over His enemies and ‘gifts’ even ‘for the rebellious also’ (*KJV*).

Psalm 72 gives the most glorious of all predictions about the prosperity of Messiah’s expansive ‘dominion’ in Turkey and the Mediterranean World and Arabia and Africa and even ‘unto the ends of the Earth’ (*KJV*). And Ps. 87 predicts the christianization even of the Egyptians and the Babylonians and the Philistines and the Lebanese and the Ethiopians.

Psalms 93 and 96 stress the power of Christ’s Kingdom to penetrate all the ends of the Earth and all its fullness. In Psalm 100, all inhabitants of all lands are to make a joyful noise unto the Lord. For even after the Babylonian exile, Psalms 102 and 107 predict the rebuilding of the Christian Temple from both “the Jews and the Gentiles.” And to this end, all people everywhere are to petition God to produce the necessary “changes in each land and person through God’s government” (*DDB*).

In the Messianic Psalm 110, God promises to use Christ’s willing Church “to conquer the World” without pausing — until all His enemies have been turned into a footstool under His feet. In Psalm 113, it is predicted that the Lord will yet be praised — from East to West. And in Psalm 145, it is even declared that ‘all flesh shall praise His holy name’ — “all flesh” meaning “all nations” and “all people” (*DDB*).

All this will come about, declares Psalm 149, as believers wield ‘a two-edged sword in their hand’ — and thereby “conquer the Devil, the World, and all the Power-wielders of this

World” (*DDB*). This will destroy the sins of idolaters, and ‘bind their kings with chains’ by bringing “the prescribed law against them” (*KJV* and compare *DDB*). And so, finally, as the last Psalm itself suggests (Ps. 150): ‘Everything that has breath’ shall ‘praise the Lord.’

The right opportunities and the correct speed in implementing all the above, however, requires the wisdom of Solomon. Accordingly, it is to this God-given wisdom of Solomon that we shall next turn.

— 4 —

The Wisdom Of Solomon

We have already looked at the Davidic Psalm for Solomon (Ps. 72:1,20). Now we need to see that the careful keeping of God's judgments not only by King David, but especially the maintenance of God's righteousness by the son of King David — would help prepare the way for the later arrival and the expansion of the Messianic age, Worldwide (Ps. 72:1-2 *cf.* vv. 4.11*f.*).

Solomon needed divine wisdom to maintain the righteousness of God's Law (Ps. 72:1-3). And that divine wisdom is recorded — together with further eschatological promises and other material — in Solomon's Proverbs (1:1*f.*); in the words of the son of David in Ecclesiastes (1:1*f.*); and in the Song of Solomon (1:1*f.*).

Right at the very outset in Solomon's Proverbs, we are told that the purpose of his sayings is **'to receive the instruction [of wisdom, justice and judgment, and equity]'** and **'to give subtilty [to the simple].'** Prov. 1:3-4.

Accordingly, because **'the fear of the Lord is the beginning of wisdom'** – a wise son will **'not forsake the law of his mother.'** Prov. 1:7-8.

Refraining his foot from the evil path of lawlessness, a wise son or an enlightened child of the covenant **'shall dwell safely.'** Prov. 1:15,33.

‘My son,’ states King Solomon, ‘if you will receive my words and hide my commandments with you’ — ‘then you shall understand the fear of the Lord and find the knowledge of God. For the Lord...preserves the way of His saints.’ Prov. 2:1,5,8.

In this way, **‘discretion shall preserve you...[so] that you may walk in the way of good men, and keep the paths of the righteous.’ For ‘the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the Earth, and the transgressors shall be rooted out of it.’ Prov. 2:11,20-22.**

The **saved Commandment-keepers** or the righteous or ‘the upright,’ then, ‘shall dwell’ and **shall keep on dwelling ‘in the land’** (Prov. 2:21, *KJV*). Here, the *DDB* asks us to compare “Ps. 37:9,11,22,29,34 — and the note at v. 29.”

The above-mentioned Psalm 37:29 itself promises that ‘the pious shall inhabit the Earth.’ And “the note” of the *DDB* at that verse, reads as follows:

“Although” the ‘pious’ are only “pilgrims on Earth, they will [even now] nevertheless enjoy stable and secure and undisturbed conditions.” For they are even now “the rightful possessors and heirs of all of the blessings of Abraham, in the Only-begotten Son of God and Messiah.”

The ‘pious’ enjoy these blessings even now, “in the land of promise, as an earnest [or down-payment or guarantee] of the heavenly country.” They enjoy these blessings even while here on Earth, amid the restlessness of the ungodly and the uncertainties of life.”

For even now, the ‘pious’ are being “kept by the fatherly protection and supervision of God. Through faith, they trust in the blessed hope. Rom. 8:17; Gal. 3:14.” Psalm 37:29, *DDB*.

‘My son, forget not my law; but let your heart keep my commandments! For length of days and long life and peace shall they add to you.’

Prov. 3:1-2.

Here, the *DDB* refers to “Deut. 8:1 and 30:20,” and explains that Prov. 3:2 is promising “a great age and a life of many years.” Thus too “Job 12:12; Ps. 21:[4-]5 and 91:16; Prov. 3:16 and 4:10 and 9:11.” Furthermore, by the ‘peace’ that is promised to the commandment-keeper, is meant “welfare in body and soul. *Cf.* Gen. 37:14.” Prov. 3:2, *DDB*.

In Prov. 4:18, **‘the path of the righteous,’** states Solomon, **‘is like a shining light.’**

This is so, explains the *DDB*, “not only because by God’s blessing they are prosperous and have peace of mind. But also because they are enlightened with the knowledge of God and daily increase therein, going on from one virtue to the next.”

Solomon further insists that **‘wisdom is life for those that find her, and a medicine for their entire flesh.’** Prov. 4:22.

Here, the *DDB* comments that wisdom “not only gives life but also maintains it in a good condition and wards off all kinds of danger away from it. *Cf.* Prov. 3:8 and 12:18 and 13:17.”

Moreover, in saying that wisdom is a ‘medicine’ for the ‘entire flesh’ — God means that it benefits “the whole man, consisting of body and soul.” Thus the *DDB*.

The tenth chapter of the Proverbs of Solomon is full of ethical eschatology. **‘The labour of the righteous,’** we are told, **‘tends to life.’** Prov. 10:16.

This, states the *DDB*, means the labour by which the saved commandment-keeper “acts honestly to get his food.” As

such, this kind of labour “redounds [or **overflows**] to his benefit, and is in his own best interests. Rom. 8:28” (*DDB*).

Again, ‘**the righteous is an everlasting foundation.**’ Prov. 10:25.

This means, states the *DDB*, that the justified command-keeper “stands immovable.” He stands thus “in his faith, love, hope — and consequently in a correct and **good condition till the end.**” *Cf.* Ps. 125:1; Matt. 7:24-25.”

Indeed, ‘**the fear of the Lord multiplies the days.**’ Prov. 10:27.

This is so, comments the *DDB*, in “the lives of those that sincerely fear the Lord. It is even so to be understood in respect of those tender of body, weak through disease, and thrown down by adversity.

“For by God’s consolation, they too nevertheless live longer than they would have lived by the power of their own nature — had God not resolved to preserve their lives longer.” But the text is to be understood “especially of the external benefit which God promised the [faithful] Israelites while living in the land of Canaan.”

Solomon next assures us that the **generous** alias ‘**the liberal soul**’ or person alias ‘**the soul of the diligent shall be made fat.**’ Prov. 11:25 *cf.* 13:4.

This means, declares the *DDB*, that hard-working and/or generous people shall “have great abundance” and shall be “more greatly blessed and altogether prospered.” Indeed, they shall even “be superabundantly deluged with God’s blessing.” *Cf.* Prov. 13:4 and 15:30 and 28:25.”

So too: ‘**he who gathers by labour, shall increase.**’ Prov. 13:11.

Indeed. This, states the *DDB*, means that there will be an **'increase'** of "his possessions." Thus Prov. 28:8."

For **'in all labour, there is profit.'** Prov. 14:23.

This **'labour'** — states the *DDB* — means one's professional work. It refers to that "which one does well and honestly, according to one's profession." Thus it is **'labour'** which results in riches or "gain, advantage, and conquest."

For **'the crown of the wise, is their riches.'**
Prov. 14:24.

These 'riches' of the wise, explains the *DDB*, are the "adornments which make them conspicuous among men" (*cf.* Prov. 12:4). For **'wise' men use their riches "well,** and are grateful to God for them. Prov. 14:26."

To be righteous is to have been saved by the perfect Commandment-keeping and imputed righteousness of the Second Adam Jesus Christ — and consequently to be trying to keep the Ten Commandments oneself, by the grace of God, out of gratitude to Him for so great a salvation so freely given by Him to us. **'A deceitful witness speaks lies'** and breaks the Ninth Commandment; and **'in the fear of the Lord is strong confidence'** or the keeping of the First Commandment. Prov.14:25-26.

Men should **'depart from the snares of death'** and keep the Sixth Commandment. The breaking of the Seventh Commandment causes **a lack** or **'the want of people'** and brings about **'the destruction of the prince'** or the breaking of the Fifth Commandment. And **'envy'** alias the breaking of the Tenth Commandment causes **'rottenness of the bones.'** Prov. 14:27-30.

In one word, saved Commandment-keepers are — and are to be — “righteous.” Such have been saved by the imputed righteousness of the Last Adam Jesus Christ — through the imputation to their accounts of the perfect Commandment-keeping of their Saviour in their place.

For truly righteous men help build righteous nations. For true **‘righteousness exalts a nation.’** Prov. 14:34.

Indeed, states the *DDB*, that means to be **“blessed by God, and [to be] renowned among men.”**

Thus, hard work produces prosperity; for **‘the thoughts of the diligent tend only to plenteousness.’** Prov. 21:5.

Those diligent thoughts, comments the *DDB*, “are so blessed by God — that from them the diligent labourer obtains not only his own daily needs but also in addition also the extra needs of both himself and his children.”

Again, **‘a wise man is strong; yes, a man of knowledge increases strength.’** Prov. 24:5.

Here, the *DDB* refers to “Prov. 21:22.”

This states that **‘a wise man scales the [walls of the] city of the mighty and casts down the strength of the confidence therein.’**

Yet, comments the *DDB*, “even if” a ‘wise man’ indeed “has outward strength — **knowledge makes him still stronger.**”

‘Where there is no insight, people get unruly; but thrice-blessed is he who keeps the Law!’
Prov. 29:18.

The key to this verse is its first noun – *chāzzōn*. The meaning is revealed “insight” (not excluding “foresight”) — and, as

a result, implies also the ‘pro-phe-tic’ or forthtelling commu-nication of that insight to others (“people”). This is reflected in the B.C. 270 Septuagint’s translation of the word: *exēgētēs* (a guide or an interpreter of revealed oracles or an expounder or commentator). The A.D. 400 Vulgate has *prophetia* (forthtelling); and Luther, *Weissagung* (a speech of wisdom).

Luther’s word *wild* (or unruly) translates the Niphal verb *yippāra’* – which means “to get into a state of disorder” and hence “to become lawless” (compare the Septuagint’s *paranomōi*, and the Vulgate’s *dissipabitur*). On the other hand, he who like a policeman guards the Law – *shōmēr Tōrāh* or *phulassōn ton Nomon* or *custodit Legem* or *das Gesetz handhabet* – is happy or thrice-blessed (*ashrēh*, or *makaristós* or *beatus* or *wohl*) to the glory of the thrice-blessed Trinity.

On this vital text, the *Dordt Dutch Bible* comments that for the word “‘prophecy’ (*profetie*) the Hebrew has ‘vision’ (*gezicht*). Understand it as that **preaching** of God’s Word whereby the **will of God for us** and our **obligatory duty to Him** is being given and explained to us! That is the way the word ‘vision’ is used in I Sam. 3:1 & I Chr. 17:15.”

Here, the word ‘*wild*’ – comments the *DDB* – means “exposed (*ontbloot*)” or de-**void**-ed of God’s grace and blessing and protection, and thus of His temporal and eternal benefits.” It means “also: ‘abandoned’ or ‘rejected’ or ‘self-withdrawn.’ ‘He who keeps the Law’ means he ‘holds [especially to the Pre-Mosaic or Abrahamic] way of the Lord.’ See Gen. 18:19 [and 26:5].” On Prov. 29:18’s word ‘exposed’ (says the *DDB*), “compare Ex. 32:25 and its notes.”

Ex. 32:25 reads: “Moses saw that the people were naked [or exposed]; for Aaron had made them naked, unto their shame, among their enemies.” Here, the *DDB* comments that the people were exposed or de-void-ed not so much of their ornaments as of God’s protection. They were now like na-

ked, unarmed men who could easily be attacked and destroyed by their enemies. Compare this with Gen. 3:10; Rev. 3:18; and 16:15. This exposure is ascribed to Aaron, because he not only consented to the godless [**idolatrous** and **lascivious** and thus **antinomian**] request of the people — but also promoted it.”

Where God’s Law is **divested**, people perish. But blessed is he who keeps it! For **God’s Law** is **inscribed** in man’s **heart**. So he must uphold it, in **all ages**. Eccl. 3:11; 7:29; 12:13f.

In ‘the words of the Preacher,’ the son of David and the king in Jerusalem states that **God ‘has set the world’** or ‘**the age in the heart of man.**’ Eccl. 3:11, *cf.* 1:1.

This means, comments the *DDB*, that “God makes all things beautiful and attractive.” It also means, further, that “everything happens at the right time.”

Indeed, men have “a natural tendency **to investigate the ages** and the times and what happens in them.” Thus the *DDB*.

Because men are to “**investigate the ages**” (and not just their own present time), **they are not to say that ‘the former days were better.’** Eschatological pessimists and prophets of doom do ‘**not enquire wisely concerning this.**’ Eccl. 7:10. ‘**God made mankind upright, before they sought their own many inventions.**’ Eccl. 7:29. Yet ‘**better is the end of a thing than its beginning.**’ Eccl. 7:8.

The *DDB* puts it very well indeed. Here, it comments: “The **result** is sometimes **better** than it seemed at the beginning it **would** be.”

Accordingly — ‘**eat your bread with joy, and drink your wine with a merry heart! For now, God accepts your works.**’ Eccl. 9:7.

This means, declares the *DDB*, that you should rejoice and be merry when you know that “you fear God and get your food through the work to which you have been called.” For “it is unnecessary to bother yourself with idle worry.” Just “rest in the providential rule of God — and in the love He bears toward you!”

On the other hand, however: **‘Whatever your hand finds to do, do it with [all] your might!’**
Eccl. 9:10.

This, explains the *DDB*, refers to “**everything** which is **good** and which **promotes** your **vocation**. Cf. Lev. 25:23 and Judg. 9:33.”

Last, in the Song of Solomon, there seems to be a prediction of the Messiah taking leave of His Church at the time of His ascension into the fragrant realm of Heaven — until the later time of His Final Coming at the dawn of the Last Day. For here, the Lord seems to be saying: **‘Until the day break, and the shadows flee away — I will get Myself to the mountain of myrrh and to the hill of frankincense!’** Song of Solomon 4:6.

But then, however — suggests the *DDB* — it is as if “the bride answers...: ‘Lord Jesus Christ! If I am so beautiful in Your eyes — why do You wait so long, before holding our wedding?’ To which the Bridegroom replies: ‘You must wait for the time of restitution of all things,’ Acts 3:21 — that is, until the evening or end of the World arrives. **Then I will come for you.** Meantime, I shall come to the mountain of myrrh — that is, I shall ascend into Heaven.”



Summarizing this chapter on the Wisdom of Solomon, we have seen that the son of David was to rule righteously, in order to prepare the way for the later advent of the Messiah

(Ps. 72). Solomon himself was to give instruction in righteousness to his own son (Prov. 1), assuring him that the upright shall dwell in the land (Prov. 2).

For Solomon's law and Solomon's commandments to his son were God's Law and God's Commandments. And they would and will add 'length of days' and 'peace' to whosoever obeys them (Prov. 3).

Through God's blessing, the justified commandment-keeper alias 'the righteous' is "prosperous" and subject to daily "increase" (Prov. 4, *DDB*). The labour of the righteous then "overflows to his benefit" (*DDB*). Indeed, thus he continues in "good condition till the end" — while 'the fear of the Lord multiplies the days' (Prov. 10, *DDB* & *KJV*).

'Diligent' and 'generous' persons are promised "great abundance"; are "altogether prospered"; and are "superabundantly deluged with God's blessing." They consistently experience an "increase" of their "possessions" (Prov. 11, *DDB*).

Indeed, 'in all labour, there is profit' or "gain, advantage, and conquest." For 'their riches' are 'the crown of the wise' (Prov. 14 & *DDB*).

The keeping of God's Ten Commandments alias 'righteousness, exalts a nation' alias a whole people (Prov. 14). 'The thoughts of the diligent tend only to plenteousness' (Prov. 21). And 'a man of knowledge, increases strength' (Prov. 24). For 'where there is no insight, people get unruly; but thrice-blessed is he who keeps the Law!' (Prov. 29).

Those who say that 'the former days were better' than the present days or the future days, are mistaken. They do 'not enquire wisely, concerning this.' For 'God has made man upright'; yet 'better is the end of a thing, than its beginning' (Eccl. 7).

A Christian is not to live in the past. ‘For now God accepts your works.’ Consequently, ‘whatsoever your hand finds to do [now], do it [now] with [all] your might!’ (Eccl. 9).

‘Fear God and keep His Commandments; for that is the whole duty of man. For God shall bring every work into judgment!’ Eccl. 12:13*f*. Yet till then, much must be done — ‘until the day breaks’ when Jesus comes again at the “end of the World” in “the time of the restitution of all things” (Song 4:6 & *DDB*).

It is especially the Old Testament Prophets (such as Isaiah) who predict the course of earthly events until this “end of the World.” Accordingly, it is to Prophets like Isaiah that we must now turn.

— 5 —

The Insights Of Isaiah

The great John Calvin liked to refer to what he called “the Gospel according to Isaiah” (with its good news for bad people). For the Prophet Isaiah, while admitting that Israel had become like Sodom and Gomorrah (Isa. 1:9-10), also predicted a glorious future for the people of God.

“The Prophet speaks with imaginative words about the coming of the Kingdom of Christ and the calling of the Gentiles” — comments the *DDB* (Isa. 2, heading). “He warns all men to fear God.” And this is a “prediction of the great fear [of God] which will come over the idolaters.”

The Kingdom of Christ ‘**shall come to pass**’ — says Isaiah — ‘**in the last days.**’ Isa. 2:2.

This refers, comments the *DDB*, to “the time of the appearance of Jesus Christ at His incarnation, during which time “the Gospel shall be preached throughout the whole World.” For ‘the last days’ is the entire period of time between the first and second comings of Christ.

Now ‘**in the last days,**’ predicts Isaiah, ‘**the Mountain of the Lord’s House shall be established on the tops of the mountains.**’ Isa. 2:2.

This “mountain on which the house of the Lord or the temple has been erected,” explains the *DDB*, refers to “Mount Zion or Moriah. By this is to be understood, the Christian Church. It was first gathered in Jerusalem, during the time of

Christ and His Apostles. But thereafter, it would be **much multiplied** by the influx of the Gentiles.” And this “is what Isaiah here means by **‘all nations shall flow unto it.’** See Acts 2:41,47. Mic. 4:1.”

Now **‘many people shall [then] go and say: ‘Come, and let us go up...to the house of the God of Jacob.... For out of Zion shall go forth the Law.’** Isa. 2:3.

By **‘Law,’** explains the *DDB*, “is meant...the doctrine of the holy Gospel.” For Christ **‘shall rebuke many people’** precisely “by the preaching of His Word.” Isa. 2:4, *DDB*.

The ultimate result of this, says Isaiah, shall be that **‘nation shall not lift up sword against nation.’** Isa. 2:4.

For “all nations which sincerely turn to Christ,” comments the *DDB*, “will by faith become of one mind with one another. See Acts 4:32.”

Ultimately, this will lead to the christianization even of the apostate Israelites. For “the Prophet warns the Jews to receive the doctrine of the Lord, and to follow the example of the converted Gentiles which He has held before them.” Isa. 2:4-5. Thus the *DDB*.

Now when Christ would come, **‘the government shall be upon His shoulder.’** Isa. 9:6.

This means, explains the *DDB*, that even political government would henceforth rest upon the human shoulders of Him “to Whom all rulership and especially that of the Church is given.... Matt. 28:18; Eph. 1:21-22.”

That rulership would constantly expand. For more and more persons would willingly submit themselves to the control of King Jesus.

And ‘of the **increase** of His government and peace there shall be **no end....** The zeal of the Lord of hosts **will perform this.**’ Isa. 9:7.

Isaiah’s eleventh chapter is an extended “prediction,” states the *DDB*, “that Christ...shall establish a Kingdom by the preaching of His Word.” For “the Members of His Church...will finally obtain the **victory** over their spiritual enemies – when the latter shall be brought to the **knowledge** of the holy Gospel.” Isa. 11, heading, *DDB*.

That will come about when **Christ ‘shall smite the earth...with the rod of His mouth.’**
Isa. 11:4de.

This means, explains the *DDB*, that Christ would rebuke the godless “men on the Earth.” He would do so “with the power of the preaching of His Word.”

This “is the spiritual sceptre of His Kingdom, and it is sharper than any two-edged sword. Heb. 4:12. See the similar manner of speaking in Job 22:22; Ps. 5:6; II Thess. 2:8; Rev. 1:16 and 2:16 and 19:15.”

Furthermore, ‘**with the breath of His lips shall He slay the wicked.**’ Isa. 11:4ef.

This means that God’s preached Word would be delivered in the power of His ‘**Breath**’ or **Spirit**. “With His Word or the preaching thereof — He shall slay the wicked.” Thus the *DDB*.

As a result of such world-conquering preaching, ‘**the wolf also shall dwell with the lamb.**’
Isa. 11:6.

This means, explains the *DDB*, that “evil, vicious, savage [and] wild people — **whether Jews or Gentiles** — shall be changed by the preaching of Christ and His servants and by

the internal operation of the Holy Spirit. They shall cast off their evil tendencies, and they will be clothed with the spirit of love and of gentleness. Consequently, they will live and interact with one another benevolently and politely – without ever hurting or damaging one another. See Isa. 65:25; Hos. 2:17.”

This change in men during the christianization of society will affect even our Earth’s political leaders. For **‘the lion shall eat straw like the ox.’** Isa. 11:7.

This means, states the *DDB*, that **“the princes and lords as well as persons of lesser degree and station will be guided and ruled by the preaching of the Divine Word.”**

Thus, both the mighty and the lowly will be converted to Christ, and “the knowledge of the Lord will blossom richly everywhere.” Thus the *DDB*.

For **‘the Earth shall be full of the knowledge of the Lord, as the waters cover the sea.’** Isa. 11:8-9.

Now **‘in that day, there shall be a Root of Jesse Which shall stand for an Ensign of the people. To Him shall the Gentiles seek. And His rest shall be glorious.’** Isa. 11:10.

This Messianic ‘Root of Jesse,’ explains the *DDB*, “shall stand [or be erected] by the preaching of the holy Gospel. This is a prophecy of the calling of the Gentiles unto the knowledge of Christ.... To Him the nations of the entire Earth shall assemble, and come together in the unity of faith. See Gen. 49:10.”

‘And it shall come to pass...that the Lord shall set His hand again, the second time, to recover the remnant of His people.’ Isa. 11:11.

This refers, states the *DDB*, to “those who will have been converted to Christ and who will have entered into His Kingdom by the preaching of the Holy Gospel. Rom. 11:25*f*.”

‘For He shall set up an Ensign for the nations and shall assemble the outcasts of Israel.’ Isa. 11:12.

This ‘Ensign,’ explains the *DDB*, is “Christ — Who gathers His Church from the four corners of the World.... Deut. 30:4.”

This will come about, later, when Christians **‘shall fly upon the shoulders of the Philistines toward the West.’** Isa. 11:14a.

For then, comments the *DDB*, “[the Christians alias] the believing Israelites will quickly grab hold of the Gentiles, by the preaching of the Holy Gospel, and conquer them. For they shall bring some of them to the Christian Faith, and convince others of them that they have no excuse before God.

“The Prophet, in this comparison taken from a bird of prey attacking poultry, depicts the victory which the Lord will give His Church against her enemies.” For “the Gospel would be preached [both] in the East and in the West, Matt. 8:11.”

The Christians **‘shall [de]spoil them of the East together.’** Isa. 11:14b.

“The Prophet speaks in this way,” explains the *DDB*, “symbolizing the preaching of the Divine Word, and desiring to make known that the Church of Christ would fight against and conquer all her enemies by the power and the blessing of the Lord, in order to bring the elect to obey Him.”

Indeed, even ‘the children of Ammon shall obey.’ Isa. 11:14c.

And they shall do so, “because they shall embrace the doctrine of the Holy Gospel with a firm faith” (*DDB*).

Furthermore, **‘the Lord shall utterly destroy the tongue of the Egyptian sea.’** Isa. 11:15.

This means that “all hindrances preventing **people** from **coming** to Christ, shall be taken away” (*DDB*). For “the Lord would sooner cause all waters and even the seven streams of the Nile River to dry up — rather than check or cease the **onward** flow of the Holy Gospel.”

Indeed, **‘there shall be a highway for the remnant of His people.’** Isa. 11:16.

For “everything shall proceed without hindrance, when Christ shall gather His Church through the preaching of the Holy Gospel...in all the **World**.” Isa. 11.16 to 12:1, *DDB*.

In Isaiah nineteen, it is predicted that **‘the Lord shall smite Egypt and heal it.’** Isa. 19:22.

The Egyptians would indeed be smitten, states the *DDB*, but “not to their destruction.” For “He shall heal them again, giving them **faith** in Christ and the Spirit of sanctification.”

Moreover, **‘the Assyrian shall come into Egypt, and the Egyptian into Assyria.’** Isa. 19:23.

This means that “the believers among the Assyrians and the Egyptians shall show one another love and friendship, when both accept the Christian religion.” By ‘Egypt’ and ‘Assyria,’ “the Prophet is speaking of the calling of the Gentiles to Christ.”

Indeed, “by these two nations, other Heathen too are to be understood and embraced...throughout the World. Namely when the Gospel shall be preached, throughout the World.” Isa.19:22-24, *DDB*.

In Isaiah twenty-three, we are told that even Tyre’s **‘merchandise and her hire shall be “holiness” to the Lord.’** Isa. 23:18.

“It is predicted here,” explains the *DDB*, “that some of the Tyreans, once converted to the true God and to the Christian religion in future times, would not lock up their goods and riches and keep them in their own treasure chests.” Instead, they “would rather distribute them to the glory of God and to mitigate the needs of poor Christians.”

The next two chapters deal with the “glory of our Lord Jesus Christ in His Church” and the “prophecy of the calling of the Gentiles in the time of the Messiah.” Isa. 24, heading, *DDB*; and Isa. 25, heading, *DDB*.

On the ‘mountain’ of “the Christian Church,” we read that **‘the Lord of hosts [shall] make a feast unto all people.’** Isa. 25:6.

This would be for “both the Gentiles and the Jews, whom He would call to know Him through the preaching of the holy Gospel.” Thus the *DDB*.

Indeed, God **‘will destroy on this mountain the face of the covering cast over all people.’** Isa. 25:7.

This refers to “the blindness and ignorance in godly and heavenly matters in all Heathen — before the preaching of the holy Gospel” (*DDB*). Henceforth, “God shall constantly protect and shelter His Church.” **‘But Moab’** or “all enemies and persecutors of the people of God ‘shall be trodden down under Him.’” Isa. 25.10, *DDB*.

In Isaiah thirty-two, it is predicted that **‘judgment shall dwell in the wilderness.’** Isa. 32:16.

The *DDB* says this means “the Gentiles, previously a desert, shall **turn** unto the Lord and live according to His **Laws and Commandments** — after being justified and sanctified.”

Isaiah continues: **‘Blessed are you who sow beside all waters!’** Isa. 32:20.

This refers to those “who preach the Word of God with fruitfulness in the Church of the Lord which will be gathered everywhere in Christ’s time.” Thus the *DDB*. The Church would bear much fruit, like a garden alongside water. *Cf.*, more broadly, Ps. 72:16 and Luke 8:11.

Some understand the **‘waters’** — as frequently elsewhere — to mean “the various nations to which the Gospel would be preached in the New Testament.” Thus the *DDB*.

Isaiah thirty-three “teaches what one is to do in order to obtain God’s blessing.” It contains a “further promise of victory and peace...at the time of the Messiah” (Isa. 33, heading, *DDB*). Isa. 33:19 *cf.* I Cor. 14:21.

‘Look upon Zion!’ Here Isaiah points to **‘a tabernacle that shall not be taken down.’**
Isa. 33:30.

For this **‘Zion’** means “the Christian Church, which keeps on standing — even though hard pressed by her enemies.” Thus the *DDB*.

Now **‘the glorious Lord,’** predicts the Prophet,
‘will be unto us a place of broad rivers in which no galley[-ship] shall go.’ Isa. 33:21.

This ‘place’ is “Jerusalem.” And “properly understood, [this means] the spiritual Jerusalem; that is, the Church of the elect.” Indeed, “the Church shall be like a city surrounded by wide waterways.”

Yet no ‘galley’ or warship shall enter those waterways. Indeed, the Church’s “enemies will not be able to succeed against her.” Thus the *DDB*.

To the contrary, the Church shall succeed against her enemies. For even **‘the lame take the prey.’** Isa. 33:23.

This means that “the position of the enemies of the Church shall be such that even the very weakest [Christians] will be powerful enough to expropriate them.” Thus the *DDB*.

In the Messianic age, **‘the wilderness and the solitary place shall be glad.’** Isa. 35:1.

This means, explains the *DDB*, that “all creatures shall rejoice that the Lord will have executed His righteous judgments over the enemies of His people. In a wider sense, ‘the wilderness’ means the believers or the Church of God which was previously like a desert — parched, dry, and unfruitful. But by God’s grace — it would be glorified, exalted, and made fruitful. *Cf.* Isa. 32:15-16 and 35:1*f.*”

For then **‘the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.’**
Isa. 35:5.

That would occur, states the *DDB*, “when Christ shall have come.” Namely at the time of His incarnation. “Isa. 29:18 and 42:7.”

Isaiah 41 concerns redemption, for Christ’s sake. **‘I have raised One up...and He shall come – from the rising of the sun [alias the East].... And He shall come upon princes.’** Isa. 41:25.

The *DDB* here comments about Christ that “His realm shall stretch from one end of the World to the other. Compare this with Matt. 8:11.... I raise up...My Church, which shall be gathered from all the ends of the Earth — at the time of the coming of the Messiah through Whom the kingdom of Satan and of sin will be destroyed once and for all.”

The heading at Isa. 42 in the *DDB* states that this is a “prophecy about the coming of the Messiah” and a “warning unto thanksgiving...also to **converted Heathen** for the benefits received.... For the Lord shall overpower all their enemies.” Moreover, here is also “a further prediction about the calling of the Gentiles.”

When Christ would come, **‘He shall bring forth judgment unto truth.’** Isa. 42:3.

This means, states the *DDB*, that He would “execute” judgment “and consequently **conquer** – just as truth and righteousness finally conquer. See Matt. 12:20.”

‘He shall not fail nor be discouraged, till He has set [or established] judgment in [all] the Earth.’ Isa. 42:4.

This the Messiah would do “by the preaching of the Holy Gospel in the whole World” (*DDB*).

For God would give the Messiah to mankind as a whole — **‘for a covenant of the people, for a light of the Gentiles.’** Isa. 42:6.

This means, states the *DDB*, that God in effect promises Christ: “By You all...nations shall be united in a covenant.” This refers to “not only the Israelites, but the Gentiles too.”

For Christ would “illuminate them with the saving knowledge of God and of their Saviour — by Whom the elect among **all nations shall be made joyful.**” Thus the *DDB*.

Consequently, God urges mankind: **‘Sing to the Lord a new song! And [sing] His praise from the end of the Earth.’** Isa. 42:10.

“That is” to be done, explains the *DDB*, by “you who dwell in the uttermost ends of the Earth” or “all people of whatever land or nation you may be. For the salvation brought by

the Messiah concerns all peoples and nations. And therefore it is proper for all peoples and nations to rejoice and to be glad in Him.”

Promised God to His covenant people: **‘I will bring your seed from the East, and gather you from the West.’** Isa. 43:5.

This means: “I shall gather a Church for Myself from all areas of the Earth.” For “both the believing Jews as well as the believing Gentiles shall run toward the Lord, shall acknowledge Him as their Lord and Master, and shall surrender to Him and join His Church. See Ps. 87:4 *etc.*” Thus the *DDB*.

In Isaiah forty-five, “the Gentiles are called and urged to turn to Christ.” Isa. 45, heading, *DDB*.

‘Drop down, you heavens [or firmament], from above, and let the skies pour down righteousness!’ Isa. 45:8.

For here, “God promises His people that He would abundantly bless and satisfy them with the joy of salvation.” *DDB*.

Part of the Messianic blessings of God’s people, would be their immediate and ever-increasing inheritance of all of the cultural treasures of all of the nations on Earth.

For God promises His Church: **‘The labour of Egypt and merchandise of Ethiopia and of the Sabians, men of stature, shall come over to you. And they shall be yours.’** Isa. 45:14.

For this, declares the Lord, refers to “My people — after they have accepted the Christian religion” (*DDB*). Indeed, finally, even the entire World would be blessed.

For **‘God Himself formed the Earth...to be inhabited.’** Isa. 45:18.

“And especially so, that — from mankind on Earth — He would gather a Church in which He would become known and confessed.” Thus the *DDB*.

Hence, Jehovah-Jesus would properly command: ‘**Look unto Me and be saved, all the ends of the Earth!**’ Isa. 45:21.

And this means, declares the *DDB*: “**All** who dwell at the ends of the **Earth**” are to be saved!

Indeed, ‘**to Me every knee shall bow.**’ Isa. 45:21.

“All peoples and nations shall be called by the Messiah,” and “many shall be brought...to the true knowledge of God” (*DDB*).

Moreover, ‘**every tongue shall swear**’ to Jehovah-Jesus. Isa. 45:21.

For “all nations shall know and profess God,” even “when-ever men openly swear by His Name in court.” Isa. 45:25, *DDB*.

Indeed, ‘**in the Lord shall all the seed of Israel be justified.**’ Isa. 45:25.

This means “all...the spiritual children of Israel — that is, the believers from the Jews and the Gentiles. See Isa. 44:5 above” (*DDB*).

In Isaiah forty-nine, “Christ preaches His vocation to all nations” and “speaks of the calling of the Gentiles” Isa. 49, heading, *DDB*.

Declares the Triune God to Jesus the Messiah: ‘**I will also give You as a Light to the Gentiles, so that You may be My salvation to the end of the Earth.**’ Isa. 49:6.

This means: “I have appointed You to be Saviour of the entire World,” comments the *DDB*. “Although the larger part of the Jews will not acknowledge nor accept You, there will be many among the Gentiles who will do so. And by them,

the Christian Church will therefore not decrease but will much more be increased.... This is a clear prophecy of the conversion of the Gentiles to Christ. See above: Isa. 42:6; Luke 2:32; Acts 13:46-47 and 26:17-18."

Indeed, even **'kings shall see and arise, [and] princes also shall worship.'** Isa. 49:7.

This means that "they shall acknowledge and honour the Redeemer and Saviour of the World. See Ps. 72:10-11."

For **'behold, all these gather themselves together and come to You.'** God even promises Christ: **'You shall surely clothe Yourself with them all.'** Isa. 49:18.

Now "the converted Gentiles," states the *DDB*, "shall expand and adorn the Church." Isa. 49:18. This, explains the *DDB*, means that the Messiah would adorn Himself "with all the elect whom the Lord shall bring unto obedience to Him — from the Jews as well as from the Gentiles." For "the large number of true Christian believers, is the ornament of the Church."

Indeed, **'your waste and your desolate places...shall even now be too narrow, by reason of the inhabitants.'** Isa. 49:19.

Here the *DDB* says that "the multitude of those who surrender themselves to the Christian Church will be so large — that the Church, previously like a waste and desolate place, shall become filled. Indeed, it shall be too narrow to contain all of the Christian believers from the Gentiles that shall arrive. For the believers shall be spread throughout the entire World."

Christ goes on in His assurances to His Church: **'The [Gentile] children which you shall have, after you have lost the other [apostasized Jewish children], shall say again in your ears: "The place is too strait [or narrow] for Me!"'** Isa. 49:20.

Now “this,” declares the *DDB*, “means the large increase of the Christian Church.” Isa. 49:20 & *DDB*.

For, Christ continues to tell His Church, **‘then you shall say in your heart: “Who has begotten these?”’** Isa. 49:21.

This, states the *DDB*, means: “You, O...Church, shall be amazed on account of the large multitude of Gentiles which will join itself to the Church of God.”

For **‘thus says the Lord God: “Behold, I will lift up My hand to the Gentiles, and set up My standard to the people!’** Isa. 49:22.

This means, states the *DDB*: “I shall powerfully call the Gentiles by the preaching of the Holy Gospel and the internal operation of the Holy Spirit.”

A fresh Messianic perspective is introduced from Isaiah fifty onward. Declares Christ: **‘My righteousness is near. My salvation has gone forth. And My arms shall judge the people.’** Isa. 51:5.

This means: “I shall bring the **nations** unto **obedience** by My divine power” (*DDB*). Indeed, **‘the isles shall wait upon Me’** (*KJV*). And this means “foreign nations. Isa. 41:1 and 42:4 and 60:9” (*DDB*).

Isaiah fifty-two is truly a great “prophecy of the calling of the Gentiles.” Isa. 52, heading, *DDB*. For **‘all the ends of the Earth shall see the salvation of our God.’** Isa. 52:10.

Here the *DDB* refers to “Ps. 98:2” and “Luke 3:6.” It then adds that this means “all people — even those dwelling at the uttermost ends of the World.” For Christ sends His messengers “to go and preach the Gospel in the entire World.”

Indeed, ‘**so shall He sprinkle many nations.**’
Isa. 52:15a.

See too the *DDB*’s words “*Alzoo zal Hij vele Heidenen besprengen.*” That means: “Thus He shall sprinkle many Hea-then” or Gentiles.

Thus the *DDB* too teaches that Christ shall sprinkle the nations — *viz.* “with His outpoured blood — and by sending forth the gifts of His Spirit during the preaching of the Holy Gospel and during the use of the holy means of grace” or the Sacraments of Baptism and the Lord’s Supper as depicted by their shed-forth water and wine, and the broken bread.

Ultimately, even ‘**kings shall shut their mouths at Him.**’ Isa. 52:15b.

This occurs “when in their presence He is preached, through the Holy Gospel; and when they understand that He is King of the whole Earth.” Thus the *DDB*.

In the fifty-third chapter of Isaiah, the predictions reach a climax. Says the Prophet to God the Father (and indeed as regards Jesus Christ): ‘**when You [Father] shall make His [Jesus] soul an offering for sin, He shall see His seed.**’ Isa. 53:10b.

This means, states the *DDB*, “when Christ has surrendered His soul — that is, His Person, unto death [as a sin-offering, II Cor. 5:21] – He shall multiply His seed. That is, He shall see that the believers shall greatly increase through the preaching of the Holy Gospel — namely especially after He has ascended into Heaven and sent the Holy Spirit to His Apostles and to other Preachers of the Holy Gospel.”

Again, ‘**His seed**’ here means “a large number of believing children, born from the imperishable seed of the Word of God, Ps. 110:3 and I Pet. 1:23.” Both the Father and the Son

here “see” the human seed or Spirit-ually adopted descendants of both that Father and that Son.

Moreover, **‘the pleasure of the Lord shall prosper in His hand.’** Isa. 53:10d.

This means “the work of our redemption, and the gathering of the elect from all nations by the **preaching** of the Holy Gospel.” Thus the *DDB*. That is the Father’s elective pleasure, and it prospers in the hand of His Son (through Their Spirit).

In Isaiah fifty-four, the prophecies continue:
‘Sing, O barren one, you who did not bear!’
Isa. 54:1.

This **‘barren one’** refers to the Gentiles, who previously “very seldom bore or produced children of God from the seed of God’s Word.” But, during the Messianic age, “the number of believing Gentiles” becomes “much larger” than that of the believing Jews. See John 1:11; Rom. 9:27 *etc.*” (*DDB*).

God commands His covenant people: **‘Enlarge the place of your tent!’** Isa. 54:2.

This must be done, comments the *DDB*, “so that the converts from the Gentiles may find a place with you.... This announces that the Church of the New Testament would increase much and expand very widely and multiply itself on all sides. See Isa. 49:19-20.”

Christ further assures His Church: **‘You shalt break forth on the right hand and on the left.’**
Isa. 54:3a.

This implies, states the *DDB*, that the Church would give birth to “a multitude of children. The meaning is that even among the Gentiles and in places where no churches previously existed, many believers and true Members of the Christian Church shall be found.”

‘And your seed shall inherit the Gentiles’ [alias the Heathen]. Isa. 54:3b.

“That is,” explains the *DDB*, “the Gentiles too shall become children of God...through the Gospel which goes forth from Zion” alias from the (initially-Hebrew) Christian Church.

Indeed, **‘the God of the whole Earth shall He be called.’** Isa. 54:5.

This means, states the *DDB*, that Jehovah would be the God “not only of the Jews, but also of all other nations — indeed, of the whole World, I John 2.2.” For Christ’s “Church shall be extended throughout the entire World.”

In Isaiah fifty-five, “Christ invites all those depressed in heart to enjoy His benefits.” Indeed, “God the Father declares why He has sent Christ — namely, to call the Gentiles.” Isa. 55, heading, *DDB*.

Next, God predicts: **‘My house shall be called a house of prayer for all people.’** Isa. 56:7.

This means that the Church is to be open “not only for the Jews, as in the Old Testament” (since the establishment of the Old Testament nation of Israel). But in the Messianic age “the believing Gentiles as well as the believing Jews shall call out to God, in Spirit and in truth, in the Christian Church.” *Cf.* John 4:21-24.

In Isaiah sixty, “the Lord urges His Church to rejoice on account of the blessing acquired for her by Christ. He enlightens her with the true knowledge of God — which the Gentiles too would enjoy [and] who shall join her, in great multitudes.” Isa. 60, heading, *DDB*.

For God promises His Church: **‘The Gentiles shall come to your light.’** Isa. 60:3, *KJV*.

This means, states the *DDB*, that “the Gentiles too shall be enlightened with the true knowledge of God, by the preaching of the Holy Gospel.... *Cf.* Rev. 21:24.”

‘Lift up your eyes round about, and see!’
Isa. 60:4.

Now “the prophet says this,” declares the *DDB*, amazed at the **large number** of people that would come to Christ from **all areas** of the World.” This includes **‘all they [who] gather themselves together’** (*KJV*) — “namely Gentiles and kings” (*DDB*). For **‘your sons shall come from far’** (*KJV*) – meaning “the believers among the Gentiles who belong to the Church of God” (*DDB*).

Says God to His Church: **‘Your heart shall fear and be[come] enlarged, because the abundance of the sea shall be converted.’** Isa. 60:5a.

This would take place, declares the *DDB*, “not out of fear of evil but out of amazement at such an unexpected matter — namely, when you shall see a **large multitude** of different peoples and **nations** coming to the Lord Christ. *Cf.* Jer. 33:9; Hos. 3:5; Acts 2:7.”

For ‘the abundance of the sea’ or “the **multitudes** of those that dwell at the sea” ‘shall be **converted**.’ Thus the *DDB*.

Indeed, **‘the forces of the Gentiles shall come to you.’** Isa. 60:5b.

This means, comments the *DDB*, “the riches of the nations (Rev. 21:26)” — “so that those who were your enemies, shall become your friends.” For they shall come “to make friends by accepting your religion.”

Continues God to his Church: **‘The multitude of camels shall cover you, the dromedaries of Midian and Ephah. All they from Sheba, shall come. They shall bring gold and incense, and**

they shall show forth the praises of the Lord.’

Isa. 60:6.

All those camels, comments the *DDB*, shall “cover your land. In this and in some of the soon-following verses, it is predicted...that **all nations shall surrender in obedience to the Holy Gospel.**” ‘All they...shall come.’ That is, “a very large multitude” of nations shall come “into the communion of the Church. This is even said of their **kings.** Ps. 72:10.”

Moreover, God promised His Church: **‘The rams of Nebaioth shall minister to you.’** Isa. 60:7a.

Now “the Nebathaeans,” explains the *DDB*, “were descendants of Nebaioth the son of Ishmael, Gen. 25:13. This predicts that even Abraham’s **fleshly** seed would become his **faithful children** and serve God with the spiritual religion of the New Testament. Cf. Mal. 1:11.”

Indeed, **‘they shall come up with acceptance [or with favourably-inclined desires] on My altar,’** said God. Isa. 60:7b.

Consequently, comments the *DDB*, God claims that “their religion will be pleasant and acceptable to Me.... This means that they would surrender themselves freely on the altar of Christ as a living and holy sacrifice, pleasing to God – as the Apostle says in Rom. 12:1.” Indeed, this would occur, states the *DDB*, “when Christ shall have come — Isa. 29:18 and 42:7.”

‘Who are these,’ asks the Church, **‘that fly like a cloud?’** Isa. 60:8.

Explains the *DDB*: “The Church is amazed at her rapid, **large increase.**” Who are all these new converts that “arrive in droves and who surrender themselves from out of the Gentiles to the Christian Church? The Prophet uses the word ‘fly’ in order to indicate that those who would turn to the Lord Christ, would do so very willingly — and would be so

desirous of coming to Him that they would seem to be flying rapidly, rather than simply walking toward Him....

“‘Like a cloud’ means openly and quickly and in great numbers. Thus it says in Heb. 12:1 — ‘a great cloud of witnesses’; meaning a great number of witnesses.”

‘Surely, the isles shall wait for Me; and the ships of Tarshish, first, to bring your sons from far.’ Isa. 60:9.

“This means,” says the *DDB*, “the inhabitants of the islands; that is, those who inhabit distant countries. See above at 42:4 and 51:5.... Regarding Tarshish, see the comments at I Kgs. 10:22 [which state: “Some understand by this word the Great Sea called *Oceanus*, and by the ships of Tarshish the ships which travel (from or past Spain into the Atlantic Ocean). Others take ‘Tarshish’ to be Cilicia (where the Apostle Paul grew up in what is now Southeastern Turkey), the capital city of which had a very famous harbour — whence one had the opportunity to travel to Africa; India; and other distant lands”].”

‘And the sons of strangers shall build up your [city-]walls, and their kings shall minister to you.’ Isa. 60:10.

“That was partially fulfilled when Cyrus and Darius helped the Judeans to rebuild the city of and the temple in Jerusalem. But it was particularly fulfilled in the New Testament.

“For many among the Gentiles, converted to Christ, have offered a hand to erect the spiritual Jerusalem.... See Isa. 49:23 [where the *DDB* sagely comments: “The kings shall not only join Christ’s Church; but they shall also use their power and authority to promote and to protect her’].”

‘Therefore your [city]gates shall be open continually. They shall not be shut, day or night – so that men may bring to you the forces [or

wealth] of the Gentiles, and so that their kings may be brought.’ Isa. 60:11.

“This is to be understood,” explains the *DDB*, “about the situation of the Church in this World. It means that the entrance into the Christian Church would stand open for the godly. Isa. 26:2. The Apostle John applies this to the heavenly Jerusalem, alias the Church Triumphant. Rev. 21:25.”

‘The glory of Lebanon shall come to you.’
Isa. 60:13.

“That is, the gloriously high and the most beautiful trees that grow on Mount Lebanon” — comments the *DDB*. “Just as these were used to build the temple at Jerusalem..., so shall excellent men equipped with excellent gifts of the Holy Spirit be used to construct the Church of Jesus Christ — yes, even kings, princes and the great of this World. In Isa. 61:3, the godly are called ‘trees.’”

‘The sons even of them who afflicted you, shall come; bending before you. And all they who despised you shall bow themselves down, at the soles of your feet.’ Isa. 60:14.

They will do so, “with great meekness. See Rev. 3:9. See too: Ps. 22:28-30; Isa. 45:14; and 49:23.... They will honour you, because of and in the name of your Head – Jesus Christ” the only Lord and Saviour of both God-fearing Jews and God-fearing Gentiles. Thus the *DDB*.

‘You shall also suck the milk of the Gentiles, and shall suck the breast of royalty. And you shall know that I the Lord am your Saviour and Redeemer.’ Isa. 60:16.

“The Heathen and the kings who shall turn toward Christ,” says the *DDB*, “shall maintain and promote you. See Isa. 49:23.... In Rev. 21:24 it says, ‘the glory and honour of the kings.’”

‘Instead of brass, I shall bring gold; and instead of iron, I will bring silver; and instead of wood, brass; and instead of stones, I will also make your officers peaceful and your ex-actors righteous.’ Isa. 60:17.

This is, says the *DDB*, “a prediction of the happy exchange of the condition of the Church renewed by Christ. Instead of carnal solemnities and a worldly sanctuary, she shall enjoy spiritual and heavenly favours. See Heb. 9:1,9,10,11,12,23, *etc.*; and 12:18,22,28. ‘Exactors’ is the same word used at Ex. 3:7. Here [in Isa. 60] it means both the Pastors as well as the Christian authorities who drive the people toward and keep them at being righteousness.”

‘A little one shall become a thousand; and a small one, a strong nation.’ Isa. 60:22.

“This means,” comments the *DDB*, that God’s people then “shall largely increase. As in Gen. 24:60. The meaning is: the Church of Christ in the New Testament shall grow amazingly, and increase very excellently. Even those who have small gifts, shall — through their teachings — add many others to the Church.”

In Isaiah 61, states the *DDB*, “Christ announces that He has been anointed – and why. He announces all the excellent benefits He will give to His Church.... Once again, He also speaks of the calling of the Gentiles...[and] of the benefits which God shall give to those who are His — [including]...the joy which shall flow forth from God’s Church....

‘They shall [then re-]build the old wastes; they shall [again] raise up the former desolations...of many generations.’ Isa. 61:4.

“Taking this spiritually,” explains the *DDB*, “is to say that they shall convert to God the unbelieving Gentiles who have long laid dead in their sins. Eph. 2:1-5.”

‘And strangers shall stand and feed your flocks; and the sons of the alien shall be your plowmen and your vinedressers.’ Isa. 61:5.

“This means,” explains the *DDB*, “God shall also from out of the Gentiles raise up Pastors and Preachers to construct His Holy Church in the New Testament...with God’s Word. Acts 20:28; I Pet. 5:1-2.”

Consequently, the Church would “eat the riches of the Gentiles” or “enjoy the goods which the Gentiles shall share with you when they are converted to Christ.” Indeed, “their descendants, or those who belong to them — namely to the Church of Christ — will no more be limited to a particular nation, but **extend themselves among all the Gentiles.**” Isa. 61:6,9, KJV & *DDB*.

For ‘the Lord God will cause righteousness and praise to spring forth before all the nations.’
Isa. 61:11.

Now this means that “the Lord shall cause the Church of Christ, gathered from all the Gentiles, to grow and increase in true righteousness [or Law-abidingness] and to praise the Lord more and more.” Thus the *DDB*.

In Isaiah sixty-two, “the prophet predicts the happy and glorious condition of the Christian Church which Christ shall marry. He shall supply her with faithful watchmen, give her rest and peace, and **increase her through the conversion of the Gentiles.**” Isa. 62, heading, *DDB*.

‘For Zion’s sake, I will not hold My peace, and for Jerusalem’s sake I will not rest until righteousness goes forth.... And [You shall] give Him no rest till He establishes and till He makes Jerusalem a praise in the Earth.’
Isa. 62:1,7.

“This,” declares the *DDB*, “means: Do not cease praying and interceding...until God pushes labourers out into His harvest-field (Matt. 9:38), and until He blesses their labour (I Cor. 3:6)...in such a glorious manner that everyone will have to praise her.”

In Isaiah sixty-three, “the Prophet describes the glorious victory of Christ over the enemies of His Church.” Isa. 63, heading, *DDB*.

‘Who is this That comes from Edom [and]...from Bozrah, That is glorious in His apparel...?’ Isa. 63:1.

“Here we are to understand that the ‘glorious apparel’ is the holiness of Christ and His royal glory in His conquest of the enemies” (*DDB*). It is said He would come ‘from Edom...[and] from Bozrah.’

By ‘Edom’ we are to “understand the enemies of the people of God in general.” By ‘Bozrah’ (the capital city of the land of the Edomites) we are to understand “the ‘capital city’ of all enemies of God’s Church.” For Christ Jesus treads down His enemies in His anger, and tramples them under His feet (Isa. 63:3).

In Isaiah sixty-five, we have “a prophecy about the calling of the Gentiles.” Isa. 65, heading, *DDB*.

Here, the pre-incarnate Christ predicts: **‘I am sought by them who did not ask for Me.’** Isa. 65:1.

It is “the Lord,” states the *DDB*, “Who says this. And it is a prophecy about the calling of the Gentiles.”

Furthermore: **‘I will bring forth a seed out of Jacob.’** Isa. 65:9, KJV.

Comments the *DDB*: “This means that I shall multiply and bless My Church.”

Now **‘he on the Earth who blesses himself, shall bless himself in “the God of truth.”**” Isa. 65:1.

“By this is meant, our Lord Jesus Christ.... And in Him **all the generations** of the **Earth** shall be blessed, Gen, 22:18.” For “the Gentiles of the Earth shall be made anew, by being called to the knowledge of the Holy Gospel. See Ps. 97:1 and 98:3-4; Rev. 21:2.” Isa. 65:17, *DDB*.

In the maturer stages of the Messianic age, **‘the child shall die a hundred years old.’** Isa. 65:20.

This means that “the young person” as well as “the old person” will both “fulfil their days” (*DDB*).

Indeed, in those days **‘they shall build houses and inhabit them. And they shall plant vineyards and eat the fruit of them.’** Isa. 65:21.

“That is, they shall be overjoyed with all kinds of blessings from God. *Cf.* Deut. 28:3*f* and Lev. 26:4-13” (*DDB*).

In one word, God’s **‘elect shall long enjoy the work of their hands.’** Isa. 65:22, *KJV*.

This means longevity. Comments the *DDB*: “They shall long enjoy it, because they shall live long.”

In Isaiah sixty-six, “the Lord promises to increase and to bless His Church.” For this “concerns the calling of the Gentiles.” Isa. 66, heading, *DDB*.

On Isa. 66:7-10 the *DDB* comments: “Christ’s Church shall grow rapidly and unimpededly — in that many of the Gentiles shall receive the Gospel hastily.... To replace the godless and

unbelieving Jews, the **Gentiles** shall come to the Church of Christ in **great multitudes**... This is to be understood about the **large** number of Gentiles (or ‘children of Zion’) who are acquired by faith in Christ.” For “the Church of God” is “the spiritual Jerusalem which the Lord again rebuilds and much increases through the calling of the Gentiles.”

For God promises: ‘**I will gather all nations and tongues**.’ Isa. 66:18b.

This means: “**In the place** of wicked and godless Jews, **I shall call Gentiles** and I shall reveal My glory **to them** — namely to all kinds of **nations** speaking various languages” (*DDB*).

And ‘**they [such Gentiles] shall come and see My glory**.’ Isa. 66:18c.

This means the glory of “God which the Lord reveals in the Gospel, as He redeems the **human race** through Jesus Christ.” Thus the *DDB*.

Thus, concludes Isaiah, ‘**they shall bring unto the Lord all your brethren as an offering out of all nations**.’ Isa. 66:20.

This ‘offering’ means “the elect Gentiles converted through the preaching of the Holy Gospel, who shall become children of Abraham — and therefore brethren of the Jews” who believe. Thus the *DDB*.

In this way, says God, ‘**all flesh shall come to worship before Me**.’ Isa. 66:23, *KJV*.

The *DDB* here comments this means “all kinds of **nations** on **Earth**, both Gentiles and Jews. See Joel 2:28; Acts 2:17.”

• • •

Summarizing this chapter, it has been seen that Dr. John Calvin’s “Gospel according to Isaiah” predicts “the calling of

the Gentiles” and “warns all men to fear God.” Isa. 1, *DDB*. ‘In the last days’ when Christ would be incarnated, “the Gospel will be preached throughout the whole World” — so that “all nations shall flow” toward the Christian Church.

For from that ‘Zion’ — “the Law” would “go forth” and ultimately usher in a Christian era of international political peace. Isa. 2 & *DDB*. Indeed, Christ would assume “all rulership” — and ‘of the increase of His government and peace there shall be no end.’ Isa. 9, *DDB* & *KJV*.

Isaiah eleven is a “prediction” that the Members of Christ’s “Church will finally obtain the victory over their spiritual enemies,” who “shall be brought to the knowledge of the Holy Gospel.” For all nations, “whether Jews or Gentiles, shall be changed by the preaching of Christ and His servants” — so that even “princes and lords, as well as persons of lesser degree and station, will be guided and ruled by the preaching of the Divine Word.” Thus the *DDB*.

In this way, ‘the Earth shall be [come] full of the knowledge of the Lord, as the waters cover the sea.’ And then, “to Him the nations of the entire Earth shall assemble” — as God’s ‘Ensign’ Jesus “Christ...gathers His Church from the four corners of the World” and as Christ’s Church starts to “grab hold of the Gentiles” and “conquer them.” This is “the victory which the Lord will give His Church.” For “the Church of Christ will fight against and conquer all her enemies,” during “the onward flow of the Holy Gospel...into all the World.” Isa. 11, *DDB* & *KJV*.

The Assyrians and the Egyptians shall both “accept the Christian religion,” and then ‘shall Israel be the third.’ Isa. 19, *DDB* & *KJV*. Even “the Tyreans” shall become “converted to the true God,” and “distribute” all “their goods and riches” to “mitigate the needs of poor Christians.” Isa. 23, *DDB*. For both “the Gentiles and the Jews” shall be called, and God ‘will destroy...the covering cast over all people.’ In that way,

all of the elect of every nation shall be converted — while “all enemies and persecutors of the people of God” ‘shall be trodden down by Him.’ Isa. 24 to 25 & *DDB*.

In Isaiah thirty-two, we are told that “the Gentiles...shall turn unto the Lord and live according to His Laws and Commandments” — when “the Church of the Lord...will be gathered everywhere” among “the various nations to which the Gospel would be preached” (*DDB*). In Isaiah thirty-three, we find a “promise of victory and peace...at the time of the Messiah,” when “even the very weakest [Christians] will be powerful enough to expropriate” all of “the enemies of the Church” (*DDB*). And in Isaiah thirty-five, we are told that “all creatures shall rejoice” after “Christ shall have come, Isa. 29:18 and 42:7” (*DDB*). For ‘the Lord is our Judge; the Lord is our Lawgiver; the Lord is our King.’ Indeed, ‘He will save us’ (Isa. 33:22).

We have also seen that Christ will “conquer” the World “by the preaching of the Holy Gospel” — and cause “all peoples and nations to rejoice.” Isa. 42, *DDB*. He will gather a Church “from all areas of the Earth.” Isa. 43, *DDB*. And He will do this “from mankind” alias from all those “that dwell at the ends of the Earth”— so that “all nations shall know and profess God” (Isa 45, *DDB*).

Indeed, “Christ preaches His vocation to all nations,” so that He ultimately becomes God’s ‘salvation unto the end of the Earth’ as “Saviour of the entire World.” Accordingly, “the Christian Church will therefore not decrease but will much more be increased.” For the World will witness “the conversion of the Gentiles to Christ.” And even ‘kings’ and ‘princes’ shall “acknowledge and honour the Redeemer and Saviour of the World.” Isa. 49, *DDB* & *KJV*.

During the Messianic age, Christ will “bring the nations unto obedience.” Isa. 51, *DDB*. This would occur during “the

calling of the Gentiles...in the entire World.” Isa. 52, *DDB*. For Christ shall ‘sprinkle many nations’ in Christian baptism, and teach them ‘all things whatsoever’ He had ever revealed. Matt. 28:19.

Thus Christ will ultimately be acknowledged as “King of the whole Earth.” Isa. 52 & *DDB*. Indeed, He will ‘multiply His seed.’ *Cf.* Isa. 53:10. For “the believers shall gloriously increase” and become “a large multitude of believing children” — during “the gathering of the elect from all nations by the preaching of the Holy Gospel.” Isa. 53, *DDB*.

In this way, “the number of believing Gentiles” would become “much larger than that of the believing Jews.” For “the Church of the New Testament would increase much and expand very widely, and multiply itself on all sides.” This would result in “a multitude of children” of God. For ‘the God of the whole Earth shall He be called’ — after Christ’s Church shall have been “extended throughout the entire World.” Isa. 54, *DDB* & *KJV*. And “the believing Gentiles as well as the believing Jews shall call out to God in Spirit and in truth — within the Christian Church.” Isa. 55, *DDB*.

In Isaiah sixty, we are promised that Christ’s Church will expand, as “the Gentiles too would...join her, in great multitudes” (*DDB*). Even the Prophet himself was “amazed at the large number of people that would come to Christ from all areas of the World” (*DDB*).

This will be “a large multitude of different people and nations,” even as “the multitudes of those that dwell at the sea” will ‘be converted’ (*DDB* & *KJV*). For “it is predicted...that all nations shall surrender in obedience to the Holy Gospel.” Indeed, “this is even said of their kings” (*DDB*). The very Church herself would be amazed “at her rapid large increase” (*DDB*). “Many among the Gentiles” would bring to the Church “the forces of the Gentiles.” Even “their kings may be brought” (*DDB*). And “both the Pastors and the Christian Magistrates

who urge the people to be righteous” or to become law-keepers, shall “bring many others into the Church” (*DDB*).

For Christians “will convert the unbelieving Gentiles to God.” The Church’s missionaries shall “extend themselves among all the Gentiles and cause the Church of Christ, gathered from all the Gentiles, to grow and increase in true righteousness” or Law-abidingness (*Isa. 61, DDB*). Christ will increase His Church “through the conversion of the Gentiles,” until “everyone will have to praise her” (*Isa. 62, DDB*). For all nations will yet sing about “the glorious victory of Christ” and “His royal glory in His conquest of the enemies” (*Isa. 63, DDB*).

Isaiah sixty-five is a prophecy about “the calling of the Gentiles” (*DDB*). Here Christ promises: “I shall multiply and bless My Church” (*DDB*). For “all the generations of the Earth shall be blessed” in Him (*DDB*). And God’s ‘elect shall long enjoy the work of their hands’ (*KJV*), “because they shall live long” (*DDB*).

In Isaiah’s last chapter, “the Lord promises to increase and to bless His Church” through “the calling of the Gentiles” (*DDB*). For “the Gentiles shall come to the Church of Christ in great multitudes” (*DDB*). Indeed, God even promises: ‘I will gather all nations and tongues’ or “all kinds of nations speaking various languages” (*KJV & DDB*). For Christ “redeems the human race.” Accordingly, ‘all flesh [shall] come to worship.’ This means that “all kinds of nations on Earth” shall come to acknowledge Jehovah-Jesus — ‘from one sabbath to another’ (*DDB & KJV*).

However, before all this comes to pass, much tribulation would first be experienced by Christ’s Israelitic Church. It is to a consideration of this, in the forecasts of Jeremiah and Ezekiel and Daniel, that we must now turn.

— 6 —

Forecasts From Jeremiah To Daniel

Jeremiah prophesied nearly a century-and-a-half after Isaiah. The northern kingdom of Israel had long since fallen. And even the southern kingdom of Judah was on its last legs.

For God asked Judah through the Prophet Jeremiah: **‘How shall I put you among the children?’** Jer. 5:19.

This means, comments the *DDB*: “How shall I make a Church for Myself from such an evil people?” And how shall I “receive **them** as My children and as the heirs of the glorious heavenly Canaan — together with the **multitude** of the [believing] **Gentiles**?” Then God Himself answers His Own question: “I shall cause them to repent — through My Spirit of conversion and childship.”

The fall of Jerusalem to Babylon was imminent. Yet God promised for the future: **‘I will gather the remnant of My flock out of all countries.’** Jer. 23:3.

This means: “After first gathering My people out of Babylon, I will then...gather My Church from Jews and **Gentiles**, through the Messiah Who will make one sheepfold out of both. John 10:10” (*DDB*).

A little later, Jeremiah gives “a further prophecy – under the prefiguration of the deliverance [of His Judean Church] from the Babylonian captivity.” It is a prophecy “of the gathering and establishment and blessing of the Universal Church of elect Jews and Gentiles, through Jesus Christ the Messiah.” Thus the *DDB*.

“For it is a prediction concerning the solidness and **expansion of the Church.**” Jer. 31, heading, *DDB*.

Indeed, ‘**I be the God of all the families of Israel.... I will build you. And you shall be built, O virgin of Israel. You shall again be adorned...and shall go out forth in the dances.**’
Jer. 31:1,4.

Now what this really means, states the *DDB*, is that all the covenant people of Israel should “rejoice” – as in “Ps. 68:26, where the spiritual joy of the Church of God in the time of the Gospel is portrayed.”

For ‘**behold, the days come, says the Lord, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.**’ Jer. 31:27.

This occurred “to some extent corporally after the Babylonian captivity. But (it is, said the Lord,) especially and **apparently to be understood of My Church...of Jews...and Gentiles.**” Thus the *DDB*.

Consequently, then: “**This shall be the covenant that I will make with the house of Israel...says the Lord: “I will put My Law in their inward parts, and write it in their hearts.... And they shall teach no more every man his neighbour and every man his brother, saying, ‘Know the Lord!’ For they shall all know Me, from the least of them unto the greatest of them.”**” Jer. 31:33-34.

As a result, states the *DDB*, “no big difficulty or force will be necessary to urge the believers to do their duty. For they shall be taught by the Holy Spirit, and fervently thus inclined to keep God’s Law in their hearts.” Compare “Jer. 32:39f; Ezek. 36:25-27; II Cor. 3:3”; Heb. 8:8-11 & 10:16-17.

Shortly after Jeremiah’s prophecy, Judah and Jerusalem fell to the Babylonians. God’s people were exiled. Through Ezekiel, God announced His punishments.

Yet ‘**nevertheless, I will remember My covenant with you [which I established] in the days of your youth,**’ promised the Lord. ‘**And I will establish to you an everlasting covenant.**’ Ezek. 16:60, *KJV*.

This ‘youth covenant,’ explains the *DDB*, is the one “which I made with you at the time of Abraham, Isaac and Jacob.” And it was and would be a “covenant of grace...standing open for all Gentiles who would believe in Christ.”

In Ezekiel seventeen, God compares His people to a cedar tree. He promises: ‘**I will also take of the highest branch of the high cedar, and...will plant it upon a high mountain.**’ Ezek. 17:22.

“This means the true Zion,” explains the *DDB*, “namely the true Judean [and Gentile] Christian Church and Congregation of the saints. Cf. Isa. 2:2 and 11:9; [Ezek.] 20:40; Micah 4:1.”

God would plant the tree of His Church ‘**in the mountain of the height of Israel.**’ Ezek. 17:23.

Now “this ‘height’” — explains the *DDB*, “means...that of the highly-famous and widely expanded fame of the Kingdom of Christ.” It also refers to “the excellent loftiness and value of the benefits of Christ, which will appear in it.”

Next, God “promises to gather His people and to restore them again through the Gospel.” Ezek. 20, heading, *DDB*. He

guarantees “the **restoration** of the Church.” Ezek. 20, heading, *DDB*. And He predicts the “gathering of His Universal Church from the **whole World**.” Ezek. 36:24, *DDB*.

‘Then the Heathen...shall know...[and] I will increase them with men like a flock.’ Ezek. 36:36-37, *KJV*.

This, states the *DDB*, means: “I shall **fill** My Church with believing people, like sheep — from the **Jews** and especially from the **Gentiles**. Cf. Song 8:8f; Isa. 49:19-20; Ezek. 26:10; John 10:16.”

In Ezekiel thirty-seven, in a vision, the Prophet saw a ‘**valley which was full of bones.**’ Ezek. 37:1.

Those dead ‘bones’ would, in the Spirit, soon be brought back to life. And this would represent “both the bodily deliverance [of Israel] from Babylon, as well as spiritual deliverance by the Messiah and the **gathering** of the Universal Church from **Jews** and **Gentiles**.” Thus the *DDB*.

God “prophesies further, under the sign of the joining together of the two sticks in one hand, that He **shall gather** His Universal Church from **Jews** and **Gentiles**, and unite her under Jesus Christ the Messiah as King and Shepherd.” Ezek. 37, heading, *DDB*.

For He promises: ‘**I will take the stick of Joseph...and the tribes of Israel..., and will make them one stick.**’ Ezek. 37:19.

Explains the *DDB*: “The division and enmity between Judah and Ephraim...was a picture of the two inimical parts of mankind, namely **Jews** and **Gentiles**. So too, the unification of them was a picture or prefiguration of the unification of the Universal Church or all of the elect in the **entire World**...by one Spirit...and under one Head and King and Saviour...

“The correct spiritual unification began in the time of the Lord Christ and His Apostles.... [It] was subsequently continued among the Jews and especially among the Gentiles. [And] it shall endure until the end of the World — when the entire spiritual Israel shall have been called into the hand of God, in the Lord Christ.”

For thus says the Lord Jehovah God: **‘I will take the children of Israel...and will gather them...into their own land.’** Ezek 37:31, KJV.

By ‘their own land’ — declares the *DDB* — is meant: “the spiritual Canaan; Jerusalem; Mount Zion. This means the Church of God — first, the Church Militant; thereafter, the Church Triumphant. Cf. Gal. 4:25-26 and Heb. 12:22.”

In Ezekiel thirty-eight and thirty-nine, “God has predicted the great struggle and the enmity and the warfare which the Jewish Church would face especially in the last times before the coming of Christ” at His incarnation. Yet here God predicts also the “very glorious promises of His faithful and fatherly guidance in all of this — as well as a finally joyous outcome.” Ezek. 38, heading, *DDB*.

‘Son of man,’ God commanded Ezekiel, **‘Set your face against Gog!’** Ezek. 38:2, *KJV*.

“By this ‘Gog’ one should first of all and in part understand the kings of Syria and Asia Minor,” explains the *DDB*. Second, by ‘Gog’ one should understand “especially the notorious [Hellenistic Syrian] tyrant Antiochus Epiphanes who horribly suppressed the Jewish nation in the times of the Maccabees.” Third, ‘Gog’ means all of Antiochus’s allies or “all of the nations dragged into his legions.”

Fourth, ‘Gog’ applies “particularly to the cruel Scythians, who descended from Magog or the Tartars.” These Scythians “had penetrated through into Syria and even as far as the land of the Jews, not long before the time of these predictions (*cf.*

Eusebius's *Chronicles*). They gave the name of 'Scythopolis' to their Scythian city [of Beth-Shan at the junction of the Valley of Jezreel and the Jordan Valley] (*cf.* Pliny V:23)."

Last, "one should understand 'Gog' and 'Magog' to refer more widely to all enemies of the Church of the New Testament." Such would clearly include the Pagan Roman Empire and its mercenaries from Scythia in the north to Ethiopia in the south — toward the time of Christ's incarnation and for centuries thereafter.

'After many days,' God predicted, Gog would come into the land of Israel, **'in the latter years.'**
Ezek. 38:8.

Here, explains the *DDB*, 'the latter years' means "the time predicted by the Prophets, after the redemption from Babylon...[and] especially...the time of the New Testament."

It would be the same time, announced God, when **'I shall have poured out My Spirit upon the house of Israel.'** Ezek. 39:29.

Even "from Joel 2:28 and Acts 2:17," explains the *DDB*, "it appears that these and other similar gracious promises refer to the Universal Church of Jesus Christ...."

"Just as the enemies in the Old and New Testament constitute one body — so too do the believers or the Churches of both constitute one body and belong to one sheepfold (notwithstanding the difference of the administration *etc.*) of which the Head and the Shepherd is the true Messiah, the Lord Jesus. See John 10:16; Rom. 4:16-17; 4:23-24; Eph. 2:12-13; 2:19 *etc.*"

For as God told Zechariah and the Apostle John: 'It will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications. And they shall look upon Me Whom they have pierced!' Zech. 12:10 *cf.* John 19:34.

In Ezekiel forty, “God depicts and predicts a very certain and complete restoration of His House, city, people, and land.” This means “the spiritual religion of His Universal New Testament Church of Jews and Gentiles.”

For it refers to “the Christian fellowship and the incomprehensible blessedness of the Church Militant and especially of the Church Triumphant.” Indeed, it signifies especially “the superabundance of the Church’s spiritual gifts and blessings under her High Priest and King and Prince and Head and Lord – Jesus Christ.” Ezek. 40, heading *DDB*.

In ‘**visions**’ God brought Ezekiel and set him **‘upon a very high mountain.’** Ezek. 40:2.

This refers to “the reconstruction of the temple or of the city,” explains the *DDB*. In fact, “even various Jewish rabbis had to admit that this refers to the time of the Messiah.”

Now in Ezekiel’s vision, the pre-incarnate Christ showed that Prophet the future temple of the Christian Church. **‘He made also posts of sixty cubits even to the post of the court, round about the gate.’** Ezek. 40:14.

Some of these courts of the Lord, explains the *DDB*, “depict the **expansion** of the New Testament Church in many particular congregations, gathered throughout the **entire World**. However, they all belong to the body of the Universal Church; and they all have communion with the Lord Christ and His benefits — as foreshadowed by the temple.”

‘Upon each post [of the future temple], were palm trees.’ Ezek 40:16.

This, states the *DDB*, “depicts the spiritual, ornamental, evergreen, fruitful, and **unconquerable** condition of the Church.”

Moreover, **‘the altar shall be four cubits.’** Ezek. 43:16.

For “our Altar, the Lord Christ” – explains the *DDB* – “ is in truth like a Mountain of God where **all** believing Jews and Gentiles from **all** areas of the **World** find refuge.”

In Ezekiel forty-five, it is stated that a section of the land or a ‘**portion shall be for the Prince.**’ Ezek. 45:7.

Here, explains the *DDB*, by ‘the Prince’ “some understand, as in [Ezek.] 44:3, the High Priest — our Lord Christ the Messiah Himself.... Others here understand [it to refer to] an earthly **Christian prince or ruler**, and hence more widely **all Christian rulers and governments which God would grant His New Testament Church in accordance with various Old Testament prophecies.**”

“ Their first and most important duty should be to care for God’s Church, which they would surround with their protection in **promoting the exercise of the true religion**.... Furthermore, they are to **implement and to maintain Law and righteousness**; to abolish all unrighteousness and troublesomeness and tyranny and violence; and to promote a restful and quiet life for their subjects.” I Tim. 2:1-2.

‘**Afterward,**’ explains Ezekiel, Christ ‘**brought me again to the door of the house [of the Lord]. And behold, waters issued out!**’ Ezek. 47:1.

Here, explains the *DDB*, we are to “compare Isa. 2:3 and Micah 4:2 and Zech. 14:8 and Luke 24:47-49 and Acts 1:8 and 2:2-4 and Rev. 22:1. For there it is revealed that these healing streams from Jerusalem and Zion [alias the Christian Church], originate from Heaven and from the throne of God and of the Lamb.”

‘**Behold,**’ exclaims Ezekiel, ‘**waters issued out**’ — *viz.*, from out of the New Testament Church. Ezek. 47:1.

“This,” states the *DDB*, “depicts the healthful and saving doctrine of the Gospel and the superabundant gifts of the Holy Spirit, under the New Testament.”

‘The waters,’ states Ezekiel, **‘were to the ankles.’** Ezek. 47:4.

“Here and in the following verses,” we are told that the rising waters came up first to the knees, then to the loins, and finally became impassable. “This,” explains the *DDB*, “depicts the **progress and continuing growth** of the revelation of the Holy Gospel.”

When Ezekiel went to the brink of the waters, **‘behold, at the bank of the river were very many trees on the one side and on the other.’** Ezek. 47:7.

“This,” remarks the *DDB*, “depicts the **multitude** of the elect.” And they, through the power of these waters, would grow **everywhere** in the house of God, and be fruitful in all good works. Rev. 22:2.”

Now in those healing Gospel waters, **‘there shall be a very great multitude of fish.’** Ezek. 47:9.

By these ‘fish’ — comments the *DDB* — we are “here to understand the **multitude** of the elect who would most certainly be converted by the preaching of the Holy Gospel and the powerful operation of the Holy Spirit.”

For **‘their fish shall be, according to their kinds like the fish of the great sea, exceedingly many.’** Ezek. 47:10.

Indeed, even ‘the holy land’ itself was to be farmed out to converted Gentiles. Thus the *DDB*.

For **‘it shall come to pass, that you shall divide it by lot — for an inheritance to you and to the strangers that sojourn among you.’** Ezek. 47:22.

“By this new law,” explains the *DDB*, “it is announced that the Christian Church would partake of the benefits of the Lord Christ and would inherit the heavenly Canaan. It would consist not only of [Christ-believing] Jews but also of all the [Christ-believing] Gentiles — of all nations without distinction — according to the manifold predictions of the Old Testament.”

Last, we are given **‘the names of the tribes’** that come into Christ’s Kingdom. For **‘these are its sides, East and West.’** Ezek. 48:1, *KJV*.

“Some regard this,” explains the *DDB*, “as a sign of the expansion of the Kingdom of Christ to the very end[s] of the Earth.” For there shall be an open entrance into God’s Church [alias the New Jerusalem] not only for the elect of Israel, but also for the Gentiles or **all nations** from the four corners of the World.” Ezek. 48:31, *DDB*. “*Cf. Mal. 1:11; Matt. 8:11; Luke 13:29; Rev. 21:12-25 and 7:9-10.*”

First, however, the Babylonian exile of God’s people would be followed by further difficult times under the Medo-Persians and the Greeks and the Romans. It is to a consideration of those times, in the prophecies of Daniel, that we must now turn.

During the captivity, the exiled Daniel became the chief adviser or Grand Visier of Nebuchadnezzar King of Babylon (Dan. 5:11). One of his tasks was to relate and to interpret the king’s dreams (Dan. 2:1,16-22,26-31 & 4:19f).

In one such dream, the king saw a stone smash an image or a statue of a man — and then go on rolling and getting bigger and bigger until it filled the whole World (Dan. ch. 2). Applying this to the course of then-future history, Daniel gave the following inspired interpretation.

Said Daniel to the king about the latter’s dream: **‘You kept on looking — till a stone was cut out...of the mountain, without hands.’** Dan. 2:34,45.

This stone, explains the *DDB*, is [the incarnated] “Christ — with His spiritual body, which is His Church, vv. 35 & 44.”

Thereafter, ‘**the stone that smote the image, became a great mountain and filled the whole Earth.**’ Dan. 2:35.

“That is,” comments the *DDB*, after destroying the image, the stone “**expanded** itself throughout and over the **entire surface of the Earth.** [And] this means the **extension of Christ’s Kingdom all over the World.**”

Now the stone would hit the image at the time of the birth and life and crucifixion and resurrection and ascension and heavenly session of Jesus Christ. For the impact would occur after the demise of the kingdoms of Babylon and Medo-Persia and Greece, and in the days of the [fourth] kingdom of the Pagan Roman Empire.

Now that ‘**fourth kingdom shall be strong as iron.**’ Dan. 2:40.

This, explains the *DDB*, applies “to the Roman dominion.”

That Roman kingdom would continue for a while even after the commencement of Christ’s heavenly session and ever-expanding earthly rule. Yet it would ultimately become as brittle ‘**as iron...mixed with clay.**’ Dan. 2:43.

Indeed, it would finally collapse. That would occur, at the nominal christianization of that Roman Kingdom under the Roman Empire’s first Christian Emperor Constantine (in A.D. 321*f*).

The Roman Empire would begin to collapse, however, already toward the end of ‘**the days of these kings**’ — alias the kingdoms of Babylon and Medo-Persia and Greece and Rome. Dan. 2:44.

Indeed, as the *DDB* points out, this would begin to happen “not long after..Egypt would become dominated by Caesar Augustus.” That would occur from B.C. 31 onward.

Thus, Rome’s collapse would start occurring especially around the time of the birth of Jesus. Dan. 2:34,44-45 & 7:9-14 & 9:24-27 & 10:20 and especially 11:43 to 12:1 *cf.* Luke 2:1.

For at that time **‘shall the God of Heaven set up a Kingdom which shall never be destroyed.’** Dan. 2:44.

This new kind of indestructible Empire would be “the Kingdom of Christ — a spiritual Kingdom promoted by the preaching of the Holy Gospel. John the Baptist (and even Jesus Christ too) referred to this, saying: ‘The Kingdom of Heaven is near.’ Compare too “Dan. 4:3,34 and 6:27 and 7:14,27 and Micah 4:7; Luke 1:33” – thus the *DDB*.

Now this new and indestructible **‘Kingdom shall not be left to other people.’** Dan. 2:44b.

That is, declares the *DDB*, “it shall not be changed as are other earthly king[dom]s. No strong man shall overwhelm it. The gates of hell shall not prevail against Christ. Matt. 16:18.”

For Christ the Stone **‘shall break into pieces and consume all these kingdoms.’** Dan. 2:44c.

Indeed, comments the *DDB*, ‘Christ shall break up “also all other [kingdoms] which arise **after** them. He shall shatter them” — or alternatively bring them “unto sincere **conversion** and **obedience** to the **Gospel**.’

Now **‘the Stone was cut without hands, out of the mountain.’** Dan. 2:45.

“By this Stone, Jesus Christ is to be understood. *Cf.* Ps. 118:22; Isa. 28:16. Some think that the Stone at the same time suggests that the Person and the Kingdom of Christ would **at**

first be poor and of little esteem among men on Earth” (*DDB*). But, at length, the Stone of **Christ’s Kingdom would become a great mountain and fill the whole World**. Dan 2:35.

In Daniel chapter seven, the Prophet, in a vision, foresaw four beasts or animal-monsters successively arise from out of the great World Sea – followed by the never-ending rule of the Messianic Son of man. Here, it becomes even more apparent that the Fifth Monarchy of Christ’s Kingdom would be set up in the days of the fourth or Roman kingdom which succeeded the Grecian empire.

‘Behold, a fourth beast!’ exclaimed the Prophet. **‘It was diverse from all the beasts that were before it.’** Dan. 7:7.

“Some understand the fourth beast to be the dominion of the Romans,” comments the *DDB*. And “those who apply it to the Roman Empire, understand the word ‘diverse’ to refer to the different ways in which the Roman Empire was ruled — first by kings, then by consuls, thereafter by decemvirs, then once again by consuls, and lastly by caesars or emperors.”

‘I considered the horns’ [on the head of the fourth beast], said the Prophet Daniel – **‘and behold, there came up among them another, [a] little horn.’** Dan. 7:8, *KJV*.

“Many understand this little horn to be the Romish antichrist, who emerges from small beginnings at the dismemberment of the Roman Empire.” Thus the *DDB*.

For **‘in this horn were eyes like the eyes of man, and a mouth speaking great things.’**
Dan. 7:8.

“This means that those [Popes or Romish Antichrists] indicated by this horn indeed know how to behave very po-

lately, as far as the outward show is concerned. But the ‘horn’ would indeed be a hypocritical tyrant with ‘a mouth speaking great things’ or “blasphemous and insulting discourses against God and His holy Church.” Thus the *DDB*.

‘I kept on beholding,’ continues Daniel, **‘till the thrones were cast down’** or **‘placed.’** Dan. 7:9.

This means that Daniel saw that Antichrist continues to vex the Church “until the time came for God to sit in judgment on the tyrants and to punish them and to deliver His people from their tyranny.... Others take it to mean until the kings leave their thrones or royal chairs and flee from God when He approaches in judgment to erect His throne above all others” (*DDB*).

Now the Romish Antichrist would attack God’s laws for **‘a time and times and the dividing of time’** or half a time. Dan. 7:25.

“Here, some understand **1260 years** (*cf.* Dan. 12:7-13 & Rev. 11:3 & 12:6,14 & 13:4-7). Others understand ‘a time’ to mean 490 years, to be calculated from the reconstruction of the temple [in B.C. 420] until the [Roman] destruction [in A.D. 70]; ‘times’ to mean 1433 years, from the destruction of the temple until the identification of the Romish Antichrist [by Luther in 1503 A.D.]; and ‘the dividing of time’ to mean a further 291 years, from the time of the identification of the Antichrist [in 1503 A.D.] until his extermination” [in 1794 by the French Revolutionary Reign of Terror, *cf.* Rev. 11:13?!]. Thus the A.D. 1637 *DDB*. For, as regards these 3.5 ‘times’ or 42 months or 1260 ‘days’ – “scholars take these ‘days’ to be year-days.” Dan. 12:11, *DDB*.

Yet Antichrist shall collapse – and, indeed, through the actions of Christ’s earthly saints. For **‘The judgment shall sit, and they shall take away his dominion.’** Dan. 7:26a.

This ‘dominion,’ comments the *DDB*, “is the dominion of the Romans.” And their “dominion shall be abolished.”

Indeed, the dominion shall be abolished even **‘unto the end.’** Dan. 7:26b.

For Antichrist’s “kingdom and his followers shall finally be exterminated completely.” It shall be “entirely brought to nought, and never be re-established.” Thus the *DDB*.

On the other hand, however, **‘the kingdom and dominion and the greatness of the kingdom under the whole Heaven shall be given to the people of the saints.’** Dan. 7:27.

For “God always cares for His Church, and finally gives His Own a blessed outcome.” This would occur throughout “the whole World — [viz.] after the Gospel would be preached to every creature, Mark 16:15.”

For “the Kingdom of Christ, established by the preaching of the Holy Gospel, shall be given or imparted to the godly — namely, when Christ shall rule in the hearts of the godly among all nations.” Thus the *DDB*.

In Daniel chapter eight, the Prophet **‘heard one saint speaking.’** Dan. 8:13.

This ‘saint’ [or ‘holy one’] was probably an angel, whom Daniel heard speaking “to the Lord Christ, the Son of God, Who also appeared there — in the form of a man.” Then “Christ spoke...to Daniel” (Dan. 8:14 *DDB*), and said:

‘Understand, O son of man! For at the time of the end shall be the vision.’ Dan. 8:17.

“That is, it [the vision] shall be fulfilled at the time the Messiah is revealed in the last days, I Pet. 1:20” (*DDB*). For those ‘last days’ arrived at the time of Christ’s incarnation, Heb. 1:1.

In Daniel chapter nine, the Prophet “prays to the Lord for the reconstruction of Jerusalem. The Lord hearkens to him and instructs him.

“At the same time, He reveals to him [through Gabriel] the time of the seventy ‘weeks.’” For “at the end of them, not only the Judeans but also the **entire human race will be brought true spiritual redemption through Christ the Prince.**” Dan. 9, heading, *DDB*.

Explained the angel Gabriel to Daniel: **‘Seventy weeks are determined upon your people and upon your holy city, to finish the transgression...and to anoint the Most Holy’ Messiah [Jesus Christ].** Dan. 9:24.

Comments the *DDB*: “Daniel had been praying only for the redemption of his people from Babylon. The Lord grants him not only that, but also something infinitely more.

“For in addition, He shows him the time when not only the Judeans but also **all His people [the Christ-ians] would be redeemed** from the power of the devil and everlasting damnation — by the Messiah.”

Now the seventy ‘weeks’ of this prediction “here mean ‘weeks of **years,**’ as in Lev. 25:8. Each ‘week’ consists of seven years, making 490 years all told.” This is the period, starting in Daniel’s time, that would be required, at the baptism of Jesus Christ Himself, ‘to anoint the Most Holy [One] alias “the Lord Christ Who is the true ‘Holy of holies.”’ At that time, He would be anointed “with the Holy Spirit...to prepare Him for His saving office.” Thus the *DDB*.

‘Know, therefore, and understand!’ — the angel told Daniel. **‘From the going forth of the commandment to restore and to build Jerusalem, the street[s] shall be built again, and the wall — even in troublous times.’** Dan. 9:25.

In the fullness of time, however, the Messiah would come, **‘and He shall confirm the covenant with many’** elect believers. Dan. 9:27a.

He would do this ‘for one week’ alias for “seven years, in the middle of which the Lord Christ would be killed — and during the remaining time of which the Apostles would proclaim the Gospel of Christ to the Jews.” Thus the *DDB*. See Acts 1:1 to 8:5.

For ‘in the midst of the week, He shall cause sacrifice and oblation to cease.’ Dan. 9:27b.

This would occur “by His death, as a [final] sacrifice and oblation, by which all saints are everlastingly sanctified.” Thus the *DDB*.

Finally, after the arrival and the anointing and death of the Messiah, **‘the people of the prince that shall come...shall destroy the city and the sanctuary.’** Dan. 9:26b.

This means, explains the *DDB*, “that...the armies of the Romans” shall come and destroy Jerusalem and its temple.

‘And the end thereof shall be with a flood, and unto the end of the war desolations are determined.’ Dan. 9:26c.

This, explains the *DDB*, describes the destruction “which the Roman prince shall bring to the Jewish people.”

‘And for the overspreading of abominations, he shall make it desolate.’ Dan. 9:27c.

For “the abominable pagan Roman army, Matt. 24:15, shall be led by a general who shall cause this destruction, according to God’s righteous judgment. Matt. 24:15; Mark 13:14; Luke 21:20.” Thus the *DDB*.

‘Then I lifted up my eyes and looked,’ said Daniel. **‘and behold, a certain man!’** Dan. 10:5.

This was “Christ — as is to be deduced from Dan. 12:6-7 and Rev. 1:13-15 and 10:5 — Who then [in Dan. 10:5] appeared in the form of a man.” Thus the *DDB*.

‘And the voice of His words [was] like the voice of a multitude.’ Dan. 10:6.

Here “the Hebrew word means both ‘sound’ as well as ‘multitude,’ Rev. 1:15. It is of Christ that it is said that His voice was like the sound of many waters. It is heard far and wide, and it converts many people. Cf. Ezek. 1:24.” Thus the *DDB*.

This voice of the pre-incarnate Christ alias the eternal Word of God and Central Person of the Trinity then explained to Daniel how He, the Mediator Himself — alias Michael (Dan. 10:13 to 12:1) — would later come and save mankind precisely in the days of the Pagan Roman Empire.

‘For the ships of Chittim shall come.’
Dan. 11:30a.

They would come, explains the *DDB*, “from Cilicia — where the Romans usually kept a fleet of ships to dominate the Mediterranean Sea. Concerning the ‘*Chittim*’ — see Gen. 10:4, and Num. 24:24.” There, the Romans are intended. “Ptolemy Filometer [in Egypt], dominated by Antiochus [from Syria] requested and obtained help from the Romans.” Thus the *DDB* at Dan. 11:30a.

As a result of this awesome Roman naval invasion, the hellenized Syrian tyrant Antiochus Epiphanes **‘shall be grieved.’** Dan. 11:30b.

Why? “Because,” explains the *DDB*, “he will be forced by the Romans to withdraw his army from Egypt.” Then the Roman invaders would occupy first Egypt and then more and more of the Near East.

Then the Roman authority or ‘king shall do according to his will, and he shall exalt him-

self and magnify himself above every god.’

Dan. 11:36.

Indeed, “from here on until the end of this chapter, some understand the angel to be speaking about...the Roman Empire — thinking that some of the things said here are to be understood in respect of the **Roman Caesars.**”

On the other hand, “other things said here, can also be understood in respect of the **Romish Popes who arose in the Roman Empire** [in subsequent centuries], and who gradually became a terror even to the [**later** Roman] Emperors themselves. See II Thess. 2:4.” Thus the *DDB*.

Just a few decades before the birth of Christ, the Roman authority would extend its political control, and **‘enter also into the glorious land.’**
Dan. 11.41.

Here, states the *DDB*, “the angel predicts this to the Jews — for their own good.”

For the Pagan Roman Empire would obtain **‘power over the treasures of gold and silver and over all the precious things of Egypt. And the Libyans and the Ethiopians shall be at his steps.’** Dan. 11:43.

“That is,” explains the *DDB* about that Pagan Roman tyrant, “he shall go through those lands...(or his progresses shall be in his lands).”

‘But at that time, shall Michael stand up.’

Dan. 12:1.

This refers to the incarnation of Christ, comments the *DDB*, after which time the Pagan Roman tyrant “in New Testament times will trouble and fight the Church most fiercely. See chapter 10:13, above....

“Some understand ‘Michael’ to be the Lord Jesus Christ Himself, Who helps His servants and gives them power and strength.” Dan.10:10-13.

Indeed, Who is like the Triune God — *Mī-kā-’Ēl* ? Who indeed – except He Who is Himself the Central Person of that Holy Trinity!

For God’s Word or ‘**Michael**’ is ‘**the great Prince Who stands [or Who “rises up”] for the children of your people**’ — the angel told Daniel. Dan. 12:1a.

He does so, explains the *DDB*, “to redeem His Church — first from the persecution of Antiochus [and his Grecian and Roman successor tyrants], and **later** even from the persecutions of the Antichrist.”

‘**At that time,**’ the angel told Daniel, ‘**your people shall be delivered.**’ Dan. 12:1.

This means, the *DDB* explains – at the time of Christ’s incarnation “God’s salvation and healing would arrive, and ultimately become **more and more realized** by the Lord Christ.”

For ‘**many of them that sleep in the dust of the earth, shall awake.**’ Dan. 12:2.

Last, in Daniel’s visions, the angel spoke to Christ Himself. For the angel spoke ‘**to the Man clothed in linen Who was upon the waters of the river.**’ Dan. 12:6.

That ‘**Man**’ — comments the *DDB* — is the One “Who has power over all nations. For by ‘**waters**’ — nations are often to be understood in Holy Scripture.” Cf. Rev. 17:1,15,18 with Dan. 7:2-3f.



Summarizing this chapter, we have seen that a ‘multitude of the Gentiles’ would be received as ‘children’ of God (Jer.

3:19, *DDB & KJV*). And some time after the Babylonian exile, God would gather His “Church from Jews and Gentiles” or ‘out of all countries’ (Jer. 23:3, *DDB & KJV*).

In Jeremiah thirty-one, we have a prediction about the future “expansion of the Church” (*DDB*). ‘I be the God of all the families’ — said the Lord. And ‘I will put My Law in their inward parts.’

Indeed, ‘they shall all know Me’ (*KJV*). For ‘I will sow the house of Israel and the house of Judah with the seed of man’ (*KJV*) — which is “to be understood of My Church...of Jews...and Gentiles” (*DDB*).

Ezekiel relates that the covenant of grace would stand “open for all Gentiles who would believe in Christ” (Ezek. 16, *DDB*) — especially during the time of the “widely-expanded fame of the Kingdom of Christ” (Ezek. 17, *DDB*).

God guarantees “the restoration of the Church” (Ezek. 20, *DDB*). And He fulfils this promise precisely through the “gathering of His Universal Church from the whole World” (Ezek. 36, *DDB*).

Ezekiel thirty-seven’s ‘valley full of bones’ and their revivification, refers especially to God’s people’s “deliverance by the Messiah and the gathering of the Universal Church from Jews and Gentiles.” And the joining together of the two sticks, is a “prefiguration of the unification of the Universal Church or all of the elect in the entire World” — into “first, the Church Militant; [and] thereafter, the Church Triumphant” (*DDB*).

Ezekiel thirty-eight and thirty-nine predict Israel’s struggles against the Ancient Greeks and the Ancient Romans and their mercenaries, in the “last time” before the incarnation of Christ Who was the “fully-joyous outcome” of all this (*DDB*). Those struggles were consummated with the pouring out of the Holy Spirit upon God’s people (Ezek. 39:29). And those “gracious promises refer to the Universal Church of Jesus Christ” (*DDB*).

Ezekiel forty depicts “the incomprehensible blessedness of the Church Militant.” For “even various rabbis had to admit that this refers to the time of the Messiah.” It depicts “the expansion of the New Testament Church...gathered throughout the entire World” (*DDB*).

This Christian Church is “unconquerable” (Ezek. 43, *DDB*). Even “Christian rulers and governments” would arise to promote “the exercise of the true religion.” For “they are to implement and to maintain law and righteousness” (Ezek. 45, *DDB*).

In the visions of Ezekiel forty-seven and forty-eight, the Prophet sees a Gospel River gushing out of the New Testament Temple alias the Christian Church. This predicts “the progress and continuing growth of the revelation of the Holy Gospel.” And the forest of many trees on either side of the Gospel River “depicts the multitude of the elect” who would “grow everywhere” (*DDB*).

The ‘fish’ in that Gospel River would be ‘exceedingly many’ (*KJV*), and represent “the multitude of the elect who would most certainly be converted” from “all nations without distinction.” For there would be an “expansion of the Kingdom of Christ to the very ends of the Earth” and “from the four corners of the World” (*DDB*).

As regards the prophecies of Ezekiel’s contemporary and co-exile Daniel — it was seen that the Messianic Stone in Nebuchadnezzar’s dream, “after destroying the image,” would expand itself “throughout and over the entire surface of the Earth.” This “means the extension of Christ’s Kingdom all over the World.”

For Christ ‘shall break into pieces’ all pre-Christian kingdoms — and “also all other [kingdoms] which arise after them. He shall shatter them” — or otherwise bring them “unto sincere conversion and obedience to the Gospel,” throughout the whole World (Dan. 2, *DDB* & *KJV*).

In Daniel seven, it is revealed that although the Pagan Roman Empire would continue even after the incarnation of Christ — nevertheless, as a result of His present heavenly session, the pagan “dominion shall be abolished.” Ultimately, Christ would “give His Own a blessed outcome” throughout “the whole World — after the Gospel would be preached to every creature, Mark 16:15.” For then, “Christ shall rule in the hearts of the godly among all nations” (*DDB*).

In the next chapters of Daniel, it is revealed that “the entire human race shall be brought true spiritual redemption through Christ the Prince” (*DDB*). For ‘He shall confirm the covenant with many’ (Dan. 9, *KJV*). Indeed, “His voice...converts many people” (Dan. 10, *DDB*).

In the centuries also after His incarnation, even for the nations “the salvation and the healing of God would arrive and ultimately became more and more realized” (Dan. 12, *DDB*). Indeed, ‘many of them that sleep..., shall awake’ (*KJV*). For Christ the Son of man “has power over all nations” (*DDB*).

The predictions of the Minor Prophets too reveal the same ethical eschatology of victory as does Daniel. It is to a consideration, then, of the prophecies of Hosea through Malachi — that we must next turn.

Promises In Hosea Through Malachi

The predictions of Hosea include many promises of future blessings.... In the first of these prophecies, “God promises to reconstruct His Church, from Judeans and Gentiles, through the Messiah” and His salvific work. Hos. 1, heading, *DDB*.

For **‘yet shall the number of the “children of Israel” be[come] like the sand of the sea!’**
Hos. 1:10.

This refers, declares the Lord, to those “to whom I shall be merciful in future times.” Here, explains the *DDB*, “God is speaking of the work of grace which He predetermined to show...to **Judeans** and **Gentiles** as ‘the Israel of God.’”

Indeed, **‘the children of Judah and the children of Israel [shall] be gathered together.’**
Hos. 1:11.

“This,” comments the *DDB*, “refers to the gathering of the New Testament Church from Jews and Gentiles under one Head, Jesus Christ, through faith and true conversion. Jer. 3:18 & 23:6 & 31:5-9 & 50:4; Isa. 11:13; Ezek. 37:16,22; Eph. 2:14-16.” For God “promises to restore and abundantly bless His Church at the time of the Messiah.” Hos. 2, heading, *DDB*.

In Hosea chapter three, “by marrying an adulteress and causing her to be submissive, God commands the Prophet

to depict the future long-lasting miserable state [of the children] of **Israel** — to be **followed** by their final **conversion** to Christ.” Hos. 3, heading, *DDB*.

Till then, however, ‘the children of Israel shall abide many days without a king.’ Hos. 3:4.

This would be so, “from the time Shalmaneser led the ten tribes [of Israel, depicted by this adulterous woman], away into Assyrian captivity — up to the time of their conversion (as explained in the following verse). Some take this time of conversion to refer to the time of the incarnation of Christ and the preaching of the Apostles. Others take it to refer to the time following the present condition of the entire **Jewish people**. This would mean the time of their final conversion, Rom. 11:25. The one view does not exclude the other.” Thus the *DDB*.

‘Afterward shall the children of Israel return and seek the Lord their God.’ Hos. 3:5.

This ‘afterward’ refers to the conversion of ‘the children of Israel’ to Jehovah-Jesus ‘in the latter days.’ Compare “Isa. 2:2 & Micah 4:1” (*DDB*). ‘Afterward’ means: “after a long time; in the New Testament; when the Messiah shall appear. This way of speaking not necessarily refers to the very last time preceding the consummation of the World. See: Gen. 49:1; Isa. 2:2; Micah 4:1; Heb. 1:1; *etc.*” Instead, ‘the last days’ refers to the time of “the coming of the Kingdom of the Messiah.” Thus the *DDB*. Gen. 49:1,8-10.

Hosea chapter six gives a promise of the widescale blessings that would follow after Christ’s crucifixion and resurrection. **‘After two days, He will revive us; on the third day He will raise us up. And we shall live in His sight.’** Hos. 6:2.

States the *Dordt Dutch Bible*: “The redemption from Babylon was a prefiguration of our spiritual redemption through Christ. So too, the beautiful evangelical words of this and the follow-

ing verse can more widely and more suitably be applied to the resurrection of our Redeemer and Head Jesus Christ on the third day.” But these words apply also “to the glorious fruits which the entire body of Christ — that is, His Church — enjoy from it. See Rom. 6:8,11; Col. 2:13; 3:1-3; *etc.*”

God next said of Ephraim, Gilead, Israel and Judah — in the days of His Prophet Hosea: **‘They, like Adam, have transgressed the Covenant.’** Hos. 6:7.

Here the Old Testament Hebrew Massoretic text has: *k^e Ādām* (‘like Adam’) — probably to be understood also to read *b^e Ādām* (meaning ‘in Adam’). The A.D. 404 Jerome’s Vulgate has: *sicut Adam* (‘like Adam’). Indeed, this translation was followed (among others) also by: Cyril of Alexandria, Rashi, Jarchi, Abarbanel, Luther (*wie Adam*), Leo Juda, the 1568 Bishops’ Bible, Arius Montanus, Castalio (Castellio), Grotius, the *Dordt Dutch Bible*, Turretine, Burmannius, á Brakel, á Marck, De Moor, Witsius, á Maastricht, Matthew Henry, Jonathan Edwards, Kurtz, Keil, Delitzsch, Pusey, Oehler, Orelli, Rosenmüller, Wünsche, Schmoller, Lange, Cohen, Given, Orr, A.A. Hodge, Abraham Kuyper Sr., Warfield, Bavinck, Aalders, Ridderbos, Vos, Pink, and Palmer Robertson.

The Jewish Scholar **Abarbanel**, for example, writes: “The meaning is they [Hosea’s Israelites] have acted like Adam.” He, Adam, is “**the first man** whom I [Jehovah] put **in the Garden of Eden**; and he **transgressed My Covenant.**”

Also, the 21st of the godly Archbishop Ussher’s 1615 *Irish Articles* has: “**Man being at the beginning created according to the image of God** (which consisted especially in the wisdom of his mind and the true holiness of his free will), **had the Covenant of the Law** ingrafted in his heart, whereby God did promise unto him everlasting life **upon condition that he per-**

formed entire and perfect obedience unto His Commandments according to that measure of strength wherewith he was endued in his creation — and threatened death unto him if he did not perform the same.” Interestingly, this vital teaching was later followed by both the 1637 *Dordt Dutch Bible* and the 1643f *Westminster Standards* (see below).

As already seen, the careful 1637 *Dordt Dutch Bible* translates Hosea 6:7 as: ‘**But they transgressed the covenant like Adam.**’ There, it then refers also to Hos. 8:1 — where it says anent “Israel alias the ten Tribes” that ‘**they have transgressed My Covenant and have apostasized from My Law.**’ Indeed, at Hos. 8:1 the *DDB* refers back to Hos. 6:7 — and also to Hos. 7:13, which it translates: ‘**they have transgressed against Me.**’

The *Dordt Dutch Bible* comments at Hosea 6:7 that, by so transgressing, the Israelites were “**following the footsteps of their first ancestor.** Although abundantly gifted and blessed by Me, nevertheless **he transgressed My Commandment** and **apostasized from Me.** Cf. Job 31:33 and Isaiah 43:27.”

At Job 31:33, the *Dordt Dutch Bible* has Job deny that he himself “**like Adam hid his sin.**” It also translates Isaiah 43:27a to the effect that ‘**your first father sinned**’ — and then comments: “Namely **Adam, from whom your sin was inherited.**”

The *Dordt Dutch Bible* then goes on to render Isaiah 43:27b to the effect that “**your expositors sinned against Me.**” Then it comments that its word “expositors” or “mediators” means “the priests — who were ordained: to bring sacrifices; to pray for the People; and to instruct the People **from the Law.**” Hosea 6:1-6 & 6:7-10.

The previously-mentioned Biblical teaching of the 1615 *Irish Articles* and of the 1637 *Dordt Dutch Bible* anent **God’s Covenant of Law and Life and Works with Adam His image**

before the fall — derived from Hosea 6:7 *via* rabbinical as well as patristic and mediaeval Christian Theology. This important teaching never died out, and was found also at the 1643^f Westminster Assembly in Britain.

Thus, the 1647 *Westminster Confession of Faith* 4:2 and 7:2 state that God “created man, male and female, with...**righteousness**...after His image, having the **Law of God** written in their **hearts** (Rom. 2:14-15) and power to fulfil it (Ecclesiastes 7:29) and yet under a possibility of transgressing...which, while they kept [it], they were **happy** in their **communion** with God.... **The first Covenant made with man**, was a **Covenant of Works** – wherein **life** was promised to Adam, and in him to his posterity, upon condition of perfect and personal **obedience**.”

To this, the *Confession* adds at 19:1-7 that “God gave to **Adam** a **Law** as a **Covenant of Works** by which He bound him and **all his posterity** to personal, entire, exact, and **perpetual obedience**; promised **life** upon the fulfilling and threatened death upon the breach of it; and endued him with **power and ability to keep it** (Gen. 1:26-27; 2:17; Rom. 2:14-15; Eccl. 7:29). This **Law**, after his fall, **continued to be a perfect rule of righteousness**, and as such was delivered by God upon Mount Sinai in **Ten Commandments**...commonly called ‘**Moral**’ (Jas. 1:25; 2:8-12; Rom. 13:8-9; Ex. 34:1; Deut. 10:5; Matt. 22:37-40)....

“The **Moral Law** doth forever bind **all**, as well **justified persons** as **others**, to the obedience thereof (Rom. 13:8-10; Eph. 6:2; I John 2:3-8; Jas. 2:10-11).... Neither doth Christ in **the Gospel** any way dissolve, but **much strengthen this obligation** (Matt. 5:17-19; Jas. 2:8; Rom. 3:31).... The **Spirit of Christ** [keeps on] subduing and **enabling the will of man to do that freely and cheerfully** which the will of God revealed in the Law, **requireth to be done** (Ezek. 36:27; Heb. 8:10; Jer. 31:33)” and II Cor. 3:3-18.

Too, the 1648 *Westminster Shorter Catechism* enshrines the same teaching. Its Q. & A. 12 state: “When God had created man, He entered into a **Covenant of Life** with him, upon condition of perfect obedience.” Every Catechumen should, to the satisfaction of the Session’s Elders, have digested at least that *Shorter Catechism* or its equivalent, before first being admitted to manducate at the Sacrament of Holy Communion.

Also the 1648 *Westminster Larger Catechism* maintains this doctrine. Q. & A. 20 more fully explain that “the providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth; putting the creatures under his dominion, and ordaining marriage for his help; affording him communion with Himself; instituting **the Sabbath**; entering into a Covenant of Life with him — upon condition of personal, perfect, and **perpetual obedience**.”

Q. & A. 21 go further. They add: “Our first parents...transgressed the **Commandment[s] of God**...and thereby fell from the estate of innocency wherein they were created.”

The Decalogue, then – in its cosmos-embracing scope — was the contents of that still-binding arrangement or Covenant of Life which Adam transgressed. So, referring to the people of Ephraim and Israel and Judah and Gilead long after the fall of their first forefather Adam, Hosea (at 6:7f) states that also “they, like Adam, have transgressed the Covenant.”

Thus it is apparent that God originally made a **Covenant of Law and Life and Works** with Adam. Indeed, the **breach** of that **antelapsarian Covenant** is seen to be a **transgression** of the principles of the **Decalogue**.

Moreover. What Hosea says about the people of Ephraim and Israel and Judah and Gilead in his own day (B.C. 758) –

shows that they too, long after Adam's fall and even under God's **Covenant of Grace** with them, were still **required to observe His Ten Commandments**.

They were to do so, out of gratitude for so great a redemption which He had promised and foreshadowed to them on the basis of the **Last Adam** Jehovah-Jesus' **later human obedience** to that same **Adamic Covenant of Works**. This, Christ did for the sake of all His elect — *viz.* all believing Gentiles and all Hebrew Christians.

God forbid that such should **dis-grace-fully** keep on sinning and keep on transgressing God's Law, as formerly! **Justified** only by the active and passive **imputed righteousness** of Jesus their **Second Adam** — they are to be **sanctified** precisely by Christ's Holy Spirit enabling them to adorn their lives with the good works of progressively more and more **keeping His Commandments**. John 14:15 *cf.* Rom. 6:1-15 and Eph. 2:8-10 with I John 3:4 & 5:2.

For God said of Ephraim and Gilead and Israel and Judah, in the days of God's Prophet Hosea (6:7-10): "They, like Adam, have transgressed the Covenant.... They have acted **treach-erously** against **Me**" (*cf.* the First Commandment).

Further: "As troops of **robbers** wait for a man" (*cf.* the Eighth Commandment), "so the company [or misalliance] of **priests** **murder** on the road" (*cf.* the Fifth and Sixth Commandments). "For they commit **lewdness**" or sexual immorality (*cf.* the Seventh and the Tenth Commandments).

Thus — treachery; robbery; misalliance; unpriestliness; murder; lewdness and covetousness — all constitute **trans-gressing the Covenant**. Indeed, their **opposites** — faithfulness; protecting private property; good alliances; a holy and uncorrupted priestliness; promoting life; and sexual integrity — similarly all constitute the **keeping of the Covenant**.

Sins are **transgressions** of the **Law**. So too were the very first human sins (Gen. 2:17 *cf.* 3:6-22). Therefore keeping the Cov-

enant, involves keeping God's Law in **all** aspects of life: personally, politically, socially — and indeed even cosmically. Gen. 6:18; 9:1-16; Job 5:23; 12:7-10; 31:1; 31:33; 41:1-4; Isa. 11:6; 24:5-23; Jer. 31:27-37; 33:20-22; 34:18-20; Ezek. 14:21; 34:25; Hos. 2:18; 6:7-11; 8:1; 10:4; Mal. 2:4-8; 2:14-15; 3:1; 4:2-4; Matt. 26:28-29.

Also, '**O Judah,**' exclaims Hosea, '**He has set a harvest for you — when I return the captivity of My people**' or when I bring about a change for the better of My oppressed Old Testament Church. Hos. 6:11.

For "however much you are now dilapidated and despoiled," explains the *DDB* — "there **shall** be "a 'harvest' ...of **conversion** and faith 'when I return the captivity of My people' ...by the preaching of the Gospel which shall go forth from...[the Christian Church alias] Zion by Christ and through His Apostles" (*DDB*).

Hosea chapter eleven describes "God's condescending love toward Israel from Egypt, and conceals a prophecy of Christ.... It is a promise of gracious mitigation of punishment, and of Israel's **conversion** to Christ through the preaching of the Gospel." Hos. 11, heading, *DDB*.

For one day, the people of Israel '**shall walk after the Lord,**' when '**He shall roar like a lion. When He shall roar, then the children shall tremble from the West.**' Hos. 11:10.

Here, declares the *DDB*, we should "compare Isa. 27:13 and Am. 3:8. Similarly, He will not only preach His work of grace to His Own. But, as the true Lion of Judah, He will also **conquer His enemies** and the enemies of His Church, and triumphantly exhibit His wrath and **victory** especially over all His [and all His Church's] spiritual enemies. See Gen. 49:9 and Col. 2:15 and Rev. 5:5. And compare more broadly, Isa. 31:4-5 and Joel 3:16 and Am. 1:2."

In Hosea chapter twelve, God predicts: **‘I shall also speak by the Prophets, and I shall multiply visions and use similitudes by the ministry of the Prophets.’** Hos. 12:10.

“That is, I shall very gloriously reveal Myself anew, through the abundant preaching of the Gospel.” Thus the *DDB*.

In the last chapter of Hosea, we are told that Israel’s **‘branches shall spread, and his beauty shall be like the olive tree.’** Hos. 14:6.

Comments the *DDB*: “These promises, which in beautiful comparisons portray the grace of Jesus Christ and the abundance of the gifts of the Holy Spirit, all belong to the New Covenant of Grace. They are grounded in our Lord Jesus Christ the Messiah, in Whom all promises are yes and amen, II Cor. 1:20. And they belong to all Israel – that is, to the entire Church of believing Israelites and Gentiles. Cf. chap. 13,14, above.”

In the predictions of Joel, “the Spirit of the Lord also more broadly prophesies – as regards the blessed condition of the Church under the Messiah – the sending forth of the Holy Spirit and the preservation of the Church.” Thus the *DDB*.

In Joel chapter two, we find “further prophecies of present and future blessings, and the salutary condition of the Church on account of the coming of the Messiah and the sending forth of the Holy Spirit.” Joel 2, heading, *DDB*.

Declares Joel: **‘God has given’** to His Old Testament people, **‘the Teacher of righteousness’** — or **‘the former rain moderately.’** Joel 2:23.

Here, explains the *DDB*, “the Hebrew word used twice in this verse, means not only a ‘teacher’ – but also the ‘early rain.’” This is so, “because God’s salutary benefits, and His doctrine and the rain, have appeared very pleasant and use-

ful. Compare Deut. 32:2 and Hos. 6:3 and 10:12, and so too this present verse.

“For this reason, some take this word here to mean: ‘He **has** given you the former rain; and **He will** cause to come down for you the former rain **and** the latter rain rightly’ or ‘**exactly at the right time**’ or ‘**abundantly**’ or **at one and the same time**. Compare Acts 1:5 & [so too] 2:1:1-3,16-18,33.”

For, on the New Testament’s historic Pentecost Sunday or the Feast of the Firstfruits of the Harvest fifty days after the Calvary Passover (Acts 2:1-13 *cf.* Lev. 23:6-10 & 23:15-20), God poured out of His Spirit like “the former rain and the latter rain in the first month” (Joel 2:23) — and thus baptized His Apostles with the Holy Ghost (Acts 1:5). This ‘first month’ in which the prediction was fulfilled, was the month of “Nisan or Abib” – in which month too God had annually given those in the Near East “the latter rain right before the harvest. See Ex. 34:18.”

For God promised in Joel that, on the New Testament’s historic Pentecost Sunday, Acts 2, He would ‘**pour out My Spirit upon all flesh.**’
Joel 2:28a.

Other passages referring to this, comments the *DDB*, are “Isa. 44:3 & Ezek. 39:29 & Acts 2:17” *cf.* Prov. 1:23. For then, predicted God, “the gifts of My Holy Spirit — *cf.* Ps. 68:19 and Eph. 4:8 – [would be distributed] with much **greater abundance and an increased variety of gifts** than occurred before the coming of the Lord Christ and His ascension into Heaven. Compare John 7:39; Acts 2:33.”

The ‘all flesh’ on which the Spirit would be poured out on the New Testament’s historic Pentecost Sunday, declares the *DDB*, means “men of all kinds of rank and station (as next explained), as well as all kinds of nations. *Cf.* Ps. 65:3’s ‘to You shall all flesh come’ – that is all kinds of **people[s]**. *Cf.*

too Gen. 6:12 & Ps. 145:21 & Joel 2:28 & Acts 2:17.” Thus, this prophecy of Joel 2:28 “can be taken as a prediction of the conversion of the Gentiles to God” (*DDB*).

Furthermore, predicted Joel to his then-contemporary Judeans, at that time ‘**your sons and your daughters shall prophesy.**’ Joel 2:28b.

This means that all of God’s people “shall understand and explain the mysteries of the Holy Gospel by the operation and revelation of the Holy Spirit.” Thus the *DDB*.

Finally, predicted Joel, ‘**it shall come to pass that whosoever shall call on the name of the Lord shall be delivered.**’ Joel 2:32.

This would apply to all people, “whether Jews or Gentiles. Rom. 10-12-13.... By His Word and Spirit, [God shall] powerfully drag and bring [them] to the fellowship of the Lord Christ and His Church – from both the Jews and the Gentiles.”

For ‘**in those days, and at that time, when I shall bring [back] again [or convert] the captivity of Judah and Jerusalem, I will gather also all nations.**’ Joel 3:1-2, *KJV*.

Now “from this it can be deduced that also this prophecy belongs to the condition of the New Testament.” Thus the *DDB*.

Moreover, ‘**it shall come to pass in that day, that the mountains shall drop down new wine.**’ Joel 3:18.

“In these and the following pleasant and symbolic phrases, we have a picture of the very blessed condition of the Church under the Kingdom of Christ.” Thus the *DDB*.

In the book of Amos, “God promises to preserve a remnant and to establish the Kingdom of the Messiah Jesus Christ for the salvation of all elect Jews and Gentiles.” Amos, contents, *DDB*.

‘In that day,’ promises the Lord, **‘I shall raise up the tabernacle of David that is fallen down.’** Why? So **‘that they may take possession of the remnant of Edom and of all the Gentiles who are called by My name.’** Am. 9:11-12.

This, states the *DDB*, refers to the conversion of “all the elect from the Gentiles – even from the most inimical, as depicted by Edom which shall be brought under obedience to Christ and to the fellowship of His Church by the preaching of the Gospel and the operation of the Holy Spirit. See Isa. 19:25.”

Furthermore, adds the Prophet, **‘all the Heathen’** shall then be called. Amos 9:12, *KJV*.

Here, explains the *DDB*, God promises: “I shall adopt [them] unto My people.... *Cf.* Isa. 44:5 & Hos. 1:10 & 2:22 & Acts 2:39 & Rom. 9:25.”

And then, even temporal prosperity shall follow. For **‘the mountains shall drop down sweet wine, and all the hills shall melt.’** Amos 9:13.

What does this mean? It signifies, explains the *DDB*, that “they shall appear to melt – on account of the abundant production of wine, milk, oil, etc. which shall appear to flow out of them.”

The book of Obadiah gives us a “prophecy of God’s terrible judgment on Edom, on account of his pride and violence and cruelty against God’s people.” At the same time, the book also gives us a prediction “of the preservation of the Church,” through her Saviour Christ, as well as a prediction of “the fall of all enemies.” Obad., contents, *DDB*.

Indeed, the Church’s enemies shall fall even through the action of the Church. For **‘the house of Jacob shall be a fire, and the house of Joseph a flame — but the house of Esau shall be for stubble.’** Obad. 18.

This, comments the *DDB*, means that “the Church through the power of her Head Jesus Christ shall consume all her enemies — depicted by the Edomites. Compare this manner of speaking with Judg. 9:15,20 and Isa. 39:6.”

In that day of the Church’s victory over her enemies, ‘**they of the south shall take possession of Mount Esau; and they of the plain, the Philistines.**’ Obad. 19.

“This is a prophecy,” explains the *DDB*, “according to the style and condition of the Old Testament about the expansion of the Gospel of Christ among the inimical Gentiles. Cf. Am. 9:12 and Zeph. 2:7-9.”

For then, Christ’s servants or His ‘**saviours shall come up on Mount Zion.**’ Obad. 21a.

This means, comments the *DDB*, that “the Saviour uses His servants to preach His salvation to people for their preservation. This is why they, as stewards of salvation and as instruments of the Holy Spirit, are called ‘saviours’ of men. See I Tim. 4:16 and Jas. 5:20, and cf. Jer. 1:10 and Ezek. 3:18.

“Similarly, the Saviour often bodily gives His people heroes and ‘saviours’ and redeemers who deliver them from distress and oppression by tyrants. Cf. Micah 5:4.” Compare too Judg. 1:2-4,19 & 2:18 & 3:9,15f cf. Ruth 2:1 & 4:4-6,14.

Moreover, Christ’s servants would ‘**judge Mount Esau.**’ Obad. 21b.

With this, explains the *DDB*, we should compare “Gen. 15:14 and Judg. 2:16, and understand more broadly the spiritual punishment and conviction of the **World** etc. See John 16:8 etc.”

For ‘**the kingdom shall be the Lord’s!**’ Obad. 21c.

“That is,” comments the *DDB*, the Lord “shall be King and Ruler – namely the Lord Christ, Who was appointed by His

Father as an everlasting King of His Church and of the **whole World**. Ps. 2:6,8 and Luke 1:33 *etc.*”

In the prophecies of Micah, God promises Israel: ‘**I will surely assemble, O Jacob, all of you!**’ Mic. 2:12, *KJV*.

“Many expositors take these two following verses as a beautiful Gospel promise about the gathering of the **Universal Church** by her King, the Messiah Jesus Christ.” Thus the *DDB*.

This becomes particularly apparent in Micah’s fourth chapter. For there we have a “prophecy about the future glory, **expansion**, peaceful and blessed condition of the Kingdom of the Messiah among the elect Jews and **Gentiles**.” And here too we find “consolation for the Jewish [*viz.* Hebrew] Church in respect of the [then rather] imminent Babylonian captivity. For there is an assurance of redemption and **victory over all enemies of the Church**, on account of the presence and power of Christ her King.”

When would this be? That would occur ‘**in the last days.**’ Micah 4:1.

This means, comments the *DDB*, “in the times of the New Testament – or of the coming of the promised Messiah our Lord Jesus Christ. See Isa. 2:2-5, where this prophecy is told in almost the same words.”

In those later days, then, Jesus the Messiah would ‘**judge among many people and rebuke strong nations afar off.**’ Micah 4:3.

He would do so, rightly comments the *DDB*, “even unto the **ends** of the **Earth**. See Ps. 2:9.”

Micah chapter five is a “prophecy about the birth of our Saviour Jesus Christ in Bethlehem, and about the **conversion** of the **Gentiles**.” It is a prophecy “about His royal provision

and government, and about the power and means of His Church against her enemies.” It is a prediction “about the prosperous increase, growth, awesomeness, size, assurance, and holiness of the Church.” And it is a prophecy “about God’s wrath against the disobedient.” Thus Micah 5, heading, *DDB*.

Jesus the Messiah, predicted Micah, would ‘**be great unto the ends of the Earth.**’ Micah 5:4.

This means, comments the *DDB*, that “His honour and glory shall grow and be expanded.” Indeed, it shall “become famous through the preaching of the Gospel and the operation of the Holy Spirit among the Gentiles. In this way, He shall demonstrate His greatness and glory unto the uttermost ends of the Earth.”

There would, nevertheless, also be attacks on God’s people by their enemies. But even when enemies like the Assyrians ‘**shall tread in our palaces, then shall we raise against him some shepherds and eight principal men.**’ Micah 5:6.

“Some understand this of the shepherds and rulers of the Church, as well as of the conversion of the previously-mentioned enemies – to the fellowship of the Church and her ecclesiastical and spiritual pastoring and governing.” Thus the *DDB*.

Indeed, ‘**the remnant of Jacob shall be in the midst of many people — like dew from the Lord.**’ Micah 5:7.

This means, comments the *DDB*, that “Christ would come forth from the remnant of Jacob.” For He, “through the preaching of the Gospel of saving grace, would inundate many nations and cover them with dew, as it were – with a heavenly dew and with lovely raindrops.

“In this way, the Spirit of the Lord – Whose work alone this is – would work in the hearts of the elect in such a way that **multi-**

tudes of believers would sprout up or be born **and increase and grow** and blossom *etc.* to the glory of God. *Cf.* Ps. 110:3; Isa. 26:19 and 66:8-9; Ezek. 47:7; and, similarly, I Cor. 3:6-7.”

In Micah chapter seven, **‘the nations shall see and be confounded.’** Mic. 7:16.

This means, states the *DDB*, **“the enemies of the Church shall have to view the glory of the Kingdom of Christ or of His Church. Some understand this of the elect among the Gentiles, who shall come into the fellowship of the Church confessing their sins with shame. Cf. Hos. 3:5 and 11:10-11, just as in Isa. 45:14.”**

Indeed, these enemies **shall lick the dust like a serpent.’** Micah 7:17.

Here, the *DDB* has a very interesting comment: “See Ps. 72:9...and compare Isa. 49:23 – where the same is said of **the converted Gentiles.**”

In the book of Zephaniah, God “finally warns the godly to be patient — and comforts them with Gospel promises.” For there would be a “gathering and **expansion of the Church** at the time of the Messiah — **through the calling of the Gentiles.**” Indeed, together, “God would sanctify and bless and glorify them – while, on the other hand, **destroying all their enemies.**” Zephaniah, Contents of This Prophecy, *DDB*.

In Zephaniah chapter two, the Prophet “predicts **the calling of the Gentiles** unto the knowledge of God and of the true religion.” Zeph. 2, heading, *DDB*.

‘O Canaan, the land of the Philistines, I will even destroy you.... And the coast shall be for the remnant of the house of Judah.’ Zeph. 2:5-7.

“Understood spiritually, explains the *DDB*, “this means that the Philistines and other **nations of the Gentiles will subject themselves to the people of God** in the time of Christ, and will be incorporated into Christ’s Church. See Isa. 11:14.”

Moreover, **‘the remnant of the house of Judah shall feed thereupon.’** Zeph. 2:7b.

For soon after Jesus’ resurrection and ascension “after the Jews have received Christ, they shall preach the Gospel to the Philistines, and to others. For that is what it means, to ‘feed’ — as can be seen in John 10 and 21:15-17.

“And this indeed happened when Gaza and Azotus and the surrounding areas were converted to Christ by the preaching of the Apostles – Acts 8:26,40 and 9:32,35,36. Cf. Obad. 18-20.” Thus the *DDB*.

As for Moab and Ammon, **‘the Lord will be terrible to them. For He will famish all the gods of the Earth. And men shall worship Him!’** Zeph. 2:11a.

This means, states the *DDB*, that at “that time men shall honour and worship the true God not only in Judea. But every nation [shall worship the true God] in her own land and city – without needing to travel to Jerusalem. See John 4:21.”

Yes, then all **‘all men shall worship Him – every one from his own place, even all the isles of the Gentiles.’** Zeph. 2:11b.

This means, comments the *DDB*, **“all the heathen nations** – whosoever and wheresoever they may be.”

Indeed, even **‘you Ethiopians also – you shall be slain by My sword.’** Zeph. 2:12.

For, comments the *DDB*, “this means: you, O Moors, shall indeed first be destroyed. See II Chron. 14:9. But after that, you too shall be brought to Christ. See under chapter 3:10.”

What implications does this have on Missions to Islam? Does it perhaps not imply that, according to Zephaniah, **even the Muslim Moors of Africa shall yet get saved?!**

In Zephaniah chapter three, the Prophet “predicts how God would bring the **Gentiles to know Him**; how He would cleanse His Church from her sins; and how He would protect her and destroy her enemies, but glorify her.” Zeph. 3, heading, *DDB*.

God promised: ‘**Then will I turn to the people [of] a pure language.**’ Zeph. 3:9.

This means: “I shall regenerate My elect among the Gentiles, through the Holy Spirit, so that their mouth and heart shall be clean.” Thus the *DDB*.

Furthermore: ‘**from beyond the rivers of Ethiopia, My suppliants – even the daughter of My dispersed — shall bring My offering.**’ Zeph. 3:10.

Comments the *DDB* in 1638 (just fourteen years before the establishment from the Netherlands of the first colony of Calvinists at the southernmost tip of Africa): “Some translators render this: ‘The present which they shall bring Me, shall be the “Jews” scattered in the lands adjacent to the rivers of the Moors.’”

‘**Then I will take away out of your midst them that rejoice in your pride.**’ Zeph. 3:11.

“For God’s Church,” comments the *DDB*, “shall henceforth be spread throughout the entire World.” John 4:21-23.”

Indeed, ‘**I will make you a name and a praise among all people of the Earth.**’ Zeph 3:20.

Because, remarks the *DDB*, “the Church would be extended throughout the entire World.”

In Haggai, God promises: ‘**I will shake the Heavens and the Earth and the sea and the dry land, and I will shake all nations.**’ Hag. 2:6-7a.

Comments the *DDB*: “All creation shall be moved at the time of the birth and the suffering and the death and the resurrection and the ascension into Heaven of Christ — and when His Apostles go and preach all of this, throughout the entire World. This is a prophecy about the calling of the Gentiles — when the Gospel would be preached throughout the entire World.”

That shaking up would occur when **‘the Desire of all nations shall come.’** Hag. 2:7b.

This ‘Desire of all nations,’ comments the *DDB*, is “Christ — Whom all Gentiles or nations would desire to embrace, as they enter into His Church. *Cf.* Gen. 49:10.”

“And I will fill this House with glory,” says the Lord of hosts.’ Hag. 2:7c.

“For Christ the King of glory (Ps. 24:7-8), the Saviour of the Gentiles, Who is greater than Solomon (Matt. 2:42)” – comments the *DDB* – “would personally appear, bodily.” Indeed, He “would preach and do miracles – as Malachi clearly predicts (3:1).” And He “shall henceforth live in [‘this House’ alias] His Church, by His Spirit and His grace. *Cf.* Ezek. 43:5-7.”

‘And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Heathen.’ Hag. 2:22.

This, says the *DDB* on the above words of God, “means that ‘I shall annihilate all power and violence raising itself against Christ and His Kingdom.’ See II Cor. 10:5 and II Th. 2:8.”

In Zechariah, that Prophet “predicts the destruction of the enemies of the people of God, as well as the Messianic future and the benefits which He will give His Church, together with her growth on account of the conversion of the Gentiles toward her.” Zech., contents, *DDB*.

‘And the Lord,’ wrote Zechariah, **‘showed me four carpenters.’** Zech. 1:20.

Comments the *DDB*: “This also means peoples and nations who would be God’s fellow labourers, and whom the Lord God would gather from all the corners of the World to break and to destroy the strong horn or the enemies of God’s Church hindering the construction of the Temple and the Church of God.”

Zechariah 2 was written “concerning the conversion of the Gentiles, verse 11.” Thus Zech. 2, heading, *DDB*.

‘Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein.’ Zech. 2:4.

That would be so, comments the *DDB*, “because nobody will be able to surround or to restrict the very large multitude of people with walls. Or otherwise: ‘Jerusalem shall inhabit the villages.’ Those of Jerusalem will ultimately have to move to the villages, on account of the multitude of people believing in Christ and entering into her spiritual Kingdom. For the Universal Church would be stretched out throughout the entire World. See Isa. 54:1-3 and 60:4,11. Cf. Jer. 31:27.”

‘For I, says the Lord, will be to her a wall of fire round about — and will be the glory in the midst of her.... For this is what the Lord of hosts says: “After the glory, He has sent Me to the nations which despoiled you.”’ Zech. 2:5-8.

Here, the *DDB* cites “Rev. 20:1,2,9.” It then comments: “**After** the enemies of the Church of God have been converted to Christ — they will sacrifice everything they have, to Him.”

‘And many nations shall be joined to the Lord in that day, and shall be My people.’ Zech 2:11.

Comments the *DDB*: “The word ‘many’ chiefly refers to the time of the preaching of the Apostles. See Isa. 2:2-3.”

‘Thus speaks the Lord of hosts, saying: “Behold, the Man Whose Name is ‘The Branch’...shall sit and rule upon His throne; and He shall be a Priest.... And the Counsel of Peace shall be between them both.’” Zech. 6:13.

Here the *DDB* observes: “Some understand ‘both’ to mean the Jews and the Gentiles which Christ would bring into His Church – the one as well as the other. Eph. 2:16.

“The Prophet consoles the Jews engaged in building the temple, that the Lord God would richly bless them; and that He would again erect His dilapidated Church — through Christ. Verse 1, *etc.*.... Finally, He speaks about the calling of the Gentiles to Christ, [verse] 20. Zech. 8, heading, *DDB*.

‘Thus says the Lord of hosts: “Behold, I will save My people from the east country, and from the west country.’” Zech. 8:7.

This means, explains the *DDB*: “I shall gather My people and bring them together, through the preaching of the Gospel, from all the ends and areas of the entire World. Cf. Matt. 8:11 and Luke 13:29.”

‘And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God....’ Zech. 8:8.

What does this mean? Explains the *DDB*: “That is, they shall be[come] Members of My Church.”

‘It shall come to pass, that there shall come people and the inhabitants of many cities.... Yes, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord.’ Zech. 8:20-22.

Comments the *DDB*: “This is a prophecy of the calling and conversion of the Gentiles to Christ. ‘Many people and strong

nations' means **'powerful many'** – that is: strong in number; **great heaps.**”

‘In those days it shall come to pass that ten men shall take hold — out of all languages of the nations. They shall take hold even of the hem of him who is a “Jew” – saying: “We want to go with you! For we have heard that God is with you!”’ Zech. 8:23.

By ‘ten’ alias the number of perfection — comments the *DDB* — is here meant “many, as in Lev. 26:26. This announces that the Gentiles will enter with great zeal into the Christian Church which was formerly only among the Jews. *Cf.* Isa. 2:3; Mic. 4:2.”

As a heading to Zechariah 9, the *DDB* states that this is a “prophecy about the extermination of the enemies of the people of God, verse 1 *etc.* And [also] about the redemption and protection of the Church of God through Christ her eternal King, verse 8.”

‘Jerusalem! Behold, your King comes to you..., having salvation...and riding upon an ass.... And His dominion shall be from sea even to sea, and from the River [Euphrates] even to the ends of the Earth.’ Zech. 9:9-10.

Here, the comment of the *DDB* is short and sweet. “The dominion of Christ would spread itself out over the entire [sur]face of the Earth.”

The Lord says of His people: **‘I will sow them among the people, and they shall remember Me in far countries. And they shall live, with their children – and shall turn back again.’** Zech. 10:9.

This means, comments the *DDB*, that God here as it were promises: “I shall expand My Church which shall be scat-

tered throughout the entire World, and make her as fruitful as sown seed. See Hos. 2:22.” They shall “believe in Me, call upon Me, serve me, and even declare My name. This indeed occurred at the time the Holy Gospel was preached by the Apostles and their associates.”

People then got converted — when, in the grip of the Word of God, they resolved to ‘turn back’ to the Lord Who created them. And this is destined further, expansively, to keep on occurring.

**‘The pride of Assyria shall be brought down,
and the sceptre of Egypt shall depart away.’
Zech. 10:11.**

This means – comments the *DDB* – “the power; all the control; as in Gen. 49:10. For the Assyrians and Egyptians, together with other Gentile nations, who tried to persecute the Church of God, shall subject themselves to the sceptre and government of Christ.”

**‘I will pour upon the house of David and upon
the inhabitants of Jerusalem, the Spirit of
grace and supplications. And they shall look
upon Me Whom they have pierced, and they
shall mourn for Him like someone mourns for
his only son.’ Zech. 12:10.**

Here the *DDB* refers to “Ezek. 39:29; Joel 2:28.” It then explains: “This is the Holy Spirit, Who informs the elect that God wishes to be gracious to them. And He arouses them to prayers and to supplications in such a way that they pray to God for grace and for the forgiveness of their sins. *Cf.* Acts 2:37.”

The words ‘they shall look upon Me Whom they have pierced’ means “partly with bodily eyes, at the time of His suffering. See John 19:37. [But also] partly by the repentant believers coming to Him (Acts 2:47) – and fearfully, in respect of the unbelievers on the Last Day (Rev. 1:7).” Thus the *DDB*.

“And it shall come to pass that in all the land,” says the Lord, “two parts therein shall be cut off and die; but the third [part] shall be left therein.” Zech. 13:8.

“This means,” comments the *DDB*, “that by far the greater part...shall be rejected and remain laying in its sin and unbelief and perish – while the smaller group shall be saved. See Matt. 7:13 and Luke 8:5 *etc.*” See also, however, the further comment of the *DDB* at Zech. 14:2.

The *DDB* at its heading to Zechariah 14, summarizes that this is a “prophecy of...the excellent gifts which the Lord would pour out over His Church – and of their blessed and glorious condition, verse 8. And of the punishment and downfall of their enemies, verse 12. And of the conversion of some of them, verse 16. Together with the Church’s holy zeal.”

‘Behold, the day of the Lord is coming – and your spoils shall be divided in your midst. For I will gather all nations against Jerusalem to battle.... But the residue of the people shall not be cut off from the city.’ Zech. 14:1-2.

Here the *DDB* comments: “Some understand this about the time of the destruction of Jerusalem by Vespasian and Titus” in A.D. 66-70. “*Cf.* Ezek. 38:4,6,9,15 and Hab. 1:6. ‘All’ here means ‘many’ or ‘all kinds of’ – as in Jonah 2:3....

“If one understands this prophecy to be referring to the siege of Jerusalem at the hands of Vespasian and Titus — it is suggesting that the godly, before the besieging of the city, would escape to the little town of Pella; and thus keep on living. This is that ‘third part’ of which the Prophet spoke in Zech. 13:8-9.” Thus the *DDB*.

‘His feet shall stand, in that day, upon the Mount.... The Mount of Olives shall cleave in its midst toward the East and toward the West.’ Zech. 14:4.

That would occur, comments the *DDB*, not when Jesus finally returns from Heaven to this World — but “at the time Christ, Who frequented the Mount of Olives, commenced His suffering there — and thence ascended into Heaven. See Luke 22:39; Acts 1:12.”

The cleaving of the Mount of Olives “is to be understood of the spiritual Jerusalem – namely the Church of God – of which the Gentiles had no knowledge before the coming of Christ. But all hindrances impeding or blocking the Gentiles from entering into the Church of Christ, would be removed — so that they would have free access to her. *Cf.* Isa. 57:14 and 62:10.”

‘And it shall come to pass in that day, that the light shall not be clear nor dark — but it shall be one day.’ Zech. 14:6-7.

Comments the *DDB*: “It shall be an everlasting day. See Isa. 60:19-20; Rev. 21:23 and 22:5.... Some understand this of the light of the Holy Gospel which shall keep on shining during the Christian era.”

‘And it shall be in that day, that living waters shall go out from Jerusalem — half of them toward the former [or Eastern] Sea, and half of them toward the hinder [or Western] Sea....

‘And the Lord shall be[come] King in all the Earth. In that day there shall be one Lord, and His name shall be one.’ Zech. 14:8-9.

“At the time of Christ’s incarnation,” comments the *DDB*, “living waters shall go forth.... Ezek. 47:1, *etc.*; Joel 3:18; Rev. 22:1.... Here one is to understand the gifts of the Holy Spirit.... All believers of the entire World — be they where they may, either in the East or the West — shall receive the spiritual gifts.... He alone shall be honoured as the only true God and Saviour — [and] the idols shall be exterminated, Zech. 13:2.”

‘All the land...shall be lifted up and inhabited.’

Zech. 14:10.

“Here,” comments the *DDB*, this “means the Church of God — and especially the New Testament Church. She shall be made famous and glorious. That is, many shall enter into the Church.”

‘The wealth of all the Heathen round about shall be gathered together — gold and silver and apparel, in great abundance.’ Zech. 14:14.

“This means,” explains the *DDB*, “that God shall give His Church a complete victory over all her enemies, in such a way that she shall...appropriate all their goods — just as after conquering one’s enemies in a war.”

‘And it shall come to pass that every one who is left, of all the nations which came against Jerusalem – shall even go up from year to year, to worship the King.’ Zech. 14:16.

This, comments the *DDB*, is talking about “all those whom the Lord will not have destroyed – namely, all of the elect who shall be brought to the true knowledge of God through the preaching of the Holy Gospel....

“The Lord shall convert them, so that they too shall enter into the Christian Church to serve the Lord. The Prophet here describes the internal religion of the New Testament Church in terms of the external religion customary in the Old Testament. Isa. 66:23.”

‘In that day, there shall be “holiness unto the Lord” upon the bells of the horses, and the pots in the Lord’s House shall be like the bowls before the altar. Yes, every pot...shall be “holiness unto the Lord of hosts”.... And in that day, the Canaanites shall be no more in the house of the Lord of hosts.’ Zech. 14:20*f*.

“This means,” explains the *DDB*, “that even the smallest matters — even those attempted to be used in the war against God’s people *etc.* — shall be sanctified in the service of God.... There will be abundant means for the performance of worship — just as there will also be **many** who bring gifts....

“In the house of the Lord, those who fellowship there shall have been born again and cleansed. Eph. 5:27.... In Messianic times, no nation or people shall be excluded from serving God — nor from the temple. For **the nations previously unclean, shall then be pure and holy** before the Lord.”

In the last book of the Old Testament, Malachi “prophesied...that Christ would abolish the shadows and figures of the Old Testament, and that He would plant and establish the True Religion throughout the entire World – in Spirit and in truth.” Malachi, Contents of This Prophecy, *DDB*.

In Malachi chapter 1, he “prophesies the right service of God which believers from all the nations would perform for Him in the New Testament. Verse 11, *etc.*” Thus Mal. 1, heading, *DDB*.

Indeed, promises God: **‘From the rising of the sun [in the East] even to the going down of the same [in the West] — My name shall be great among the Gentiles.’** Mal. 1:11.

This signifies, comments the *DDB*, that Christianity would triumph “throughout the World. See Deut. 32:21 and Ps. 113:3. This means people will honour and call upon God not only in the land of the Jews, but throughout the entire World. This was fulfilled in Christ’s time, and is further being fulfilled thereafter.”

“And you shall tread down the wicked. For they shall be ashes under the soles of your feet in the day that I shall do this,” says the Lord of hosts.’ Mal. 4:3.

This means, explains the *DDB* about the above-mentioned wicked, that the Church would “**conquer them** – namely in Christ Jesus your Head, Who overcame the World. John 16:33. **He still daily overcomes and restricts the enemies of His Church** — until He will finally **make all of them into a footstool for His feet**. See I Cor. 15:57 and I John 5:4.”



Summarizing, in Hosea we have seen that “God promises to reconstruct His Church from Judeans and Gentiles” — and that “yet shall the number of the ‘children of Israel’ become like the sand of the sea” (Hos. 1). This “refers to the gathering of the New Testament Church from Jews and Gentiles” — for God “**promises to restore and abundantly bless His Church**” (Hos. 2, heading *DDB*).

In Hosea 3, the Israelites’ long-lasting state of misery would “**be followed by their final conversion to Christ**” (*DDB*). That is a wonderful eschatological encouragement.

For in Hosea 6, we have a prediction of “the glorious fruits” of “the entire body of Christ” (*DDB*) — **after Jesus the Messiah’s reversal of Adam’s transgression of the Covenant**, and His fulfilment of its requirements in order to secure also its final benefits for elect mankind. Truly, this is one of the most important chapters in the entire Bible. Indeed, among many other teachings, God there also promises that “He has set a **harvest**” for His people.

In Hosea 11, we have a promise “of Israel’s conversion to Christ” – when “He will also conquer...and triumphantly exhibit His wrath and **victory**” (*DDB*). And in Hosea 14, we are told that ‘the branches shall **spread**’ of “the entire Church of believing Israelites and Gentiles” (*KJV & DDB*).

In Joel, we are given great “prophecies as regards the blessed condition of the Church” — Joel, contents, *DDB*. “Men of all kinds of rank and station” and “all kinds of nations” or

‘all flesh’ — would come to Christ. For ‘whosoever shall call on the name of the Lord shall be delivered’ – “whether Jews or Gentiles” (Joel 2, *KJV* & *DDB*).

For God promised: ‘When I shall bring [back] again [or convert] the captivity of Judah and Jerusalem, I shall gather also all nations’ (Joel 3:1-2). Then, even temporal prosperity would follow — “on account of the abundant production of wine, milk, oil, etc., which shall appear.” Thus Amos 9:13, *DDB*.

In Obadiah, we have a prediction “of the preservation and blessedness of the Church...and the fall of all [her] enemies” (Obad., contents, *DDB*). For “the Church, through the power of her Head Jesus Christ, shall consume all her enemies” (Obad. 18).

Here we have “a prophecy...of the expansion of the Gospel of Christ among the inimical Gentiles” (Obad. 19, *DDB*). For “the Lord Christ...was appointed...everlasting King of His Church and of the whole World” (Obad. 21 *DDB*).

In Micah, God promised “the gathering of the Universal Church by her King Jesus Christ” (Mic. 2:12, *KJV*). This Prophet gave a “prophecy of the future glory [and] expansion...of the Kingdom of the Messiah among...Jews and Gentiles” – giving us “assurance of redemption and victory over all enemies of the Church” (Mic. 4, heading, *DDB*). For Christ would ‘judge among many people and rebuke strong nations afar off’ (Mic. 4:2) – and gives us a prediction “of the prosperous increase, growth...[and] size...of the Church” (Mic. 5, heading, *DDB*).

Indeed, Christ’s “honour and glory shall grow and be expanded,” and “He shall demonstrate His greatness and glory unto the uttermost ends of the Earth” (Mic. 5:4, *DDB*). “Multitudes of believers would sprout up...and increase and grow” (Mic. 5:7, *DDB*). For ‘the Gentiles...shall come into the fellowship of the Church’ (Mic. 7:16).

In Zephaniah, it is predicted that there would be an “expansion of the Church...through the calling of the Gentiles [and while] destroying all their enemies” (Zeph., contents, *DDB*). For ‘the Gentiles shall subject themselves to the people of God’ (Zeph. 2:5-7, *DDB*). Indeed, “every nation [shall worship the true God] in her own land” — “all the heathen nations, whosoever and wheresoever they may be.”

Even Muslims would get saved. For “you, O Moors..., shall also be brought to Christ” (Zeph. 2:11, *DDB*). For “God would bring the Gentiles to know Him” (Zeph. 3, heading, *DDB*). “God’s Church shall henceforth be spread throughout the entire World” (Zeph 3:11, *DDB*). Furthermore “the Church would be extended, throught the entire World” (Zeph. 3:20, *DDB*).

That would start to occur at the first advent of Jesus — and continue thereafter. First, however, the Latter Prophets would give their predictions – *viz.* Haggai, Zechariah, and Malachi.

In Haggai, God promises to ‘shake all nations.’ That would occur at Christ’s first advent and “when His Apostles go and preach...throughout the entire World.” For Christ is “the ‘Desire of all nations’ “Whom all Gentiles or nations would desire to embrace” (Hag. 2:6f & *DDB*). Indeed, God would “annihilate all power and violence raising itself against Christ and His Kingdom” (Hag. 2:22, *DDB*).

In Zechariah, that Prophet “predicts the destruction of the enemies of the people of God” and “the conversion of the Gentiles” (Zech., contents, *DDB*). “God would gather [them] from all the corners of the World” (Zech. 1:20, *DDB*).

Then, there would be a “multitude of people believing in Christ...throughout the entire World” (Zech. 2:4, *DDB*). Indeed, “after the enemies of the Church of God have been converted to Christ — they will sacrifice everything they have, to Him” (Zech. 2:5-8, *DDB*).

‘And many nations shall be joined to the Lord in that day’ (Zech. 2:11). This “chiefly refers to the time of the preaching of the Apostles” (Zech. 2:11, *DDB*).

God would gather His “people and bring them together, through the preaching of the Gospel, from all the ends and areas of the entire World” (Zech. 8:7, *DDB*). Zech. 8:20-22, comments the *DDB*, “is a prophecy of the calling and conversion of the Gentiles to Christ” in “great heaps.”

For “the dominion of Christ would spread itself out over the entire [sur]face of the Earth” (Zech. 9:9f, *DDB*). Indeed, even “the Assyrians and Egyptians together with other Gentile nations...shall subject themselves to the sceptre...of Christ” (Zech. 10:11).

“The Gentiles...would have free access” to the Church of Christ, and He alone “shall be honoured as the only true God and Saviour... Many shall enter into the Church,” and God shall give her “a complete victory over all her enemies” (Zech. 14:4-10 *DDB*).

Then, “all of the elect...shall be brought to the true knowledge of God through the preaching of the Holy Gospel.... The Lord shall convert them” — so that “many...bring gifts.... For the nations previously unclean, shall then be pure and holy before the Lord.” Zech. 14:16-21, *DDB*.

In the last book of the Older Testament, Malachi “prophesied...that Christ...would plant and establish the true religion throughout the entire World” (Mal., contents, *DDB*). He “prophesies the right service of God which believers from all the nations would perform for Him in the New Testament” (Mal. 1, heading, *DDB*).

“Throughout the World...people will honour and call upon God.... This was fulfilled in Christ’s time, and is further being fulfilled thereafter.” Mal. 1:11, *DDB*.

The Church would “conquer” the wicked – in Christ Jesus...Who overcame the World..... He still daily overcomes and restricts the enemies of His Church – until He will finally make all of them into a footstool for His feet.”

That would occur during the times of the Newer Testament (and especially thereafter). It is to that, in our next chapter, to which we must now turn.

— 8 —

Prophecies In The Gospels And In Acts

At its very outset, the New Testament section of the *Dordt Dutch Bible* commences with no less than four short articles. They are: (1) *Contents of the New Testament*; (2) *Description of the Promised Land of Canaan walked through by our Saviour the Lord Jesus Christ*; (3) *Explanation of the Geographical Portrayal of the Areas Visited...by the Apostles and Their Delegated Brethren*; and (4) *The Holy Gospel according to Matthew: Contents of This Book*. Of those four articles, only the first is germane to our present purposes. Here are a few citations from that important article.

“The word ‘Testament’ is a Latin word [*Testamentum*]. It translates the Greek word *Diathēkē*, which the Greek Translators used to express the Hebrew word *Bʿrith*, meaning ‘Covenant.’ Thereby is to be understood the Covenant itself which God made with man — in order, under certain conditions, to give him [unlosable] everlasting life [*cf.* Isaiah 24:5].

“That Covenant is twofold – the Old and the New. The Old is that which God made with the first man before the fall [*cf.* Hosea 6:7] — in which [unlosable] everlasting life was promised on condition of an altogether perfect obedience and keeping of the Law. Therefore it is called the Covenant of the Law, which God [later] once again held forth to the Israelites....

“Because this condition has been transgressed with all men, and cannot now be fulfilled by any man [save Jesus] —

they must seek their salvation in another Covenant. That is called New. It consists of God foreordaining His Son as a Mediator. He promises [unlosable] everlasting life, on condition that we trust in Him. It is called the Covenant of Grace.

“Because of its various administrations to mankind, it is also called Old and New. The Old is the administration of that Covenant **before** the coming of the Mediator Who was promised to Abraham and his descendants from his seed — and portrayed by many kinds of ceremonies described by Moses. The New is the administration of that same Covenant — **after** the Son of God and Mediator of that Covenant came in the flesh and effected the reconciliation of man with God.

“These two Covenants are indeed one and the same as regards their essence — for both promise forgiveness of sins and salvation and everlasting life, on the condition that one trust the Mediator. But they are distinguished in respect of the administration of both. The New is much clearer, is without illustrations, and extends itself to all nations....

“The Scriptures of the Old Testament previously stated and illustrated that the Messiah or Mediator Who would reconcile man to God, would be the only-begotten Son of God — eternally and truly God, together with the Father and the Holy Spirit. Ps. 45:8 & 110:1; Isa. 9:5; Jer. 23:6 & 33:16; Micah 5:1; Mal. 3:1....

“The contents of the books of the New Testament are chiefly that they describe the Person and the Office of our Saviour Jesus Christ. Regarding His Person, He is **truly** God and a true and **righteous** man, in the unity of His person[ality]. His divine nature is everywhere attested — where He is ascribed the names of God, such as Jehovah, the only-begotten Son of God, Prince of life, Lord over all, Judge of the living and the dead, King of kings and Lord of lords.....

“His human nature is described, when it is declared that He: was conceived by the Holy Ghost; is from the family of

David; was born of the virgin Mary; and that He has a human soul and a truly human body, with all the natural qualities of both.... He hungered and thirsted, ate, slept, got tired, wept, became stirred up, felt pain, got angry and sorrowful.

His Office unto which He was sent by the Father into the World is, according to His other additional name ‘Christ’ (or the anointed One), to be described as threefold – namely His Prophetic, Priestly, and Kingly Office.... He exercises it now, in Heaven above. He rules His Church with His Word and Spirit and protects her against the violence of her enemies..., casting them down as a footstool for His feet. And He will wholly execute this when He comes in judgment fully to glorify His Church and to banish His enemies and all the ungodly into everlasting death.”

So there is, to the *Dordt Dutch Bible*, but one basic Covenant. That is the everlasting Covenant from all eternity past and unto all eternity future between the Triune God and His incarnatable Son, to become the Last Adam in order to fulfil the Covenant of Law and Life and Works given to the human race at its outset — and then to donate Christ’s reward for so doing, to all those for whom He died. Gen. 6:18; 9:1-17; 17:1-27; Ex. 6:3-5; 19:5 & 20:1-17; Job 31:1,33; Pss. 89:3-28; 105:8-10; Isa. 24:5; 42:6f; 49:6-12; 54:9-10; 55:1-3; 59:19 to 60:3; 61:8-11; Jer. 31:31-33; 32:40; 33:20-22; Dan. 9:4; 9:27; Hos. 2:18; 6:1-11; Zech. 6:12-13; 9:9-11; Mal. 2:1-6; 2:14-16; 3:1; 4:1-6; Luke 1:68-75; Matt. 26:28; Rom. 9:4; 11:16-27; I Cor. 15:22-28,45-47; II Cor. 3:3-18; Gal. 3:15-17; Heb. 1:1-5; 2:5-15; 9:15-22; 10:16,29; 13:8,20. See too: *Westminster Confession of Faith* 4:2 & 7:1-3 & 19:1-3a,5,7; *Westminster Shorter Catechism* 12; and the *Westminster Larger Catechism* 20-21.



“Christ teaches [in His Sermon] on the Mount, which men are blessed. He compares His disciples with salt, light, and a city set on a hill. He declares He has come to fulfil the Law,

and contradicts the wrong expositions by the men of old of the Sixth Commandment...[and] the Seventh Commandment” *etc.* Thus the heading at Matthew chapter five in the *DDB*.

‘He went up into a mountain, and...His disciples came to Him. And He opened His mouth and taught them, saying: “Blessed are those who are persecuted for the sake of righteousness!.... Let your light so shine before men, so that they may see your good works and glorify your Father in Heaven! Don’t think I’ve come to demolish the Law or the Prophets! I’ve come not to demolish but to fulfil [or to finish building]. For truly, I tell you not one jot or one tittle shall in any way pass away from the Law, till all be fulfilled. Therefore, whoever shall break ‘one of the least’ of these Commandments and shall teach men so — he shall be called the least as regards the Kingdom of Heaven.... For I tell you, unless your righteousness exceeds that of the Scribes and Pharisees — you shall no way enter into the Kingdom of Heaven.... You have heard...’You shall not murder!’... You have heard...’You shall not commit adultery!’... You must be perfect, even as your Father in Heaven is!’” Matt. 5:1-48.

The *DDB* comments here that Christ’s disciples “should illuminate also others with their lives. I Pet. 5:3.” It states that Christ had not come “to change or to annul the doctrine of the Law or of the Prophets” – but instead “to explain, to maintain, and to consummate that which previously had been prefigured and predicted.” It insists that “Christ here says that even the least matter written in the Law, shall not perish.” It emphasizes that Law-breakers are not within the Kingdom of Heaven and “shall not be acknowledged there at all or ‘shall not enter there.’”

For Matt. 5:21 stresses that Christ here condemns “the wrongful expositions which the Pharisees and the Scribes had taught for many years – and not the doctrine of Moses and the Prophets. This is clear: 1, from the previous verse [Matt. 5:20]; 2, because He is here refuting doctrines not found in Moses and the Prophets, see verse 43; [and] 3, because Christ adds nothing to what is found in Moses and the Prophets — as one can see from the Old Testament Scripture texts here cited.”

‘May Your Kingdom keep on coming! May Your will keep on being done on Earth as it keeps on being done in Heaven!’ Matt. 6:10.

This, comments the *DDB*, refers to “both the Kingdom of grace in this World, as well as the Kingdom of glory in Heaven.”

‘Seek first the Kingdom of God and His righteousness, and all these things [food and clothing and shelter *etc.*] shall keep on being added to you!’ Matt. 6:33.

“That is,” explains the *DDB*, seek first “that which is pleasant to God” — and then all these things “shall be superadded as a gift” to you! “*Cf.* Ps. 127:2.”

‘Strait is the gate and narrow is the way which leads to life, and there be few that are finding it.’ Matt. 7:14.

“That is,” comments the *DDB*, “not only in respect of the narrow obedience which God demands of us — but also because it is full of oppression and difficulty.” That was certainly the case in Judea during the first century A.D., when Jesus uttered these words. The *DDB* then adds: “Luke 13:25” and “Acts 14:22.”

Yet: ‘Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven.’ Matt. 8:11.

Here, comments the *DDB*, this means “from all areas of the World” – citing also “Luke 13:29.” It continues: “This predicts the calling, conversion, and salvation of the Gentiles. John 11:52.”

‘From the days of John the baptizer till now, the Kingdom of Heaven suffers violence.’
Matt. 11:12.

This, comments the *DDB*, means “it is being accepted (or grasped at) by great multitudes — and with zeal.” The thought that the violent were taking it by force — means that “those who yearn for salvation with great seriousness and zeal, are like those who wish to drag something toward them violently. Phil. 3:8,12.”

‘Behold, My Servant Whom I have chosen, My Beloved in Whom My soul is well-pleased! I will put My Spirit in Him, and He shall show forth judgment to the Gentiles.’ Matt. 12:18.

Here, comments the *DDB*, the reference is to “saving doctrine or true religion, and what accompanies it.”

‘A bruised reed He shall not break, and smoking flax He shall not quench — till He sends forth judgment to victory.’ Matt. 12:20.

“That is,” comments the *DDB*, “He shall really keep on thrusting with the truth of His doctrine — until He obtains the upper hand.”

‘Another parable He [Jesus] put forth to them [viz. His disciples], saying: “The Kingdom of Heaven is like a grain of mustard seed which a man took and sowed in his field. That is indeed the least of all seeds. But when it has grown, it becomes a tree – so that the birds of the air come and lodge in its branches.”

‘He [Jesus] spoke another parable to them [His disciples]: “The Kingdom of Heaven is like leaven which a woman took and hid within three measures of meal — until all of it was leavened.”’ Matt. 13:31-33.

“With these two parables,” comments the *DDB*, “Christ indicates the power of His Word.... Although it seemed to be small and despised at the beginning – it would nevertheless thereafter widely extend itself and impregnate the entire World. Rom. 10:18.”

‘Upon this Rock I will build My Church; and the gates of hell shall not prevail against it [or be able to withstand it].’ Matt. 16:18.

This means, comments the *DDB*, “neither the cunning nor the violence of the devil and his instruments” shall be able to prevail against it (*katischusousin*). “For in early times, the counsel-houses and strongholds of cities were in the city-gates. Gen. 22:17.” Indeed, in Gen. 22:17 God promises that Abraham’s seed (alias the Church) shall take possession of the city-gates of their enemies (alias the unbelievers). “*Cf.* too Ps. 87:[4-]5 above.”

‘Therefore, go into the highways! And as many as you shall find – bid [come] to the marriage!’
Matt. 22:9.

Here the *DDB* comments this means “that...all sorts and kind without distinction” need to be evangelized.

‘Look, your house is being left to you [Pharisees] — desolate!’ Matt. 23:38.

Here the *DDB* refers to “Ps. 69:26; Isa. 1:7; Jer. 7:34; Mic. 3:12; [and] Acts 1:20.” It then comments about that Jewish Temple of those Pharisees: “That is, it shall be destroyed and remain destroyed — which happened about forty years thereafter — at the hands of the Romans.”

‘Do you not see all these things? Truly, I say to you, not one stone shall here be left upon another that shall not be thrown down!’ Matt. 24:2.

Here the *DDB* refers to “Mark 13:1; Luke 21:5.” It then comments: “As to the largeness, strength and glory of these buildings – see the historian Josephus (*Antiquities* IV:14). Inasmuch as Christ had in the previous chapter (verse 38) predicted the destruction of the city and of the temple — it would seem that the Disciples had then shown Him these buildings in order to indicate that they thought it to be either impossible or lamentable that such glorious buildings would be destroyed. I Kgs. 9:7-8; Mic. 3:12; Luke 19:44; Mark 13:1,3; Luke 21:6.”

‘Tell us, when shall these things be?’ Matt. 24:3.

This means, comments the *DDB*, those things “which You have spoken about here and at the end of the previous chapter – as regards both the destruction of the city and the temple of Jerusalem, as well as of Your second coming in judgment.”

‘Many shall come in My name.’ Matt. 24:5.

This means “pretending to be the promised Messiah, as several indeed did at that time and thereafter. See Acts 4:36-37 and Josephus’ *Antiquities* XVIII:12 and XX:2 *etc.*, and his *Jewish Wars* II:12.” Thus the *DDB*.

‘You shall hear about wars and rumours of war.... But the end is not yet.’ Matt. 24:6.

The *DDB* says this means the end “of all of the miseries and extreme punishment which will come upon the Jews.”

‘All these are the beginning of sorrows.’ Matt. 24:8.

This means, comments the *DDB*: “Greek, ‘woes’ – like those of women in labour. For all of these wars and miseries — see Josephus’ *Antiquities* (XX) and his *Jewish Wars* (III *etc.*).”

‘Then shall they deliver you up to be afflicted.’

Matt. 24:9.

Here the *DDB* refers to “Matt. 10:17; Luke 21:11-12; John 15:20 and 16:2; Rev. 2:10.”

‘And many false-prophets shall arise.’ Matt. 24:11.

Here the *DDB* refers to “II Pet. 2:1.”

‘And because iniquity [or transgression of the Law] shall abound, the love of many shall wax cold.’ Matt. 24:12.

Here the *DDB* refers to “II Tim. 3:1 *etc.*” It then explains that this is a coldness “both toward the truth of the Gospel as well as toward one’s neighbour.”

‘And this Gospel of the Kingdom shall be preached in all the World for a witness to all nations.’ Matt. 24:14a.

This, comments the *DDB*, means: “Greek, ‘inhabited World.’ See the fulfilment of this in Rom. 10:18 and Col. 1:6.”

‘And then shall the end come.’ Matt. 24:14b.

This, comments the *DDB*, means not the end of World History but the end “of the city of Jerusalem and of the Jewish government.”

‘Therefore, when you shall see the abomination of desolation spoken about by Daniel the Prophet, standing in the holy place....’ Matt. 25:15.

This, comments the *DDB*, means “the abominably destructive Roman army, as explained in Luke 21:20. Dan. 9:27.” ‘Standing in the holy place’ means “in the holy Jewish land, round about Jerusalem.”

‘For then shall be great tribulation, such as was not since the beginning of the World to this time – no, nor ever shall be.’ Matt. 24:21.

Here the *DDB* refers to “Dan. 12:1.” It then further comments: “For as Josephus testifies (*Jewish Wars* IV:5,6 and VII:17) – through the sword and famine and pestilence, inside Jerusalem alone eleven hundred thousand people perished, and more than ninety-seven thousand were sold as slaves. No other histories record such kind of destruction.”

‘And except those days should be shortened, no flesh would be saved. But for the elect’s sake, those days shall be shortened.’ Matt. 24:22.

Here the *DDB* explains this means the elect “which God had among the Jewish people, and always wanted to save.”

‘Behold, I have told you before! Therefore, if they shall say to you’ *etc.* Matt. 24:25-26.

Here, the *DDB* simply refers to “Luke 17:23.”

‘For wheresoever the carcass is, there will the eagles be gathered together.’ Matt. 24:28.

Here the *DDB* refers to “Job 39:33” and to “Luke 17:37.” Then it comments: “Concerning this proverb, in use among the Hebrews, see Job 39:33 [*viz.* Job 39:27-30]. Here this teaches that wherever Christ and His passion and death are sincerely preached, the believers will gather around — just as they shall be gathered around Christ, at the Final Judgment, to be with Him forever. I Thess. 4:16; John 17:24. Some understand this proverb to refer to the destruction of the Jewish people represented by the carrion, and the Romans by the eagles, as in the case of the Chaldeans in Hab. 1:8.”

‘And then shall appear the sign of the Son of man in Heaven; and then all the tribes of the Earth [or Land] shall mourn.’ Matt. 24:30.

Here the *DDB* simply refers to “Rev. 1:7.” The above-mentioned ‘tribes’ – in context – do seem to be those of the Land

of Israel in A.D. 70, rather than all of the pagan tribes throughout the globe either then or later.

‘After a long time, the Lord of those servants comes.’ Matt. 25:19.

Here the *DDB* simply states: “Greek, ‘after much time.’”

“Christ reveals Himself to His disciples in Galilee and gives them the command to preach and to baptize among all nations, and promises them His assistance.” Thus the *DDB*’s heading at Matthew 28.

‘And Jesus came and spoke to them, saying: “All power in Heaven and on Earth has been given to Me! Therefore, get going and make all nations into disciples, baptizing them into the name of the Father and of the Son and of the Holy Ghost — teaching them to observe all things whatsoever I have commanded you! And look, I am always with you: even till the end of the World!” Matt. 28:18-20.

Here the *DDB* refers to “Mark 16:15” and to “John 15:16” – and points out that this Great Commission was given to “the twelve” (and of course also to their ministerial successors). It stresses that Christ “as Head of the Church” had been given “all power and ability...to gather, rule and protect” her.

It actually translates Matt. 28:19a as ‘*onderwijst al de volkeren*’ – which means ‘teach all the nations.’ It explains that this is “so that they may thus at God’s command be sanctified as...covenanters of the true God (Father and Son and Holy Spirit), and consequently be obligated to serve and to obey Him.”

We now go from the Gospel according to Matthew to the Gospel according to Mark. There, Jesus is recorded as having said:

‘To you that hear — more shall be given. He who has, to him shall be given [yet more]. But he who does not have – from him shall be taken away even that which he has. And He said: “The Kingdom of God is thus – like a man casting seed into the ground. He sleeps, and gets up night and day. And the seed germinates and grows [in a way] he does not know... The ground brings forth fruit of its own accord – first the blade; then the ear; after that the full corn in the ear.” Mark 4:24-28.

Here comments the *DDB*: “That is the continual progress of the preaching of the Gospel. See Matt. 21:43 [which says that ‘the Kingdom of God shall be...given to a nation bringing forth the fruits thereof’].”

The seed, continues the *DDB* on Mark 4:24-28, “shoots up tall and high.” For the ground “brings forth fruit from what has been sown therein, through the power and ability with which the ground has been endowed (Gen. 1:11).

“In this parable, Christ teaches that when the Word of God is preached, it begins to grow in peoples’ hearts not by the labour and care of the Preachers but by the hidden operation of the Spirit of God. This is gradually perceived from the production of fruit (I Cor. 3:7).”

‘There is no man who has left house or brothers or sisters or father or mother or wife or children or lands for My sake and the Gospel’s — but he shall receive a hundredfold, houses and brothers and sisters and mothers and children and lands, now in this time.’ Mark 1:29-30.

“That is,” comments the *DDB*, “he shall receive in this life “that which is worth manifoldly or a hundred times and much more than that which he leaves (or abandons). For the small-

est blessing of God with a peaceful conscience — is more than all the goods of the World. I Tim. 6:16.”

‘Do you see these great buildings? Not one stone shall be left upon another!’ Mark 13:2.

“That is,” comments the *DDB*, “however huge and beautiful these stones of the temple may be. For they were twenty-five cubits long, eight high, and twelve broad. See Josephus’ *Antiquities* XV:14.”

‘Tell us, when shall these things be?’ Mark 13:4.

See “Acts 1:6,” comments the *DDB*. “Namely, the destruction of the city and of the temple of Jerusalem. See Matt. 24:3.”

‘Afterward, He appeared to the eleven...and He said to them: “You must go into all the World and preach the Gospel to every creature! He who believes and is baptized, shall be saved. But he who does not believe, shall be damned.

‘And these signs shall follow them that believe: in My name they shall cast out demons; they shall speak in other languages; they shall pick up serpents and if they drink any deadly thing [accidentally], it shall not hurt them; they shall lay hands on the sick and they shall recover.” So then, after the Lord had spoken to them, He was received up into Heaven, and sat down on the right hand of God. And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following.’ Mark 16:14-20.

Here the Greek, comments the *DDB*, means that Christ sent forth His Apostles “into all the World.” By the command to preach ‘to every creature’ is meant “to everyone created — that is, to all nations, Matt. 28:19. Namely not only to the

Jews but also to the Greeks or Gentiles; that is, to all kinds and sorts of nations. See Col. 1:23.”

The ‘signs following’ refers to such preaching by those Apostles. Comments the *DDB*, “namely inasmuch as would be necessary for the extension and confirmation of the doctrine of the Gospel. For the gift of performing miraculous signs, was not given to all. I Cor. 12:28. And it is not necessary, once the Gospel had been confirmed sufficiently.” Here, ‘they shall speak in other languages’ means “in **foreign tongues** which **they had not learned**, Acts 2:4.”

Coming next to Luke’s Gospel, John’s father predicted that Christ ‘**shall reign over the house of Jacob for ever.**’ Luke 1:33.

This means, comments the *DDB*, “over the Church of God which is the spiritual House of Jacob and the Israel of God, Gal. 6:16.”

‘Glory to God in the highest; and on Earth peace, goodwill toward men!’ Luke 2:14.

“That is,” comments the *DDB*, “God’s good will toward man be fulfilled! II Thess. 1:11. Or else ‘[peace on Earth toward the men] of good will!’ – that is, toward those men whom God has elected according to His good pleasure. Eph. 1:5.”

‘For my eyes have seen Your Salvation Whom You have prepared before the face of all people.’ Luke 2:30-31.

Here compare “Acts 28:28,” comments the *DDB*. “Namely, [before the face of] both Jews and Gentiles – as follows.”

‘My eyes have seen Your Salvation Whom You have prepared before the face of all people; a Light to enlighten the Gentiles, and the Glory of Your people Israel.’ Luke 2:30-32.

Here, comments the *DDB*, “Your Salvation” means the “Saviour, and that whereby salvation is effected.” It is prepared before “both Gentiles and Jews – as follows.” Indeed, compare too “Isa. 42:6 and 49:6” as well as “Acts 13:47.”

‘All flesh shall see the Salvation of God.’ Luke 3:6.

Here, comments the *DDB*, see: “Ps. 98:2” and “Isa. 52:10.” The meaning is “all kinds and sorts of people. See Joel 2:28” and “Acts 2:17.”

‘The Spirit of the Lord is upon Me...to preach the acceptable year of the Lord.’ Luke 4:18-19.

Here, as regards these words of Jesus, comments the *DDB*, “the time of the coming of the Messiah and of the preaching of the Gospel is referred to in this way — because this was pre-figured by ‘the acceptable year of the jubilee’ in which all alienated goods reverted to their original owners and in which all Israelitic slaves were liberated.” It also refers to “Lev. 25:8 *etc.*”

“Lord, are there few that be saved?” And He said to them: “Keep on striving to enter in at the strait gate!” Luke 13:23-24.

Here, the *DDB* refers to “Matt. 7:13” and adds that this means “Be diligent and labour! Eph. 6:11 *etc.*; Phil. 3:12; II Tim. 4:7.”

‘Behold, there are last who shall be first; and there are first who shall be last!’ Luke 13:30.

Here the *DDB* refers to “Matt. 19:30 and 20:16” and “Mark 10:31.” Then it adds: “the ‘last’ means the Gentiles who were still strangers to God’s covenant, and the ‘first’ means the Jews. This announces that the Gentiles shall be preferred to many Jews. Rom. 11:17.”

‘You shall not see Me until the time comes when you shall say: “Blessed is He Who comes in the name of the Lord!”’ Luke 13:35.

“This,” comments the *DDB*, “was to some degree fulfilled shortly thereafter. See Luke 19:38. And it shall be fulfilled completely on the Last Day.”

‘Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the lame and the blind!’ Luke 14:21.

“This means,” comments the *DDB*, that the Lord “rejected the Jews and called the Gentiles in their place.”

‘For yourselves, make friends of the mammon of unrighteousness!’ Luke 16:9.

Here the *DDB* refers to “Matt. 6:19 and 19:21” and to “I Tim. 6:19.” It then explains: “That is, **make friends, through your generosity**, toward the poor and especially toward the believers — so that they do not complain about you, but may rather bless you before God. See Deut. 24:13.”

‘Like the lightning that illuminates from the one part under the sky, flashes to the other part of the sky – so shall also the Son of man be, in His Day!’ Luke 17:24.

This means, comments the *DDB*, “the **rapid expansion** of the Gospel throughout the entire World, Rom. 10:18 — as well as in His Final Coming in Judgment, I Cor. 15:52 and II Pet. 3:10.”

‘Even thus shall it be in the day when the Son of man is revealed.’ Luke 17:30.

“Namely,” comments the *DDB*, in the day “of wrath and of judgment which He will execute especially against the Jews and the city of Jerusalem — and also, in general, throughout the entire World. See Matt. 24:3.”

‘And He spoke a parable to them, to this end that men ought always to pray and not to faint.’
Luke 18:1.

See, comments the *DDB*: “Rom. 12:12; Eph. 6:18; Col. 4:2; I Thess. 5:17. That is, [men ought] to keep on praying in every circumstance – until they receive. They should not become negligent [in prayers], or become despondent – even if their prayers are **not** granted **immediately**.”

‘Shall not God avenge His Own elect which keep on crying out to Him day and night — although He bears long with them?’ Luke 18:7.

Here the *DDB* cites “Rev. 6:10.” Then it explains: “That is, [even though He] seems to be taking His time in delivering His elect and in punishing the godless.”

‘Why then didn’t you put My money into the bank — so that at My coming, I might have received back that which is My Own, with interest?’ Luke 19:23.

The word ‘bank’ here translates the Greek word ‘table.’ “That is,” comments the *DDB*, “to those who keep table or ‘bank’ – in order to issue money at exchange or interest.” The word ‘interest,’ explains the *DDB*, here means “profit. Not that the Lord wanted to praise improper usury, but that He wants to teach that one should utilize one’s gifts to the profit and support of one’s neighbour and to the honour of God. See, similarly, Matt. 25:27.”

‘But when you shall hear about wars and commotions, don’t be terrified! For these things must first come to pass. But the end is not imminent.’ Luke 21:9.

“The Greek word,” comments the *DDB*, “means the kinds of upheavals and confusions as a result of which nothing at all is left standing in its place.” Here, ‘the end is not imminent’ – literally, ‘is not by and by’ – means not “before the city and temple of Jerusalem would be destroyed.”

‘For I will give you a mouth and wisdom!’

Luke 21:15.

Here the *DDB* refers to “Ex. 4:12; Isa. 54:17; Matt. 10:19; Acts 6:10.” The meaning is “ability and confidence in speech, through My Spirit. See Mark 13:11.”

‘Then let them who are in Judah, flee to the mountains! And let them who are in her midst, get out of her! And don’t let them who are in the country-districts enter into her [*viz.* into the city of Jerusalem (thus the *DDB*)]. For those be the days of vengeance, so that all things which are written may be fulfilled.’ Luke 21:21-22.

These ‘all things’ — comments the *DDB* — mean “the things of God. On account of the stiffneckedness of the Jewish people. Dan. 9:26-27; Matt. 24:15; Mark 13:14.”

‘But woe to them who are pregnant and to those who suckle, in those days!’ Luke 21:23.

Comments the *DDB*: “Christ does not say this to threaten, as he does against the Pharisees (Luke 11:42 *etc.*). But He says this here, lamenting the difficulties which would then come over them (the women with babies).” *Cf.* too Luke 23:28.

‘And they shall fall by the edge of the sword, and shall be led away captive unto all nations. And Jerusalem shall be trodden down by the Gentiles, until the time of the Gentiles be fulfilled.’ Luke 21:24.

Here the *DDB* refers to “Rom. 11:25” – and explains it means “unto the calling of the Gentiles.”

‘Daughters of Jerusalem, don’t weep for Me but weep for yourselves and for your children!’ Luke 23:38.

“That is,” comments the *DDB*, “you women living inside of Jerusalem.” *Cf.* Luke 21:23.

**‘Then they shall begin to say to the mountains:
“Fall on us!”’** Luke 23:30.

“Namely, out of great fear and worry, as in Hos. 10:8 and Rev. 6:16” — comments the *DDB*. See too: “Isa. 2:19; Hos. 10:8; Rev. 6:16 and 9:6.”

‘Repentance and remission of sins should be preached in His name among all nations — beginning at Jerusalem.’ Luke 24:47.

Here the *DDB* refers to “Acts 13:38; I John 2:12; Acts 2:4.” It then adds: “For it was especially to the Jews that the Messiah was promised, Rom. 1:16. And the Gospel had to go forth from Zion. Isa. 2:3.”

Thus far the Synoptics. In the Gospel according to John many others words of Jesus are preserved, such as the following.

‘You shall see greater things than these! Hereafter, you shall see Heaven open, and the angels of God ascending and descending upon the Son of man.’ John 1:50-51.

Here the *DDB* cites “Gen. 28:12.” It then explains of Christ that those angels were “to serve Him as their Lord – as occurred at His birth (Luke 2:9-13) and in the desert (Matt. 4:11) and thereafter in His passion (Luke 22:43) and at His resurrection (Luke 24:4f) and at His ascension into Heaven (Acts 1:10).”

‘For God so loved the World that He gave His Only-begotten Son, so that whosoever believes in Him should not perish but have everlasting life.’ John 3:16.

“That is,” comments the *DDB*, “not only Jews but also the Gentiles scattered throughout the entire World. John 11:51-52 and I John 2:2.”

‘For God sent...His Son...so that the World through Him might be saved.’ John 3:17.

“That is,” comments the *DDB*, “those of the World, both Jews and Gentiles, who would believe in Him.”

‘The hour is coming, and is now, when the dead...shall live.’ John 5:25.

“That is,” comments the *DDB*, “the time when people will be raised from the death of sin unto a spiritual life in larger numbers and with greater power through the preaching of the Gospel. Eph. 2:1,5; I Tim. 5:6. That is, those who are spiritually dead in trespasses and sins, Eph. 2:1,5.... They will get a new spiritual life called ‘the first resurrection’ (Rev. 20:6).”

‘For as the Father has life in Himself, so He has given to the Son to have life in Himself.’
John 5:26.

“That is,” comments the *DDB*, “the divine essence which in itself is life and a cause and a fountain of life in all people. See Ps. 36:10. Namely, the same divine essence through His eternal generation from the Father, Ps. 2:7 and Mic. 5:1.”

‘He who believes in Me, as the Scripture has said: “Out of his belly rivers of living water shall flow forth!”’ John 7:38.

This means, comments the *DDB*, “in great overflow and fullness. See Isa. 44:3; Joel 2:28 and 3:18; John 4:14.”

‘But this He [*viz.* Jesus] spoke about the Spirit Which they that believe in Him [Jesus], would receive. For the Holy Ghost was not yet given; because Jesus was not yet glorified.’ John 7:39.

“This is,” comments the *DDB*, not yet “given or sent in such superabundance as occurred after Christ’s resurrection and ascension. Acts 2:4,33.”

'I am the Light of the World!' John 8:12.

Here the *DDB* cites “Isa. 42:16” and “John 1:9 and 9:5 and 12:35-36.... That is, He gives the true light of saving knowledge not only to the Jews but also to the Gentiles. See Isa. 49:6.”

'And I have other sheep which are not of this fold. Them too I must bring, and they shall...be one fold and one Shepherd.' John 10:16.

Here, ‘this fold’ — comments the *DDB* — means “the Jewish Church (John 11:55-52).” The *DDB* then cites “Ezek. 37:22” — and predicts “one Church, consisting of both Jews and Gentiles (Eph. 2:13-14).”

'And there were certain Greeks among them that came up to worship at the feast..., saying: "Sir, we want to see Jesus!" And Jesus answered...: "The hour has come that the Son of man should be glorified.... Except a corn of wheat falls into the ground and dies, it abides alone. But if it dies, it brings forth much fruit."'
John 12:20-24.

These Greeks, comments the *DDB*, “were either uncircumcised Gentiles who were allowed to come and worship in the forecourt of the temple (I Kgs. 8:41-42); or were Jews living among the Gentiles; or were proselytes converted to Jewry from the Gentiles, like the Ethiopian (Acts 8:27-28).” Christ’s answer refers to “His death and resurrection, after which He was glorified through the preaching of the Gospel even among the Gentiles.... Christ is saying that He must first die and thereafter rise again, in order to bring men — both Jews and Gentiles — to salvation. See Isa. 53:10-11.”

'Now is the judgment of this World; now shall "the Prince of this World" be cast out! And I, if I be lifted up from the Earth — I will draw all men to Me.' John 12:31-32.

Comments the *DDB*: “This word ‘judgment’ in Holy Scripture is sometimes taken in the good sense of redemption and reconstruction (Pss. 138:18 & 140:13), and sometimes in the bad sense of condemnation or damnation (John 3:17 & 5:24). But here it can be taken in both senses – namely that the elect throughout the World shall now be redeemed from the power of the devil and re-established, and that the evil unbelievers throughout the World shall be condemned and damned..... John 14:30; Col. 2:15.... The devil shall now lose, in those who shall believe the Gospel, his power and dominion which he through sin obtained over mankind. Col. 2:15; Heb. 2:14.... Not only the Jews but also the Gentiles...shall believe in Me. John 3:14-15.” I shall “bring them to obey Me, and consequently to everlasting glory with Me — notwithstanding the opposition of the devil and of the flesh.”

‘In My Father’s house are many mansions [or apartments or dwelling-places].’ John 14:2.

Comments the *DDB*: “That is, there is room enough not only for Me — but also for you and for all believers.”

‘He who believes in Me, the works that I do he too shall do. And he shall do greater works than these — because I am going to My Father.’ John 14:12.

Such ‘greater works’ which Christ’s Apostles would do — comments the *DDB* – would include “those of giving the Holy Spirit through: the imposition of hands; the knowledge of languages; the wonderful conversion of the World; and others.” ‘Because I am going to My Father’ — said Jesus — “thence to send the Holy Spirit and this power to you. Acts 2:33” *cf.* 1:2-5 & 1:26 to 2:14.

‘But so that the World may know that I love the Father, and as the Father gave Me commandment – even so, I do!’ John 14:31.

“That is,” comments the *DDB*, “I willingly sacrifice Myself in death – in order to obey the Father Who ordered Me to redeem men in such a way. Phil. 2:8; John 10:18; Heb. 10:5.”

‘I have...ordained you, so that you should go and bring forth fruit!’ John 15:16.

This means, comments the *DDB*, ‘so that you should go’ “throughout the entire World, to convert men through teaching and by good examples.”

‘And when He [the Comforter] has come, He will reprove the World of sin.’ John 16:8.

This means, comments the *DDB*, the Comforter alias God the Holy Spirit will reprove the World “with His superabundant and wonderful gifts and operations.... Namely, through the preaching of the Apostles, as well as through His internal operation.”

‘You [God the Father] have given Him [the Son of man] power over all flesh, so that He should give eternal life to as many as You have given Him.’ John 17:2.

Here the *DDB* cites “Ps. 8:7” & “Matt. 11:27 and 28:18ff” & “Luke 10:22” & “John 3:35 and 5:27” & “I Cor. 15:25” & “Phil. 2:10” & “Heb. 2:8.” Here, the Greek’s ‘power over all flesh’ means power “over all men” – in order “to reconcile [them] with You and to save them. Eph. 5:25.”

‘Neither do I pray for these [the Apostles] alone, but also for them who shall believe in Me through their word — so that the World may believe that You have sent Me.’ John 17:20-21.

Here, comments the *DDB*, ‘their word’ means “My Word preached by them.” And ‘so that the World may believe’ — means “so that people who not yet believe, may thereby be attracted to receive Me as the true Messiah and to acknowledge My teaching as divine doctrine. I Pet. 3:1-2.”

‘My Kingdom is not from this World.’ John 18:36.

Here, the *DDB* cites “John 6:15” & “1 Tim. 6:13” and comments that the “Greek” has ‘from’ [this World]. “That is — I am indeed the promised King of the Jews. But that does not redound to the disadvantage of the Roman Emperor. For My Kingdom does not consist of worldly but of spiritual power and government”— not from yet in; and in this World.

‘Jesus said to them [the Apostles]: “Peace be to you! As the Father has sent Me, even so do I send you.” And when He had said this, He breathed on them and said to them: “Receive the Holy Ghost!” But Thomas, one of the twelve, called Didymus, was not with them.’
John 20:21-24.

This outbreathing of Jesus, comments the *DDB*, means “the gift of the Holy Spirit which you need for the strengthening of your faith — until the fullness thereof (which you shall need to execute your apostolic office) shall be given you after My ascension into Heaven, on the day of Pentecost. John 16:7; Acts 2:4,33.”



In the book of Acts, apparently written by the same Luke who wrote the Gospel bearing his name, the narrative is further continued. For there we read that Christ told His Apostles the following:—

‘You shall be witnesses to Me...unto the uttermost part of the Earth.’ Acts 1:8.

Here, comments the *DDB*, “the Greek means: ‘be My witnesses’...that I am the promised Messiah and Saviour of the World.... Isa. 2:3; Luke 24:48; John 15:27; Acts 2:32.”

Right after God poured out of His Holy Spirit on Pentecost Sunday, Peter proclaimed: **‘This is**

that which was spoken by the Prophet Joel: “And it shall come to pass in the last days,” says God, “[that] I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy.” Acts 2:16-17.

Here the words ‘in the last days’ — comments the *DDB* — “is what the time of the Kingdom of Christ was called, because in them there shall be no further change in the service of God and because the end of the World shall follow them” (albeit not at all immediately). ‘All flesh’ — *cf.* “Acts 10:45” — means on “all kinds of people of whatsoever condition or age or gender they may be. Luke 11:42; I Tim. 2:1,4.”

With reference to the words ‘your sons and your daughters shall prophesy’ — the *DDB* cites “Luke 2:36” & “Acts 21:9.” It means that they shall “clearly know God and instruct others about Him in the manner of instruction used only in a few cases during the Old Testament. [But] Num. 12:6 describes the abundant instruction and knowledge which there would be in the New Testament, until the end of the World.”

‘For David has not ascended into the Heavens. But he himself said: “The Lord said to my Lord [Christ] — ‘You keep on sitting at My right hand until I make Your foes Your footstool!’” Acts 2:34-35.

Here the *DDB* cites “Ps. 110:1” & “I Cor. 15:25” & “Eph. 1:20” & “Heb. 1:13.” It then comments: “By ‘sitting on the right hand of God’ is meant the highest honour and glory and power.

“Similarly, among men, [seating someone] at one’s own right hand [means elevating] whoever one wishes to honour in the highest way. I Kgs. 2:19; Ps. 45:10. For the further explanation of these words, see Ps. 110:1 *etc.*”

‘Repent and be baptized..., for the promise is to you and to your children and to all that are afar off!’ Acts 2:38-39.

This is, comments the *DDB*, “the promise previously referred to from Joel 2:28 — which is also in accordance with God’s covenant made with Abraham and his seed (Gen. 17:7).” It was a promise to “your sons and daughters (as Joel 2:28 states)” – as well as ‘to all that are afar off’; *viz.* to all “who will still be born hereafter, from one generation to the next.” Indeed, it is a promise also to “the Gentile. For they too are said to be ‘afar’ (Isa. 57:19; Eph. 2:13).”

‘You must therefore repent and be converted, so that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.’ Acts 3:19.

Here the *DDB* refers back to “Acts 2:38” – and adds that “the refreshment” mentioned above is that “of the believers subjected to the heat of persecutions in this World. Ps. 66:12; Isa. 28:12; Jer. 6:16.”

‘They were all filled with the Holy Ghost and they spoke the Word of God with boldness.’ Acts 4:31.

Thus, comments the *DDB*, they were enabled “to proclaim the Gospel confidently amid persecution — with a special driving and movement of the Holy Spirit. See [Acts 4] verse 8.”

‘Now when the Apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent to them Peter and John.... When they came down, they prayed for them [the converts in Samaria] that they might receive the Holy Spirit.’ Acts 8:14-15.

It was “through these Apostles,” comments the *DDB*, that God would “strengthen the faith of this tender congregation and put everything among them in proper order.... In other respects, they had **already** received the Holy Spirit. Rom. 8:8 and I Cor. 12:3.”

'In every nation, he who fears Him and acts righteously is accepted with Him.' Acts 10:35.

Here the *DDB* cites "Isa. 56:6" — where God said He would bless 'also the sons of the stranger who join themselves to the Lord to serve Him and to love the name of the Lord.'

'I have set You to be a Light of the Gentiles, so that You should be for salvation unto the ends of the Earth.' Acts 13:47.

Here the *DDB* cites "Isa. 42:6 and 49:6 and Luke 2:32." It then explains: "These words of Isa. 49:6 are said about Christ — and are very properly applied by the Apostles to their own service. For although the Jews rejected Christ as preached to them by the Apostles, it follows that they [the Apostles] were thereafter to hold Christ forth to the Gentiles for whom He had been appointed a Light by the Father Himself."

'The Apostles and Elders came together for to consider this matter.' Acts 15:6.

"This, comments the *DDB*, "is the first Meeting or Council or Synod held during the New Testament – concerning questions of religion."

"I will return and will rebuild the Tabernacle of David which has fallen down, and I will rebuild its ruins, and I will set it up — so that the rest of mankind might seek the Lord, and all Gentiles upon whom My name has been called" says the Lord Who does these things. Known to God are all His works, from the beginning of the World.' Acts 15:15-18.

Here, comments the *DDB*, 'the Tabernacle of David' means "the Church inhabited by Christ the Son of David." It "had been undermined...by the unbelieving Jews, in Whose place the Gentiles shall be built up like living stones." God would

then be sought by “not only the Jews but the other nations too — of whom Amos mentions Edom (*cf.* Am. 9:11-12).” Indeed, “Acts 11:26 declares that it was in Antioch where the believers were first called Christians (Greek *Christianoi*), that is, disciples of Christ.” Why? “Because they received and confessed His doctrine, and became members of His body and partakers of His unction.”

‘You must abstain...from idols and from blood and from things strangled and from fornication.’ Acts 15:29.

Here the *DDB* cites “Gen. 9:4 and Lev.17:14.” It then explains that “God forbid” such **idolatry** and **bloodshedding** and **fornication** — such **transgressions of God’s Moral Law** — also “in order to frighten people away **from all cruelty.**”

‘As they [Paul and Barnabas *etc.*] went through the cities, they delivered to them [the congregations] — for to keep — the decrees [of the First General Assembly of the Christian Church] which had been ordained by the Apostles and Elders who were at Jerusalem. And thus the congregations were established [strengthened] in the faith, and increased in number daily.’ Acts 16:4-5.

The above word ‘decrees’ – comments the *DDB* — translates the “Greek” word “*dogmata.*” That means “opinions” or “thoughts” — or “decision” (thus “Acts 15:20”), about what had been “ordained” or ‘decided’ or ‘determined’ by the General Assembly of Christ’s Church.

‘All they which dwelt in Asia [Minor], heard the Word of the Lord Jesus — both Jews and Greeks.’ Acts 19:10.

“That is,” comments the *DDB*, “**very many, almost all.**”

‘Also many of those who used sorcery, brought their books together – and burned them before all men.... So, mightily grew the Word of God – and prevailed.’ Acts 19:19-20.

Here, comments the *DDB*, the “Greek” implies that “the Word grew ‘with power’ and took **the upper hand** — that is, [it grew] very **tremendously!**”

‘And Paul dwelt two whole years [in Rome]... and received all who came to him, preaching the Kingdom of God...with all confidence. No man forbad him.’ Acts 28:30-31.

For, comments the *DDB*, “the doctrine of the establishment of the Kingdom of God — is the doctrine of Christ.” Paul preached “unhindered..., God guiding the matter in this manner.”



Summarizing, in its article *Contents of the New Testament*, we have seen that the *Dordt Dutch Bible* first refers back to “that Covenant...which God made with the first man before the fall — in which everlasting life was promised.” *Cf.* Eccl. 7:29 & Isa. 24:5 & Hos. 6:1-11.

That Covenant, transgressed by the first Adam, was renewed by the Last Adam Jesus Christ in the New Testament. Isa. 42:6 & 49:6 *cf.* I Cor. 15:20-28 & 15:45-47 and Heb. 2:5-14f & 13:25f. For He “promises [unlosable] everlasting life, on condition that we trust in Him.”

In Matt. 5, the *DDB* comments Christ’s disciples “should illuminate also others with their lives.” For He has not come “to change or to annul the doctrine of the Law or of the Prophets” — but “to explain, to maintain, and to consummate” it. “Even the least matter written in the Law, shall not perish.”

Indeed, Law-breakers are **not within the Kingdom of Heaven** and “shall not be acknowledged there **at all.**” Christ con-

demns “the wrongful expositions which the Pharisees and the Scribes had taught” — but “not the doctrine of Moses and the Prophets.” For He both subtracts nothing from, and “adds nothing to, what is found” there.

In the Lord’s Prayer, the petition ‘May Your Kingdom keep on coming!’ – comments the *DDB* — refers also to “the Kingdom of grace in **this World.**” Consequently if we ‘seek the Kingdom of God and **His righteousness** first’ — also **earthly food and clothing and shelter shall keep on being added to us** (*DDB* on Matt. 6).

Indeed, that Kingdom is to expand also geographically. For Matt. 8 promises that ‘**many shall come from the East and West** and sit down in the Kingdom.’ According to the *DDB*, this means “from **all areas** of the **World**” — and “predicts the calling, conversion, and salvation of **the Gentiles.**”

Christ ‘sends forth judgment to **victory**’ – “until He obtains **the upper hand**” (Matt. 12, *DDB*). His parables of the mustard seed and the leaven, mean His Kingdom will “**widely extend itself and impregnate the entire World**” (Matt. 13, *DDB*). For even the gates of hell shall not be able to withstand the advance of His Church (Matt. 16).

‘This Gospel of the Kingdom **shall be preached in all the World** for a witness to all nations’ (Matt. 24). It is only ‘after a **long time**’ that ‘the Lord comes back’ (Matt. 25). Meanwhile, “Christ commands His Ministers to preach and to **baptize all nations**” — and progressively to keep teaching them to observe all things whatsoever He has commanded (Matt. 28).

In Mark 4, in the parable of the seed cast into the ground, the *DDB* sees “the **continual progress** of the preaching of the Gospel.” In Mark 10, those that follow Jesus ‘shall receive a **hundredfold...now in this time.**’

Indeed, **the Gospel must be preached to every creature.** And that is to be done in the hope and expectation of glorious consequences (Mark 16).

In Luke's Gospel, John's father predicted Christ 'shall reign over the house of Jacob for ever' (ch.1). At His birth, the angels sang: 'Peace on Earth; goodwill toward men!' Indeed, just weeks later Simeon saw Him and exclaimed to God: 'My eyes have seen Your Salvation Whom You have prepared before the face of all people' (Luke 2). For 'all flesh shall see the Salvation of God' (Luke 3).

Meantime, Jesus in Luke 15 urged His disciples: 'For your-selves make friends of the **mammon** of unrighteousness, so that when you fail they may receive you into everlasting habitations!' Comments the *DDB*: "That is, make friends through your generosity toward the poor and especially toward the believers – so that they...bless you before God!"

To the *DDB*, the Olivet Discourse in Luke 17 predicts "the rapid expansion of the Gospel throughout the entire World." In Luke 19, Christ's parable urges Christians to put His money in the bank — so that at His coming, He might get it back with interest. But first, Christ wants 'repentance and remission of sins...preached in His name among all nations' (Luke 24).

In the Gospel according to John (ch. 3), we are told that 'God...loved the World.' The *DDB* explains this means "not only Jews but also the Gentiles scattered throughout the entire World." 'For God sent...His Son...so that the World through Him might be saved' – viz. "those of the World, both Jews and Gentiles, who would believe in Him" (*DDB*).

That occurs especially "when people will be raised from the death of sin unto a spiritual life in larger numbers and with greater power through the preaching of the Gospel (John 5, *DDB*). For Jesus is 'the Light of the World' (John 8), and will yet bring 'other sheep' into His Church (John 10).

After He died, He would 'bring forth much fruit' — and then, He predicted, 'I will draw all men to Me' (John 12). For

in His Father's house are many mansions, which the *DDB* says means "there is room enough...for all believers" (John 14). Meantime, He told His disciples: 'If you love Me, keep My Commandments' (John 14:15 *cf.* Ex. 20:2-17). For 'I have...ordained you so that you should go and bring forth fruit!' — which means that they should go "throughout the entire World, to convert men through teaching and by good examples" (John 15:16, *DDB*).

For the Father has given the Son of man 'power over all flesh, so that He should give eternal life to as many as the Father had given Him.' Here, states the *DDB*, the Greek phrase's 'power over all flesh' means power "over all men" — in order "to reconcile" them with God "and to save them." To that end, Jesus prayed for that 'many' — 'so that the World may believe.' This means "so that people who not yet believe, may thereby be attracted to receive...the true Messiah and to acknowledge" His "teaching as divine doctrine" (John 17, *DDB*).

In the book of Acts (ch. 1), Christ told His Apostles to be His witnesses 'unto the uttermost part of the Earth' — because He is "the promised Messiah and Saviour of the World" (*DDB*). Indeed, in Acts 2, Peter's statement to the Jews and their proselytes from 'every nation under Heaven' that 'the promise' was to them and to their children 'and to all that are afar off' applies not just to all "who will still be born hereafter from one generation to the next" — but also to "the Gentiles" (*DDB*). Indeed, such would be 'the times of refreshing' (Acts ch. 3).

Soon, 'Samaria...received the Word of God' (Acts 8). For 'in every nation, he who fears Him and acts righteously is accepted with Him.' For God said He would bless 'also the sons of the stranger who join themselves to the Lord to serve Him' (Acts 10, *DDB*). Indeed, not just Christ but also His Apostles were 'to be a Light of the Gentiles...for salvation unto the ends of the Earth' (Acts 13, *DDB*).

At Acts 15, the Church realized that she herself was the reconstructible Tabernacle of David which had fallen into disrepair. Henceforth, not just Judeans and Israelites but also ‘the rest of mankind’ was to be urged to ‘seek the Lord, and all Gentiles.’ For, as the *DDB*, points out, in the place of “the unbelieving Jews...the Gentiles shall be built up like living stones” in fulfilment of the predictions in Am. 9:11-12. That would occur by christianized Gentiles learning to ‘abstain...from idols and from bloodshedding and...from fornication’ – precisely by learning to obey God’s Moral Law.

Consequently, ‘the churches were establish in the faith, and increased in number daily’ (Acts 16). ‘All they which dwelt in Asia [Minor], heard the Word of the Lord Jesus – both Jews and Greeks.... Also many of those who used sorcery, brought their books together – and burned them before all men.... So, mightily grew the Word of God — and pre-vailed’ (Acts 19). “That is,” comments the *DDB*, “very many, almost all.” For “the Word grew ‘with power’ and took the upper hand — that is, [it grew] very tremendously.”

Arriving in Rome, ‘Paul dwelt two whole years...and received all who came to him — preaching the Kingdom of God...with all confidence’ (Acts 28). For there, comments the *DDB*, Paul preached “unhindered..., God guiding the matter in this manner.”

However, before Paul reached Rome — he greatly strengthened the Christians there, in his Epistle to the Romans. Among other Epistles, we shall look at that in our next chapter.

— 9 —

Law And Foretellings In Romans

In his masterly *Epistle to the Romans*, the Apostle Paul at the outset reminded that important Christian congregation that it is Jesus Christ **‘by Whom we have received grace and apostleship for obedience to the faith among all nations for His name.’** Rom. 1:5.

Christ’s purpose, comments the *DDB*, was “to bring Gen-tilies unto **obedience** to Christ and to faith. Acts 26:16.”

‘For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.’ Rom.1:18.

This ‘ungodliness’ – comments the *DDB*, “means all sins against **the first table** [of God’s Law] mentioned in some of the following verses.” And ‘unrighteousness’ – it continues — “means the sins against **the second table** [of God’s Law] mentioned from verse 29 onward.”

‘Because that which may be known about God, is manifested in them; for God has shown it to them.’ Rom. 1:19.

“Namely,” comments the *DDB*, “partly through the **Law of Nature** in their consciences, John 1:9 [*cf.* Rom. 2:14-16 & 13:8-18 with Eccl. 7:29 & Hos. 6:7-11]; and partly by looking at

God's creatures whereby His attributes are apprehended. Ps. 19:2 and 148:4-6; Acts 14:15 and 17:24, *etc.*”

‘For as many as have sinned without Law, shall also perish without Law.’ Rom. 2:12.

This means, comments the *DDB*, that “the Gentiles who did not have the written Law of Moses” — shall “be condemned by the witness of their own consciences, verse 15.”

‘For whenever Gentiles who do not have not [the] Law, by nature do the things contained in the Law – they, not having the Law, are a law to themselves .’ Rom. 2:14.

This means, comments the *DDB*, that even when the Hea-then do not have “the written Law” – they nevertheless in their consciences “prescribe and follow some things which God has commanded in His Law.” This they do, when “in some parts of their lives commanding or prohibiting that which God's Law commands or forbids.”

‘This shows the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another — in the Day when God shall judge the secrets of men by Jesus Christ according to my Gospel.’ Rom. 2:15.

This the Gentiles show, comments the *DDB*, “through their laws — and also sometimes through an external observation of the same,” *viz.* “part of the contents of the Law of God.”

‘What advantage, then, does the Jew have? Or what profit is...Circumcision? Much, every way! Chiefly, because to them [the Jews] the Oracles of God were committed.’ Rom. 3:1-2.

Those ‘Oracles of God’ – comments the *DDB* – are “the instruments of His Covenant, contained in the Scriptures of Moses and of the Prophets. Ps. 147:19-20; Acts 7:38.” The latter states it was precisely the pre-incarnate Christ Whose later coming Moses predicted: “This is He Who was in the Church in the wilderness” and “Who spoke to him on Mount Sinai, and with our forefathers who received the living Oracles to give to us.”

‘Do we [Christians] then make the Law void, through faith? God forbid! Yes, we [Christians] establish the Law!’ Rom. 3:31.

How so? “Because” — comments the *DDB* — “the doctrine of the Gospel declares that Christ has fulfilled the Law for us, for our justification; and that through His Spirit He so renews those who have been justified, that they attempt to direct their lives according to all the Commandments of God. Rom. 8:1-3. Not in order to be justified before God by so doing, but in order thus — to express our gratitude to God for this benefit; to encourage our neighbour; and to become more assured of our own having-been-justified before God. As Paul explains in detail in chs. 6-8.”

‘The promise [was made] that he [viz. Abraham] should be[come] heir of the World.’
Rom. 4:13.

This was done, comments the *DDB*, “after he wanted to sacrifice his son — namely, so that all generations of the Earth would be blessed in his seed.”

‘It is written: “I have made you a father of many nations.”’ Rom. 4:17.

This is said, comments the *DDB*, “not only of those who would come forth from him according to the flesh but also of those who would be incorporated and accepted from all other nations into his spiritual family.”

‘[Abraham] against hope believed, in hope, that he might become the father of many nations.’ Rom. 4:18.

For God Himself told Abraham, comments the *DDB*: “According to that which was spoken, so shall your seed be!” Gen. 15:5; Heb. 11:12. Namely, like the stars in Heaven.”

‘Death reigned from Adam...even over them who did not sin in the same way of Adam’s transgression.... But the free gift is not also like the offence. For if through the offence of one, many be dead — much more the grace of God has abounded to many...by the righteousness of One [*viz.* by Christ the Last Adam]. The free gift came upon all men unto justification of life.’ Rom. 5:15-18.

This refers, comments the *DDB*, to “the sin of Adam.” It was neutralized by “the benefit which was acquired for us by Christ, and has been given to us.” For it benefits “not only Him Himself, but many others.... The righteousness of Christ is given to us by God, and is credited to us by grace and through faith...[to] all who are incorporated [in] Him by faith....

“Those who partake of this spiritual life, get the upper hand over sin and guilt. Gal. 2:19-20; Eph. 2:5-6. Hereafter they are imparted with everlasting life, as [Rom. 5] verse 21 further explains....

“Here the Apostle closes off the simile of Adam and Christ. Namely that, just as the disobedience of Adam was imputed to us unto the guilt of damnation, so too Christ’s obedience is imputed to us unto discharge of that guilt. It is indeed true that we by Adam’s first misdeed became guilty unto its punishment, and that also our nature thereby became corrupted. So too, by Christ’s obedience, we have not only been re-

deemed from this punishment — but are also renewed and sanctified in our mind by the power of His Spirit.”

‘Shall we remain in sin, so that grace may abound? Far from it! We who have died to sin how shall we still keep on living in it?... Yield your body-parts to God, as weapons of righteousness!... For sin shall not keep on having dominion over you. For you are not under law, but under grace.’ Rom. 6:1-14.

Here the heading at Romans 6 in the *DDB* states: “From here on, the Apostle teaches that those who have been justified through faith in Christ, are also renewed and sanctified by the power of Christ’s death and resurrection.... We have been resurrected with Him unto a new life.... Sin must therefore no longer rule over us, but we over sin!”

At Romans 6:13-14, the *DDB* comments we must henceforth use our body-parts as instruments – “like a soldier who with his weapons executes that which his commander enjoins him” – “as the soul’s implements, to execute what it wishes or desires. In the 12th verse was a warning. But here is a promise that sin shall not keep on ruling in us, if we but properly struggle against it.... Rom. 7, and II Cor. 3.

“Jesus Christ redeems us not only from the guilt but also from the power of sin, and through His Spirit gives us the power to oppose and to **conquer** sin and its desires. See Rom. 8:1,2,3,13; 2 Tim. 1:7; I John 5:4.”

‘You too have become dead to the law by the body of Christ.’ Rom. 7:4.

Here, the *DDB* cites “Col. 2:19” and “I Pet. 4:1.” Then it comments: “The contradistinction has seemed to demand that the Apostle would say ‘the Law has been killed or died for you’.... But the Apostle rather said the opposite. For it would have

seemed strange if he had said that the Law of Christ had been killed! For he rather understands that it was the dominating power of the Law that had been killed. This manner of speaking — that ‘you too have become dead to the Law’ — means that the Law no more has this threatening power over us” – but **not** that the **Law** has now ceased guiding us!

‘I would not have not known lust, unless the Law had said ‘you shall not covet!’ Rom. 7:7.

Here the *DDB* refers to “Rom. 3:20” and “Heb. 7:18” and then comments: “Namely, fully as I ought to have had. For in other ways, even nature teaches a **distinction between good and evil** in many things. Rom. 2:15.”

‘The Commandment which was ordained to life, I found to be unto death.’ Rom. 7:10.

Initially, Eccl. 7:29 and Hos. 6:7-11, the Commandment was indeed ordained to life — the *DDB* comments — “for those who would keep the law fully. Rom. 10:5; Gal. 3:12, *etc.*” But “it is impossible for man, Rom. 8:3” – perfectly to keep **after Adam’s fall**.

Nevertheless, ‘the Law is holy and the Commandment holy and just and good.... The Law is spiritual.’ Rom. 7:12-14.

That is,” the *DDB* comments, “it demands not only an external but also an internal obedience of heart, and prescribes the perfect rule of a spiritual and holy life — as Christ explains the sum thereof. Matt. 22:37.”

‘I delight in the Law of God after the inward man.... With the mind, I myself serve the Law of God.’ Rom. 7:22-25.

“This means man” delights in and serves the Law of God — the *DDB* comments — “insofar as he has inwardly been

enlightened and born again through God's Spirit. Rom. 2:29; II Cor. 4:16; Eph. 3:16. **This inward man delights in the Law of God, which is spiritual,** verse 14. Ps. 1:2; Rom. 8:5."

'The Law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For...God, sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh — so that the righteousness of the Law might be fulfilled in us who keep on walking not according to the flesh but according to the Spirit.' Rom. 8:2-4.

This Spirit of life, the *DDB* comments, is "the lifegiving Spirit in Christ Jesus.... That which the Law demanded and which promised life to those who would keep the Law completely, has been fulfilled for us by Christ. Gal. 3:13-14 and 4:4-5."

'For as many as are led by the Spirit of God, they are the sons of God.' Rom. 8:14.

Here, the *DDB* cites "Gal. 5:10." By 'led' – the *DDB* comments – is meant "'driven': that is, illuminated in their mind and ruled and directed in their will and tendencies, to do that which pleases God."

'For the Scripture says to Pharaoh, "Even for this same purpose, I have raised you up...so that My name might be declared throughout all the Earth."' Rom. 9:17.

This means, the *DDB* comments, "until God had executed the punishment they deserved against them and had demonstrated His honour and power in this way before the entire World. See Prov. 16:4; Hab. 1:12."

'[So] that He might make known the riches of His glory on the vessels of mercy.' Rom. 9:23.

"This," the *DDB* comments, "is the other goal which God predestined in the election of His Own — namely to demon-

strate His abundant grace and glory which He wishes to impart to them. Rom. 8:29.”

‘Even us whom He has called — not of the Jews only, but also of the Gentiles.’ Rom. 9:24.

“Until now, the Apostle has spoken of God’s decree of election of some and rejection of others. Now He goes on to speak of the calling of those elected partially from Jewry but for the most part from the Gentiles.”

The *DDB* heading at Rom. 10 “explains that God through the preaching of the Gospel in all the World, now calls both Jews and Greeks to faith in Christ.... The Gentiles...obey this calling (verse 16). This, Paul proves to have been thus predicted by the Prophets (verse 19).”

‘Have they not heard? Yes verily, their sound went into all the Earth and their words unto the ends of the World.’ Rom. 10:18.

They have heard, the *DDB* comments, “through **preaching**. Or through the command of God which sent them to preach...to Jews and Gentiles.... They have all truly heard. Ps.19:5. This verse, taken from the nineteenth psalm, and which is really speaking about the knowledge of God which all men are able to acquire from looking at the Heavens and its creatures — is also believed by some to contain a prediction of what would occur in the time of the Apostles.”

The *DDB* heading at Rom. 11 reads: “The Apostle had spoken about the rejection of the Jews and of the calling of the Gentiles. Now he further teaches that this rejection is not a general one in respect of all Jews, for he points to himself as an example” of non-rejection.

He points also “to the unalterability of Divine election, and to the example of the times of Elijah (verse 2).... After that, he warns the Gentiles not to exalt themselves against the

Jews, for their rejection has been an opportunity for the calling of the Gentiles (verse 11)....

“To the same end, he reveals a mystery. **After** the conversion of the Gentiles, the Jews too shall be converted (verse 25). This he proves from Scripture (verse 26), and also because God still loves them for the sake of the fathers (verse 20). Thus the same God Who will have mercy on the Gentiles, will show mercy also to the Jews (verse 30).”

‘Now if the fall of them [viz. of the Jews] be the riches [alias the enrichment] of the World, and the diminishing of them be the riches of the Gentiles — how much more, their fullness!’ Rom. 11:12.

“That is,” the *DDB* comments, the fall of the Jews in the first century A.D. was for the purpose of giving “a rich and abundant knowledge of Christ and the opportunity [to embrace] the Gospel to the Gentiles spread throughout the whole World.... The fact that so few of them [the Jews] had received the Gospel, gave the opportunity for it to be so richly offered to the Gentiles.... When the Jews shall accept the Gospel in large crowds and as a multitude — that will be the riches [or to the enrichment] of the Gentiles.”

‘Inasmuch as I am the Apostle of the Gentiles,’ [said Paul,] I magnify my office.’ Rom. 11:13.

Here, the *DDB* comments, the world ‘magnify’ translates the Greek word ‘glorify.’ That means to “adorn it by serving it in all diligence and faithfulness” and “to convert many Gentiles to Christ.”

‘The casting away of them [the Jews] be the reconciling of the World. What shall the receiving back of them be, but life from the dead?’ Rom. 11:15.

Comments the *DDB*: “It gives the opportunity for the Gospel, which is the ministry of reconciliation (II Cor. 5:13), to be preached to the Gentiles (Acts 13:46-47)...who are by far the majority of the inhabitants of the World and who are spread throughout the entire Earth.” Yet there shall still be ‘the receiving back’ of the Jews “into the Church of Christ, when the Jews shall turn to Christ as a great multitude.”

‘They too, if they [the broken-off Jews] do not still keep on abiding in unbelief – shall be [re]engrafted; for God is able to engraft them again.... These, which are the natural branches, shall be engrafted [back] into their own olive tree.’ Rom. 11:23-24.

Here, comments the *DDB*, “the Jews or the Jewish Nation” shall be “regenerated unto the Church of God.” For God is able “to change their hardened heart, and to endow them with faith and thereby to re-engraft them [*wederom...in te enten*].”

Here, comments the *DDB*, Paul is talking about “Jews descended from the forefathers with whom God established His Covenant.” For God shall re-engraft such Jews back into ‘their own olive-tree’ “from which they were cut off.”

‘Blindness in part has happened to Israel, until the fullness of the Gentiles has come in.’ Rom. 11:25.

This is a blindness, comments the *DDB*, “not to all Jews, but to some.... Yet there is always still a remnant which has been preserved. And later, they shall repent as a great multitude.” Here, ‘the fullness of the Gentiles’ — *cf.* “Luke 21:24” — means “the full number.” Here, to ‘come in’ means to become part of the Church “by professing the Christian faith in the Church of God.”

‘And so all Israel shall be saved.’ Rom. 11:26a.

‘And so’ — comments the *DDB* — means “**then**; namely when the fullness of the Gentiles **shall have come in**.” Indeed, “**after**” that (states the *DDB* in its heading to Rom. 11). Thus ‘all Israel’ — “just like the multitude of the Gentiles” — is yet to become part of “the same body.

“See, similarly, verse 12.” For ‘**all** Israel’ — “that is, not just a few but a very great multitude equivalent to the entire Jewish nation” ‘shall be saved’ or “powerfully called **through** the preaching of the Gospel.”

‘For this is My Covenant to them, when I shall take away their sins.’ Rom. 11:27.

This refers, comments the *DDB*, to “those of the Jews who, because this Covenant is immutable and fixed, will still be converted to the [Christian] Faith.”

‘As to the Gospel, they are enemies, for your sakes; but as regards election, they are beloved for the sakes of the forefathers.’ Rom. 11:28.

“This,” comments the *DDB*, “is an answer to an objection that it is indeed incredible that the Jews would again be accepted, because they were hated through their rejection of the Gospel of God. The Apostle acknowledges that they were indeed hated for that reason — but also equally that they were beloved for another reason, namely because they descended from the forefathers whom God had elected as His people.

“They were hated by God...because they now at present reject and oppose the Gospel.... In their place, Gentiles would be called and grafted. Yet God has chosen this nation [Israel] from all others to be His people, and still has His elect among them. They are pleasing to God — for the sake of the Covenant which God made with Abraham and his descendants and the other Patriarchs from whom the Jews had originated. Gen. 17:7.”

‘For God has concluded them all in unbelief, so that He might have mercy upon all.’

Rom. 11:32.

This, comments the *DDB*, means God has ‘bound up together’ in unbelief “both Jews and Gentiles.” Why? “So that all — both Jews and Gentiles — might be saved because of God’s mercy alone, and not because of their own merits.”

‘Therefore if your enemy is hungry, feed him; if he thirsts, give him to drink! For in so doing, you shall heap coals of fire on his head. Don’t be overcome by evil, but overcome evil with good!’ Rom. 12:20-21.

Comments the *DDB* about one’s enemy: “The way to arouse him to admit his iniquity, to convert him from it, and to cease to do evil to you” – is to feed him “with patience and beneficence.” Then he will change his attitude toward you. “Just like somebody on whose head coals of fire have been laid will immediately feel...them.” Indeed, he will feel their warmth – and later perhaps warm up to you, in return.

‘[Regarding unbelieving governmental authorities], do that which is good! Then you shall have praise from them! For they are God’s ministers toward you, for good. But if you do that which is evil, be afraid! For it is not in vain that they bear the sword. For they are God’s ministers — avengers, to execute wrath upon him who does evil. Therefore you needs must be subject, not only for the sake of wrath but also for that of conscience!’ Rom. 13:3-5.

“That is” to say, comments the *DDB*, then “you shall be praised by them — and be honoured by being repaid. For the office [or duty] of governments is not only to punish evil, but

also to reward good. By these two matters, the ‘body’ of the state (as if by nerves) is bound and held together.” Governments are ministers of God — “appointed by God to act as God’s instrument” and “to bring good to you and to care for your welfare. Cf. I Tim. 2:2.” But if you do that which is evil — “that is, transgress the good laws of the authorities” — be afraid “of being punished for this by them!” For they have “received the power to punish evil-doers even unto death. Gen. 9:6. Not without reason has the sword been borne by them... For thus they announce that they indeed possess such power, and will also wield it against the evildoers... We know that God has commanded and enjoined this... Nobody can have a good and a peaceful conscience, if he does not do this.”

‘Therefore, give back to all what is their due!... Don’t owe anybody anything, except to love one another! For he who loves another, has fulfilled the Law. For this: “You shall not commit adultery!”; “You shall not steal!”; “You shall not bear false witness!”; “You shall not covet!” — and if there be any other Commandment – it is briefly comprehended in this saying: “You shall love your neighbour like yourself!”.... Thus, love is the fulfilling of the Law.’
Rom. 13:7-10.

Here, comments the *DDB*: “Pay back to everyone what you owe him — whether money, services, or anything else. For if one does not do that, the obligation and the debt remain! For the obligation can nevermore be liquidated or paid, but always remains as a fresh debt.”

Reference is made to “the Commandments of the second table of the Law, as explained in what follows. That is to say, when the Law has been observed and kept not only as to one or two Commandments but as to that demanded in all the Commandments in respect of all of their parts.”

‘Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers; and so that the Gentiles might glorify God for His mercy. As it is written: “For this reason, I will confess to You among the Gentiles and sing to Your name.” And again, He says: “Praise the Lord, all you Gentiles; and laud Him, all you people!” And again, Isaiah says: “There shall be a Root from Jesse, and He...shall rise to reign over the Gentiles; in Him shall the Gentiles trust.”’ Rom. 15:8-12.

Paul “here,” comments the *DDB*, “proves...that Christ has accepted the Gentiles too — according to the promises and sayings of God in the Old Testament.” In Pss. 18:49 and 117:1, “David prophesies about the calling of the Gentiles into the communion of the Lord Christ.” See too: Deut. 32:43; II Sam. 22:50; Isa. 11:10.

‘I will not dare to speak about any of those things which Christ has not wrought by me to make the Gentiles obedient...by the power of the Spirit of God.... I have fully preached the Gospel of Christ.’ Rom. 15:18-19.

“That is,” comments the *DDB*, “to bring the Gentiles — whose Apostle especially I am — to obedience of the faith and of the Gospel” by “the powerful operation of the Holy Spirit in the hearts of men.” Indeed, I “have filled all the lands with the preaching and knowledge of the Gospel of Christ.”

In the *DDB*’s heading to chapter 16 of Paul’s Epistle to the Romans, it is stated there is a “promise that God shall trample Satan down under their feet.”

‘And the God of peace shall bruise Satan under your feet shortly.’ Rom. 16:20.

“That is,” comments the *DDB*, God shall “cause **you** to **conquer** him [Satan] **completely** — through Christ. Here the Apostle seems to be looking at the first Gospel promise, Gen. 3:15. See too Rev. 12:11.”



Summarizing, Paul reminds his readers that he and they had “received grace...for obedience to the faith among all nations” – in order “to bring Gentiles unto obedience to Christ” (Rom. 1:5, *DDB*). Man’s ‘ungodliness’ “means all sins against **the first table**” and his ‘unrighteousness’ “means the sins against **the second table**” of God’s Law (Rom. 1:18, *DDB*).

This is known “partly through the Law of Nature in their consciences...and partly by looking at God’s creatures whereby His attributes are apprehended” (Rom. 1:19, *DDB*). ‘This shows the work of the Law written in their hearts’ and means that “the Gentiles who did not have the written Law of Moses” — shall “be condemned by the witness of their own consciences” whenever the latter “prescribe” yet do not “follow some things which God has commanded in His Law.” For “in some parts of their lives” they are “commanding or prohibiting that which God’s Law commands or forbids.” Rom. 2:12-15, *DDB*.

The Older Testament’s Judeans received precisely ‘the Oracles of God’ (Rom. 3:1-2). That was when the pre-incarnate Christ was with “the **Church** in the wilderness” and spoke to Moses “on **Mount Sinai**” and there gave the Israelites “the living **Oracles** to give to us” (Acts 7:37-38) – thus the *DDB* on Rom. 3:2.

‘Do we then make the Law void, through faith? God forbid! Yes, **we** [Christians] establish the Law’ – “because the doctrine of the Gospel declares that Christ has fulfilled the Law for us for our justification, and that through His Spirit He so renews those who have been justified — so that they attempt to direct their lives according to all the Commandments of

God. Rom. 8:1-3.” This is in order that we may “express our gratitude to God for this benefit” (Rom. 3:31, *DDB*).

Thus Abraham would become heir of the World and ‘a father of many nations.’ Rom. 4:13-17. For God told Abraham that his seed would become “like the stars in Heaven” (Rom. 4:18, *DDB*).

“Those who partake of this spiritual life, get the upper hand over sin and guilt” (Rom. 5:15-18, *DDB*). They do not ‘remain in sin’ but instead they yield their ‘body-parts to God as weapons of righteousness’ (Rom. 6:1-14). “Sin must therefore no longer rule over us, but we over sin!... Christ redeems us not only from the guilt but also from the power of sin, and through His Spirit gives us the power to oppose and to conquer sin and its desires” (Rom. 6:14-15, *DDB*).

For ‘the Law is holy and the Commandment holy and just and good’ and ‘the Law is spiritual.’ Rom. 7:12-14. Indeed, the *DDB* comments, “it demands not only an external but also an internal obedience of heart, and prescribes the perfect rule of a spiritual and holy life — as Christ explains the sum thereof. Matt. 22:37.” Therefore, concludes Paul: “I delight in the Law of God after the inward man’ — and ‘with the mind, I myself serve the Law of God.’ Rom. 7:22-25.

For ‘the Law of the Spirit of life in Christ Jesus has made me free from the law of sin and death...so that the righteousness of the Law might be fulfilled in us who keep on walking not according to the flesh but according to the Spirit’ (Rom. 8:2-4). “Thus the Christian is ‘led’ or ‘driven’...to do that which pleases God” (Rom. 8:14, *DDB*).

The *DDB* heading at Rom. 10 “explains further that God through the preaching of the Gospel in all the World, now calls both Jews and Greeks to faith in Christ.” The *DDB* heading at Rom. 11 reads: “The Apostle had spoken about the rejection of the Jews and of the calling of the Gentiles.... **Af-**

ter the conversion of the Gentiles, the Jews too shall be converted.” For if the fall of the Jews be the enrichment of the Gentiles — how much more, their fullness!’ Rom. 11:12.

The *DDB* here comments that the fall of the Jews was for the purpose of giving “a rich and abundant knowledge of Christ and the opportunity to embrace the Gospel to the Gentiles spread throughout the whole World.... When the Jews shall accept the Gospel in large crowds and as a multitude — that will be to the enrichment of the Gentiles.” For regarding the Jews: ‘What shall the receiving back of them be, but life from the dead?’ Rom. 11:15. Comments the *DDB*, there shall yet be ‘the receiving back’ of the Jews “into the Church of Christ, when the Jews shall turn to Christ as a great multitude.”

If the broken-off Jews ‘do not still keep on abiding in unbelief’ — they ‘shall be [re]-engrafted.... These, which are the natural branches, shall be engrafted [back] into their own olive tree.’ Rom. 11:23-24. Comments the *DDB*, “the Jews or the Jewish Nation” shall be “regenerated unto the Church of God.”

‘Blindness in part has happened to Israel, until the fullness of the Gentiles has come in.’ Rom. 11:25. The blindness, comments the *DDB*, is “not to all Jews” for “there is always still a remnant which has been preserved. And later, they shall repent as a great multitude.” ‘The fullness of the Gentiles’ means “the full number.” Here, to ‘come in’ means to become part of the Church “by professing the Christian faith in the Church of God.”

‘And so all Israel shall be saved.’ Rom. 11:26a. ‘And so’ — comments the *DDB* — means “**after**” and “**then**; namely when the fullness of the Gentiles **shall have come in.**” For ‘all Israel’ is “a very great multitude equivalent to the entire Jewish nation” — which ‘shall be saved’ or “powerfully called through the preaching of the Gospel.”

“The Jews,” comments the *DDB* on Rom. 11:27, “will still be converted to the [Christian] Faith.” ‘God has concluded them all in unbelief, so that He might have mercy upon all.’ Rom. 11:32. This, comments the *DDB*, means God has ‘bound up together’ “both Jews and Gentiles...so that all — both Jews and Gentiles — might be saved.”

‘Don’t owe anybody anything, except to love one another! For he who loves another, has fulfilled the Law. For this: “You shall not commit adultery!”; “You shall not steal!”; “You shall not bear false witness!”; “You shall not covet!” — and if there be any other Commandment — it is briefly comprehended in this saying: “You shall love your neighbour like yourself!”... Thus, love is the fulfilling of the Law.’ Rom. 13:7-10. Here, comments the *DDB*, this means — “when the Law has been observed and kept not only as to one or two Commandments but as to that demanded in all the Commandments in respect of all of their parts.”

Comments the *DDB* on Rom. 15:8-12, “Christ has accepted the Gentiles too — according to the promises and sayings of God in the Old Testament.... David prophesies about the calling of the Gentiles into the communion of the Lord Christ.” Pss. 18:49 and 117:1. See too: Deut. 32:43; II Sam. 22:50; Isa. 11:10.

Finally, in the *DDB*’s heading to chapter 16 of Paul’s Epistle to the Romans, it is stated there is a “promise that God shall trample Satan down under their feet.” “The God of peace shall bruise Satan under your feet shortly.’ Rom. 16:20. “That is,” comments the *DDB*, God shall “cause you to conquer him completely” — *viz.* to conquer Satan “through Christ.”

Eschato-ethics From Corinthians To Thessalonians

Heeding God's Law, improves man's future. For "where there is no insight, people get unruly; but thrice-blessed is he who keeps the Law!" Prov. 29:18. Yet that was something the immature Christians in Corinth had to learn the hard way.

The Church at Corinth — freshly converted largely from Paganism — had some very strange ideas. Its "ethics" were frankly antinomian — and its "eschatology" was a weird and incoherent mixture of what we would today call latitudinarianism on the one hand and imminentism on the other. This resulted in unacceptable behaviour, which Paul was determined to correct.

'It is reported commonly that there is fornication among you...as is not named even among the Heathen — that someone has his father's wife! Yet you are puffed up, and have not rather mourned — so that he who has done this deed might be removed from among you...to deliver such a one to Satan.... Purge out the old leaven, so that you may become a new lump!... Christ our Passover has been sacrificed for us.... I have written to you not to keep company — if a man who is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an ex-

tortioner.... Put that wicked person away from among yourselves!’ I Cor. 5:1-13.

Here the *DDB* comments: “Although such sins are those of particular persons, they do concern the entire Church. Because God’s name is thereby blasphemed, and His anger thereby gets inflamed over the entire Congregation if it does not properly punish them.... Banish them from your fellowship; or, as Christ says in Matt. 18:17, regard them as Heathen!... For Satan has his realm outside the Church of Christ.... Cast this scandalizing man out, so that the entire Congregation may be beyond reproach and danger of further infection!...

“Everyone in particular must more and more get rid of the old yeast of sin, just as he already has gotten rid of its dominion.... The Apostle enjoins Christians to do this, in the matter concerned, lifelong — namely to walk holily and righteously before God and man, and thus to remove all scandals from them.... Thus Christ speaks about this church discipline, Matt. 18:15.... Have no fellowship and mutual friendship with such, so that they may become ashamed! See II Thess. 3:14 & II John 10.”

‘Dare any of you who have a case against another [Christian] — take it before the unrighteous [Non-Christian Judges], but not before the saints? Don’t you know that the saints shall judge the World? And seeing that the World shall be judged by you [saints] – are you then incompetent to [judge] the least cases [*gerechtszaken*]? Don’t you know that we shall judge the angels? How much more, the cases of this life! If then you have [mundane] cases — are you appointing those [unbelieving judges] over them, who are least esteemed by the Congregation? I am saying this to your

shame! Isn't there then anyone wise among you — who could judge between his brethren? But the one brother is making a case against another brother — and that before unbelievers!' I Cor. 6:1-6.

“Rather than appoint the unrighteous or the Heathen [as judges], **do this!**” — comments the *DDB*. “The Apostle makes this comparison against those who feel that nobody in the congregation was capable enough to solve their disputes.... The Apostle explains this in the next verse, and **commands** them to **appoint the most capable** and the **wisest of them** as **arbitrators** in these matters. See Ex. 18:21.”

Here, the *DDB* comments further: “The Apostle does not completely forbid them from going to law before the authorities — but only from going before unbelievers in **anger**, and giving **offence**. Similarly, when someone is being oppressed by others or is summoned to appear before the law court — he does not forbid that person from protecting himself through the help of unbelieving authorities, nor from using their help not only against Gentiles but also against Jews. See Acts 22:25 and 23:17 and 25:10.”

'Don't you know that the unrighteous shall not inherit the Kingdom of God? Don't be deceived! Neither fornicators nor idolaters nor adulterers nor the licentious nor sodomites nor thieves nor drunkards nor blasphemers nor robbers shall inherit the Kingdom of God. And some of you were such! But you have been washed; but you have been sanctified; but you have been justified — in the name of the Lord Jesus, and by the Spirit of God.' I Cor. 6:10-11.

Those committing such above-mentioned horrible sins, comments the *DDB*, shall not be saved at all – “unless they

repent and further cease to be such sinners. Matt. 21:31-32. Eph. 2:2; Col. 3:7; Tit. 3:3.... Although not all of these sins have always been manifested in all Heathen — nevertheless the root of them is in them all, and either the one or the other always breaks out at times.”

‘The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Otherwise your children would be unclean; but now, they are holy.’ I Cor. 7:14.

Here, comments the *DDB*, the Greek means: “sanctified ‘in the woman’ — as even, thereafter, ‘in the husband.’ This means the believers are heirs of God’s Covenant together with their children, Gen. 17:7 and Acts 2:39.

“The unbelieving spouse cannot through his disbelief prevent this benefit” redounding to the advantage of the believing spouse’s children. “For God’s grace in the sanctification of such a marriage, is more powerful than the unbelief of the other spouse is to unsanctify it.”

‘Otherwise your children would be unclean’ means that they would be “alien to God’s Covenant — as is stated about the unbelieving Heathen and their seed, Eph. 2:12.” ‘But now, they are holy.’ This means that the children of believers are “comprehended in the external Covenant, and have access to the signs and seals of God’s grace just like those born of two believing parents.”

‘How do you know, O husband, as to whether you shall save your wife?’ I Cor. 7:16.

“Namely,” comments the *DDB*, “winning her for Christ by your peaceful and Christian behaviour. See I Tim. 4:16; Jas. 5:20; I Pet. 3:1-2.”

‘Who goes to war any time at his own charge? Who plants a vineyard, but does not eat of its

fruit? Or who feeds a flock, but does not consume the flock's milk? It is written in the Law of Moses, "You shall not muzzle the mouth of the ox that keeps on treading out the corn!" Does God take care [only] of oxen?! Or does He say it altogether for our sakes? For our sakes [too], no doubt, this has been written: that he who plows, should plow in hope; and that he who threshes, should be partaker of his hope. If we have sown spiritual things for you, is it a big thing if we shall reap your material things?!.... Don't you know that they who minister as regards holy things, live off of the things of the temple?! And they who serve at the altar, are partakers from the altar?! Even so, the Lord has ordained that they who preach the Gospel — should live from off of the Gospel!' I Cor. 9:7-14.

Here the *DDB* cites "Deut. 25:4" and "I Tim. 5:18." It then further comments: "**God gave this law more for the sake of men than for oxen** — in order to clarify that whereas one should not deprive a labouring ox of its food, one should **still less** deprive man who labours."

Thus the 1637 *Dordt Dutch Bible*. Compare, just six or so years later, also the 1643*f* *Westminster Confession of Faith* — many of whose authors were well acquainted with, and approved of, both the *Dordt Dutch Bible* and the statement in the *Belgic Confession* (chapter 25) that "**we [Christians] still use the testimonies** taken out of the Law and the Prophets to **confirm us** in the doctrine of the Gospel and to **regulate our life** in all honesty to the glory of God according to His will."

Interestingly, also the *Westminster Confession of Faith* 19:4g does "**require**" the remaining "general equity" of these "**judicial laws**" — in order to establish or to strengthen the Church

today. Indeed, from such Israelitic “judicial laws” it cites this same passage I Cor. 9:8-10 (also with Ex. 21:1-36 & 22:1-29 and Gen. 49:10 and I Pet. 2:13-14 and Matt. 5:17 & 5:38-39).

‘To them that are without law, [I became] as without law – [though] not being without law to God, but under the Law to Christ.’ I Cor. 9:21a.

‘I became as without law’ — comments the *DDB* — here means without such law “to the Gentiles who did not have the ceremonial law and who were not required to keep it, according to the decision of the Apostles (Acts 15:28 and 21:25).”

But why did Paul add: “Though not being without law to God, but under the Law to Christ?” Comments the *DDB*: “He adds this, so that nobody should misunderstand what he said earlier — that he was [only] as it were ‘without law.’ For in everything he did, he had his eye on the **Law and Commandments of Christ**.... Gal. 6:2.”

‘Christ has risen from the dead, and has become the first-fruits of them that fell asleep.... As in Adam all die, even so in Christ all shall be made alive. But every man in his own order. Christ, the first-fruits; afterward, they that are Christ’s, at His coming. Then comes the end, when He shall have delivered up the Kingdom to God, even the Father — when He shall have put down all rule and all authority and power. For He [Christ] must keep on reigning [as King], till He [the Father] has put all enemies under His [Christ’s] feet.... For He [the Father] has put all things under His [Christ’s] feet... And when all things shall [have] be[en] subdued to Him [the Son of man], then shall the Son [of man] also Himself be subject to Him [the Triune God] Who put all things un-

der Him [the Son of man] – so that God may be all things in all people (*panta en pasin*).’ I Cor. 15:20-28.

This delivering up of the Kingdom to God by Christ at the end, comments the *DDB*, refers to Christ’s future transfer of that Kingdom. There “He now serves as Mediator” and there He now “gathers His Church through the preaching of the Word, regenerates her through His Spirit, and protects her by His power against her enemies.... That will then no longer be necessary.”

Meanwhile, however, Christ now keeps on reigning as King. Here, the *DDB* refers to: “Ps. 110:1; Acts 2:34; Eph. 1:20; Col. 3:1; Heb. 1:13 and 10:12.” It then comments: “That is, as Mediator” He must “fulfil His royal office” till the Father has finished putting all things under Christ’s feet. “That is, [until He] shall once and for all have conquered and destroyed [them].”

Incipiently, at least, the Father has already put all things under His Christ’s feet. Here, the *DDB* refers to: “Ps. 8:7; Matt. 11:27 and 28:18; Eph. 1:22; Heb. 2:8.” It is God the Father Who has thus put ‘all things’ under Christ’s feet.

All things! “And consequently, even all enemies, including temporal death too.... Concerning this, see the fuller explanation in Heb. 2:6[-8].” God the Father put all things under Christ’s feet “in order to bring to nought everything inimical, so that it should no more damage His Kingdom.”

Now when all things shall have finished being subdued unto the Son of man, then shall the Son also Himself be subject to the Triune God Who put all things under the Son of man. Comments the *DDB*: “This does not mean that Christ will then have laid aside His divine nature and power, but only the present manner of administering His mediatorial office which He, as the Father’s Ambassador, will then have fulfilled and executed completely.”

Then God will have become all things in all people. This means, comments the *DDB*, “His Church shall thenceforth be glorified without mediation by Him [God the Father] Himself, Who together with [God] the Son and [God] the Holy Spirit is [and ever shall be] the true God.”

‘The first man Adam became a living soul — the Last Adam [Jesus Christ], unto a life-giving spirit.... The first man [Adam] was earthly, out of the earth. The second man [Christ] is the Lord from Heaven.... As was the earthly, so are the earthlings; and as is the Heavenly, so shall the heavenly ones be. And as we have borne the image of the earthy [Adam], so too we shall bear the image of the Heavenly One.... Thanks be to God, who keeps on giving us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, keep on being steadfast, unmoveable, always abounding in the work of the Lord — forasmuch as you know that your labour in the Lord is not in vain!’ I Cor. 15:45-58.

Here, the *DDB* comments that God gave Adam “a reasonable and immortal soul...whereby his body was enlivened and moved. Thus too, in addition to his understanding, he also received...a natural life — as did other animated creatures....

“From the Second Adam, namely Christ, we shall receive a spiritual body.... Just as He after His resurrection received a spiritual body which is immortal and imperishable, so too He shall give such bodies to those who ‘descend’ from Him not by natural reproduction but by supernatural regeneration.

“For each Adam imparts that which he [or He] has, to his [or His] descendants.... Christ is a true man, and is called the second [Adam] because...He is an antitype [or fulfilment] of

the first. Rom. 5:14.... He is ‘the Lord from Heaven’...not as if His human nature had been produced from heavenly material, but because He Who became man is also truly God in one Person – and, now being in Heaven, has a glorified body which has been adorned with heavenly and spiritual qualities....

“All believers too shall have such bodies, after they have been raised from the dead and received up into Heaven. And from this it is clear that the Apostle is not speaking of any variety in the essence of bodies, but only of the qualities.... We shall be like Christ, in glory and in immortality. Rom. 8:17,29; Phil. 3:21; I John 3:2.” Therefore we must abound “with a serious zeal and diligence, always progressing and increasing...in the work that the Lord...has worked in your hearts, or which He commands us to do. John 6:29. Assured by the promises of God,” we shall “not be without fruit and merciful reward!”

‘A great and effectual door has opened to me.’

I Cor. 16:9.

Paul says this, comments the *DDB*, “in respect of the powerful blessing the Lord gives for the extension of the Gospel and the conversion of many. This means, that a good opportunity was here being given” to Paul in Ephesus (I Cor. 16:8) “to extend the Gospel. See Acts 14:27; II Cor. 2:12; Rev. 3:8.”

‘We are to God a sweet savour of Christ in them that are saved.’ II Cor. 2:15.

“That is,” comments the *DDB*, we “are pleasant and attractive because God’s mercy is manifested in those who are saved.”

‘You are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God.’ II Cor. 3:3a.

This means, comments the *DDB*, that Christ “not only Himself has life.... He also imparts it to those in whom He works

by His Spirit, and in whom He inscribes His Laws. Jer. 31:33; Heb. 8:10.”

‘[The Spirit inscribes you with God’s Law] not on tablets of stone, but in flesh.’ I Cor. 3:3b.

Here the *DDB* refers to “Ex. 24:12 and 34:11.” It then comments: “Paul is referring here to the inscribing of the Law of God on the two tables of the Covenant, Ex. 24:12.... See Rom. 8:3; Gal. 3:21.... Jer. 31:33; Ezek. 11:19 and 36:26; Heb. 8:10.”

‘[When the Jews] shall turn to the Lord, the veil shall be taken away [from their eyes]. Now the Lord is that Spirit.... We all with open face keep on beholding, as in a mirror, the glory of the Lord. We keep on being changed into the same image, from glory to [yet ever greater] glory, even by the Spirit of the Lord.’ II Cor. 3:16-18.

The Jews “shall be converted to Christ,” comments the *DDB*, “and like us [Christians] be brought to the correct understanding of the Law....” John 4:24.... Christ is the spiritual essence and, as it were, the soul of the ceremonial law....

“We have a confident passageway to God through the Gospel, which is like a clear mirror in which God’s glorious illumination of ourselves is seen.... We are, according to the same image of God in our mind, more and more renewed and glorified...by the Spirit Who is the Lord — namely, of one and the same essence with the Father and the Son.”

‘Christ has redeemed us...so that the blessing of Abraham might come upon the Gentiles.... To Abraham and his seed the promises were made.... The Covenant that was confirmed previously in Christ, the Law which was 430 years later cannot disannul.... If you are Christ’s then

you are Abraham's seed and heirs according to the promise.' Gal. 3:13-29.

To Abraham it "was promised," comments the *DDB*, "that in him **all nations** would be blessed. Gen. 12:3.... Christ is the promised Seed of Abraham.... Galatians who were Pagans previously, now believed in Christ.... Of them all, Christ is the Head — as the promised Seed of Abraham."

'Jerusalem which is above, is the mother of us all. For it is written...: "The desolate has many more children than she which has a husband".... To as many who keep on walking according to this rule — peace and mercy be upon them, and upon God's Israel!' Gal. 4:26-27 & 6:16.

This 'Jerusalem which is above' — comments the *DDB* — "is the true Christian Church and Religion, which seeks salvation not through the first Covenant of the Law (namely through the works of the law), but through the second [Covenant] of the Gospel (namely through the merits of Christ received by a true faith). This has its origin in Heaven, through the powerful call of the Holy Spirit. See Heb. 12:22; Rev. 5:12 and 21:10." It consists of "all believers, both Jews and Gentiles, who seek their salvation in Christ alone.'

'The desolate has many more children than she who has a husband.' This "predicts the great multitude of those from Jewry and especially from the Gentiles who would enter into the Church after Christ's ascension" — contrasted with "the Jewish assembly or synagogue.... **Christ's Kingdom**...[consists of] all true believers. They are sincere Israelites, and are known by God for it.... See Rom. 2:28-29 and 9:6 *etc.*"

'[God] made known unto us the mystery of His will...so that in the dispensation [or administration] of the fullness of times He might gather all things together in one.' Eph. 1:9-10.

The ‘fullness of times’ — comments the *DDB* — is “the appointed time at which God had decided to send His Son, and by His Gospel to call both the Gentiles and the Jews into the fellowship of His Son.”

‘[God the Father] worked in Christ — when He raised Him from the dead and enthroned Him at His right hand in heavenly places, far above all principality and power and might and dominion and every name that is named not only in this World but also in that which is to come.

‘He has put all things under His [the Son of man’s] feet, and has given Him to be Head over all things to the Church. That is His body, the fullness of Him Who keeps on filling all things in all people.’ Eph. 1:20-22.

“These titles” of ‘principality and ‘power’ *etc.*, comments the *DDB*, “are given not only to the authorities and powers in this World, but also to the angels in Heaven (Col. 1:16). But Christ — even according to His human nature — has been exalted far above them all.”

For Christ has been exalted ‘far above...every name that is named not only in this World but also in that which is to come.’

Comments the *DDB*: “Some understand this of the Kingdom of Heaven or of the state of heavenly creatures. But inasmuch as this state is present even now, it is better taken to apply to the state of all creatures even after the consummation of this World, when the believers shall be glorified and when Christ (even in His human nature) will still remain exalted as the Head far above all creatures. See Luke 1:52-53; Rev. 5:13f.”

Regarding the statement that God the Father has put all things under the feet of the Son of man, the *DDB* cites “Ps.

8:7; Matt. 28:18; I Cor. 15:27; Heb. 2:8; I Cor. 15:25-26.” The purpose of this is “not only to rule them but to protect and to give them spiritual life and movement — just as the head does to the members [of the human body]. See Eph. 4:8,10” and “Col. 2:10,19.”

‘And [God the Father] has raised us up together (with Christ), and made us sit together in heavenly places in Christ Jesus — so that in the ages to come He might show the exceeding riches of His grace.’ Eph. 2:6-7.

Christ, comments the *DDB*, is “our Head in Whom we already possess these benefits — which we also apprehend in faith (Rom. 8:24), and which we will certainly be imparted in His time. See Rom. 8:11; I Cor. 15:20; Phil. 3:21. Col. 3:1-2 *etc.*” Here, ‘the ages to come’ means here on Earth, and refers “to the people of future ages or times.”

‘For we are His workmanship, created in Christ Jesus unto good works which God has pre-ordained so that we should keep on walking in them.’ Eph. 2:10.

“Here,” comments the *DDB*, “The Apostle is not speaking about the first creation – but about re-new-al and re-genera-tion, which is called a second or [re-]new[-ed] creation in the Word of God. See II Cor. 5:17.”

‘[Paul wished] to make all men see what is the fellowship of the mystery which from the beginning of the World has been hidden in God Who created all things by Jesus Christ.’
Eph. 3:9.

The Apostle wished, comments the *DDB*, “to open their eyes.” He desired to do so “through the preaching of the Gospel, just as Christ had spoken to Paul (Acts 26:18).”

Paul wanted ‘all men to see what...has been hidden in God Who created all things by Jesus Christ.’ Here ‘all men’ means “**all nations**, both Gentiles and Jews, **and all that pertains to them**. And from this, the Apostle wishes to conclude that it was therefore proper that not only the Jews but also the Gentiles should be reconciled and united through Christ. See Col. 1:16-18.”

‘Let him that used to steal, no longer keep on stealing! But rather let him keep on labouring, working with the hands the thing which is good!... Let no corrupt communication proceed out of your mouth; but [only] that which is good, to the use of edifying!... Husbands, love your wives!’ Eph. 4:28-29a & 5:25.

Here, representatively, the Eighth and the Fourth and the Ninth and the Seventh Commandments — ‘You shall not steal!’; ‘Six days you shall labour!’; ‘You shall not bear false witness!’; and ‘You shall not commit adultery!’ — implicitly, are re-enjoined to the godly. Comments the *DDB*: “Here the Apostle lets it be known that husbands too are to take their wives to themselves in a holy way, and to keep themselves from all worldly lasciviousness.”

“Honour your father and mother!” — which is the first Commandment with promise – “so that it may be well with you, and so that you may live long on the Earth [or in the land].”
Eph. 6:2-3.

Here the *DDB* refers back to “Ex. 20:12; Deut. 5:16 and 27:16; Matt. 15:4; and Mark 7:10” — and explains that obedience to this Fifth Commandment is rewarded “with a particular promise of a **long life** and **prosperity**.... What the Fifth Commandment declares [in the words] ‘the land which the Lord your God gives to you’ (Ex. 20:12) – refers to the land of Canaan.

“Paul refers to ‘the Earth’ in general. For under the New Testament the Lord has now sanctified all lands of the entire Earth and promised His blessing to those who obey Him in whatever land they be. For godliness appropriates the promise of both this present life and the next.’ I Tim. 4:8.”

‘Take unto you the whole armour of God so that you...having done all, may be able to keep on standing!’ Eph. 6:13.

Here, comments the *DDB*, “‘having done all’ means having worked [all things] out. This refers to what we need to do in the struggle to conquer the enemies.”

‘I would that you should understand, brethren, that the things which happened to me have fallen out rather unto the furtherance of the Gospel – so that my bonds in Christ are being manifested in all the palace and in all other places.’ Phil. 1:12-13.

For, comments the *DDB*, “these things have far from hindered the course and extension of the teaching of the Gospel. Much rather — through the control of God — these things have served and promoted it!” For thus the Gospel reached even into ‘the palace’ “or ‘court’ or ‘house of the Emperor Nero” — or “to his counsellors and courtiers (see Phil. 4:22)” — as well as ‘to all other’ places or people — namely in and around the city of Rome.”

‘God has also highly exalted Him [Jesus], and given Him a name which is above every name — so that at the name of Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord.’ Phil. 2:9-11.

This started occurring, comments the *DDB*, “after He rose from the dead and ascended into Heaven and sat down at the right hand of God in the highest glory. Eph. 1:20; Heb.

1:5. According to His divine nature, He had this exaltation from eternity, John 17:5. But inasmuch as He [usually] laid aside the use of it in the state of His humiliation — He again resumed the same, after His ascension, and gloriously exhibited it.

“Also His human nature in body and in soul was adorned with as much high glory and blessedness as a creature may receive — far exceeding all the glory of angels and of other men.... All rational creatures will subject themselves — even His enemies against their will” — to Him. “Compared to the external respect shown to kings and princes over others, the meaning here is the subjection of **all** creatures under Christ as the Lord of lords and King of kings (Rev. 19:16), the Prince of the kings of the Earth (Rev. 1:5), and the Lord of all (Acts 10:56).... John 13:13; I Cor. 8:6; and 12:3. Namely, of **all nations and peoples.**”

‘The Lord Jesus Christ...shall change our humbling body, so that it may become [re]formed like His glorious body.’ Phil. 3:20-21.

Comments the *DDB*: “Our mortal and perishable body...shall be changed in format and qualities” – like Christ’s body “which He had after His resurrection and still has in Heaven.”

‘All things were created by Him, and for Him.’
Col. 1:16.

This means, comments the *DDB*, all was created “for His sake, so that He should be Lord of all these things too. See Heb. 1:2.”

‘The Gospel...was [to be] preached to every creature under Heaven.’ Col. 1:23.

“That is,” comments the *DDB*, “to all nations or kinds of people in the World, as Christ declares (Matt. 28:19) and as Mark (16:15) too relates.”

**‘We preach [Christ] — warning every man,
and teaching every man.’ Col. 1:28.**

This means — comments the *DDB* — “whosoever he may be, whether Jew or Gentile.”

**‘Having despoiled principalities and powers,
He made a show of them openly, triumphing
over them.’ Col. 2:15.**

This, comments the *DDB*, is “a figure taken from a conquered general with his warriors who, thus deprived of their weapons, are exposed to the eyes of all as a spectacle — until they are brought into prison and locked up.... By His death, He [Christ] has deprived Satan — who used to have the power over death — of the power to harm or to accuse us. And although he still fights against us, we are also nevertheless assured of complete victory in Christ Jesus (Luke 10:17; Rom. 16:20; Heb. 2:14; Rev. 12:10).” The word ‘triumphing’ “is to be understood of a spiritual triumph whereby Christ — having removed all spiritual power from Satan — remains victor over hell, death, and condemnation.”

**‘Seek those things which are above where
Christ sits [enthroned] on the right hand of
God!... Your life is hidden with Christ in God.
When Christ Who is our life shall appear, then
you too shall appear with Him in glory.’ Col.
3:1-4.**

“It is everlasting bliss and glory which Christ has taken possession of in Heaven,” comments the *DDB* — “together with the spiritual gifts needed for salvation which Christ at the right hand of the Father imparts to His Church, as declared in Acts 2:53 and Eph. 4:8 *etc.* See too Eph. 1:20.”

‘Christ is our life!’ “That is,” comments the *DDB*, “your spiritual and imperishable life. For even though believers do in-

deed possess the beginnings thereof,” they also still have to contend against “sin — although the remnants thereof must continually more and more be put to death. Rom. 6:12, *etc.*”

‘Let the word of Christ dwell in you richly!’
Col. 3:16.

“That is,” comments the *DDB*, “the doctrine of the Gospel preached to us by Christ — and contained not only in the New but also in the Old Testament. I Pet. 1:10-11.”

‘[Unfaithful Jews] kept on forbidding us to speak to the Gentiles so that they might be saved — to keep filling up their sins always. For the wrath has come upon them to the uttermost.’ I Thess. 2:16.

Here the *DDB* refers to “Acts 17:13.... See Gen. 15:16; Matt. 23:52; *etc.*” It then comments that this means ‘the wrath’ of God, Who righteously hardens them in their sins on account of their unthankfulness. Rom. 9:18,22; II Th. 2:11-12....

“The wrath of God came upon that stiff-necked generation of Jews shortly thereafter, when God through the Romans exemplarily punished them.... The majority of the rest of them gathered together in Jerusalem from all areas — so that they should no longer be a people but remain scattered among all nations and in general stay hardened in their unbelief.

“This seems to be confirmed by the prophecy of Daniel (9:26 *etc.*). And the words of Christ (Matt. 23:38 — ‘Behold, your house is left unto you desolate!’) also seem to confirm it — as too do Matt. 24:15 and Luke 21:20 *etc.* Some take this word ‘uttermost’ to refer to the end of the World — as if the wrath of God would never be lifted from that people. But that is in conflict with the promise and prediction of the Apostle Paul in Rom. 11:25 *etc.*, together with II Cor. 3:15-16 and other places, where the future conversion of the nation of the Jews to Christ is predicted.”

'You must abstain from fornication.... Mind your own business and work with your own hands, as we commanded you!' I Thess. 4:3-11.

Here Paul implicitly enjoins the keeping of the Seventh and the Fourth Commandments ('You shall not commit adultery!' and 'Six days shall you labour!'). The *DDB* comments this requires "chastity" and "quietly doing one's own affairs." For "the Apostle is speaking to those who, under the cover of involving themselves in other matters beyond their vocations, were seeking to live off of the labours of others."

'The day of the Lord comes like a thief in the night.' I Thess. 5:2b.

"The last day," comments the *DDB*, "is called" 'the day of the Lord' "throughout, because Christ will then come as Lord — to judge the living and the dead.... This does not mean that Christ will come 'in the night' — as some think.

"But this expression teaches us that He shall come unpreventibly and unexpectedly as far as worldly people are concerned — as the following verse declares. For the godly should always long for this, and be prepared for it."

In its heading at the Second Epistle to the Thessalonians chapter two, the *DDB* comments: "The Apostle declares that **the coming of Christ in judgment will not take place as soon as some were attempting to make them believe.** For **the falling away** and the **antichrist** first had to come."

'We beseech you, brethren, as regards the coming of our Lord Jesus Christ and as regards our being gathered together to Him, that you be not soon shaken in mind, as if the day of Christ is at hand. Let no man deceive you, by **any means!** For that day shall **not** come, except there come **a falling away first, and that man of sin be manifested.**' II Thess. 2:1-3e.

Such deceit is exactly what happens, comments the *DDB*, “when people begin to receive prognostications about Christ’s second coming specifically as to the very day and hour — as fanatics do; such as the Premillennialists previously did; and such as various kinds of exaggerators do in our own time.”

‘The day of Christ’ here means the day “of Christ’s second coming in judgment.” The error Paul here condemns, is the error that this “would occur immediately thereafter” – *viz.* imminently or soon after Paul’s Second Epistle was received by the Thessalonians.

‘Let no man deceive you!’ “The Apostle says this, because such men — by this kind of deceit — were turning the congregations away from their callings and from their daily work. As if that were thenceforth unnecessary — because Christ would come soon and put an end to it all, and introduce a heavenly life!”

‘For that day shall not come, except there come a falling away first.’ Here the *DDB* cites: “Matt. 24:23; I Tim. 4:1; I John 2:18.” The term ‘falling away’ here translates the “Greek *apostasia*. Some of the old teachers understand this to refer to the falling away of many kingdoms from the Roman Empire. But others take it to refer to a general falling away from the purity of the Gospel, as Paul also predicts in I Tim. 4 and II Tim. 3 to 4, and as John predicts in Rev. 11:12 and elsewhere. In the New Testament, this word *apostasia* always implies a falling away from the doctrine. And Paul is actually also dealing with the doctrine here.”

Here, ‘that man of sin’ – comments the *DDB* – means “**the antichrist**” or the “man dedicated to all sin. From this — as well as from the following words ‘the son of perdition’ [verse 3e] and ‘that wicked one’ [verse 8], *etc.* — some [*viz.* the Premillennialists] desire to conclude that the antichrist will also be a person. They say he will rule for three and a half years;

that he will attract to himself all the Jews throughout the whole World; that he will reconstruct the temple in Jerusalem and get himself worshipped as God therein; and that he will thus bring all kingdoms of the Earth under his control; *etc.*

“But these are fables!... And they only obscure the real antichrist — inasmuch as the operations and qualities attributed to him hereinafter and throughout the Revelation of John are completely foreign to such explanations.

“So therefore — although the antichrist is here described under the name of a man — here one must necessarily understand not only a man but a long-lasting succession of men who one after the other have the same office and power and dominion. For such a manner of speaking is quite usual in such predictions. See Isa. 10:5 and 14:12; Jer. 48:40; Dan. 7:17; Heb. 9:7,25; I John 4:3; Rev. 17:10. Moreover, this is so particularly in that the Apostle testifies in this chapter (II Thess. 2:7) that this ‘mystery of iniquity’ had already begun to operate in his own time.”

‘[That man of sin is] the son of perdition who opposes and exalts himself above all that is called God or that is worshipped – so that he, like a god (*hōs theos*), is enthroned in the temple of God (*eis ton naon tou Theou kathisai*), showing himself that he is a god (*apodeiknunta heauton hoti estin theos*).’ II Thess. 2:3e-4.

As ‘the son of perdition’ — the ‘man of sin’ resembles the **Church Apostle** Judas (John 17:12 *cf.* 6:70-71). Indeed, comments the *DDB*, he opposes or sets himself “against Christ and His doctrine. This is why he is also called ‘the antichrist’ or ‘the one against Christ.’

“This is **not** to be understood as regards what he **pretends** by his words. But **his doctrine and deeds** are such that he

thereby suppresses the true doctrine of Christ and His Church, even though he wishes to present a different appearance. This is why he is attributed as having two horns, just like a lamb — but he still speaks like the dragon, and does the works of the first beast (Rev. 13:11 *etc.*).

‘He, like a god, is enthroned in the temple of God’ – yet, comments the *DDB*, also ‘against the temple of God.’ “This cannot be understood of the temple of Jerusalem, as some maintain, because that temple has now remained ruined for over fifteen hundred years. It shall also continue to remain ruined (according to the testimony of the angel and of Christ, Dan. 9:27 and Matt. 23:37-38 and 24:1-2).

“Moreover, even if that temple were to be rebuilt by [or finally for] the antichrist so that he might be worshipped therein – it could not be called ‘the temple of God’ but only ‘the temple of antichrist’ or of the devil.”

So by this ‘temple of God’ “is to be understood the Church of God, which the antichrist will either invade or oppose, and which he will oppress with his dominion. This expression ‘temple of God’ is used in the same way elsewhere in Scripture too (I Cor. 3:16; II Cor. 6:16; I Tim. 3:15; I Pet. 2:5; *etc.*).

“Similarly, the word ‘sits’ [or ‘is enthroned’] is also used of the antichrist in Rev. 17:15 and 18:7.” Further, the antichrist ‘shows himself that he is a god.’ Here the *DDB* cites “Dan. 11:36” and comments this involves “accepting and exercising such majesty and power and dominion as if he were God” or God’s Vicar alias His Sole Substitutionary Representative.

‘And now, you know what keeps on restraining [him], so that he [the antichrist] might be manifested in his time.’ II Thess. 2:6.

Comments the *DDB*: “Almost all teachers, both in olden times and in our own day, understand this [the one who ‘keeps on restraining’ the manifestation of ‘that man of sin’

alias the antichrist] to mean the supreme authority and stature of the **Caesars of old in the Roman Empire**. They by their temporal power restrained the rising spiritual power of the antichrist over Christendom — until [around A.D. 600] their imperial power was much broken and subjugated by the Saracens and **Mohammedans in the East** and by various **barbarian nations in the West**. When that happened, this spiritually-dominating power [of the christianized **Roman Empire**] in Christendom — **was broken.**”

The thus-manifested **antichrist** or ‘**man of sin**’ then “openly confirmed its dominion even over caesars, kings, and nations — **about six hundred years after the birth of Christ**, as proved by many, from the history of that time. **Rev. 13:17-18** clearly indicates the **identity of this antichrist**. It has possessed this power **in Christendom** for many hundreds of years.... Many of the old authorities believe that the Emperors of Rome did not so much vent their wrath against the Christians. For the Romans claimed their rule would never end.”

**‘For the mystery of iniquity is already at work.
Only that which restrains, shall keep on re-
straining — until it gets taken out of the way.’
II Thess. 2:7.**

“That is,” comments the *DDB*, “the secret rise of **this unrighteous antichristian dominion is gradually being promoted in the Church of Christ**, by the **introduction of false and superstitious doctrines** — namely, through Satan and several of his instruments who, desiring to rule, shall be punished just like Diotrefes, III John 9-10.” *Cf.* the **Church’s Apostle Judas** (John 17:12 *cf.* 6:70*f*), who as ‘the son of perdition’ **foreshadows** the ‘man of sin’ in II Thess. 2:3 and the Johannine **Antichrist** of I John 2:18 and Rev. 13:11*f*.

**‘And then shall that wicked one be revealed,
whom the Lord shall consume with the Spirit
of His mouth.’ II Thess. 2:8a.**

Here, ‘and then’ — comments the *DDB* — means “**after** he (the restrainer) shall have lost his restraining power.” That ‘wicked one’ then to be consumed, “is the antichrist. He is so called, because he subjects himself to no laws — but is himself to be praised above all laws. For the Greek word *anomos* actually means ‘without law’ or ‘lawless.’ Cf. Dan. 7:20-25.

Yet ‘the Lord shall consume’ that wicked one. Here the *DDB* cites “Job 4:9 and Isa. 11:4. ‘Shall consume’ means ‘shall destroy.’ The Greek word *analousei* actually means ‘to use up and to nullify gradually’.... In this way, **Christ in His Own time shall gradually consume even the antichrist — and deprive him of his stature in Christendom.**”

Here, ‘consume with the Spirit of His mouth’ — comments the *DDB* — means “by the pure preaching of the holy Gospel, through which the Spirit of the Lord works powerfully in the hearts of men. See, similarly: Isa. 11:4 and Heb. 4:12 and Rev. 1:16.”

There was no need for the *Dordt Dutch Bible* here to identify this predicted **antichrist** specifically as **the Pope of Rome**. For already the Preamble to the 1618-19 *Decrees of Dordt* had mentioned that the Protestant “Church was...redeemed from the tyranny of **the Romish Antichrist** and the terrible idolatry of **the Papacy** by the mighty hand of God.” Indeed, it was precisely the Synod of Dordt which had commissioned the production of the *Dordt Dutch Bible*. (See, once again, the opening paragraphs of our ‘Introduction’ above.)

‘Finally, brethren, pray for us – so that the Word of the Lord may have free course and be glorified!’ II Thess. 3:1.

We have seen a few verses earlier above that when God will ‘consume’ antichrist, He will do so ‘with the Spirit of His mouth’ — and that this, comments the *DDB* — means “by the pure preaching of the holy Gospel.” Here in II Thess. 3:1, the *DDB* similarly states that the phrase ‘the Word of the Lord

may have free course and be glorified’ — means precisely through “the **preaching** of the Gospel.”

For here, the words ‘so that the Word of the Lord may have free course’ mean: ‘Let it run!’ Or, in the words of the *DDB*: “May it speedily and **successfully** be **spread** and promoted!” Indeed, the words ‘may [it]...be glorified!’ — continues the *DDB* — here mean: “May it be held in **honour** and in **respect**, and bring forth worthy **fruits!**”



Summarizing, Paul rebuked the pietistic and antinomian Church at Corinth for its inability to settle its disputes wisely. In I Cor. 5 he condemned incest. In I Cor. 6:1-6, comments the *DDB*, he “**commands** them to **appoint the most capable** and the **wisest of them** as **arbitrators** in their inter-fraternal altercations. And in I Cor. 6:10 he states that unrepentant transgressors of the Second and Fifth and Sixth and Seventh and Eighth Commandments shall not inherit the Kingdom of God.

In I Cor. 7:14-16, Paul insists that the children of believers, from their conceptions onward, are to be regarded as not just sanctifiable but as already holy. Here, the *DDB* comments they are “sanctified ‘in the woman.” Even in ‘mixed marriages’ — “God’s grace in the sanctification of such a marriage, is more powerful than the unbelief of the other spouse is to un sanctify it.” Indeed, even where he has an unbelieving wife, a Christian husband should confidently set about “winning her for Christ” by His “peaceful and Christian behaviour.”

In I Cor. 9, Paul says nobody goes out to war without expecting the army to maintain him; or plants a vineyard without expecting to eat of its fruit; or feeds a flock but does not consume the flock’s milk; or pastors a congregation without rightly expecting to be maintained by it. For the ‘general equity’ of the Old Testament judicial laws is still required also

under the New Testament – hence the *DDB* cites also “Deut. 25:4” and “I Tim. 5:18.”

In all this, while Paul is prepared ‘to them that are without law’ to become as it were ‘without law’ – he himself remains, throughout, “**under the Law to Christ.**” Comments the *DDB*: “In everything he did, he had his eye on the **Law and Commandments of Christ.**”

In I Cor. 15, Paul insists that ‘Christ has risen from the dead’ as ‘the first-fruits’ – and that afterward, they that are Christ’s, at His coming will do the same. ‘Then comes the end, when He shall have delivered up the Kingdom to God...the Father – when He shall have put down all rule and all authority and power’ and when God shall ‘be all things in all people.’

Meanwhile, Christ must keep on reigning as King. Here, the *DDB* insists that He must “fulfil His royal office” till the Father has finished putting all things under Christ’s feet and “shall once and for all have conquered and destroyed [them].” God the Father put all things under Christ’s feet “in order to bring to nought everything inimical, so that it should no more damage His Kingdom.”

Christ is the ‘Second Adam’ and, indeed, eschatologically, also ‘the Last Adam.’ Consequently, we must abound “with a serious zeal and diligence, always progressing and increasing...in the work that the Lord...**commands us to do**” and knowing we shall “not be without fruit and merciful **reward.**” Meantime, wherever God opens ‘a great and effectual door’ (I Cor. 16:9), we must “extend the Gospel” (*DDB*).

One of the ways this occurs, is by the Spirit re-writing God’s Law on the hearts of Christians. II Cor. 3:3*f*. For, comments the *DDB*, Christ “not only Himself has life but...also imparts it to those in whom He works by His Spirit and in whom He inscribes His **Laws**.... Paul is referring here to the inscribing of **the Law of God.**” The Jews “shall be converted to Christ and

like us [Christians] be brought to the correct understanding of the Law... We have a **confident** passageway to God... We are...**more and more renewed** and glorified...by the Spirit.”

To Abraham it “was promised,” comments the *DDB* on Gal. 3:13-29, “that in him **all nations** would be blessed. ‘Jerusalem which is above’ – comments the *DDB* on Gal. 4:26f & 6:16 — “is the true Christian Church.” It consists of “all believers, both Jews and Gentiles”— both of whom “are sincere Israelites”: the ‘Israel of God.’

The ‘fullness of times’ — comments the *DDB* on Eph. 1:9f — is “the appointed time at which God had decided to send His Son, and by His Gospel to call both the Gentiles and the Jews into the fellowship of His Son.” The Father has put all things under the Son of man’s feet, and has given Him to be Head over **all** things to the Church” as He “keeps on filling **all things in all people.**’ The *DDB* comments the purpose of this is “not only to rule them but to protect and to give them spiritual life and movement.”

God the Father raised us up together with Christ, and made us sit together in heavenly places in Christ Jesus — so that in the ages to come He might shew the exceeding riches of His grace.’ Eph. 2:6-7. Christ, comments the *DDB*, is “our Head in Whom we already possess these benefits.”

‘The ages to come’ means here on Earth, and refer “to the people of **future ages** or times.” Meanwhile — and to that end — ‘we are His workmanship, created in Christ Jesus unto **good works** which God has pre-ordained so that we should keep on walking in them.’ Eph. 2:10.

Paul wished ‘to make **all** men see what is the fellowship of the mystery which from the beginning of the World has been hidden in God Who created all things by Jesus Christ.’ Eph. 3:9. He wanted, comments the *DDB*, all men to see. Here ‘all men’ means “**all nations**, both Gentiles and Jews, and all that pertains to them.”

In Eph. 4:28f to 6:3 — Paul implicitly re-enjoined to Christians the Eighth, the Fourth, the Ninth, the Seventh and the Fifth Commandments. The *DDB* explains that obedience is rewarded “with a particular promise of a **long life** and **prosperity**” and that “the Lord has now sanctified all lands of the entire Earth.... For godliness appropriates the promise of both this present life and the next.” Indeed, by wielding the whole armour of God (Eph. 6:13), comments the *DDB*, we are to overcome “in the struggle to conquer the enemies.”

In Phil. 1:12f, comments the *DDB*, even Paul’s imprisonment “far from hindered the course and extension of the teaching of the Gospel. Much rather — through the control of God — these things have served and promoted it!” And at Phil. 3:21, it says our “perishable body...shall be changed in format and qualities” – like Christ’s body “which He had after His resurrection, and still has in Heaven.”

For ‘God has highly exalted Jesus, so that at His name every knee should bow...and every tongue should confess that Jesus Christ is Lord.’ Phil. 2:9-11. Comments the *DDB*, “the meaning here is the subjection of all creatures under Christ as the Lord of lords and King of kings.... Namely, of all nations and peoples.”

‘All things were created by Him, and for Him,’ Col. 1:16. So, comments the *DDB*, Christ “should be Lord of all these things too.” Moreover, the Gospel is to be ‘preached to every creature which is under Heaven.’ Col. 1:23. “That is,” comments the *DDB*, “to all nations or kinds of people in the World, as Christ declares (Matt. 28:19) and as Mark (16:15) too relates.”

Having despoiled principalities and powers, Christ made a show of them openly, triumphing over them. Col. 2:15. This, comments the *DDB*, is “a figure taken from a conquered general with his warriors who, thus deprived of their weapons, are exposed to the eyes of all as a spectacle — until they are brought into prison and locked up.” Although the devil “still

fighters against us, we are also nevertheless assured of complete victory in Christ.”

‘Let the word of Christ dwell in you **richly!**’ Col. 3:16. “That is,” comments the *DDB*, “the doctrine of the Gospel...contained not only in the New but also in the **Old** Testament. I Pet. 1:10-11.”

It is true, comments the *DDB*, that many Jews in Paul’s day were a stiff-necked generation.” I Thess. 2:16. But to assume that “the wrath of God would never be lifted from that people...is in conflict with the promise and prediction of the Apostle Paul in Rom. 11:25 *etc.*, together with II Cor. 3:15-16 and other places, where the future conversion of the nation of the Jews to Christ is predicted.”

Meanwhile, at I Thess. 4:3-11, Paul implicitly enjoins the keeping of the Seventh and the Fourth Commandments. At the end of World History, ‘the day of the Lord shall come like a thief in the night.’ I Thess. 5:2. Comments the *DDB*: “This does not mean that Christ will come ‘in the night’...but...that He shall come unpreventibly.” So “the godly should always long for this, and be **prepared** for it.”

In its heading at the Second Epistle to the Thessalonians chapter two, the *DDB* comments: “The Apostle declares that the coming of Christ in judgment will not take place as soon as some were attempting to make them believe. For **the falling away** and the **antichrist** first had to come.... In the New Testament, this word *apostasia* always implies a falling away from the doctrine. And Paul is actually also dealing with the doctrine here.”

As to the antichrist, “some...say he will rule for three and a half years; that he will attract to himself all the Jews throughout the whole World; that he will reconstruct the temple in Jerusalem and get himself worshipped as God therein; and that he will thus bring all kingdoms of the Earth under his

control; *etc.* But these are fables.... And they only obscure the real antichrist....

“Here one must necessarily understand not only a man but a long-lasting succession of men who one after the other have the same office and power and dominion.... He is attributed as having two horns, just like a lamb — but he still speaks like the dragon, and does the works of the first beast (Rev. 13:11 *etc.*)”

‘He, like a god, is enthroned in the temple of God’ — yet, comments the *DDB*, also “against the temple of God. This cannot be understood of the temple of Jerusalem.... By this is to be understood **the Church of God**, which the antichrist will either invade or oppose, and which he will oppress with His dominion....

“Almost all teachers, both in olden times and in our own day, understand this [one who ‘keeps on restraining’ the manifestation of ‘that man of sin’ alias the antichrist] to mean the supreme authority and stature of the Caesars of old in the Roman Empire....until their imperial power was much broken and subjugated by the Saracens and Mohammedans in the East and by various barbarian nations in the West....

“When that happened, this spiritually-dominating power [of the christianized Roman Empire] in Christendom — was broken...about six hundred years after the birth of Christ.... Rev. 13:17-18 clearly indicates the **identity of this antichrist**. It has possessed this power in Christendom for many hundreds of years.... The secret rise of this unrighteous antichristian dominion is gradually being promoted in the Church of Christ, by the introduction of false and superstitious doctrines — namely, through Satan and several of his instruments who, desiring to rule, shall be punished just like Diotrefes, III John 9-10.”

Yet ‘the Lord shall consume’ that wicked one. Here the *DDB* states “the Greek word *analoisei* actually means ‘to use up

and to nullify gradually' In this way, **Christ in His Own time shall gradually consume even the **antichrist** — and **deprive him of his stature in Christendom.****" Here, 'consume with the Spirit of His mouth' — comments the *DDB* — means "by the pure preaching of the holy Gospel, through which **the Spirit of the Lord works powerfully in the hearts of men.**"

This predicted **antichrist** is specifically **the Pope of Rome.** The Preamble to the 1618*f* *Decrees of Dordt* mentioned that the Protestant "**Church** was...**redeemed** from the tyranny of **the Romish Antichrist** and the terrible idolatry of **the Papacy** by the mighty hand of God." It was this Synod of Dordt which commissioned the production of the *Dordt Dutch Bible*.

In II Thess. 3:1, the *DDB* states that the phrase 'the Word of the Lord may have free course and be glorified' — means precisely through "the preaching of the Gospel." There, the words 'so that the Word of the Lord may have free course' mean: 'Let it run!' Or, in the words of the *DDB*: "May it speedily and **successfully** be **spread** and promoted!" Indeed, the words 'may...be glorified!' — continues the *DDB* — here mean: "May it be held in **honour** and in **respect**, and bring forth worthy **fruits!**"

May the cleansed Church, Protestantism, then keep on causing the Word of the Lord to have its free course in a **successful** preaching of the Gospel! In our next chapter on "Commands and Predictions from Timothy to Jude" – we shall see how that should be done.

— 11 —

Commands And Predictions From Timothy To Jude

The heading of the *Dordt Dutch Bible* to First Timothy chapter two, reads as follows. “Paul commands that prayer should be made for **all** men, but especially for kings and other authorities.”

This is the death knell of pietism. For a more **political** statement than that about Christian influence in government – can scarcely be imagined.

‘I exhort therefore, that, first of all, supplications...be made for all men – for kings and for all that are in authority, so that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved.... Christ Jesus...gave Himself a ransom for all.’

I Tim. 2:1-6.

Here Paul urges Timothy to get Christians to pray — comments the *DDB* — “for all kinds of men of whatsoever station or nation, high or low. For this word ‘all’ is frequently used in God’s Word to mean ‘all kinds of.’ See Matt. 4:23; Luke 11:42; Eph. 1:3; I Cor. 10:25. That the word ‘all’ here [in I Tim. 2:1] must indeed be taken in this sense, is clear from John 17:9 and Gal. 5:12 and II Tim. 4:14 and I John 5:16 and Rev. 6:10. There we are taught that we are **not to pray for** all and sun-

dry [to get saved], but that believers have also even prayed **against** certain persons.”

Yet we are indeed to pray ‘for kings and for all that are in authority.’ Here the *DDB* cites “Jer. 29:7.”

Why? Paul says: ‘so that we may lead a quiet and peaceable life.’ Comments the *DDB*: “Some take this to mean the goal or the reason why the authorities have been given high power — namely so that we may live in restfulness under their government, as Paul too teaches (Rom. 13:3-4).”

Christians are to live, says Paul, ‘in all **godliness** and **honesty**.’ Comments the *DDB*: “This [word] ‘**godliness**’ concerns the ‘service of God’ or the First Table of the Commandments of God; and the next word ‘**honesty**’ or morality concerns the Commandments of the Second Table, aiming at the services which one man owes another. For true authorities [or governments] are the guardians or protectors of both of the [two] Tables.”

‘For this is good and acceptable in the sight of God our Saviour’ – says Paul. This means, comments the *DDB*, that we are “to pray for all [kinds of] men — as the following verses demonstrate.”

This is so, states Paul, because God ‘will have all men to be saved.’ Here the *DDB* cites “Ezek. 18:23 and II Pet. 3:9.” It then comments: “ This word ‘all’ is here again to be taken to mean ‘all kinds of’ — as also appears from the previous verse two, for which this verse [four] gives a reason. This appears too from the word ‘will.’ For God wills that all [kinds of] men be saved, [precisely] because God does everything He wills. Ps. 115:3; Rom. 9:19; Eph. 1:11. And the same thing is also indicated from that which the Apostle adds to this — [*viz.*] that God wills that all [kinds of men] should ‘come unto the knowledge of the truth.’ For Scripture testifies that this is a privilege of the people of God. See Ps. 147:19-20; Matt. 11:25; John 6:45; Eph. 2:12; *etc.*”

‘Christ Jesus...gave Himself a ransom for all’ — says Paul
This means, comments the *DDB*, for all “those who believe
in Him. See Matt. 20:28; John 10:15; Rom. 3:25.”

‘In the last days, perilous times shall come.’ II
Tim. 3:1.

Here the *DDB* cites “I Tim. 4:1; II Pet. 2:1-3; Jude 18.” It then
comments: “The New Testament times are called thus [‘the
last days’] — from the time of the spread of the Gospel until
the end of the World. See I Cor. 10:11 and I Tim. 4:1.”

**‘But they [ungodly men] shall proceed no fur-
ther.’** II Tim. 3:9.

This means, comments the *DDB*, that such ungodly men
are not “to be held in regard by men.” Doing this, “misleads
men. Even though those ungodly men themselves shall in-
crease in evil, verse 13” – does not mean that mankind itself
shall increase in evil.

**‘Preach the word!... For the time will come
when they will not endure sound doctrine....
But be watchful!... Make full proof of your min-
istry!’** II Tim. 4:2-5.

This means, comments the *DDB*: “Behave in your ministry
with such diligence and faithfulness, that all may see and be
assured that you are a sincere Minister who executes and
consummates every part of your office correctly — and that
you are thereby **more and more strengthened in the truth.**
See verse 17.”

**‘The Lord strengthened me, so that by me the
preaching might fully be known — and so that
all the Gentiles might hear.’** II Tim. 4:17.

This means, comments the *DDB*, “so that I may yet have
the time and the opportunity **further to spread the Gospel
among the Heathen** — whose Apostle I am. Rom. 11:13.”

‘The grace of God which brings salvation, has appeared to all men.’ Tit. 2:11.

Comments the *DDB*: “The Apostle now gives the reasons why Titus should warn all kinds of people — old and young, and even slaves or servants too.” It is so “that they should behave in a godly way.” Christ’s ‘salvation hath appeared’ and now goes on shining brighter and brighter “like a light in the darkness of the shadows of the Old Testament and the ignorance of Paganism. Isa. 42:7,16; Acts 26:18; Eph. 5:8; I Pet. 2:9; 1 John 2:8.” And Christ’s ‘salvation’ has now ‘appeared to all men.’ This means “to all kinds of men — to males, women, old, young, freemen, and slaves.... See — similarly — I Tim. 2:1,2,4.... Some add these words ‘all men’ to the words ‘which brings salvation’ — to yield the meaning: ‘The grace of God that brings salvation to all men, has appeared.’”

In its statement about the contents of the *Epistle to the Hebrews*, the *DDB* assumes its Pauline authorship and states: “Some believe that Paul here uses the name ‘Hebrews’ — because he was first of all and chiefly writing to the Jews who lived in Jerusalem and its environs.” Certainly, he is out to prove to them that God is Triune (Heb. 1:1-8 & 9:14)!

‘God...has in these last days spoken to us by His Son, Whom He appointed Heir of all things. By Him [God the Son], He [the Father] also made the Worlds. He [the Son], being the brightness of His [the Father’s] glory and the express image of His Person, and upholding all things by the Word of His power — when He by Himself had purged our sins, sat down at the right hand of the All-Highest Majesty’
Heb. 1:1-3.

Here, comments the *DDB*, “the Apostle calls the time of the New Testament thus (‘the last days’).... He [God the Father by God the Spirit] caused Him [God the Son] to take on

the nature of man (Luke 1:52 and 2:11 and Heb. 1:6), and He finally raised Him to His Own right hand after He had executed the work of our salvation. Eph. 1:21-22 and Phil. 2:9-11 and Matt. 21:38....

“The Father has appointed Him [the Son] as Heir and Lord of all.... For He created all things through Him.... His Person [the Son’s] is glorious, and co-equal with the Father; and He [the Son] maintains all things. In Him the entire glory of the Father, *viz.* His Divine essence and Divine attributes, are complete – and are placed before the eyes as in an expressed image....

“This is to be understood about Christ — inasmuch as He is the eternal Son of God and a Light of everlasting illumination, of one and the same essence and glory with the Father while yet to be distinguished from the autonomy of the Father. Through Him [the Son], the Father executes His operations and exhibits His attributes – just as the sun does through its light.... He [the Son] purged our sins. After becoming incarnated and offering Himself...through the eternal Spirit to His Father as our only High Priest — He was placed at God’s right hand as our everlasting King.”

‘To [God] the Son, He [God the Father] says: “Your throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Your Kingdom.”’ Heb. 1:8.

This means, comments the *DDB*, Christ’s throne is “a sceptre of law or of lawfulness — where no crookedness has ever taken place.”

‘To which of the angels did He [God the Father] at any time say: “You must keep on sitting at My right hand, until I make Your enemies Your footstool!”?’ Heb. 1:13.

Here the *DDB* comments: “Here, see verse 3, and the notes at I Cor. 15:24-25.”

'For it is not to the angels that He [God the Father] has subjected the World to come which we are talking about. But someone testified in a certain place [Ps. 8:4-6], saying: "What is man that You are mindful about him; or what is the son of man, that You visit him?"' Heb. 2:5-6.

The words 'the World to come which we are talking about' (comments the *DDB*), "relate to the end of the previous chapter. There he [the human writer] had said that God the Father had subjected everything under Christ's feet — and thus continues with the declaration of the humiliation and exaltation of Christ's human nature (and not that of the nature of the angels)."

By 'the World to come' – the writer means **this very world of ours**; our present world "concerning the future condition of which the Prophets spoke so much. Indeed, David spoke about it in the very place quoted (Ps. 110)... It was called 'the World to come' in respect of God's promises in the Old Testament" — given about the New Testament world which was then yet 'to come.' It was also called 'the World to come' in respect of "the erection of all things begun throughout the World — by Christ's session at His Father's right hand, to be consummated at the Last Day."

God has subjected our World not to angels but to man. For the Scripture says: 'What is man that You are mindful about him?' Here, David referred not just to man in general. For the *DDB* comments that here David as a "Prophet was looking even higher — namely at Christ, and at the reconstruction of humanity in Christ Who received complete authority and power over all creatures great and small, and also over the angels in Heaven and all the animals on Earth (Eph. 1:20-22; Phil. 2:9-10). This is why, when He walked around in the flesh here on Earth, even the angels served Him. Indeed, the fish in the sea and other animals were subject to Him as a

total[itarian] Lord. Examples of this occur throughout the Gospel (see Matt. 8:51 & 21:2 and Luke 5:6 and John 21:6). Indeed, all who believe in Christ once again partake of this worthiness. I Cor. 3:22 and Eph. 2:6 *etc.*”

The statement ‘What is the Son of man, that You visit Him?’ – comments the *DDB* – “refers to Christ’s state of humiliation from which He was exalted. It refers to the human state of misery into which man fell through sin, and in which God regarded man with His Own merciful eyes and graciously determined to bring man into a better state.”

‘You made him [the fallen Adam and later also the incarnated Christ as Second Adam] a little lower than the angels. You crowned him with glory and honour, and appointed Him over the works of Your hands.’ Heb. 2:7.

This, comments the *DDB*, could also be rendered: ‘You made him for a little time [lower than the angels].’ So too in verse nine. For this word means both ‘a little lower’ and ‘for a little time.’

“The Apostle applies this to the believers, and especially to Christ their Head. For they are here ‘a little lower’ or ‘for a little time’ less than the angels — just as Christ [according to His humanity] too was, in His state of humiliation. But through Christ, they [the believers] shall be like the angels in the World to come, Matt. 22:50. For after His ascension into Heaven, Christ their Head — even as regards His humanity — has been exalted far above all angels. So Scripture everywhere testifies.”

‘You [the Triune God] have put all things in subjection under His [Jesus’] feet. For in that He [God Triune] did put all things in subjection under His [Jesus’] feet, He [God Triune] exempted nothing which is not [to be] in sub-

jection.... We don't yet see that all things have finished being subjected to Him.' Heb. 2:8.

Here the *DDB* cites “Ps. 8:7” & “Matt. 28:18” & “I Cor. 15:27” & “Eph. 1:22.” It then comments that “even the angels” were not exempted, and adds: “With these words, the Apostle shows that this text must first and foremost be understood as referring to Christ. For it has not yet been fulfilled, in all things, as regards any other man in the World.”

‘But we do see Jesus, Who was made [for] a little lower than the angels for the suffering of death, [now] crowned with glory and honour — so that He by the grace of God should taste death for every man.’ Heb. 2:9.

For “all of this,” comments the *DDB*, “has now been fulfilled in Jesus Christ. Acts 2:33 and Phil. 2:7-8. And in His time, it will therefore be fulfilled also in [Christians as] His Members — according to their measure — as asserted in the following verse (Heb. 2:10).” Jesus suffered on behalf of “His Members or Brethren, to whom He would impart His glory (as stated in John 10:11 and Rom. 8:33-34, *etc.*).”

‘For it behooved Him’ [God the Father] for Whom and by Whom all things are, in bringing many sons unto glory — to make the Captain of their salvation perfect through sufferings. For both He Who sanctifies and they who get sanctified are all of one. Therefore He is not ashamed to call them “Brethren.”’ Heb. 2:10-11.

The Father of all things (Rom. 11:36) enabled Jesus to become perfected or consummated. Comments the *DDB*: “The firstborn of these ‘sons’ is Christ, to Whose image the others are to conform (Rom. 8:29).”

God made Christ ‘the Captain of their salvation perfect through sufferings.’ For the writer later in Heb. 5:9 (*cf.* Acts

3:15) calls Him the Worker or Cause and Author (of eternal salvation unto all them that obey Him).

Through His sufferings, Heb. 2:10, Christ was made 'perfect' and "sanctified" or completely mature. "Greek, *teleiōsai*. This actually means "to become consummated" or 'to be sanctified' or 'to be inaugurated' — which meanings can here be applied to Christ.

"The word 'sanctified' is used here, because Christ used this word of Himself in John 17:19 and because the following verse (Heb. 2:11) also implies this. Indeed, by this word 'sanctify' it is here to be understood that the Father has commanded that Christ, *via* His obedience to the death of the cross, would enter into His glory and would also make us too capable of doing this together with Him."

'We who have believed, enter into rest.... He [God] spoke in a certain place [Gen. 2:2f] about the seventh day in this way: "So God rested the seventh day from all His works".... There thus remains a "sabbath-rest" unto the people of God. For also he who enters into His rest, has himself ceased from his own works — as God did from His. Let us therefore keep on striving to enter into that rest!' Heb. 4:3,4,9-11.

Comments the *DDB*: "God's rest on the sabbath after the creation of all things...had now past for thousands of years.... [In] Gen. 2:2...[God] ceased producing new kinds of creatures. For God never gets tired, nor ever finishes working.... To the contrary, He needs no such rest." 'There thus remains a sabbath-rest to God's people' — rather than for God Himself.

Here the "Greek *sabbatismos*," explains the *DDB*, "means a rest beyond that of the land of Canaan and that of the seventh day. It is the spiritual and eternal rest...for the true be-

lievers.... By the word ‘he’ [in the expression ‘he who enters’ in Heb. 4:10], we are to understand each of the believers who is said to enter into His rest [*viz.* the rest of God]. This occurs when they here rest from trying to consummate the work of the flesh, and when in the hereafter they completely rest from all their labours (Rev. 14:15). It is of this rest that the sabbath is here and now a figure — and a sign and seal of the Covenant” which the first Adam transgressed and Christ the Second and Last Adam fulfilled (*cf.* Hos. 6:1-7).

“Behold, the days are coming,” says the Lord [*viz.* during Old Testament times], “when I shall make a [re]new[ed] Covenant with the house of Israel.... For this is the Covenant that I will make with the house of Israel after those days,” says the Lord. “I will put My Laws into their mind and write them in their hearts.... All shall know Me, from the least to the greatest.” Heb. 8:8-11.

This refers, comments the *DDB*, to “the time of the Messiah. Jer. 31:31-34 [*cf.* 23:6]. It means all elect Gentiles too who by faith would be engrafted into this olive tree [of Israel], as can be seen throughout the Prophets. See Rom. 11:17,25-26 and Gal. 4:26 *etc.*” For this is the Covenant that I will “fully reveal and spread throughout the entire World.” And ‘I will put My Laws into their mind and write them in their hearts.’ See “Jer. 31:31-35” and “II Cor. 3:3 *etc.*.... These promises are for all elect New Testament believers also in this life.”

‘This man [Christ], after He had offered one sacrifice for sins for ever, sat down at God’s right hand. Thenceforth He keeps looking forward — till His enemies [have] be[en] made [into] His footstool!’ Heb. 10:12-13.

Here the *DDB* cites “Ps. 110:1; Acts 2:54; I Cor. 15:24-25; Eph. 1:20; Col. 3:1; Heb. 1:13.” It then comments that Christ

does this “in His kingly and priestly office – just as He now serves. As Mediator He keeps on persevering and constantly contemplating its execution – until, by His intervention and His Father’s power, He shall have finished destroying all the enemies of our salvation and finally even death. Then He shall divest Himself of this form of government, while with the Father and the Holy Spirit still remaining all things in all people. See I Cor. 15:24 *etc.*

‘He [Abraham] sojourned in the promised land...living in tents with Isaac and Jacob. For he looked out for a city which has foundations, Whose builder and maker is God.... They confessed that they were strangers and pilgrims in the land. For they who say thus, plainly declare that they are seeking a country.... They desire[d] a better, that is, a heavenly one. Therefore God is not ashamed to be called their God. For He has prepared a city for them [*cf.* 12:22 & 13:14].’ Heb. 11:10-16.

Even while Abraham was living in tents as a ‘pilgrim’ — alias one who was passing through, from Ur in Canaan and while on his way to Heaven — God made him very rich in cattle and silver and gold (Gen. 13:2). Yet he even more constantly expected, through it all, the still greater riches of Heaven.

As the *DDB* comments, Abraham eagerly kept on looking forward to “Heaven or the heavenly Jerusalem of which the land of Canaan and thereafter even [the earthly] Jerusalem were but foreshadowings.... See hereafter [Heb.] chapter 13:14 and Rev. 3:12 & 21:2 *etc.*” *Cf.* too: “Gen. 28:4” and “Phil. 3:20” and Rev. 22:12-14.

‘All these [Old Testament heroes], having through faith obtained a good report, did not [then] receive the promise — God having pro-

vided some better thing for us [New Testament Christians], so that they [the Old Testament saints] should not be perfected without us.’
Heb. 11:39-40.

Now the Old Testament saints and heroes, all faithfully obtained a good report. Yet, comments the *DDB*, they did not then receive “the matter promised, namely **Christ revealed in the flesh** together with the fulfilments of all the shadows of the Old Testament as well as the [afore-]promised state of the Church under Him throughout the whole World. See Luke 10:23-24....

The ‘better thing for us’ than the Old Testament saints then had, “is to be understood as meaning the incarnation of Christ and the perfecting of the Church under the New Testament.” See Heb. 1:2 & 9:26 *cf.* I Cor. 10:11 & Gal. 4:4 and I Pet. 1:10-12 & 3:18-22.

‘But you [New Testament Christians] have come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to the General Assembly and Church of the firstborn who have been written down in Heaven.’ Heb. 12:22-23.

This means, comments the *DDB*, “the Church Universal and the Congregation of Jesus Christ — of which Mount Zion was a prefiguration. See Ps. 2:6 and Isa. 2:3 and 49:14 *etc.*, where the City of God and the Heavenly Jerusalem are both named at the same time because they are [both] erected and especially ruled and glorified by God from Heaven. See Rev. 3:12 and 21:2,10. See too Zech. 2:4.”

‘But now He has promised, saying, “Yet once more I shake not only the Earth but also Heaven..., so that those things which cannot be shaken may remain.”’ Heb. 12:26-27.

This refers, comments the *DDB*, to “the Prophet Haggai (2:7), where he predicts the advent of Christ and the calling of the Gentiles...especially by the powerful preaching of the Gospel and the sending forth of the Holy Spirit throughout the entire Earth. Thereby spiritual religion is everywhere erected. This causes a great movement and change — not only on Earth, but even in Heaven.”

‘Jesus Christ [is] the same – yesterday, and today, and for ever.’ Heb. 13:8.

Comments the *DDB*: “He had been their Helper in all difficulties.... They had put their trust in Him.... They had learned to regard Christ Jesus alone as the firm foundation of salvation. As such, He has always been even the same; He still is the same; and He shall so remain for ever – one and the same God, and one and the same Mediator, in both the Old as well as the New Testament. See I Cor. 3:11; Eph. 2:20; Rev. 1:8 & 22:13.”

‘May the God of peace Who brought back again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant — keep on making you perfect in every good work, to do His will, and keep on working in you that which is well-pleasing in His sight through Jesus Christ to Whom be glory for ever and ever!’ Heb. 13:20-21.

The reference, comments the *DDB*, is to “the New (and here too everlasting) Covenant being confirmed.... [May God] consummate in you that which is still deficient there, as the Greek word actually indicates, ‘working in you’...by His Holy Spirit!”

In its introductory note on the ‘Contents of This Epistle’ by James – the *DDB* states that “the Apostle James...wrote the Epistle to the scattered faithful Jews who had learned

about and accepted the Christian Religion.... He warns them that, to that profession of faith, a godly life is to be conjoined.”

‘Be doers of the Word, and not only hearers that deceive yourselves! For if any be a hearer but not a doer of the Word, he is like a man looking at his natural face in a mirror. For he keeps on looking at himself — then goes away and immediately forgets what kind of man he was. But whosoever keeps on looking into the perfect Law of Liberty and continues therein – this man, not being a forgetful hearer but a doer of the work, shall be blessed in his deed!’ Jas. 1:22f.

Here, comments the *DDB*, “the Apostle does not mean those Paul speaks about in Rom. 2:13 who want to be justified by keeping the Law, but to those who while believing with the heart unto justification, according to the doctrine of Christ adorn their life and their faith with the fruits of conversion.... God’s Word is like a mirror – the Law, therein to see our stains and sin; and the Gospel, therein to see the grace of God in Christ. He who then sees only the Law and his sins thereby indicated, but who does not improve and repent and who does not accept the grace offered in the Gospel with true faith — is like just such a man. Looking at himself shall not profit him, if the other does not follow.”

‘If you fulfil the Royal Law according to the Scripture “You shall love your neighbour as yourself!” — you do well.... God Who said “You shall not commit adultery!” also said: “You shall not murder!” Now, if you commit no adultery, yet if you do commit murder – you have become a transgressor of the Law. You must speak and act like those who shall be judged by the Law of Liberty!’ Jas. 2:8-12.

Comments the *DDB*: “This is the most important and the most general Law. It embraces all others — just as a **main highway** is called a ‘Royal Road’.... God, Who is Lord and King over all, has prescribed and commanded it.... It is one and the same Lawgiver, who forbids the one [adultery] as well as the other [murder].... We face a heavier judgment, if we abuse this grace unmercifully.”

‘A man may say “You have faith, and I have works; if you show me your faith without your works, I shall show you my faith from my works”.... You see, then, how it is [also] from works that a man is [seen to be] just — and not only from faith.... “Faith” without works, is dead!’ Jas. 2:18-26.

“A hypocrite,” comments the *DDB*, “appeals to his own ‘faith’ — but does not produce any good works.” Such is “a [so-called!] ‘faith’ devoid of works” — ranged against “a faith...operating through good works.... A tree exhibiting good fruits is seen to be a good tree; Matt. 7:17-18.... “Faith” [*sic*] without works is dead’ — if it is not accompanied with good works. See James 2:17,20.”

‘But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people — so that you should show forth the praises of Him Who has called you out of darkness into His marvellous light.’ I Pet. 2:9.

This means, comments the *DDB*, such have “received Christ with a true faith. That is, you immediately have access to all these privileges and honourable titles which the entire nation of Israel in particular received throughout — in respect of the external Covenant. Ex. 12:5-6; Deut. 26:18-19; Mal. 3:16-17; Rom. 9:8; Ex. 19:6; Rev. 1:6.”

‘You wives, keep on subjecting yourselves to your own husbands, so that...they also with-

out the Word may be won by the behaviour of the wives!’ I Pet. 3:1.

This, comments the *DDB*, encourages godly Christian women to expect that thus also their husbands might get “converted to Christ. For such is how the word ‘won’ is used in Matt. 18:15 and I Cor. 9:19 and elsewhere.” Thus “such men, by seeing the good behaviour of the believing wives, obtain a favourable impression of the Word and of the religion they profess” and also develop “a desire to give heed to it and by God’s grace to submit themselves to it.”

‘The Heavens and the Earth are now, by the same Word of God, being kept in store.... The Lord...is longsuffering toward us, not willing that any [who are elect] should perish but that all should come to repentance.’ II Pet. 3:7-9.

The Heavens and the Earth, comments the *DDB*, are currently being “guarded like a man conceals a treasure in a treasure-room — to be produced and utilized in his own good time whenever it pleases him.... See Ezek. 18:32 and 33:11 and I Tim. 2:4.” God is patient ‘to us’ believers (II Pet. 1:1), because He is ‘not willing that any [of “us”] should perish’ — namely of “us who have been and who still shall be called powerfully” unto salvation. Indeed, God’s wishing ‘that all should come to repentance’ — means all of the “elect, of whom He is here speaking. Rev. 6:11.”

‘But the day of the Lord will come, like a thief in the night.... The Heavens shall pass away with a great noise.’ II Pet. 3:10.

Comments the *DDB*: “It does not follow from this that Christ shall come during the night, as some imagine. But this teaches that He shall come without warning and unexpectedly as far as worldly people are concerned (and as the following verse explains). For the godly are always to long for this and to be

on their guard (as verse fourteen hereafter testifies)... Only the form of the Heavens will perish and be changed, but the essence shall remain. This is the most general and probable view. See Ps. 102:26-27 and Rom. 8:19.”

‘Nevertheless we, according to His promise, look for [re]new[ed] Heavens and a [re]new[ed] Earth in which righteousness dwells.’ II Pet. 3:13.

This means, comments the *DDB*, that the present Heaven and Earth will then “be adorned with new qualities which will re-new them. See the note at verse ten.” By the words ‘in which righteousness dwells’ — the meaning is that “righteous people shall have a fixed abode” in Heaven on the renewed Earth “and always live and practise righteousness there.”

‘You, therefore, beloved, seeing you know these things beforehand — beware lest you too, being led away with the error of the wicked, fall from your own steadfastness!... But keep on growing in grace and in the knowledge of our Lord and Saviour Jesus Christ!’ II Pet. 3:17-18.

Comments the *DDB*: “Such seducers and mockers shall arise.... Namely false teachers who don’t wish to be subject to any Laws.... While it is certain that it is impossible for the elect to be able to get misled so that they completely fall away, Matt. 24:24 — they nevertheless still need such admonitions and warnings. Thus, by ordinary means, they get stirred up and remain standing – so that they don’t fall away. See I Cor. 10:12-13.” They must “daily increase, more and more, in Christian teaching!”

‘And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole World.’ I John 2:2.

This means, comments the *DDB*, that Christ atoned not only for the sins of John and his immediate addressees — but also for the sins of the rest “of the Apostles and of the other believers then alive.” It also means that Christ atoned even “for all people in the entire World from all nations who would yet believe in Him. John 4:42 & 11:52 and I John 4:14 and Rev. 5:9.”

‘Hereby do we know that we know Him — if we keep His Commandments.’ I John 2:3.

This, comments the *DDB*, means “**keeping**” the **Decalogue** “with sincere **diligence** and **zeal**.”

‘Do not love the [worldly] World, neither the things in the [worldly] World!... The [worldly] World is passing away!’ I John. 2:15-17.

This means, comments the *DDB*, that we are not to desire “the things valued and desired and sought after by **worldly** people outside the right knowledge and service of God in this World. The following verse (I John 2:16) makes this clear. See [too] Jas. 4:4.” Such a desire would be stupid, because ‘the [worldly] World’ or “**worldly people**” — explains the *DDB* — are passing away. “Ps. 90:10; Isa. 40:6; I Cor. 7:31; Jas. 1:10; 4:14; I Pet. 1:24.”

‘You have heard that the Antichrist shall come.’ I John 2:18.

This Greek word *Antichristos*, comments the *DDB*, “generally means someone who, in the name of Christ, places himself **against the doctrine** of Christ’s Person and Office.... In particular,” such Antichrist “**does not consist of one person only**, but of **several who...succeed one another or come in the place of one another**.... Here the Apostle speaks of **the prominent (uitstekenden) Antichrist**, as indicated by the Greek word *ho* [the definite article]. This is described in II Thess. 2:3 *etc.*, and in John’s Revelation all the way through

(*doorgaans*).” He would come, and was already then “on the way to come. See II Thess. 2:7.”

‘Now we are the sons of God... It is not yet apparent what we shall be. But we know that when He [Jesus] shall [re-]appear – we shall be like Him, for we shall see Him as He is. And every man that has this hope in Him, keeps on purifying himself even as He is pure. Whosoever keep on committing sin, also keeps on transgressing the Law. For sin is the transgression of the Law.’ I John 3:2-4.

Comments the *DDB*: “This glory which has been prepared for the children of God, has not yet completely been disclosed to us.” It shall be, “in glory, in body and in soul.... Yet Christ the Head, as is proper, shall still far exceed His body-parts in gloriousness.... Phil. 3:21.”

‘Every man who has this hope’ “does not misuse it so as to sin more freely, but strives to maintain in purity...both his body and his soul which shall be glorified so outstandingly. I Cor. 6:20; I Thess. 4:4.” For “he who perpetrates the transgression of the Law or who breaks the Law,” commits sin — because ‘all unrighteousness is sin,’ I John 5:17. ‘Sin (*hamartia*) is the transgression of the Law (*anomia*)’ — “which means everything which does not agree with the Law, is in conflict with the Law, or breaks the Law.”

‘Every spirit that does not confess that Jesus Christ has come in the flesh is...of Antichrist... You are of God, little children, and have overcome them, because He Who is in you is greater than he who is in the [worldly] World.’
I John 4:3-4.

Those Christians had overcome the antichrist-ian spirits, comments the *DDB*, by their “steadfastness in the true doc-

trine, from which they [those antichrists] have not been able to drag you away or to mislead you. Matt. 24:24.” This is so, ‘because **greater is He** [namely “the Spirit of God” (explains the *DDB*)], than is he who is in the worldly World [namely the spirit of antichrist].’ The Spirit of God is ‘greater’ or “**more powerful**” (as in John 10:29 and I John 3:20). And the Spirit of God **in you** is more powerful (than are the antichrist-ian spirits outside of you) “to keep you in the truth and **to strengthen you** against being misled.”

‘And we have seen and do testify that the Father sent the Son to be the Saviour of the World.’ I John 4:14.

This means, comments the *DDB*, that the Son is the Saviour “of the elect believers in the whole World. See John 3:17 and 4:42 and I John 2:2.”

‘For whatsoever has been born of God, overcomes the World. And this is the victory that overcomes the World — even our faith.’ I John 5:4.

This means that everybody who has been born again, gets and keeps the upper hand “in the spiritual struggle between the Spirit of regeneration and the worldly desires and attractions by which we are tempted to drift away from the faith and to transgress the Commandments of God.” Indeed, our ‘faith’ is “accompanied by everything required by true faith. For such a faith cannot exist without keeping the Commandments of loving God and one’s neighbour.”

In its introductory note on the *Contents* of the Epistle of Jude, the *DDB* states that “the Apostle Jude, following the example and also the footsteps of the Apostle Peter in his Second Epistle, wrote this letter to warn believing Christians to be steadfast in true faith. Hence he warns against false teachers.”

Those false teachers were **Antinomians** — alias opposers of God’s Law. For, against His Ten Commandments, they proclaimed: “lasciviousness” (Jude 4); “fornication” and “strange flesh” alias sodomy (Jude 7); slander (Jude 8); murder and greed and idolatry and rebellion (Jude 11); and false testimony (Jude 16).

‘But you, beloved, [must keep] building yourselves up in your most holy faith — praying in the Holy Spirit!’ Jude 20.

That is, comments the *DDB*, you must: “**establish** [your-selves]; fix your foundation; and **keep on increasing in faith more and more each day!**”



Summarizing, we saw in the heading of the *Dordt Dutch Bible* to First Timothy chapter two how “Paul commands that prayer should be made for **all** men but especially for kings and other authorities.” In I Tim. 2:1-6, Paul says Christians are to live ‘in all **godliness** and **honesty**.’

This means, comments the *DDB*: “the ‘service of God’ or the First Table of the Commandments of God; and morality concerning the Commandments of the Second Table.” Significantly, it adds that true governments “are the guardians or protectors of **both** of the Tables.” Indeed, God ‘will have all men to be saved.’ For ‘Christ Jesus...gave Himself a ransom for all’ — says Paul.

In its comments on chapter 1 of the *Epistle to the Hebrews*, the *DDB* points out that the Father has appointed the Son as Heir and Lord of all; that Christ’s throne is “a sceptre of law”; and that He shall keep on sitting at His Father’s right hand until His enemies have been turned into His footstool.

In Heb. 2, it was seen it is not to the angels but to man that God the Father has subjected the World. Thus the Father

has “subjected everything under the feet of Christ” as the God-man, and would still “continue with the...exaltation of Christ’s human nature” (thus the *DDB*). This involves the exaltation also of ‘the World to come’ (meaning “**this** very World of **ours**”) by “the erection of all things begun through-out the World by Christ’s session at His Father’s right hand, to be consummated at the Last Day.”

When Jesus “walked around in the flesh here on Earth, even the angels served Him.... The fish in the sea and other animals were subject to Him.... Examples of this occur throughout the Gospel.... Indeed, all who believe in Christ once again partake of this worthiness. I Cor. 3:22 and Eph. 2:6.” For it is “Christ to Whose image the others are to conform (Rom. 8:29).”

On Heb. 4, the *DDB* states that subsequently to “God’s rest on the sabbath after the creation of all things” — ‘there thus remains a sabbath-rest to God’s people’ as regards “each of the believers who is said to enter into His rest.... It is of this rest that the sabbath is here and now...a sign and seal of the Covenant” which the first Adam transgressed and Christ the Second and Last Adam fulfilled (*cf.* Hos. 6:1-7).

In Heb. 8, God says of His people: ‘I will put My **Laws** into their mind and write them in their hearts.’ Comments the *DDB*: “These promises are for all elect New Testament believers also in this life.” For this re-new-ed Covenant, God would “fully reveal and spread throughout the entire World.”

In Heb. 10, we are told that after Christ’s heavenly session, He keeps looking forward till His enemies shall have been made into His footstool – until “He shall have finished destroying all the enemies of our salvation” (*DDB*). Similarly, in Heb. 11, even Abraham looked forward to the heavenly city of God of which “Canaan and...Jerusalem were but foreshadowings” (*DDB*).

In Heb. 12, however, we saw that New Testament Christians have ‘come to Mount Zion and to the city of the living

God — the heavenly Jerusalem, and to the General Assembly and Church of the firstborn who have been written down in Heaven.’ This means, comments the *DDB*, “the Church Universal and the Congregation of Jesus Christ — of which Mount Zion was a prefiguration.” This predicted also “the advent of Christ and the calling of the Gentiles...especially by the powerful preaching of the Gospel and the sending forth of the Holy Spirit throughout the entire Earth. Thereby spiritual religion is everywhere erected.”

In Heb. 13, it was seen that Jesus Christ is the same — yesterday, and today, and for ever. Indeed, the God of peace Who brought Him back again from the dead through the blood of the everlasting Covenant, keeps on perfecting Christians in every good work to do His will. Hence the *DDB* comments: “[May God] consummate in you that which is still deficient there” — “working in you...by His Holy Spirit!”

In Jas. 1, we saw that Christians are commanded to be doers of the Word. They are to keep on looking into the perfect Law of Liberty, and to continue therein.

In Jas. 2, they are enjoined to keep on fulfilling the Royal Law of God’s Ten Commandments, and to speak and act like those who shall be judged by the Law of Liberty. That, comments the *DDB*, is the “main highway” or “Royal Road.” For: “It is one and the same Lawgiver, who forbids the one [adultery] as well as the other [murder].” Indeed: “‘Faith’ [*sic*] without works is dead’ – if it is not accompanied with good works” (Jas. 3, *DDB*).

In I Pet. 3, Christian wives are told to keep on subjecting themselves to their own husbands, so that the latter also may be won without the Word by the behaviour of the wives. This, comments the *DDB*, encourages godly Christian women to expect that thus also their husbands might get “converted to Christ.” Thus — “such men, by seeing the good behaviour of the believing wives, obtain a favourable impression of the

Word and of the religion they profess” and also develop “a desire to give heed to it and by God’s grace to submit themselves to it.”

On II Pet. 3:9-18, the *DDB* comments on statements such as the one that the Lord is longsuffering toward us, not willing that any should perish but that all should come to repentance. It says that “righteous people shall have a fixed abode” in Heaven on the renewed Earth “and always live and practise righteousness there” — and that meanwhile they must “daily increase, more and more, in Christian teaching.”

On I John 2:2’s statement that Christ is the propitiation also for the sins of the whole World, the *DDB* comments that Christ atoned even “for all people in the entire World from all nations who would yet believe in Him.” The injunction that we are to keep His Commandments, means doing so “with sincere diligence and zeal.” For we are not to love the worldly things of the evil or worldly World which is passing away.

John’s statement that ‘the Antichrist shall come’ — comments the *DDB* — “generally means someone who, in the name of Christ, places himself against the doctrine of Christ’s Person and Office.” Such Antichrist “does not consist of one person only, but of several who...succeed one another or come in the place of one another....”

“The Apostle speaks of the prominent Antichrist, as indicated by the Greek word *ho*. This is described in II Thess. 2:3 *etc.*, and in John’s Revelation all the way through.” He would come, and was already then “on the way to come. See II Thess. 2:7.”

On I John 3 the *DDB* comments that the “glory which has been prepared for the children of God” shall be, “in glory, in body and in soul.... ‘Every man who has this hope’ “does not misuse it so as to sin more freely, but strives to maintain in purity...both his body and his soul which shall be glorified so outstandingly.”

For “he who perpetrates the transgression of the Law or who breaks the Law,” commits sin — because ‘all unrighteousness is sin,’ I John 5:17. ‘Sin (*hamartia*) is the transgression of the Law (*anomia*)’ — “which means everything which does not agree with the Law, is in conflict with the Law, or breaks the Law.”

On I John 4, the *DDB* comments that the spirits of antichrist have not been able to drag Christians away from Christ — ‘because **greater is He** [namely “the Spirit of God”] than is he who is in the [worldly] World.’ The Spirit of God is ‘greater’ or “more powerful” — and the Spirit of God **in you** is more powerful (than are the antichrist-ian spirits outside of you in the worldly World) “to keep you in the truth and **to strengthen you** against being misled.” Indeed, the Son is the Saviour “of the elect believers in the **whole World**.”

In I John 5 it is stated that whosoever ‘has been born of God overcomes the World. And this is the victory that overcomes the World — even our faith.’ Everybody who has been born again, gets and keeps the upper hand “in the spiritual struggle between the Spirit of regeneration and the **worldly** desires...by which we are tempted to drift away from the faith and to transgress the Commandments of God.... For such a faith cannot exist without **keeping the Commandments** of loving God and one’s neighbour.” Thus the *DDB*.

Finally, the *DDB* states that “the Apostle Jude...wrote...to warn believing Christians to be steadfast in true faith. Hence he warns against false teachers” who antinomianly advocate: “lasciviousness” (Jude 4); “fornication” and sodomy (Jude 7); slander (Jude 8); murder, greed, idolatry and rebellion (Jude 11); and false testimony (Jude 16). Against all these ungodly transgressions of the Ten Commandments, Christians are to “**establish** [themselves]...and **keep on increasing in faith more and more each day**” (Jude 20, *DDB*).



In our next and final chapter, on the Book of Revelation, we shall see how the above “**increasing in faith more and more each day**” — has been practised by True Christians down through all the centuries, ever since the days of Jude and John. Indeed, this shall continue till the very end of World History.

For compare Jude 14-15! That asserts: “Behold, **the Lord is coming** with ten thousands of His **saints**, to execute **judgment** upon all and to convict all who are **ungodly**...of all their ungodly deeds which they have committed in an ungodly way, and of all their hard speeches which ungodly sinners have spoken against Him!”

That, we shall see, is re-echoed throughout John’s Book of Revelation (1:7 to 22:20f). “Behold,” says John of Jesus, “He comes with the clouds! And every eye shall see Him — even they too who pierced Him.... Amen, even so, come, Lord Jesus!”

Triumph And Victory In The Book Of Revelation

“This writing,” explains the *Dordt Dutch Bible* in its section *Contents of this Book* (of Revelation), “although as a prophetic scripture it does indeed speak about future matters and certainly has many places difficult to understand — is nevertheless full of divine teachings which serve to refute many heresies which had even then already arisen. In particular, it instructs the Church of Christ as to what burdens would afflict them after that time — at the hands of the devil and his instruments and especially at the hands of the **Antichrist**...

“It also gives instruction as to the heavy punishments the enemies of the Church would have to expect from time to time and especially at the last judgment. It further reveals the wonderful deliverances which God would also from time to time grant to His Church. And it particularly indicates the good result and inexpressible glory and blessedness and victory over all things which she shall enjoy after Christ’s final coming in judgment — in the heavenly Jerusalem, unto all eternity.

“The book is suitably divided into three parts. The first [part] is a prologue, consisting of the first eight verses of the first chapter. The second [part] is an account of prophetic visions and predictions of the things which would happen to the Church of Christ from that time onward until the end of the World — from chapter one verse nine through the sixth

verse of the last chapter [ch. 22]. Thenceforth through to the end of the book, [we have the third part, namely:] the sealing and the conclusion of the book and also of the entire New Testament....

“In this prediction, many things occur — as regards the plagues and as regards the **alterations to the Roman Empire** — which also give the latter the opportunity to persecute the Christians even more grievously. This is why Paul too — who deals with this same matter in II Thess. ch. 2 — uses several concealed figures of speech....

“[But] in the sixth vision, we have a representation of the great whore Babylon sitting on the beast with the seven heads alias enthroned in the city of seven hills. We read of God’s grievous judgment upon her and upon the beast, as well as of the victory song of the heavenly hosts (united with Christ as their Head) at her judgment (and downfall).” Rev. chs. 17 to 19.



‘The Revelation of Jesus Christ — which God gave to Him to show to His servants things which must shortly come to pass.’ Rev. 1:1.

Comments the *DDB*: “This is said in respect of the **beginning of these histories** (hereinafter described), in the wake of which **the continuation** [thereof] **would follow down to the last day**. II Pet. 3:8-9 [‘With the Lord...a thousand years is like one day; the Lord...is patient toward us’].” *Cf.* too the remarks of the *Dordt Dutch Bible* below at Rev. 1:3 (on ‘the time is at hand’); on Rev. 1:19 (on ‘the things which shall be hereafter’); and especially at Rev. 22:10 (on ‘the time is at hand’).

‘Blessed is he that reads — and they that hear the words of this prophecy and keep those things which are written therein. For the time is at hand.’ Rev. 1:3. See too “Rev. 22:10 [‘Do

not seal the sayings of the prophecy of this Book, for the time is at hand!'].”

This ‘time’ which was even in John’s own day ‘at hand’ — was the time “that these things [hereinafter mentioned in the Book of Revelation] would begin to occur. For this reason, the believers could begin to console and to strengthen themselves by contemplating the judgments of God against the oppressors and the blessed deliverance of the oppressed, both of which matters are constantly represented here.” Thus the *DDB*.

‘Behold, He comes with clouds; and every eye shall see Him, and also they which pierced Him! And all kindreds of the Earth shall wail because of Him.’ Rev. 1:7a.

Explains the *DDB*: “In Zechariah these words seem to be uttered only in respect of the tribes and kindreds of Israel. But it is well known that even those Gentiles who would be called into the Church of Christ throughout New Testament times, are included (among these tribes and kindreds)....

“For this reason, this text [Rev. 1:7] can indeed be taken to refer to all nations. Both **Jews and Gentiles**.

“It can also be understood to refer to the **conversion** of all those who with sorrow and repentance turn away from their previous transgressions against Christ and His Church. Even in the **future**.”

‘Even so! Amen!’ Rev. 1:7a.

Comments the *DDB*: “This means: ‘Yes, may it [the conversion of ‘all kindreds of the Earth’] occur — just as predicted!’ It is here being expressed by the Prophet [John] and by other believers [Rev. 1:5]. And — by altering the language — in both Greek and Hebrew it is fittingly proclaiming that this wish is common to both the Greeks or Gentiles on the one hand as well as to the Hebrews or the Jews on the other.”

‘Write the things which you have seen; and the things which are; and the things which shall be hereafter!’ Rev. 1:19.

By ‘the things which you have seen’ — comments the *DDB* — is meant the things “in this vision” or the ‘Revelation’ which Christ ‘signified...unto His servant John’ [Rev. 1:1*f*]. By ‘the things which are’ — is meant the status of the seven churches as they are at present [during the first century A.D.], about which I shall immediately command you to write [and which occurs in the two following chapters].” And by ‘the things which shall be hereafter’ — is meant “that which is described from the beginning of the fourth chapter through to the end of the book.”

‘Behold, the devil shall cast some of you into prison, so that you may be tested; and you shall have tribulation ten days!’ Rev. 2:10.

Now “some take these ‘days’ to mean as many years, Num. 14:34; such as a ten years’ persecution of Christians which arose shortly after this under Emperor Trajan. Others take it to mean a little or a short time, Hos. 6:2.” Thus the *DDB*.

‘That which you have already — keep on holding fast, till I come!’ Rev. 2:25.

See “Rev. 3:11 [‘Keep on holding fast to what you have, so that no man take your crown!’]. Thus the *DDB*.

The Lord Jesus Christ promises: **‘To him that overcomes and keeps My works unto the end, to him I will give power over the nations.’**
Rev. 2:26.

By ‘keeps My works’, Christ here means “**My Commandments and doctrines**” — explains the *DDB*. It then refers back to “Ps. 2:8 — where this promise of God the Father is made to His Son Jesus Christ.... Here [in Rev. 2:26] Christ promises

that He will also grant the true believers, who remain steadfast, to sit upon His throne in the manner He promises in Rev. 3:21, just as He has sat down upon the Father's throne. See too Romans 8:17 ['We are...joint-heirs with Christ']; Ephesians 2:6 ['God has raised us up...and made us sit together in heavenly places in Christ']; Second Timothy 2:12 ['We shall also reign with Him'].”

‘And he [that overcomes] shall rule them [the nations] with a rod of iron. Like the vessels of a potter, they shall be broken into shivers.’
Rev. 2:27.

“By this” — states the *DDB* — “is to be understood spiritual power and victory over all enemies of Christ's Church who oppose the salvation which God's children even here begin to enjoy through the blood of the Lamb and the word of their testimony which is the sceptre of that Kingdom, Rev. 12:11 ['They overcame...by the blood of the Lamb']. And later, at the last day, as kings alongside of Christ they shall also condemn the unbelieving World. Matt. 19:28 ['You who have followed Me...shall sit on the throne']; and I Cor. 6:2-3 ['Do you not know that the saints shall judge the World?... Do you not know that we shall judge angels? How much more, things pertaining to this life!'].”

‘And I will give him [that overcomes], the morning star.’ Rev. 2:28.

“This fittingly means greater illumination in the knowledge of Christ[ianity]. Just as the morning star precedes the day, so too shall there be constant illumination here in our hearts until the Sun of the complete knowledge of God shall illumine us when God shall be all things in all people. I Cor. 15:28.” Thus the *DDB*.

‘Behold, I have set before you an open door, and no man can shut it!’ Rev. 3:8.

“This means,” argues the *DDB*, “a definite and unimpeded opportunity to spread the Gospel with good success. As in I Cor. 16:9 [‘A great and effectual door has opened to me’] and II Cor. 2:12 [‘When I came...to preach Christ’s Gospel, a door was opened to me by the Lord’].”

‘And I will make them of the synagogue of Satan to repent and to come and worship before your feet.’ Rev. 3:9.

“This means that I shall convert to Me even some of the Jews who are at present the sworn enemies of My Church. This previously occurred in respect of Paul and of other remnants of grace. And, according to Christ’s promise, this shall occur in the Church still more.... They will subject themselves to you as My Church, and they will repent of their previous opposition, just as among the Oriental nations those do who thus signify that they have been conquered. See Ps. 72:9 [‘Those who dwell in the desert (cf. the **Islamic Arabs**) shall bow before Him; and His enemies shall lick the dust’].” Thus the *DDB*.

‘Because you have kept the word of My patience, I also will keep you from the hour of trial which shall come upon all the World to test those that dwell upon the Earth.’ Rev. 3:10.

“This means persecution,” comments the *DDB*, “as repeatedly pointed out. And here Christ appears to be speaking of the ten years’ persecution which Trajan shortly hereafter raised against Christians throughout the entire [Roman] World.” Compare Rev. 2:10 [‘Do not be afraid of those things you shall suffer...so that you may be tested!.... I will give you a crown of life’].

‘I will write upon him [that overcomes] — the Name of the City of My God, which is “New Jerusalem.” This comes down out of Heaven from My God.’ Rev. 3:12.

Here, explains the *DDB*, “the City of ‘New Jerusalem’ means the true Church of Christ. This is here being contrasted against the external or old Jerusalem, as in Gal. 4:26 [‘Jerusalem which is above, is free — which is the mother of all of us’].”

The Members of the Christian Church or ‘New Jerusalem’ are said to come ‘down out of Heaven from My God’ especially “in respect of the power by which they are gathered together here on Earth and also in respect of the glory with which they shall be clothed on the last day. See Rev. 21:2, *etc.*”

‘Behold, I stand at the door and knock!’ Rev. 3:20.

Now “this text seems to be taken from the Song of Solomon (5:2), which describes a similar knocking of Christ the Bridegroom at the door of His sleeping bride.” The further words **‘if any man hear My voice and open the door, I will come in’** — should not be assumed to apply to the alleged “free will of man. For this warning is rather a means by which Christ opens the door of our hearts.

“Indeed, here He is speaking to Members of His Church who have already been imparted with the Spirit of Christ. This already-imparted gift is more and more stirred up by such warnings, just as Paul tells Timothy (II Tim. 1:6-7). For nobody comes to Christ except those whom the Father drags and whom the Father gives [to Christ]. John 6:44,45,65. So too, nobody ever opens his heart to Christ until God Himself first opens the heart to heed His Word. Thus David prayed (Ps. 119:18); thus is testified of Lydia (Acts 16:14); and this is also the case with all believers (Phil. 2:13).” Thus the *DDB*.



In Revelation chapter 4:1 to 5:14*f*, the scene is next transposed from Earth to **Heaven**. The *Dordt Dutch Bible* states: “From here on, until the end of the seventh chapter, the second vision is described. It contains the first prediction of the events which would occur **after** that time [or ‘the things which shall be hereafter’]. Rev. 1:19 *cf.* 1:1.”

Caught up in a vision, the seer John here wrote: **‘After this, I looked. And behold, a door opened in Heaven!’** Rev. 4:1a.

Here, ‘After this’ means: “After this first vision was finished.” Thus the *DDB*.

Then John heard a voice like a trumpet, commanding him: **‘Come up here, and I will shew you things which must be hereafter.’** Rev. 4:1b.

Here again, **‘hereafter’** means “from this time **onward** until the **end of the World**. Just as Revelation itself hereafter indicates.” Thus the *DDB*.

In this vision, John next saw a throne. **‘And there was a rainbow round about the throne.’** Rev. 4:3.

This is “a fitting picture of God’s covenant of grace with His Church. For whatever storms and watery floods of persecution or other burdens come upon her in this tempestuous World, He will never let her perish. For this was promised about the waters of the great flood (in Gen. 9:12 *etc.*).” Thus the *DDB*.

‘And round about the throne, were twenty-four seats [or thrones]...and twenty-four Elders sitting.’ Rev. 4:4.

Now, explains the *DDB*, some take “these twenty-four Elders to refer to the twelve Patriarchs and to the twelve Apostles as the Leaders of the entire Church of the Old and New Testaments. This is a figure taken from the Priests and Levites who served in the tabernacle and who were distinguished into twenty-four orders with twenty-four Rulers who were the Leaders of the entire Israelitic Church (as can be seen in I Chron. 24).”

'In the midst of the throne and round about the throne, were four beasts' (or living beings).

Rev. 4:6-8.

Now "from the next chapter, [Rev.] 5:9, it clearly appears that these [living beings] signify human beings purchased by the blood of Christ from every kindred and tongue and people and nation, just like the previously-mentioned twenty-four Elders [in Rev. 4:4-11].

"Others apply it [the four living beings] to the four Evangelists who were 'full of eyes' and who had six wings in order to spread their great knowledge of Christ....

"But inasmuch as [the Evangelist] John was still alive on Earth, and inasmuch as they [the four living beings] sing in Rev. 5:8 that they had been purchased with the blood of Christ from all tongues and nations — whereas the four Evangelists were all from the Judeans alone — others fittingly take it [the four living beings] to signify the Pastors and the Overseers of the New Testament in general, because they have spread the Gospel out to the four corners of the Earth, and because they express the four orders of Pauline ministry. Eph. 4:11 ['Apostles; and...Prophets; and...Evangelists; and Pastors-and-Teachers'].” Thus the *DDB*.

'And I saw in the right hand of Him Who sat on the throne, a book written on the inside and on the outside, sealed with seven seals.'

Rev. 5:1.

"Now some understand this of the book of the Old and New Testaments," acknowledges the *DDB*. However, there is no evidence of this. For "inasmuch as a revelation of future things is here under discussion — things God gave to Jesus Christ and which John would later report as having been shown him in this chapter — it is better understood of the book of God's government of His Church and of His judg-

ments against her enemies. For the opening of the seven seals of this book one after the other, which follows this present vision [Rev. 5:1 *cf.* 6:1*f*], sufficiently evidences this.”

‘Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the book and to loosen its seven seals!’ Rev. 5:5.

For ‘the Lion of the tribe of Judah’ “is what Christ is called...(Gen. 49:9-10) — because of His royal and conquering power over the Devil and the World.” Thus the *DDB*.

The four living beings and the twenty-four elders sang: **‘[You] have made us to our God kings and priests; and we shall reign on the Earth.’** Rev. 5:8-10.

Now “some [such as the futuristic Dispensationalists and other Premillennialists] understand this of a [future] dominion of the saints over the Earth during the thousand years to be spoken of in Rev. 20. But look there for the refutation of this idea!” Thus the *DDB*.

“Others understand this of a dominion already being exercised by the saints in Heaven over the people now on Earth. But this conflicts with other texts of Scripture, II Kgs. 22:20 [‘You shall be gathered into your grave in peace’]. See too Job 14:20 [‘You change his countenance and send him away’] and Isa. 63:16 [‘Abraham is ignorant about us’].

“Here [in Rev. 5:8-10] there is explicit reference not to a present [Preteristic] but to a future dominion, namely when they [the heavenly saints] at Christ’s Final Coming shall sit upon thrones and shall judge the World and even the angels themselves (Matt. 19:28 and Luke 22:30 and I Cor. 6:3), and when the New Heaven and the New Earth shall arrive in which righteousness shall dwell. II Pet. 3:15. See too Matt. 5:5

[‘Blessed are the meek (alias those who submit to God’s Law); for they shall inherit the Earth’].” Thus the *DDB*.



‘When the Lamb opened one of the seals...I saw. And behold, a white horse! And He Who sat on it, had a bow. And a crown was given to Him. And He went forth conquering, and to conquer!’ Rev. 6:1-2.

After the glimpse into Heaven in Revelation chapters 4 & 5, here in Revelation chapter 6 we are back on Earth. It is clear, comments the *DDB*, “from [what is said in] chapters 1:1 & 4:1 that this refers to ‘the things which shall be hereafter’.... These and other coming visions refer to the changes and difficulties as well as the comforts which would occur to the Church of Christ throughout the World, as subsequently indicated.

“This signifies the pure preaching of the Gospel. Christ is the King of kings Who steers this horse. As explained hereafter, in Rev. 19:11 [‘in righteousness He judges and makes war’] *etc.*, He spreads this Gospel throughout the entire World with the power of His Spirit — as if He were armed with a bow. And through His servants He overcomes all opposition in such a way that — notwithstanding the persecutions by the pagan and other barbaric or heretical kings in the East and in the West — He maintains the upper hand throughout.”

‘And there went out another horse, that was red.’ Rev. 6:4.

Now “this fittingly means Satan with his instruments, namely the Heathen and Arian emperors and kings who filled the Church of Christ with persecutions and bloodshed. In those times, many thousands of martyrs sealed the truth of

Christ's doctrine with their blood. The ninth verse will mention this." Thus the *DDB*.

'And look, a black horse!' Rev. 6:5.

Now, comments the *DDB*, "this fittingly means the false doctrines and heresies which Satan and his instruments seek to lead on against the pure doctrine of the holy Gospel. From this time onward.

"Thus there have been the Cerinthians, Ebionites, Marcionites, Manichaeans, Samosatensians, Arians, Pelagians and others of similar nature. But all were finally subjugated by the faithful Pastors and the orthodox Synods."

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

Now "this altar is Christ, Heb. 13:10[-13 — 'We have an altar.... Let us therefore go forth to Him!'].... It is therefore in the presence of Christ that...these holy souls showed themselves — whose bodies had previously been martyred by unbelieving Jews, Heathen, and false 'Christians.'" Thus the *DDB*.

'And I beheld when He had opened the sixth seal. And, look, there was a great earthquake!'
Rev. 6:12.

"This was followed" – comments the *DDB* – "by the rise not only of the **Mohammedans** in the East, but especially of the **Romish Antichrist** in the West."

"The latter, in spiritual tyranny, elevates itself above all that is called God, and in the temple of God claims to be a god on Earth [II Thess. 2:4]. Under these influences...terrible changes took place in the Church of Christ."

‘And the kings and the great men said to the mountains and rocks: “Fall on us, and hide us from the face of Him Who sits on the throne, and from the wrath of the Lamb!”’ Rev. 6:16.

See, comments the *DDB*, “Isa. 2:19 [‘They shall go into the holes of the rocks and into the caves of the ground for fear of the Lord...when He arises to shake the Earth terribly’] and Hos. 10:8 and Luke 23:30 [‘Then they shall begin to say to the mountains “Fall on us!” and to the hills “Cover us!”] and Rev. 9:6 [‘In those days men shall seek death but shall not find it; and shall desire to die, but death shall flee from them’].”

‘After this, I beheld. And behold! A great multitude which no man could number — of all nations and kindreds and tongues and people — stood before the throne and before the Lamb.’ Rev. 7:9.

Now “whereas the previous portrayal of the hundred and forty-four thousand took place on Earth” — this “uncountable number from all nations was seen in Heaven before the throne of God. There it was being gathered from all [earthly] territories and times.” And the ‘palms in their hands’ are “a symbol of victory.” Thus the *DDB*.

‘And when He had opened the seventh seal, there was silence. And I saw the seven angels which stood before God; and to them were given seven trumpets.... And the seven angels which had the seven trumpets, prepared themselves to sound.’ Rev. 8:1,2,6.

It was previously remarked, comments the *DDB*, “in respect of the second verse of the foregoing sixth chapter — that some expositors refer the seven seals to the political changes and burdens which came upon the World and especially on

the Roman Empire on account of the persecutions of the Church of Christ up to the time of Constantine. So too, there are those who understand the [seven] trumpets to refer to the **subsequent [Post-Constantinian] changes** and burdens which were prominent in the Roman Empire on various occasions through different barbaric nations from all regions of the World.

“As a result of this, the Western Roman Empire was completely subjugated and divided into many kingdoms and principalities which were thereafter to some extent attached to one another by the spiritual domination of the Bishop of Rome. This opinion also seems to be supported by the manner of speech here used, as well as by comparing similar things in the Old Testament. *Cf.* Isa. 28:2 and 30:30 and Jer. 15:9 and Ezek. 32:7.” And see especially Dan. 7:7-8,19-20,24-25 and 11:30 to 12:11.

‘The first angel sounded [his trumpet], and there followed hail and fire mixed with blood.’
Rev. 8:7.

Now “by this we may suitably understand the first chief error which perverted true doctrine **after the Church had received a little rest in the time of Constantine**. This was the error of **the Arians**, who denied the eternal divinity of Christ. To this was added the heresy of **the Macedonians**, who (together with the Arians) denied the divinity of the Holy Spirit and who ruined a large part of the Church. And just as true doctrine is compared to rain, Isa. 55:10-11, so too is this pernicious doctrine compared to ‘hail’ and ‘fire’ which cause the earth to dry up. To this even ‘blood’ is added, because it was accompanied with great persecution throughout a large part of the World.” Thus the *DDB*.

‘And the second angel sounded [or blew his trumpet], and as it were a great mountain burning with fire was cast into the sea.’ Rev. 8:8.

Now “this means the second chief error, namely that of **the Pelagians**. They arose about the year four hundred, and fought the Church of Christ for a considerable time. They are compared to ‘a mountain burning with fire’ — because **they exalted man’s free will** against the grace of Christ and thereby cause man to become inflated with his hypocrisy.” For “**Scripture elsewhere compares such pride to mountains**. Isa. 2:14-15 and Zech. 4:7.” Thus comments the *DDB*.

‘And the third angel sounded, and there fell a great star from Heaven, burning as if it were a lamp. And it fell upon the third part of the rivers. ... And the third part of the waters became wormwood; and many men died from the [poisonous] waters.’ Rev. 8:10-11.

Now “this may suitably be applied to the fourth chief error, namely that of the **Eutychians**, who arose about the year four hundred and fifty...and who taught that the two **natures of Christ were mixed up**.” But “at the Synod of Chalcedon, this doctrine was condemned as pernicious and evil.” Thus the *DDB*.

‘And the fifth angel sounded [his trumpet], and I saw a star fall from Heaven unto the Earth: and to him was given the key of the bottomless pit.’ Rev. 9:1.

“Some understand this star to refer to **Mohammed and his followers**,” explains the *DDB*. “About the year 620, he cullied his ungodly doctrine by mixing Judaism and Paganism and Christianity together with one another.

“He brought it forth from the bottomless pit, and then with his **Arabs and Saracens** who looked like armed locusts he spread it throughout a large part of the World partly by deceit and partly by force. Indeed, **such armies of men are compared to locusts in Judg. 7:12 and Isa. 53:4 and Joel 1:4 and 2:4, etc.** And it is from these texts that this description [of those **Muslims**] is largely derived.”

And it was said ‘to the sixth angel which had the [sixth] trumpet, “Loosen the four angels which are bound in the great river Euphrates!”’ Rev. 9:14.

“By these ‘four angels’ **almost all expositors** understand the sect of the **Mohammadans**,” comments the *DDB*. Principally, they consisted of four nations who subjugated all the others to themselves. And these four nations were: **the Arabs**, the **Saracens**, the **Tartars**, and the **Turks**.

“From the year 620 onward, **the Arabs and the Saracens** inflicted much violence against the Christians, and especially against the Roman Empire in the East and in the West. However, after that, they were again driven back by the Christians across the Euphrates — until about the year 1300.

“But then, when the [Romish] **Antichrist** was at his zenith, and when orthodox Christians were being oppressed to the greatest extent, the **Tartars** and the **Turks** broke through the two Armenias adjacent to the Euphrates. They overran **and subjugated** a large part of **Asia** and **Africa**. And they destroyed the Greek or the Eastern Empire of which Constantinople was the capital.

“Much blood was shed in those wars. Yet it seems that by these wars, the kings who gave their power to the [Romish] beast themselves had so much on their hands that the orthodox Pastors were at that time able to erect new churches in various countries.

“Indeed, they did so without being able to be annihilated by the persecutions of the [Romish] **Antichrist**. This is what happened in **France** and **England** and **Bohemia** and **Switzerland** and other areas — through **Waldo**, **Wycliffe**, [**Oldcastle**, **Nicholas of Hereford**], **Purvey**, **John Huss**, **Jerome of Prague** and still more others (of whom the following chapters will give fuller predictions).”

‘And the number of the armies of the horsemen were [200 million alias] two hundred thousand thousand.’ Rev. 9:16.

“That is a large host. For this is how such a manner of speech is to be understood elsewhere. See Ps. 68:18 and Dan. 7:10. Moreover, it is sufficiently well-known from historical accounts that these **Turks** and **Tartars** (Rev. 9:16f) came onto the battlefield with several hundred thousand men.”

‘And out of their mouths issued fire and smoke and brimstone.’ Rev. 9:17.

“This some interpret as their gunfire, so that fire and smoke and sulphur seemed to belch forth from their mouths while they were firing. The horsemen from Asia,” with their gunpowder from China, “killed a large number of people.” Thus the *DDB*.

But **‘the rest of the men which were not killed by these plagues, still did not repent of the works of their hands. So they kept on worshipping demons and idols of gold and silver and brass and stone and of wood.’** Rev. 9:20.

“This idolatry which Christians erected in Greece and throughout the East and confirmed at their Second Synod of Nicea and even more elsewhere, was the reason why God in His righteous judgment sent these punishments against them” – comments the *DDB*. “Yet the churches of the West did not reflect on this example, but themselves remained in their idolatry too.”

‘Neither did they repent of their murders nor of their sorceries nor of their fornication nor of their thefts.’ Rev. 9:21.

Here, argues the *DDB*, the ‘fornication’ refers to “the public brothels...and the immoralities of the priests” during the Middle Ages — while ‘their thefts’ refers to “the removal of

inheritances from the true heirs and giving it to monasteries and to the allocation of goods dedicated to religion for the maintenance of lazy bellies and for the worldly splendour” of the mediaeval clergy.

“Cf. Matt. 15:1-9.” There, Jesus lambasts the hypocritical Pharisees for embezzling the assets of others which God’s Fifth Commandment requires instead be given to one’s needy parents.

Both Eastern and Western Christendom had by now become quite corrupted. Forgotten was the Primitive Church of the Apostles’ formation. All that remained was Mediaeval deformation. But the Lord of the Church would soon send the Protestant Reformation.

For, continues the *DDB*, “after describing the plagues which would overwhelm Christianity from the East and from the West — now in the [tenth] chapter” of the Book of Revelation we are told what things would follow to comfort the Church. Such were the invention of printing, the publication of the Bible, and the resulting Protestant Reformation.

For now we read of ‘**a little book open.**’ Rev. 10:1-2.

This is “the Book of the Gospel. When the [Romish] Anti-christ was at its zenith, it was a closed book as far as the Church was concerned. But from the time that the Turks broke forth against Christianity as seen in the previous chapter, this Book [or Biblion] was once again more and more opened up to the Church and more clearly presented by several exceptional men of God.” Thus the *DDB*.

Ultimately, ‘**in the days of the voice of the seventh angel, when he shall begin to sound [the seventh trumpet], the mystery of God would be finished.**’ Rev. 10:7.

For then, as some believe, “the house of Jacob will be converted to the Lord — and the entire Church of Christ, consisting of both Jews and Gentiles, will triumph over her enemies even in this present World. It is to be understood that this will occur at the beginning of the sounding of this [seventh] trumpet, and that Christ will appear only after that, in order to pronounce His judgment over all flesh.”

Yet right down to that time, “the Church of Christ is not promised any final rest somewhere in this World. For she will have a constant struggle against her enemies even when the Jews shall have been converted to Christ — which conversion some place during the sounding of the sixth trumpet.” Thus the *DDB*.

Now it is right at the end of the Middle Ages and on the brink of the Protestant Reformation that Christ gives a special command to His Church: ‘**You must prophesy again before many peoples and nations and tongues and kings!**’ Rev. 10:11.

This, comments the *DDB*, is “a prediction...for the Pastors...reappearing during the time of the sixth trumpet gradually to bring the Gospel out of the oppression and darkness of the [Romish] **Antichrist** and into the clear light of day. This will be explained in more detail in the next chapter, of which this present chapter is merely the preamble.”

John next relates that ‘**there was given to me a reed like a measuring-rod.**’ Rev. 11:1.

That, explains the *DDB*, is reminiscent of the predictions in “Ezek. 40:3 *etc.* and [Ezekiel] chapters 41 through 43” on the expansion of the New Testament Church. For in this Johannine “vision,” by means of the “re-construction” of the “temple” — we are informed about “the re-erection of the ruined [True] Religion in the [true] Church of Christ.”

This takes place “**after** this [True Religion] has been trampled under foot by the tyranny of the **Antichrist**, the beginning of which was prophesied in the previous ninth chapter. Now this vision [in Rev. 11] is taken from Ezek. 40:3[f]. There, through similar measurings — and there too greater in scope than as regards the previous temple — it was predicted that the previously-dilapidated **Church** would be **re-erected and re-constructed by Christ in greater measure throughout the entire World.**”

Next, John was told to ‘**Rise, and measure the temple of God, and the altar, and them that worship therein.**’ Rev. 11:1.

Now “there were two different objects in the temple — namely: the altar of incense, which stood in the holy place and on which the incense was offered together with the prayers of the saints; and the altar for burnt offerings, which stood in front of the temple in the court of the priests where the sacrifices of atonement and of thanksgiving were offered. This latter ‘altar and them that worship there’ are now measured here [in Rev. 11], in order to re-erect them. For these two firm foundations of the Christian Religion” — the altar of ‘Calvary’ and the worshipping ‘laity’ — “had more and more been eclipsed and trampled down under the rule of the [Romish] **Antichrist.**” Thus the *DDB*.

However, John was told also: ‘**But the court which is outside the temple, leave out!... Do not measure it; for it is given to the Gentiles!**’ Rev. 11:2.

This — ‘Gentiles’ — is what “all those are called who use heathen ways of doing things and who commit idolatry in their liturgies.” Thus the *DDB*. And those unbelievers or Gentiles shall defile the Visible Church. For ‘**the holy city they shall tread under foot.**’ Rev. 11:2.

“This means the Visible Church, prefigured by Jerusalem and now captured and trampled down.” For Rome “would gloat about the title of the Temple of God and of the Holy Church — while oppressing the True Church. Consequently, by ‘the court which is outside’ is to be understood those who enjoy the most respect and prestige in the kingdom of the **Antichrist**.” And by the ‘forty-two months’ of repression of the True Church (Rev. 11:2), “the entire time of the domination of the **Antichrist** is to be understood.”

Nevertheless, Christ promises that even then:
‘I will give power to My two witnesses. And they shall prophesy 1260 days, clothed in sack-cloth.’ Rev. 11:3.

“Some [viz. the Premillennialists]” — explains the *DDB*, “are of the opinion that these two witnesses would be Enoch and Elijah, who would prophesy against the **Antichrist** for the period of forty-two months or 1260 days or approximately for 3 years [right] before the end of the World. After that, they would be killed by him, so that quite literally everything would happen to them which is related here in this text. Even in our own day, this opinion is promoted by some who would camouflage the Antichrist and his kingdom — which have now for a long time been known in the World. But after all, it is absurd that the Holy Spirit would in this revelation for so many centuries overlook the things which were to take place continually and as a consequence of which the Church of Christ has suffered so many changes — only to emphasize the four last years of [the history of] the World!...

“This is why both the matter itself as well as the time must necessarily be understood in a prophetic manner, and figuratively – namely of ‘days’ meaning entire years, as in Ezek. 4:5 and Dan. 9:24. And these [1260] years some begin to count from the year 606 A.D., when the Bishop of Rome for the first time accepted the title of the Bishop [or Pope] of the entire

Christian Church (which belongs to Christ alone). That is when idolatry among Christians chiefly began to break out....

“Now the raising up these two witnesses is fittingly applied to several excellent Pastors whom God has raised up here and there in His Church, during this time of the kingdom of the Antichrist, in order to expose and to resist this domination and idolatry. Accordingly, they are said to be ‘clothed in sackcloth’ — because it was in poor raiment and with a sad countenance that they opposed the pomp and pride of the domain of Antichrist.

“‘Two’ are named, because there would only be few — yet nevertheless sufficient — who would testify to men about the truth. Indeed, truth is established by two or three witnesses. Deut. 19:15.

“Indeed, God usually uses two such excellent witnesses to re-establish fallen doctrine. For here in the following words, the reference is first to Joshua and Zerubbabel who re-established the True Religion after the Babylonian Captivity [*cf.* Rev. 11:4]. It also refers to Moses and Aaron, who acted in a similar manner in the desert. And it also applies to Elijah and Elisha, who did the same among Ahab and other worshippers of Baal (which is alluded to in Rev. 11:5-6).

“Furthermore, these ‘two witnesses’ could also refer to the doctrine of the Old and New Testaments which were brought forth as witnesses to the truth and in refutation of the domain of Antichrist, and in order powerfully to conquer others. Such [witnesses] were Waldo and Peter de Bruys in France, Wycliffe and Purvey in England, John Huss and Jerome of Prague in Bohemia and in Germany.

“Because of their witness, they were condemned at the Council of Constance, killed, and burned (which delighted all that heap gathered from various nations and tongues). And at length it pleased God to raise up Luther and Melanchthon in

Germany, **Zwingli** and **Oecolampadius** in Switzerland, **Farel** and **Calvin** in France, and others in their own places. All these finished their witness with greater power, causing a large part of the great [Romish] Babylon to fall — whose **complete fall** and destruction is predicted **hereafter**.”

‘And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them and shall overcome them — and kill them.’ Rev. 11:7.

Now each witness — comments the *DDB* — finishes his testimony “in his own appointed time, during the domination of the **Antichrist**.” For ‘the beast’ who persecutes them is “the **Antichrist**, with his spiritual domination.”

Indeed, he even seeks to slay the witnesses.
‘And their dead bodies shall lie in the street of the great city.’ Rev. 11:8.

For “one of the characteristics of this Romish domination or spiritual lordship is that she puts those she earmarks as heretics, on gallows and racks. She refuses to bury them, throughout her territories.” Thus the *DDB*.

The **Antichrist** tries to destroy the Gospel witness in Rome. That is **‘the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.’** Rev. 11:8.

“Here,” comments the *DDB*, “we are to understand Rome with her domination — even as the angel himself declares. Rev. 17:9,18. This city of Rome ‘spiritually is called Sodom’ on account of the immorality there enthroned. It is called ‘Egypt’ on account of its persecution of the people of God. And it is called ‘where also our Lord was crucified’ because, just as Christ Himself was crucified by the Roman Governor — He is also similarly being crucified, thoroughly, in His

Members, by the Romish domination. Rev. 17:2-5 and 18:10.” Not even to speak of His daily re-crucifixion in the Romish Mass. Heb. 6:1-6 and 9:6-28 and the *Heidelberg Catechism*, Question and Answer 80.

But, **‘after three days and a half, the Spirit of life from God entered into them [the two slain witnesses], and they stood upon their feet; and great fear fell upon them which saw them.’**
Rev. 11:11.

“That is, a short time after these witnesses had been killed by the violence and public condemnation of the **Antichrist** and those that belong to him — just when it appeared that the witnesses had lost their esteem among men, God once again raised up others in their places. Others were driven by the same Spirit, just as John the Baptist was said to have come in the spirit and power of Elijah. Luke 1:17.” Thus the *DDB*.

The Apostle John next stated that those two witnesses **‘ascended up to Heaven in a cloud.’**
Rev. 11:12.

Here, explains the *DDB*, “some understand the greater power and glorification of these same two witnesses by those who would come in their places. For we find just such a manner of speech in Isa. 14:13-19 and elsewhere. Others, then, followed the two witnesses. And these others were strengthened even by the civil power in Germany and France and England and Scotland and Switzerland and Holland and other parts of the World — notwithstanding all the power of the **Antichrist**. This is what has occurred; and has been fulfilled; and is still being fulfilled.”

‘And the same hour was there a great earthquake, and the tenth part of the city fell.’
Rev. 11:13.

This ‘great earthquake’ would be “a great and stirring movement in the World. On the one hand, [it would be] a movement of the **Antichrist** and of those who would oppose the two witnesses; and on the other hand, a movement of those who would receive and champion these witnesses. For this is what experience has shown in previous ages and still shows in this present age.” Thus the *DDB*.

As a result of the earthquake, ‘**the tenth part of the city fell**’ [meaning a section of the so-called Holy Roman Empire collapsed].’ Rev. 11:13a.

Now, comments the *DDB*, “this means a large part of the **Romish and Antichristian domain** falls away from the **Antichrist**” alias the **Papacy**. Seven thousand or a large number of men would be slain in the earthquake.

‘But the remnant [of men] became frightened, and gave glory to the God of Heaven.’ Rev. 11:13b.

This means that “a large part of the nations which stood under **Antichrist’s domination** would fall away from him” — argues the *DDB*. “As prefigured here, **they [the nations] would more and more become converted** — until the final fall of ‘the great city’ with the seven hills and its **false-prophet** would follow. Predictions of this will be made in the following chapters.”

Then ‘**the seventh angel sounded [his trumpet]. And there were great voices in Heaven, saying: “The kingdoms of this World have become the kingdoms of our Lord and of His Christ, and He shall keep on reigning for ever and ever!”**’ Rev. 11:15.

This means, explains the *DDB*, that **then** ‘the kingdoms of this World’ here on Earth **shall** “stand only under **His** government — **after** all those who oppose it have been subjugated or

brought under His feet. See I Cor. 15:24.” As to when and how this will occur, see the *Dordt Dutch Bible* at Rev. 10:1-11 above.



Now the next or “fourth vision begins” in the following chapter at Rev. 12:1. There, the *Dordt Dutch Bible* observes: “Many maintain that this also marks the beginning of the second part of this revelation. Here the Church of Christ from the time of the Apostles through to the end of the World and the rise and dominion of the **Antichrist** with its final fall, is more closely and more broadly described — after this has briefly been done in the previous visions.”

Here in this gripping fourth vision, **‘there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet.’** Rev. 12:1.

“Most expositors understand this woman to mean the Church of Christ, which follows the example of Christ her Head and Bridegroom.” And the reference to ‘the moon under her feet’ fittingly means “all mutable and mundane things which frequently change like the moon does — are under the feet of the True Church of Christ.” Thus the *DDB*.

Now the pregnant woman, **‘being with child, cried out, travailing in birth, being in labour-pains to be delivered.’** Rev. 12:2.

This refers not only to Christ’s own physical birth. It refers also especially to the birth of His Church in apostolic times and still more to her Worldwide growth many centuries later and especially at the time of the Protestant Reformation.

For here the Church is depicted striving “through the Gospel to give ‘birth’ to Christ until He ‘is formed’ in the hearts of God’s elect throughout the entire World, as Paul puts it in Gal. 4:19. And although this is always true of the Church

Universal, it was nevertheless particularly fulfilled at the time of the Apostles and several hundred years after those times when the Apostolic and Primitive Church, notwithstanding the opposition of Satan and of all his instruments, had propagated the doctrine of Christ and [re]produced many exceptional children throughout the World, just as Paul relates in Gal. 4:26-27 (quoting Isa. 54:1).” Thus the *DDB*.

The woman, then, **‘brought forth a man child.’**
Rev. 12:5.

Here again, “this may suitably be applied to Christ Himself and of His **spiritual birth** throughout the entire World in the heart and with the profession of the believers as a result of the work of the Church, as pointed out in the second verse above.” And in all of this — “Christ, still sitting at the right hand of God as the Head of the elect, always maintains the upper hand while always remaining on His throne.” So the *DDB*.

Now **‘the woman fled into the wilderness, where she hath a place prepared by God, so that they should feed her there 1260 days.’**
Rev. 12:6.

The Church here and now on Earth is at all times obliged to escape from worldliness and to be seated with Christ in Heaven (Eph. 2:6 and Col. 3:1-2). But here in Rev. 12:6, the obligation concerned is not for all times but “only for a certain time” (*viz.* ‘1260 days’). So “for this reason, it is fittingly taken to refer to the preparation for this woman’s flight which will be more closely discussed after this in verse thirteen.” Thus the *DDB*.

“This preparation began even in the time of Constantine, when Arian and other heresies and the pride and powerdrunkenness of many Bishops and other worldly practices took root among them in the Church. This is what gradu-

ally caused the **Antichrist** to hatch, who finally emerged in about the year 606 A.D.” when the Bishop of Rome was first called **Pope**.

‘And there was war in heaven: Michael [“Who is like God (but Christ)?”] and His angels fought against the dragon. And the dragon and his angels fought, but did not prevail.’ Rev. 12:7-8.

This, comments the *DDB*, does not directly refer to the previous fall of Satan — because this text “here is dealing with **future** matters” to be fulfilled non-preteristically after John’s own time. Nor does it centrally refer “to the struggle which Christ the true Michael or ‘Who is like God?’ (Phil. 2:6) waged against Satan when He took upon Himself the form of a servant yet broke into the strong man Satan’s house and bound him and deprived him of his possessions (Matt. 12:29) — when He through His Own death destroyed him and on the cross triumphed over him (Col. 2:15 and Heb. 2:14).

“For although this is an everlasting foundation for all victories against Satan and his instruments (as the inhabitants of Heaven sing after this in verses ten and eleven) — this foundation was actually established previously. *Viz.*, before this revelation was given to John.

“For this reason, this battle and victory here is to be understood as referring to a particular appropriation of that first victory by Christ Himself — an appropriation of that victory over Satan which would follow in Christ’s Members, and an appropriation of that victory of which even Christ Himself and also Paul spoke (Matt. 16:18 and Rom. 16:20).

“Accordingly, it is a victory appropriated in times of persecution and temptation against the Pagan and Arian emperors and other heretical kings when Christ [in His Members] was fought in the highest way, and especially also when the

Antichrist in the West and the **Mohammadans** in the East obtained the upper hand and oppressed the [True] Church of Christ throughout the entire World.

“For this is clearly established from the time of the 1260 ‘days’ attributing this struggle to the flight of the woman into the desert. And it is also clearly established from the victory song of the inhabitants of Heaven, who are here [in Rev. 12:10-11] notably speaking of such a victory — and therefore also of such a struggle” before that victory.

In that struggle, “this Michael...is understood by most expositors to be Christ Himself. Some also understand ‘His angels’ to mean the believers who through Christ and with Christ overcome the dragon and his angels, as is hereinafter claimed in verse eleven.”

Now in this great struggle, **‘the great dragon...called the Devil and Satan...and his angels or servants did not prevail.’** Rev. 12:7-8.

To the contrary, **Christ and His Church alias Michael and His angels prevailed** against Satan and against the very gates of hell. Matt. 16:18.

For godly or true **Christians overcome Satan ‘by the blood of the Lamb and by the Word of their testimony.’** Rev. 12:11.

Now “here, this notably refers to several visions in the Old Testament, where one sees the similar struggle and accusations of Satan before the throne of God against the believers **together with a final victory over Satan.** Cf. Job 1:11 and 2:5, and especially Zech. 3:1, which have much in common — both as to the persons as well as to the result — with this vision [in Rev. 12:10-11].” Thus the *DDB*.

For “now that Christ has completed the atonement for our sins and has sat down at the right hand of His Father to act

there as our Advocate, all grounds for accusing the believers before the throne of God have now once and for all been removed — as Paul rightly exults (Rom. 8:33 *etc.*), and as the heavenly hosts hereinafter sing (Rev. 12:10-11).” For now the heavenly-enthroned Redeemer “shall constantly subjugate Satan together with all his and our enemies — even as Paul declares (in I Cor. 15:25).” *Cf.* too “Dan. 2:35 [‘and the Stone That smote the image became a great Mountain and filled the whole Earth’].”

Yet before the start of the realization of the Church’s final victory, **‘the woman’** first had to hide or to **‘flee into the wilderness — into her place where she would be nourished for a time and [two] times and half a time, [away] from the face of the serpent.’** Rev. 12:14.

Now “Scripture testifies” that this period of the Church’s persecution or “this mystery of iniquity was already beginning to work even in the time of Paul (II Thess. 2:7).” And Scripture also testifies “that the Jews themselves shall become converted before the end of the World and gathered into the true Church of Christ (Rom. 11:25 and II Cor. 3:14 *etc.*).

“That is why this ‘time and [two] times and half a time’ has to be taken to mean a period fully known to God” — a period of some “1260 days” with “each ‘day’ meaning a year [*cf.* Rev. 11:3 and 12:6 and 13:5].... That is the time the Church of Christ is led into the desert, during which the outer court of the temple shall remain unmeasured, and the two witnesses shall prophesy, and the beasts shall wage war against the saints — which shall be prophesied about in the next chapter [Rev. 13].” Thus the *DDB*.

During this 1260 years of persecution of the true believers, **‘the serpent cast out of his mouth water like a flood, after the woman – so that**

he might cause her to be carried away by the flood.’ Rev. 12:15.

This perhaps refers “to the persecutions launched against the Hussites in Bohemia and even more in other places.” It refers as well, “to the collaboration of Emperors and kings with the **Antichrist** at the time that the [True] Church began to raise her head again after the time of **Luther**.” So the *DDB*.

It is the Members of this True Church ‘who keep the Commandments of God and have the testimony of Jesus Christ.’ Rev. 12:17.

These are they “who serve God according to His Commandments and not according to human traditions” – comments the *DDB*. They hold on to “the testimony of Jesus by seeking their salvation only in the merits of Jesus as the only and perfect Saviour — and not in the merits of themselves or of any other creatures. For that is what accords to the doctrine and testimony of the holy Gospel – and therein lies the correct difference between a Reformed Evangelical Christian and a servant of the **Antichrist**.”

But then, writes John, **‘I stood upon the sand of the sea and saw a beast rise up out of the sea.’ Rev. 13:1.**

Here, compare “Dan. 7:20 [‘That horn had eyes and a mouth that spoke very great things, whose look was bolder than his fellows’] and Rev. 17:5 [‘Babylon the Great, the mother of harlots and abominations of the Earth’]. Thus the *DDB*.

“Some [semi-preteristic] expositors understand this to mean the [Pagan] Roman domination under the Heathen Emperors at the time when John received this revelation and shortly thereafter when it reached its greatest power and splendour under Emperor Trajan.... They served the idols and consequently even the dragon. So too they were also moved by him to fight the Christian religion to the uttermost....

“From the time of more than two centuries after that, Constantine and Theodosius and Gratian and a few other good and Christian Emperors supported the Church for a time. But even during that general period of time, there were also several Pagan or Heretical Emperors and kings who gave their power to the dragon (or to Satan in his political garb) and who persecuted the churches of Christ and the orthodox Pastors. This went on until finally, under this Empire in the West, about the year 450 A.D. this beast received a mortal wound when Northern nations (such as the Longobards, Goths, Huns and Vandals) captured the City of Rome on five different occasions and finally destroyed it.

“From this destruction, **the Antichrist** finally brought forth his kingdom. For Emperor Justinian repelled and subjugated those barbaric nations in about 550 A.D., when he again began to exalt the Bishop of Rome. Indeed, the cruel Emperor Phocas declared him to be the General Bishop (or ‘Pope’) in about 606 A.D.

“In this way, the wound on the head of the beast was again healed and [later] worshipped among all nations and languages (which will be discussed more closely in the rest of the chapter concerning the rise of the second beast). And this opinion is that of many excellent doctors, and is well suited to almost all of the parts of the description of the qualities of this first beast.

“On the other hand, the above interpretation meets with the following difficulties. First, the Ancient Roman Empire had already lost its power long before the beast in this vision (Rev. 13:1) is depicted as still rising up [out of the sea]. Second, it is difficult to understand this to refer to the times in which Constantine and several other godly Later Emperors ruled. Third, it is difficult to see why the rise of the second beast, that is, the rise of the **Antichrist**, should be placed under these pious Emperors. And most importantly of all, it

is difficult to see how this fits in with the forty-two months spoken of in verse five, which notably refers to the forty-two months or 1260 days mentioned in Rev. 11:2-3 and also to the 1260 days spoken of in Rev. 12:6. For this is the period of time during which the holy city is trodden down by the Gentiles and during which the two witnesses are raised up who feed the True Church in the desert against which this beast wages war, as is indeed there declared.

“For these reasons, Rev. 13:1’s first beast is best applied [historicalistically] to the Neo-Roman tyranny. That was erected in that city at about the time the Holy City [alias the True Christian Church] began to be trodden down and the True Church of Christ began to flee into the desert.

“This Neo-Roman tyranny spread out over the whole of Christendom, especially in the West.... And the ‘seven heads’ [of this first beast of Rev. 13:1] are declared in Rev. 17:9 by the angel himself to be the seven mountains on which the great city (where the woman is enthroned) has been built — the great city which wields dominion over all of the kings of the Earth.”

Accordingly, the first beast is the Neo-Roman or so-called Holy Roman Empire. It dominated the ten countries of medieval Western Europe.

Now on this first beast’s **‘horns, ten crowns’** were seen. Rev. 13:1.

These ‘crowns’ or *diademata*, explains the *DDB*, “were the kind of crowned headgear which appertain to kings. They could remove them from their heads and lay them down in front of the throne of the dragon at the feet of the first beast.”

Then, looking more closely at this first beast, John **‘saw one of his heads as it were wounded to death.’** Rev. 13:3a.

Here, “both from the rest of the story as well as from the way in which John speaks, it is clear that this beast receives

this wound at his first appearance [as the Neo-Roman or so-called ‘Holy Roman Empire’ at the beginning of the Early Middle Ages].... This wound was fully healed by **Pepin** and by **Charlemagne**, who during the eighth and ninth centuries entrenched the **Bishop of Rome** in his full powers, when the **ten kings** who rose up with him yielded their power to him. This led to all the World wondering after the beast; and to all nations submitting to him.” Thus the *DDB*.

For **‘his deadly wound was healed.’** Rev. 13:3b. Indeed, this first beast was given **‘a mouth speaking great things and blasphemies; and power was given to him to continue forty-two months.’** Rev. 13:5, and *cf.* too “Rev. 11:2.”

This, explains the *DDB*, notably “refers to the 1260 days” — for which “see the explanation of the first verse of this chapter [Rev. 13:1] and chapter 12:6...[and] 11:2.” It is the time during which the holy city is trampled down by the Heathen, and during which the two witnesses are raised up who feed the Church in the desert and against which this beast wages war, as explained in those texts. And therefore it is most suitably applied to the Neo-Roman domination which was erected and which then extended itself over the whole of Christendom especially in the West from about the time that the Holy City was trampled under foot and the Church of Christ fled into the desert.

This first beast then **‘opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle.’** Rev. 13:6.

“He indeed attributes to himself the power and names of God,” comments the *DDB*. “For he sits in the temple of God, and exalts himself above all that is called God. II Thess. 2:4.

“Some understand this [tabernacle] to refer to **the True Church of God** which he [the first beast] declares to be he-

retical and excommunicated, and which he slanders in front of all the World. Others understand this to refer to ‘the body of Christ’ which is called the tabernacle of His divinity in John 1:14 and in Heb. 9:11-12 and which is blasphemously mistreated by the [Romish] Mass. **Both of these interpretations are true.**”

Amazingly, the Lord God permits the beast to **‘make war with the saints and to overcome them.’** Rev. 13:7.

This means – explains the *DDB* — that the beast would “overcome them bodily, by killing particular believers and by disturbing their meetings. The books of the martyrs are full of examples of this.” Nevertheless, “the believers always overcome the beast in their souls. As the next verse implicitly testifies.”

For only those worship the beast **‘whose names are not written in the book of life of the Lamb.’** Rev. 13:8.

But, said John, **‘I beheld another beast coming up out of the earth.’** Rev. 13:11.

“That the rise of this other beast out of the earth means the **Antichrist**, is beyond doubt as far as all expositors are concerned.” Furthermore, the fact that this second beast **‘had two horns like a lamb’** (Rev. 13:11), means that “he would behave in his external appearance and in his profession **as if he were the representative of Christ** the Lamb of God and a servant of all of Christ’s servants.” Thus the *DDB*.

This second beast arising out of the earth **‘does great wonders, so that he makes fire come down from the sky upon the Earth in the sight of men.’** Rev. 13:15.

“This is suitably understood to mean the bolts of lightning of his **excommunications** and banishments. Thereby he terri-

fies not only the common people but also kings and princes and entire kingdoms and republics — as is well known from history.” Thus the *DDB*.

Also, this second or lamb-like beast **‘deceives them that dwell on the Earth — by the means of those [pseudo-]miracles which he had power to do in the sight of the [first] beast. He [the second beast] says to them that dwell on the Earth that they should make an image of the [first] beast which got wounded by a sword but kept on living.’** Rev. 13:14.

Here, the *DDB* refers to “Deut. 13:1f [which says: ‘If a “prophet” or a dreamer of dreams who gives you a sign or a wonder arises among you..., you shall not listen to the words of that “prophet” or that dreamer of dreams’]; Matt. 24:24 [which says ‘false-christs and false-prophets shall arise who shall show great signs and wonders’]; Rev. 16:14 [which says ‘they are the spirits of demons working “miracles” which go forth to the kings of the Earth’]....

“Some understand this to refer to image-worship in general, as when the subjects of the king of Babylon were required to worship the image of the king of Babylon on pain of death (Dan. 3:1f). But others not improbably understand this to refer to the second beast’s spiritual domination which he exercises...everywhere in all ‘Spiritual Courts’ (as they are called), so that all nations everywhere were required to bring homage to it as an image of their supreme head, and to subject themselves to him.” Thus the *DDB*.

This lamb-like beast **‘causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.’** Rev. 13:16.

See “Rev. 19:20 [‘And the beast was taken, and with him the false-prophet who worked “miracles” in front of him, with

which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone’].

“This is suitably understood to refer to their ‘chrism’ or unction. This has to be imprinted on their foreheads as the ‘Sacrament’ of their profession of faith or Confirmation — by which every [Romanist] is exalted above Christian Baptism.” Thus the *DDB*.

“In the same way, their clergy, while being ordained, are anointed and marked on their heads and hands and fingers in a similar manner. They call those marks ‘indelible.’

“Without them, they may not distribute their spiritual merchandise nor even act or behave peaceably among other people.” Thus the *DDB*.

The mark of this beast is fixed to folk, so **‘that no man might buy or sell — save he that had the mark or the name of the beast or the number of his name.’** Rev. 13:17.

See “Rev. 14:11 [‘And the smoke of their torment keeps on ascending up for ever and ever... They who worship the beast and his image and whosoever receives the mark of his name, have no rest day nor night’]. Thus the *DDB*.

“They are **Romanists or good Papists**. They **regard the Pope as the infallible head of the Church** and as being incapable of error in his doctrine and ordinances.”

The ‘mark’ is that of “**the Latin or Romish Church**, which conducts its **principal religious services in Latin**, and also utters her prayers in Latin, as urged by her clergy even upon those who do not understand it....

“Hence the name **Romish or Latin** expresses this **number** of her **name**. Rev. 17:9 [‘And here is the mind which has wis-

dom. The seven heads are seven mountains (of Rome) on which the woman sits’].”

‘His number is six hundred and sixty-six.’

Rev. 13:18.

“It [‘666’] is a number which is calculated from the letters of the name of a man or an order of men, as in the way of Hebrew or Greek which use the letters of their alphabet to express a number [‘1’ to mean ‘a’ and ‘2’ to mean ‘b’ *etc.*].... The oldest and most probable explanation is that of Irenaeus, who lived shortly after the time of the Apostle [John].

“He [the Early Church Father Irenaeus] applies it to the word *Lateinos*, in which the number ‘666’ is found. This very much agrees with the matter itself. Thus the Pope claims to be the head of the Latin Church. He wants religious services held in the Latin language. And he wants the Old-Latin translation of the Bible to be regarded as trustworthy.” Thus the *DDB*.

• • •

After this, John saw 144000 True Christians standing on the Mount Zion of the True Christian Church. They were wearing not *Lateinos*, the beastly mark of Romanism, but the mark of the Triune God on their foreheads.

‘These are they which were not defiled with women [nor with the whore of Papal Rome]. For they are virgins. These are they which follow [not the lamb-like Romish beast but] the Lamb, whithersoever He goes.’ Rev. 14:4.

Comments the *DDB*: “By these ‘virgins’ we are here to understand those who through their faith and true profession of Christ remain riveted to the Bridegroom. Even while the whore of Babylon intoxicates all kings and nations of the Earth with the cup of her whoredom or idolatry.”

Next, we are told John **‘saw another angel fly in the midst of heaven, having the everlast-**

ing Gospel to preach to them that dwell on the Earth — and to every nation and kindred and tongue and people.’ Rev. 14:6.

See here the start of “the restoration of the doctrine of the Gospel. It is to take place step by step in public churches, which separate from the Antichrist after it reaches its zenith.” For here, the angel flying with the Gospel “means the faithful witnesses of Christ and Preachers of the Gospel who, when Antichrist was at his height, began publicly to warn the World against it and openly to extend the Gospel of Christ throughout Christendom. Similarly, in about 1170 A.D., the Waldensians...arose in France — whom Antichrist opposed with great power.” Thus the *DDB*.

The angel called out with a loud voice: **‘Fear God and give glory to Him! For the hour of His judgment has come. And worship Him Who made Heaven and Earth!’ Rev.14:7.**

Very clearly, the evangelistic emphasis here is not upon God loving all men and having a wonderful plan for their lives! Here, the evangelistic emphasis is on the need to fear God — and to worship the One Who made the *Kosmos* and everything in it.

Then **‘there followed another angel, saying: “Babylon has fallen thoroughly — that great city!”’ Rev. 14:8.**

“Some understand this angel to refer to the rise of John Wycliffe and his men in England, and John Huss and Jerome of Prague in Germany and Bohemia” – comments the *DDB*. “For in about 1380 and 1400 A.D., their teachings and writings began to inflict much destruction on the New Babylon” alias the Romish ‘Church.’ For “her fall had been predetermined by God and had already begun in many hearts. And from now on, it would be promoted more and more, until

finally she would be eradicated completely — as will be explained in detail hereafter, in Rev. chapter eighteen.”

Next, ‘**a third angel followed them, saying with a loud voice: “If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God!”**’ Rev. 14:9-10.

Now “this angel goes further [than the first two angels did]. And he issues an even more serious warning to all those who worship the beast or who bear his mark — a warning about the everlasting punishment which they will incur, if they do not repent.” Thus the *DDB*.

“This angel represents the time of the full **Reformation** of Christianity **begun** in the year 1517 A.D. by **Luther** and **Zwingli** and their supporters. It is promoted even until now, by many very excellent teachers and even kings and princes and republics.” Yet that Protestant Reformation, even today, has only just begun. It needs to be revived – and to be applied not just to the Church, but also to every sphere of human endeavour. Meanwhile, Christians must **work patiently** – and knead the Bible into all their actions.

‘Here is the patience of the saints; here are they who keep the Commandments of God and the faith of Jesus.’ Rev. 14:12.

“**These are the two characteristics of a Truly Reformed Christian**, as opposed to those who worship the beast and his image. On these, similarly, chapter...12:17 [‘The dragon was angry with the woman, and went and waged war against the rest of her seed **who keep the Commandments of God and the testimony of Jesus Christ**’].” Thus the *DDB*.

It is also extremely significant indeed that even the very last page of the Holy Bible states: **‘Blessed are they who do**

His Commandments, so that they may have the right to [or the authority to approach] the tree of life.' Rev. 22:14.

Next, says John, **'I heard a voice from Heaven saying: "Write, 'Blessed are the dead which die in the Lord from henceforth!' 'Yes,' says the Spirit, 'so that they may rest from their labours. And their works do follow them!'"**' Rev. 14:13.

"Some attach the word 'write' to the following words 'from henceforth' so as to read: 'Write from now on!' This would then mean that the voice from Heaven would be testifying that from the time of the **Reformation** onward, there would be a renewal of the preaching of this everlasting Gospel indicated by the three angels.

"For henceforth the true witnesses of Christ would not preach or write — as was done during the darkness of the **Antichrist** — that the children of God needed to be anxious at death." They would no longer have to remain troubled "about the fear of purgatory and of the pains of hell they would still have to suffer after death, unless provision was made for them by proclamations or masses or indulgences, *etc.*"

Henceforth, believers would know that after death 'they may rest from their labours' and that 'their works do follow them' into glory (Rev. 14:13). For "the gracious reward for their difficulties and burdens and patience *etc.* which they suffered for Christ's sake, accompanies or follows them [into glory]. And this is a figure taken from those who have arrived at the end of the course of the battle and who then rest while being refreshed and crowned. II Tim. 4:7-8." Thus the *DDB*.

Then, said John: **'I looked. And behold, a white cloud! And upon the cloud, One like the Son of man was sitting – having on His head a**

golden crown and in His hand a sharp sickle.... And another...came out of the temple, crying out with a loud voice to Him Who sat on the cloud: “Thrust in Your sickle, and reap! For the time has come for You to reap. For the harvest of the Earth is ripe!” And He Who sat on the cloud thrust in His sickle on the Earth, and the Earth was reaped.’ Rev. 14:14-16.

“Some understand the following visions in this chapter to refer to the grievous wars and attempted murders and bloodsheddings which the **Antichrist** would raise up against the Reformed leaders and nations in the World, in which many hundreds of thousands of people would be taken away. This is still happening today, and should be expected to happen even more heavily before great Babylon shall fall completely.” Thus the *DDB*.

After this, said John: ‘I saw another sign in Heaven, great and marvellous: seven angels having the seven last plagues. For in them is filled up the wrath of God.’ Rev. 15:1.

What does this mean? It means, comments the *DDB*, that God gives these angels “power over the seven last plagues which God shall pour out over the adherents of **Antichrist** in this World.”

‘And I saw’ — says John — ‘as it were a sea of glass mingled with fire. And [I saw] them that had gotten the victory over the beast.’ Rev. 15:1-2.

‘Them’ here refers to “the true believers who spiritually triumphed over the beast. John saw ‘them’ all ‘stand[ing] on the sea of glass’ (Rev. 15:2). For “now they had escaped from the dangers and come into protection — just as the Israelites were free from all cares, once they had passed through

the Red Sea and arrived at the other shore. Ex. 15:1, *etc.*” Thus the *DDB*.

Those who obtain the victory over the beast, ‘sing the song of Moses’ and say: **‘Great and marvellous are Your works, Lord God Almighty! Just and true are Your ways, You King of saints [or “King of ages” or “King of nations”]! Who shall not fear You, O Lord, and glorify Your Name? For all nations shall come and worship before You!’** Rev. 15:3*f*.

“This refers to the elect of [all] the nations. See above, Rev. 5:9-10 [which says: “They sang a new song, saying (to Jesus): “You are worthy to take the book and to open its seals.... For You were slain, and have redeemed us to God by Your blood out of every kindred and tongue and people and nation, and have made us to our God kings and priests! And we shall reign on the Earth!”].” Thus the *DDB*.

‘And after that,’ declares John, ‘I looked. And behold, the temple of the tabernacle of the testimony in Heaven was opened.’ Rev. 15:5.

This was done, “in order to reveal and to execute the judgment or the verdict of God over the Antichrist and his adherents. It is a figure taken from royal thrones and assizes, which are opened whenever sentences are to be pronounced.” Thus the *DDB*.

Then, says John: **‘I heard a great voice out of the temple, saying to the seven angels: “Go your ways, and pour out the vials of the wrath of God upon the Earth!” And the first [angel] went, and poured out his vial upon the Earth.’** Rev. 16:1-2.

“All of the plagues which follow, show much agreement with the plagues which God caused through Moses and Aaron

to come upon Pharaoh the king and his people, when He wanted to redeem the Israelites from Egypt.” Thus the *DDB*. Yet regarding these seven plagues in the book of Revelation, “it is specifically declared [in Rev. 15:1]...that they are the seven last plagues.

“Indeed, in this chapter [Rev. 16] it is specifically declared that by these same plagues [only] those are punished who bear the mark of the beast. The throne of the beast and of Babylon the great is finally exterminated by these same plagues. And a closer account will be given of this extermination in the next two chapters — a large part of which still needs to be fulfilled.

“Now throughout this revelation, Antichrist’s Empire is said to be a World containing earth and sea and rivers and air and sun and stars *etc.* This is said, because the Antichrist attributes this spectre to himself and claims such power over Heaven and Earth and Sea *etc.*...

“Many feel that the first vial was poured out when the Empire of Antichrist began to suffer demolition through the renewal of the preaching of the everlasting Gospel in various places in Europe by John Wycliffe and John Huss and Jerome of Prague and their peers.”

To this, some would add that — as a particular punishment of the Romish idolaters who persecuted the above-named Proto-Protestants as the true people of God — “several secret sicknesses and inflammations began to get the upper hand in those very lands closest to the Antichrist” in the form of the great bubonic plagues that ravaged especially Southern Europe before the Protestant Reformation.

For ‘**there fell a noxious and grievous sore upon the men who had the mark of the beast.**’

Rev. 16:2.

After that, **‘the second angel poured out his vial upon the sea. And it became like the blood of a dead man. And every living soul died in the sea.’** Rev. 16:3.

“This ‘sea’ may suitably be understood to refer to the many different nations and kingdoms which surrounded the empire of the **Antichrist** like a sea. That is what the angel himself later declares (Rev. 17:15).” Thus the *DDB*.

“It is said that the ‘sea’ is changed into blood, in respect of the worshippers of the beast. For after the times of **Luther**, whole surrounding provinces and kingdoms and nations fell away from the **Antichrist** to such an extent that the ‘fishes’ or the inhabitants of his worldly empire could no longer live freely in that ‘sea’ or continue with their superstitions....

“The ‘sea’ is said to be changed into blood especially after the [A.D. 1545-63] **Council of Trent**, because false and idolatrous doctrine was thereby confirmed – false doctrine which necessarily kills those men who accept it, inasmuch as no idolater can be saved (I Cor. 6:10), and inasmuch as those who desire to be justified by their own keeping of the Law have fallen away from the grace of Christ (Gal. 5:4). *Cf.* too Ex. 7:20.”

Next, **‘the third angel poured out his vial upon the rivers and fountains of waters. And they became blood.’** Rev. 16:4.

“By this, some understand the alteration and adulteration of the Word of God which Holy Scripture compares to clear fountains of waters and rivers. But all of this began much earlier, and here the reference is to the last plagues by which the Empire of the **Antichrist** is being broken down and will finally be levelled to the ground. Consequently, many very suitably understand this to refer to the Spiritual Assizes and Courts and Associations and Conventions and Organizations and Schools and similar matters of the **Antichrist** in all lands of his Empire

— all of which are changed into blood when they are exterminated and forbidden in the Reformed kingdoms and lands, so that nobody can any longer remain in them or further perpetrate the superstitions of **Antichrist**.” Thus the *DDB*.

After that, **‘the fourth angel poured out his vial upon the sun. And power was given unto him to scorch men with fire.’** Rev. 16:8.

Many “understand this to refer to the [sun]light of the Gospel. This [fourth] vial is poured out upon it [the sun], to give it greater power to convince and to inflame the hearts of men. In this way, still more will be brought to conversion — also the Jews will receive Christ by heaps. Rom. 11:25-26. Yet the hard-necked worshippers of the image of the beast will be aroused unto even more spitefulness and blasphemy. For they shall see that their Empire will thereby finally be brought unto destruction.” Thus the *DDB*.

What next? **‘The fifth angel poured out his vial upon the seat [or throne] of the beast.’** Rev. 16:10.

“Many expositors understand this to refer to the city of Rome, where the throne of the **Antichrist** is actually located — from which he exercises his spiritual dominion over other countries.

“This throne shall be annihilated by such instruments as God shall raise up to do this.” Thus the *DDB*.

“They will chase away the **Antichrist** and his Ecclesiastical Council and his adherents. Thus his Empire will much decline, while his lustre is being eclipsed in the World — until he will finally be totally annihilated by the Spirit of Christ’s mouth” through the ongoing preaching of the Word of God. Cf. II Thess. 2:8.

After this, **‘the sixth angel poured out his vial upon the great river Euphrates. And**

the water thereof was dried up, so that the way of the kings of the East might be prepared.’ Rev. 16:12.

“By this, some understand the actual River Euphrates, on both sides of which the **[Islamic] Turks and Persians** and suchlike nations have their territories, toward the East, as noted in Rev. 9:14.” Thus the *DDB*. **These nations would still unite with one another...**

“Others understand this ‘River Euphrates’ to be a figure of all the incomes drawn from the whole of Christendom by which the throne of **Antichrist** is enriched and by which he protects himself and his throne against all attacks. For the Christian princes — once the waters of **Antichrist** have become dried up, as has indeed already begun to happen — will make him powerless to continue to maintain himself.” **Both of these views are correct.**

Next, John said he previewed and ‘**saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false-prophet.**’ Rev. 16:13.

Now “this false-prophet is also the image of the beast (that is, the **Antichrist**, together with his entire Empire) — inasmuch as he stands for the false-doctrine through himself and his other servants, and inasmuch as he uses all his spiritual Prelates and Ecclesiastical Councils and Courts and Organizations and Church Meetings and persons in order to extend this false-doctrine, as will be shown in the following chapter.” Thus the *DDB*.

By the ‘three unclean spirits like frogs’ we are to “understand the many kinds of ambassadors and **papal emissaries** and other spiritual servants of the **Antichrist** sent out throughout the World to subjugate princes and kings and

nations to the Empire of **Antichrist** by deceit and hypocrisy. This is what the Apostle Paul calls ‘strong delusion’ in II Thess. 2:11.”

The inspired John then says that the ‘unclean spirits’ are demons or **‘the spirits of devils, working [pseudo]-miracles.’** Rev. 16:13-14.

“These demons ‘go forth to the kings of the Earth and of the whole World’ (Rev. 16:14)” – thus the *DDB*. “They go forth into that part ‘of the whole World’ “which is still devoted to the Empire of **Antichrist**, as the words ‘Earth’ and ‘World’ are here throughout to be understood.”

For the Vatican “is still trying to subjugate the whole World. This is happening each day in all countries of the World, and even in the barbarian lands in the East and in the West.” Thus again the *DDB*.

These papal demons go forth to the leaders of the Earth and to the nations of the whole World, in order **‘to gather them to the battle of that great day of God Almighty.’** (Rev. 16:14).

“It is also a daily occurrence — that these unclean spirits try to stir up all kings and nations against the good Christians whom they univocally call ‘damned heretics.’ But this [sixth] vial nevertheless refers to the final violence that the **Antichrist** will resort to, before his ultimate demise.” Thus the *DDB*.

“This will be spoken about in the following vial, when he will attempt to bring together not just the nations which claim to be Christian but also many barbarian and strange nations — in order to try to exterminate the Church of Christ and to re-erect his own [papal] throne.... These armies of the **Antichrist** will be brought together from all nations by deceit — but unto their own extermination and destruction.” Rev. 16:16.

Finally, **‘the seventh angel poured out his vial into the air. And there came a great voice out of the temple of Heaven, from the throne, saying: “It is done!”**

‘And there were voices and thunders and lightnings. And there was a great earthquake — such as was not since men were upon the Earth.... And the Great City was divided into three parts, and the cities of the nations fell. And great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of His wrath.’ Rev. 16:17-19.

The ‘Great City’ ‘which will then be ‘divided’ — is ‘the Great City which spiritually is called Sodom and Egypt.’ It comprehends the whole Empire of the Antichrist, as declared in Rev. 11:8.

As such, that ‘Great City’ is the culmination of the unfoldings of the remnants and syncretisms of all the Ancient World Empires. Thus “it is also called ‘Babylon the Great.’ See Rev. 14:8 and 18:10.”

Indeed, by **‘the cities of the nations [which] fell’** — we are to “understand all other cities outside of Christendom. Such as those of the Turks and the Persians and other Heathen.”

In the next vision, said John, **‘there came one of the seven angels who had the seven vials and talked with me about God’s judging of the great whore.’ Rev. 17:1.**

“Some understand this to refer to the fifth [angel], because he pours his vial out upon the throne of the beast. In these two following chapters, the definitive explanation is given about this.” Thus the *DDB*.

“The true Church of Christ is compared to an honourable woman clothed with the sun and adorned with a crown of

twelve stars (Rev. 12:1). So too the **Apostate Church** is here [in Rev. 17:1f] compared to a pretty whore who has left Christ the only Bridegroom and gone off with other men or idols and other masters; even though she may claim to the contrary.

“This is similar to what was said of the Israelitic Church and the City of Jerusalem. Hos. 1:21 [where God calls Ancient Israel ‘an adulteress’]; Jer. 3:1 [where God calls His people ‘the harlot’]” and “Ezek. 16:15 [where God calls Jerusalem ‘the harlot’].”

Now we are told that all **‘the kings of the Earth have committed fornication’** with this whore (*cf.* Rev. 18:3). Indeed, **‘the inhabitants of the Earth have been made drunk with the wine of her fornication.’** Rev. 17:2.

This refers to “those who are earthly-minded and who are oriented toward the religions of the Earth, as men are by nature.” Indeed, this whore or ‘woman’ (Rev. 17:3) “means the **City of Rome with her dominion**. This appears from the entire description which now follows, and especially from verse five where she is called ‘Babylon the Great.’” Thus the *DDB*.

For this woman, the whore, **‘is that Great City, which reigns over the kings of the Earth.’** Rev. 17:18. Thus the statements at Revelation 17:3 & 17:18 in the Holy Bible itself.

Now “this suits **Rome alone**,” comments the *DDB*. “That is quite clear. Not only the most important Patristic Fathers and all of the Reformed Teachers are agreed on this, but so too are even many of the [preteristic] **papist expositors**.”

“Yet the latter maintain — in order to defend themselves against the **antichristian nature** of their Pope and the Papacy — that this should be understood of the City and of the

domination of Rome only while she was under the Heathen Emperors and while she was persecuting Christians — namely, until about 300 A.D. or down to the time of Emperor Constantine.

“But these” are preteristic Romish opinions. Moreover, they “are easily refuted from the rest of these two chapters [of Rev. 17 and 18].

“First, Heathen Rome did not require the other kings and nations which she subjugated to accept her own idols. She allowed them to follow their customary superstitions and even left the Jews alone to practise their own religion until they later rose up against her (in 66-70 A.D.). On the other hand, this [different] woman [of Rev. ch. 17] made all the kings and nations drunk with the wine of her fornication or idolatry.

“Second, the woman in this chapter cannot be Heathen Rome — because what is said of the woman in verse 12, cannot be so applied. There it is said that the ten kings who give their power to the beast, receive power as kings [for] one hour [or season] with the beast. But the old [Heathen] Romans brought kings under their authority from time to time by violently subjugating them — rather than by mutual negotiation and cooperation.

“Third, the beast and this woman sitting on it — alias the Antichrist and the City of Rome — are here [in Rev. 17] described as being constantly joined together. But Heathen Rome, as long as it remained heathen, was not in actual fact the throne of the Antichrist but only became so thereafter. And this is why it is said that the beast ‘shall ascend out of the bottomless pit and [thereafter] go into perdition.’ Rev. 17:8.

“Finally, the sad and exemplary fall of this City of ‘Babylon’ spoken about in detail in the following chapter, cannot be understood to refer to Heathen Rome — because Rome never fell while it was still heathen. After ceasing to be heathen,

Rome remained in good condition under Christian Emperors, as is clear from history” – for a couple of centuries.

“It is indeed true that, even later, the Goths and Vandals and others captured and destroyed Rome. But shortly thereafter it was again brought back into its previous state — in which it still continues.

“On the other hand, it is clear that the fall of Rome referred to in Rev. 18:2-21 will be the absolute end of that City. Indeed, this is so obvious that even some papal expositors themselves admit that what is predicted here and in the following chapter must be understood about the present City of Rome.

“But in order to defend Romanism against the charge of being Antichrist, they invent a fable. For they say [futuristically] that a little before the end of the World, ten heathen kings from some unknown place in the World will come and join the Antichrist out of the tribe of Dan.

“Together, they will conquer the entire world; chase the Pope out of Rome; and install the Antichrist in his place. Then, for three and a half years before the end of the World, they will: inflict their heathen idolatry upon all nations; burn Rome with all her riches; and thereafter still bewail her, *etc.*

“However, this opinion has already been refuted. It is against all human insight and reason. And the following explanation will also quite sufficiently demonstrate this.”

Now this Romish whore or ‘**woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.**’ Rev. 17:4 [*cf.* too 18:16].

“The external prettiness of this woman or the apostate Romish Church, is seen throughout her entire kingdom —

not only in her public government, but also in her public religious worship. For everything is directed toward that which is most precious and most ornamental, and the attire of her chief leaders is purple and scarlet.” Thus the *DDB*.

By the ‘golden cup’ is meant “the beautiful and attractive title which the **Antichrist** gives himself and his Church before the World, in order to get men to obey him.” Yet in actual fact, these attractive titles are nothing but ‘names of blasphemy’ (*cf.* Rev. 17:3).

For Papal names “such as ‘Holy Father’ and ‘The Vicar of Christ’ and ‘The Head of the Universal Church’ and ‘The Successor of Peter’ and ‘The Foundation of the Church’ *etc.* — when nevertheless looked at from within — are horrible blasphemies and superstitions and false-teachings [just like the ‘**golden cup in her hand, full of abominations and filthiness of her fornications,**’ Rev. 17:4].” Indeed, some even “refer this to the cup of the Mass, and consequently to the Mass itself, which is full of abominations.”

‘And upon her forehead was a name written: “Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.”’ Rev. 17:5.

For ‘**Mystery**’ see “II Thess. 2:7. The Greek word *Mustērion*, as many testify, here means the papal tiara with its three crowns. But quite apart from that, it also refers to all the solemnities and clothes and dedications which the Pope observes together with his shaven clergy — which they all fantasize are full of mysteries and secrets right down to the smallest details.” Thus the *DDB*.

‘**Babylon the Great**’ is meant “spiritually or figuratively — just as in chapter 11:8 it is said of Sodom and Egypt. See the explanation there. On this, see too chapters 14:8 & 16:19.”

‘The Mother of Harlots’ means the whorish idolatries and superstitions, as previously remarked at verse 1. “She boasts of being ‘the Mother of the Holy Church’ from which all other churches on Earth have [allegedly] come forth and upon which they are [allegedly] dependent – like children from their mother.” Such daughter-harlots of their ‘free will’ Romish Mother would include also the ‘free will’ Arminians like Grotius, refuted at the Synod of Dordt.

Finally, Rome is also **‘The Mother of...Abominations of the Earth.’** Those mentioned here in the *Dordt Dutch Bible*, include: “deposing and killing kings and princes; exculpating monarchs and subjects of the need to observe their oaths of loyalty; breaking legal marriages under the guise of religion; withdrawing children from obeying and serving their parents; permitting public brothels; lying and deceiving; and similar abominations caused by the doctrine and deeds of the Papacy.”

Now **‘the beast that you saw,’** the angel told John, **‘was and is not and shall ascend out of the bottomless pit and go into perdition.’** Rev. 17:8.

“It is clear that this is a prediction anent the time of the **Antichrist**... The statement that the beast ‘was’ in John’s own time, can fittingly be understood to refer to the [Heathen] Roman Empire which had already existed and would continue to exist for several hundred years under various kinds of government. Yet the angel added that the beast ‘is not’ — because it did not at that time nor would it for several hundred years thereafter exercise any spiritual sway over the churches.” Thus the *DDB*.

It would ‘ascend out of the bottomless pit’ “for the first time (*eerst*) five hundred years **after** John’s own time” – when the **Antichrist**, “against Christ’s doctrine and example, would subjugate not only all of the clergy but also the princes of the World. That indeed happened in the time of Phocas [606 A.D.] and thereafter [A.D. **666ff!**]. Rev. 13:1f.”

Now **‘here is the mind which has wisdom. The seven heads [of the beast] are seven mountains, on which the woman sits.’** Rev. 17:10.

See “Rev. 13:18 and 13:1. This means,” explains the *DDB*, “seven mountains. It is sufficiently well-known from all ancient writers, that Rome was indeed built upon seven mountains. These were: Mounts *Capitolinus*, *Palatinus*, *Caelius*, *Aventinus*, *Esquilinus*, *Viminalis* and *Quirinalis*. And this is why Rome is also called ‘the City of the Seven Hills’ by several ancient writers.”

But even that is not all that God revealed. For John was told also that **‘there are seven kings.’** Rev. 17:10.

“This means either seven [specific] kings, or [seven] kinds of kingdoms or governments.... This is most fittingly understood to mean the seven forms or kinds of government by which the City of Rome was formerly and would thereafter be ruled — just as the angel here testifies [in verse 10] as well as in verse 11.” Thus the *DDB*.

“The first of these kinds of governments was under those actually called kings, from Romulus to Tarquin. The second was under the consuls or mayors, from Brutus onward. The third was under the dictators. The fourth was under the decemvirs. The fifth was under the tribunes. The sixth was under the emperors, from Julius Caesar onward — and which was still enduring even while this revelation was being given to John.”

Now of these seven kinds of Roman government, in John’s own day **‘five are fallen, and one is, and the other has not yet come. And when he comes, he must continue a short space’** of time. Rev. 17:10.

“That [latter] would be the seventh form or kind of government. It began under Constantine the first Christian Em-

peror, who started another form of government in his own time. For after he had reigned in Rome for about twenty years, during which he introduced the Christian Faith everywhere — he moved to Byzantium which he renamed Constantinople, after himself. As a result of this, **imperial authority** more and more diminished at **Rome and in Italy**. Consequently, the dominion of the [papal] **Antichrist** gradually arose **there**. And that is the eighth form of [Roman] government mentioned here.” Thus the *DDB*.

For ‘**the beast that was and is not, even he is the eighth.**’ Rev. 17:11.

“This is the papal government which was to some extent to arise in its beginnings, but which had not yet fully been revealed. It was only at the time of Emperor Phocas or about five hundred and ten years after this revelation and in 606 A.D. that the **Papacy** gradually extended its spiritual and worldly domination over Christendom and fully revealed itself....

“And it was only several hundred years thereafter, during which it ruled in its full power, that it again gradually began to wane and continues to wane.” Thus the *DDB*.

Next, the angel began to explain to John the meaning of this great vision. “**The ten horns [on the beast] which you saw, are ten kings which have received no kingdom as yet. But [they] receive power as kings [for] one hour, with the beast.**’ Rev. 17:12. [See too Dan. 7:20 and Rev. 13:1.]

Here, ‘kings’ means “kingdoms,” explains the *DDB*. “For both in Daniel and here, ‘kings’ include their successors in the same kingdoms throughout. And some expositors — taking this to mean an exact number of ten” kingdoms — “include among them the kingdoms of Hungary, Naples, Spain, France, England, Scotland, Poland, Sweden, Denmark, Portugal,” *etc*.

Now all ten of these kingdoms ‘**shall make war against the Lamb.**’ Rev. 17:14.

That is to say, they shall “fight against and persecute Christ in His Members.... For those who attempt to exterminate His Members and His doctrine, are regarded and stated in the Scriptures to be fighting against Christ Himself. See Ps. 2:2; Acts 4:25; 9:4; *etc.*”

However, **‘the Lamb shall overcome them.’** Rev. 17:14.

This will be His “spiritual victory.” Thus the *DDB*. Not only will all these enemies of Christ and even their apostate political kingdoms “not be able to eradicate the true and saving doctrine of Christ, try as they may.” But in addition, “Christ, **through His elect believers** — in spite of all such violence [of the antichristian forces against them] — shall extend that true and saving doctrine into all the World.” Christ will also overcome His enemies “by the many outward victories which He will give His elect over His enemies in the World.”

“This is evidenced by instances in previous ages, and in this present age. And in the last great battle, as predicted in the previous fourteenth chapter, this will become even more clearly apparent before the entire World.”

For at that time, the **‘peoples and multitudes and nations’** and king[dom]s oppressed by the Romish whore — will turn against her. **‘And [they] shall make her desolate...and burn her...until the words of God shall be fulfilled.’**
Rev. 17:15-18.

“The kings, as explained in verse 12, shall finally have their eyes opened and detect how they had been misled by her... They shall hate her for that, and also because of her idolatry and domination.” Thus the *DDB*.

Thereafter, wrote John: **‘After these things I saw another angel come down from Heaven, having great power.’** Rev. 18:1.

Now “some understand this to refer to Christ Himself and to His final coming in judgment totally to annihilate the **Anti-christ**. But inasmuch [as Rev. chapter 18] verse 9 and the subsequent verses give a detailed treatment of the wailing of the kings and the merchants and the sailors even after the fall of this Babylon, it is more probable that all this refers to the fall of this Babylon and the extermination of her rule — which takes place **before** [Christ’s Return] and as an example of God’s righteous judgment in the eyes of the whole World.” Thus the *DDB*.

“This also appears from the fact that in verse four, God commands His people to come out of Babylon so that they might not be partakers of her sins. For this cannot be applied to the last day.”

Now the powerful angel coming down from Heaven ‘**cried mightily with a strong voice, saying: “Babylon the great is fallen, is fallen [or, Hebrew infinitive absolute: has thoroughly fallen]!”**’ Rev. 18:2. [*Cf. too: Isa. 21:9; Jer. 51:8; Rev. 14:8.*]

“These words were spoken also by an angel in Rev. 14:8. But there, they refer to the beginning of the fall of this great Babylon in the hearts of many in the World, as was there remarked. And that has already begun to happen a long time ago, and continues to happen each day.” Thus the *DDB*.

“But here [in Rev. 18:2], these words refer to the uttermost extermination of the rule of the beast or of this **Great Romish Babylon**. Furthermore, these words are taken from Isa. 21:9 and Jer. 51:8, where the Prophets predicted the extermination of the City and the Empire of the Assyrian Babylon more than a hundred years before it was fulfilled.”

‘I heard another voice from Heaven saying: “Come out of her, My People, so that you not keep on partaking of her sins!”’ Rev. 18:4.

Note that '**Heaven**' here tells **God's People** to **leave** the **Romish Babylon!** Comments the *DDB*: "Similar words (Isa. 48:20 & Jer. 50:8 & 51:6 & Zech. 2:7) were used by God as a warning to **His People**, **before** the collapse of the Assyrian Babylon – so that they could make provision for themselves in time, and get out of her. Here [in Rev. 18:4] it is said of the spiritual Babylon – **to all true believers**" still within her. Consequently, **Christians inside of Romanism need to abandon her!**

The Romish whore shall be destroyed because **'she has glorified herself, and lived deliciously. Give her, then, so much torment and sorrow! For she says in her heart: "I sit as a Queen, and am no widow and shall see no sorrow."**' Rev. 18:7. [*Cf.* too Isa. 47:8.]

"This is the self-glorification of the one who sits in the temple of God, claiming to be God (*cf.* II Thess. 2:4). Now here there is a self-exaltation: in worldly matters, above all Kings and Princes; and in spiritual matters, above all Ecclesiastical Councils and Overseers."

For here Rome claims to be "a Mother and a Queen of all the churches; she is not supposed to be capable of succumbing or going astray; and her throne is not conceded to be demolishable [or fallible]. Such and similar other wonderfully impressive titles are constantly being given to Rome by herself and by her servants in their writings." Thus the *DDB*.

'And the Kings of the Earth who have committed fornication and lived deliciously with her, shall bewail her. And they shall lament for her, when they shall see the smoke of her burning.' Rev. 18:9.

This refers to the end of Rome at "the time of her fall and extermination. From this it is clear that several princes and kings are still [presently] co-operating with her to confirm

her condition and superstitions. They will attempt to prevent this final fall of Rome. And even after it has occurred, they will still seriously bewail her. But in vain!" Thus the *DDB*.

For Rome will justly be annihilated — having made **'merchandise of gold and silver and precious stones'** and of the **'souls of men.'** Rev. 18:12-13.

She shall be punished for having "enslaved the bodies of the living and for having sold the souls of the dead by supposedly redeeming them from an imaginary purgatory through pardons and indulgences and pilgrimages and Masses for the dead and suchlike.... Ezek. 27:13." Thus the *DDB*.

In the next vision, John wrote: **'After these things, I heard a great voice of much people in Heaven, saying: "Hallelujah!"'** Rev. 19:1.

"This means **after** the Romish Babylon has finally been burned and exterminated by a special judgment of God, as related in the previous chapter." Thus the *DDB*. Cf. Rev. 19:2.

Then **'I heard as it were the voice of a great multitude ... saying: "Hallelujah! For the Lord God omnipotent reigns!"'** Rev. 19:6.

"This means that the time now arrives when **He shall have brought all His enemies under our feet** and shall have destroyed the kingdom of **Antichrist**.... For the Lord God omnipotent alone shall then rule. And such shall be demonstrated **throughout the entire World**. I Cor. 15:24. For even though He will always have ruled as King, His cause has [till now] much been obscured among many — on account of the tyranny of others, and by His toleration of them all (as the World would say). Rev. 11:17." Thus the *DDB*.

But **after** the fall of the **Antichrist**, it will be seen that **'the marriage of the Lamb has come.'** Rev. 19:7.

“That is [to say], that the closer union and full glorification of the Church of Christ in Heaven with her Bridegroom Christ, is near.... See Mark 2:19-20; John 3:29; II Cor. 11:2; Eph. 5:23; *etc.*” Thus the *DDB*.

Next, says John: **‘I saw Heaven opened.’**
Rev. 19:11.

“This is the beginning of the last part of this chapter in which John, in a new vision, is shown the coming of Christ to deliver His Church once and for all, and once and for all to annihilate **the Antichrist with all his adherents and all other enemies of the churches....** Some believe that this is describing **another [invisible] coming of Christ in His Spirit and His power.** This would **precede** His final [visible] coming, and take place at a time **when the Jews would be converted** and the rest of the Congregations would be united with the [thus converted and so then christianized] Jews here in this World and triumph over all the Church’s enemies and enjoy a reign of peace.” Thus the *DDB*.

At any rate, at that time an angel invites all the birds of prey to **‘eat the flesh of kings.’**
Rev. 19:18.

This shall include “those who will still be adhering to and advocating the **Antichrist**, and uniting themselves with him against Christ.” For ‘the beast and the kings of the Earth and their armies’ (Rev. 19:19) here refers to “the **Antichrist** himself at the head of this army, who sent forth his three unclean spirits unto the kings of the Earth to stir them up for this last battle against Christ and His Church, as previously seen in Rev. 16:13-14.” Thus the *DDB*.

But **‘the beast was taken, and with him the false-prophet that wrought miracles before him, with which he deceived them that had**

received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.’ Rev. 19:20.

“See [Rev.] chapter 16:13.... By these two [the beast and the false-prophet], understand the spiritual and secular dominion of **the Antichrist with all his episcopal and armed helpers**. They will be punished by Christ with the greatest punishments – whereas the other deceived earthly and worldly people shall also bear their punishment, though a lesser one.” Thus the *DDB*.

• • •

In the next vision of the Angel coming down from Heaven with the key of the bottomless pit, the premillennial interpretation is rejected. **‘He laid hold of the dragon, that old serpent who is the Devil and Satan — and bound him a thousand years.’** Rev. 20:1-2.

Comments the *DDB*: “Some think that everything related here still has to happen, and that, after Satan has first been bound, the Jews will be converted to Christ and the true Church of Christ will in great majesty and good peace and decent order rule over all the nations of the World for a thousand years, at the beginning of which all the martyrs will rise from the dead and join themselves to the Church or be raptured into Heaven to be with Christ until after the thousand years Satan is again unbound and leads the rest of the unbelieving nations Gog and Magog in a new war.

“But Christ will finally come — only in **judgment**. Then He will deliver His Church and throw Satan and all his servants into the lake of fire for all eternity.” Indeed, Premillennialism “is in conflict with the doctrine of the resurrection of the

dead. For it claims that as many millions of martyrs or witnesses as there have been in the World, will rise at the beginning of these thousand years alone and either remain alive in this World (as some believe) or otherwise be taken up along with their bodies to Christ in Heaven (as others think). See, however, John 5:28 and 6:44 and 11:24 and I Cor. 15:52 and I Thess. 4:16 and Rev. 20:12-15. For these and other reasons, this chapter must be understood in a different way.”

Now by the Angel coming down from Heaven (in Rev. 20:1), we are “to understand the Angel Michael, that is, Christ Himself. This has already been remarked at the beginning of this struggle against the dragon, where he was cast down upon the Earth [in Rev. 12:7].... Here [in Rev. 20:1*f*], he is being bound in the bottomless pit.”

By the ‘great chain in His hand’ (Rev. 20:1), we are to understand Christ’s power over death by which all of Satan’s power is taken away (Col. 2:15 and Heb. 2:14) — **together with the power of Christ’s Spirit and Word** by which Satan’s hands and feet are bound so that he cannot injure the elect. See Luke 11:22 and Eph. 1:21-22.”

The Angel then **‘laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years.’** Rev. 20:2.

See “II Pet. 2:4 and Rev. 12:9...and Rev.12:5-9, which describe the battle of the dragon against Christ and His Church.” Thus the *DDB*.

Next, we are told Satan is bound and sealed **‘so that he should deceive the nations no more, till the thousand years should be fulfilled.’** Rev. 20:3.

“Some take these thousand years to refer to the entire time between the first and second comings of Christ.... But this cannot be so, inasmuch as we read in Rev. 20:7-8 that Satan shall be unbound after these thousand years.” Thus the *DDB*.

‘But the rest of the dead did not live again — until the thousand years were finished.’ Rev. 20:5.

This hardly implies any final apostasy. For the fact that the dead unbelievers or ‘the rest of the dead did not live again until the thousand years were finished’ – implies that they will not live again “all the time Satan remains bound; [and] still less there-after, when Satan is again unbound.” Thus the *DDB*.

‘And when the thousand years have expired, Satan shall be loosened from out of his prison.... And the devil...was cast into the lake of fire and brimstone, where the beast and the false-prophet are, and shall be tormented day and night for ever and ever.... And I saw a great white throne and Him Who sat on it from Whose face the Earth and the Heaven fled away..... And I saw the dead, small and great, stand before God.... And the dead were judged...every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.’ Rev. 20:7-15.

“The One seen here, is Christ, a Judge of the living and the dead Who will erect His Judgment Seat in the clouds — as He Himself testified. Matt. 25:31. See too Acts 17:31.... [The ‘second death’] is everlasting death. It is so called, because it necessarily follows the death of sin whenever men do not repent thereof.” Thus the *DDB*.

• • •

In his final vision, John records: **‘And I saw a New Heaven and a New Earth.’** Rev. 21:1. [*Cf.*: Isa. 65:17 and 66:22 and II Pet. 3:13.]

John saw this “after the holding of the Last Judgment described in the previous chapter.” Indeed, he saw “a re-newed Heaven and Earth, as described in greater detail in II Pet. 3:10. Some expositors understand it to refer also to the new format of the Church of Christ in this World after the conversion of the Jews spoken about in greater detail in the previous chapter. Yet...it is [especially] the Church Triumphant of Jesus Christ in Heaven and its condition after the Final Judgment that is here being discussed, as is apparent from verses 4 & 22.” Thus the *DDB*.

Now here we read: ‘**I John saw the Holy City, New Jerusalem, coming down from God out of Heaven.**’ Rev. 21:2.

“This Church of Christ in general [and too the Church Militant] is also sometimes thus described. This is to be seen in Gal. 4:26 and Heb. 12:22, because Jerusalem was a figure and prototype thereof. Yet here the reference is nevertheless to the Church of Christ Triumphant and the place where she will dwell. For then, all that will be perfected in her which has been started in her [now] in this World. See Ps. 132:14 [and Ps. 48].” Thus the *DDB*.

“This does not mean that the dwelling-place of the blessed believers in the hereafter will be outside of Heaven. For the contrary is testified. John 14:2-3; Phil. 3:20; I Thess. 4:17.”

But it is from Heaven and with Heaven that the New Jerusalem will then descend. Why? To become merged forever with the New Earth — this present Earth, when renewed.

‘**He that overcomes, shall inherit all things**’
— in the New Jerusalem and on the New Earth.
Rev. 21:7 *cf.* Matt. 5:5.

Christian overcomers will overcome “by grace, without any merits of their own. Eph. 2:8.” And then they will ‘inherit’

“the fullness of all spiritual and everlasting benefits, according to both soul and body. See Rom. 8:17,29 and I John 3:2.” Thus the *DDB*.

Now this Church Triumphant in the ‘**New Jerusalem**’ will have ‘**a wall great and high, and ‘twelve gates. And at the gates, twelve angels.**’ Rev. 21:12.

“This means the unconquerable security of the glorified Church of God in Heaven, which by His omnipotence is like an everlasting sturdy wall round about her. See Zech. 2:5 and Matt. 16:18.” Thus the *DDB*.

On the other hand, by way of anticipating the above, this refers also to the Church Militant here and now. For the ‘twelve angels’ standing guard ‘at the gates’ of the New Jerusalem are “faithful watchmen who see to it that nothing enters into nor leaves that City except that which is pure and that which belongs to her.”

‘**And the nations, which get saved, shall walk in her light. And the kings of the Earth...shall bring the glory and the honour of the nations into her.**’ Rev. 21:24-26.

“This means, partake of the glory of the whole Church – as Christ says in Matt. 8:11 [where ‘many shall come from the East and the West’] ‘and they shall sit down with Abraham and Isaac and Jacob in the Kingdom of God’... These words are taken from Isa. 60:3 [And the Heathen shall come to Your light, and kings to the brightness of Your rising’]. Thus the *DDB*.

In conclusion, the angel said to John: ‘**Do not seal the sayings of the prophecy of this book! For the time is at hand.**’ Rev. 22:10.

“This means that John was not to shut them up and keep them secret, but he was to reveal them to everybody. This is

the opposite of what he was previously commanded in Rev. 10:4, *cf.* too Dan. 8:26 and 12:4.” Thus the *DDB*.

“The reason for this, is because what was revealed there [in Rev. 10:4] could still remain concealed without disadvantaging the Church — until its fulfilment would make it understandable. But this is not the case here [in Rev. 22:10]. For the fulfilment of some of these things would begin immediately, as taught in chapters 2 and 3....

“The Church of Christ needed to be warned immediately about all these difficulties which would come upon her, so that she could timeously make provision against them, and so that her Members could beware of fellowshiping with the Antichrist — by being warned about his rise, the mystery of which had already begun to work. II Thess. 2:7 *cf.* Rev. 1:3.”

Meanwhile, here and now on our great planet Earth — **‘he who is unjust, let him keep on being unjust; and he who is filthy, let him keep on being filthy! And he who is righteous, let him keep on being righteous! And he who is holy, let him keep on being holy!’** Rev. 22:11.

“This means: ‘Let him more and more demonstrate his righteousness from his fruits, as Jas. 2:18-24 declares. For the words ‘let him keep on being righteous!’ are here being contrasted with ‘keep on being unjust!’ – just as the words ‘keep on being holy!’ are here being contrasted with the words ‘let him keep on being filthy!’” Thus the *DDB*.

For Christ says **‘Look, I come quickly! And My reward is with Me — to give every man according as his work shall be.’** Rev. 22:12.

See “Ps. 62:13 [‘You repay every man according to his work’]; Jer. 17:10 & 32:10 [‘The Lord searches the heart...to give every man according to...the fruit of his doings’]; Matt. 16:27 [‘The Son of man...shall reward every man according

to his works’]; Rom. 2:6 & 14:12 [‘Tribulation and anguish upon every soul of man that keeps on doing evil’ and ‘every one of us shall give account of himself to God’]; I Cor. 3:8 [‘Every man shall receive his own reward according to his own labour’]; II Cor. 5:10 [‘We must all appear before the judgment-seat of Christ so that every one may receive the things done in his body according to what he has done whether good or bad’]; Gal. 6:5 [‘For every man shall bear his own burden’]; Rev. 2:23 [‘I will give to every one of you according to your works’].” Thus the *DDB*.

‘Blessed are they that do His Commandments, so that they may have the right to the tree of life and may enter in through the gates into the City. But outside are the dogs [sodomites?] and the sorcerers [witchdoctors?] and the whoremongers and murderers and idolaters and everyone who loves and tells lies.’
Rev. 22:14f.

That is the way to everlasting life. Indeed, that is the way Christians are to express their gratitude to God – to keep His Commandments, inside and outside the True Christian Church here and now. For thus are they to enter into the everlasting City of God “of the New and Heavenly Jerusalem.”



We have now almost reached the end of *The Sixth Point of Calvinism – Eschato-Ethics*. By the latter, Eschato-Ethics or the ‘S’ of ‘T-U-L-I-P-S’ – we mean that heeding God’s Law improves man’s future. For “where there is no insight, people get unruly; but thrice-blessed is he who keeps the Law!” Prov. 29:18 (*q.v.*).

Summarizing this last chapter of our book, we saw that the 1637 *Dordt Dutch Bible* in its section *Contents of this Book* (of Revelation) declared that it “instructs the Church of Christ as to what burdens would afflict them after that time [of its

inscription]...especially at the hands of the **Antichrist**.” It also stated that the bulk of the Book of Revelation “is an account of...**predictions** of the things which would happen to the Church of Christ **from that time onward until the end of the World** – from chapter one verse nine through the sixth verse of the last chapter.”

Rev. 1:1, comments the *DDB*, “is said in respect of the **beginning of these histories**...in the wake of which **the continuation** would follow **down to the last day**.” It says Rev. 1:7 can “be taken to refer to **all nations, both Jews and Gentiles**” and “to the **conversion** of **all** those who...turn away from their previous transgressions...even in the **future**.”

It further says the ten days of tribulation in Rev. 2:10 can be taken “to mean as many years, Num. 14:34; such as a ten years’ persecution of Christians which arose shortly after this under Emperor Trajan.” And on Rev. 2:26-28’s words ‘**To him that overcomes and keeps My works** unto the end...I will give **power over the nations**’ – it comments that Christ here means “**My Commandments and doctrines**” – namely “until the Sun of the complete knowledge of God shall illumine us when God shall be all things in **all** people.”

In Rev. 3:8, Christ declares: ‘I have set before you an open door, and no man can shut it!’ “This means,” argues the *DDB*, “a definite and unimpeded opportunity to spread the Gospel with good success.” Indeed, in Rev. 3:9, Christ would “**convert...even some of the Jews**” and “**those who dwell in the desert** [*cf.* the **Islamic Arabs**].’

On Rev. 4:6-8, the *DDB* comments “from the next chapter, 5:9, it clearly appears that the...[living beings] signify **human beings purchased by the blood of Christ from every kindred and tongue and people and nation**”; as Pastors “**spread the Gospel out to the four corners of the Earth**” — while Christ ‘the Lion of the tribe of Judah’ goes forth in His “**conquering power over the Devil and the World**” (5:5).

For He goes forth ‘conquering, and to conquer!’ 6:1-2. Comments the *DDB*: “This refers to ‘the things which shall be hereafter.’” Through “the pure preaching of the Gospel...Christ...the King of kings...spreads this Gospel throughout the entire World with the power of His Spirit – as if He were armed with a bow. And through His servants, He overcomes all opposition in such a way that...He maintains the upper hand throughout.”

In Rev. 6:12, the opening of the sixth seal — comments the *DDB* – “was followed by the rise not only of the **Mohammedans** in the East, but especially of the **Romish Antichrist** in the West.” Sadly, for many centuries, “the Western Roman Empire was completely subjugated and divided into many kingdoms and principalities which were thereafter to some extent attached to one another by the spiritual domination of the Bishop of Rome” (Rev. 8:6, *DDB*).

In Rev. 9:1, John saw ‘saw a star fall’ and being ‘given the key of the bottomless pit.’ Comments the *DDB*: “Some understand this star to refer to **Mohammed** and his followers.... With his **Arabs and Saracens** who looked like armed locusts he spread...throughout a large part of the World.”

At Rev. 9:14, the *DDB* observes that “**almost all expositors** understand the sect of the **Mohammadans**” and more specifically the “four nations” of “the Arabs, the Saracens, the Tartars, and the Turks.” From the year 620 onward, the Arabs and the Saracens inflicted much violence against the Christians, and especially against the Roman Empire in the East....

“When the **Antichrist** was at his zenith, and when orthodox Christians were being oppressed to the greatest extent, the **Tartars** and the **Turks** broke through... They overran and **subjugated** a large part of **Asia** and **Africa**. And they destroyed the Greek or the Eastern Empire of which Constantinople was the capital.”

In the West, “the kings...gave their power to the beast.” Yet godly “Pastors were at that time able to erect new churches in various countries. Indeed, they did so without being able to be annihilated by the persecutions of the **Antichrist**. This is what happened in France and England and Bohemia and Switzerland and other areas — through Waldo, Wycliffe, Purvey, John Huss, Jerome of Prague and still more others.”

Yet sadly, most nominal Christians still ‘kept on worshipping demons and idols of gold and silver and brass and stone and of wood.’ Rev. 9:20. Comments the *DDB*: “This idolatry which Christians erected in Greece and throughout the East and confirmed at their Second Synod of Nicea and even more elsewhere, was the reason why God in His righteous judgment sent these punishments against them.... Yet the churches of the West did not reflect on this example, but themselves remained in their idolatry too.”

‘Neither did they repent of their murders nor of their sorceries nor of their fornication nor of their thefts.’ Rev. 9:21. This, argues the *DDB*, refers to “the public brothels...and the immoralities of the priests” during the Middle Ages — while ‘their thefts’ refers to “the removal of inheritances from the true heirs and giving it to monasteries...for the maintenance of lazy bellies.”

However, at the Pre-Reformation, God then opened His “little book.” Rev. 10:1-2. This, comments the *DDB*, is “the Book of the Gospel. When the **Antichrist** was at its zenith, it was a closed book as far as the Church was concerned. But from the time that the **Turks** broke forth against Christianity..., this Book [or **Biblion**] was once again more and more opened up to the Church.”

Ultimately, ‘**the mystery of God would be finished**.’ Rev. 10:7. Yet “the house of Jacob will be converted to the Lord — and the entire Church of Christ, consisting of both Jews and Gentiles, will triumph over her enemies even in this

present World.... Christ will appear **only after** that, in order to pronounce His judgment over all flesh.” Thus the *DDB*.

Meanwhile, Rev. 10:11 is “a prediction...for the Pastors...gradually to bring the Gospel out of the oppression and darkness of the **Antichrist** and into the clear light of day” (*DDB*). Rev. 11:1*f* is about “the re-erection of the ruined [True] Religion in the [true] Church of Christ,” which takes place “**after** this [True Religion] has been trampled under foot by the tyranny of the **Antichrist**.... It was predicted that the previously-dilapidated **Church** would be re-erected and re-constructed by Christ in greater measure throughout the entire World.”

In Rev. 11:2*f*, comments the *DDB*, “the entire time of the domination of the **Antichrist** is to be understood.... The time must necessarily be understood in a prophetic manner, and figuratively – namely of ‘days’ meaning entire years, as in Ezek. 4:5 and Dan. 9:24. And these [1260] years some begin to count from the year 606 A.D., when the Bishop of Rome for the first time accepted the title of the Bishop [or Pope] of the entire Christian Church (which belongs to Christ alone).”

Here, God’s “witnesses to the truth and in refutation of the domain of **Antichrist**...were **Waldo** and **Peter de Bruys** in France, **Wycliffe** and **Purvey** in England, **John Huss** and **Jerome of Prague** in Bohemia and in Germany.... And at length it pleased God to raise up **Luther** and **Melanchthon** in Germany, **Zwingli** and **Oecolampadius** in Switzerland, **Farel** and **Calvin** in France, and others in their own places. All these finished their witness with greater power, causing a large part of the great Babylon to fall — whose complete fall and destruction is predicted hereafter.”

Regarding Rev. 11:8, the *DDB* comments that Christ “is also similarly being crucified, thoroughly, in His Members, by the Romish domination.” Yet at 11:12 His witnesses were

followed by others, “and these others were strengthened even by the civil power in Germany and France and England and Scotland and Switzerland and Holland and other parts of the World — notwithstanding all the power of the **Anti-christ**. This is what has occurred; and has been fulfilled; and is still being fulfilled.”

At Rev. 11:13, comments the *DDB*, “a large part of the **Romish and Antichristian domain** falls away from the **Anti-christ**... A **large** part of the **nations** which stood under **Antichrist’s domination** would fall away from him... As pre-figured here, **they would more and more become converted** — until the final fall of ‘the great city’ with the seven hills and its **false-prophet** would follow.” Finally, at Rev. 11:15, the World surrenders to Christ when ‘the kingdoms of this World’ here on Earth would “stand only under His government — **after** all those who oppose it have been subjugated or brought under His feet.”

In the replay of history from Rev. 12:1 onward, the *DDB* at 12:6-8 explains “what gradually caused the **Antichrist** to hatch, who **finally emerged in about the year 606 A.D.**.... The **Antichrist** in the West and the **Mohammadans** in the East obtained the upper hand and oppressed the [True] Church of Christ throughout the entire World.”

Yet, at 12:14*f*, “**the Jews themselves shall become converted before the end of the World** and gathered into the true Church of Christ (Rom. 11:25 and II Cor. 3:14 *etc.*).” Meanwhile, at 12:17, it is the Members of the True Church ‘who **keep the Commandments of God** and have the testimony of Jesus Christ’ and “who serve God according to His Commandments and not according to human traditions” – comments the *DDB*. For “therein lies the correct difference between a Reformed Evangelical Christian and a servant of the **Antichrist**.”

On Rev. 13:1, the *DDB* comments that “**the Antichrist** finally brought forth his kingdom. For Emperor Justinian repelled and

subjugated those barbaric nations in about 550 A.D., when he again began to exalt the Bishop of Rome. Indeed, the cruel Emperor Phocas declared him to be the General Bishop in about 606 A.D.... Rev. 13:1's first beast is best applied to the Neo-Roman tyranny. That was erected in that city at about the time the Holy City [alias the True Christian Church] began to be trodden down and the True Church of Christ began to flee into the desert. This Neo-Roman tyranny spread out over the whole of Christendom, especially in the West.”

Though ‘wounded to death’ at Rev. 13:3, the *DDB* comments: “This wound was fully healed by **Pepin** and by **Charlemagne**, who during the eighth and ninth centuries entrenched the **Bishop of Rome** in his full powers, when the **ten kings** who rose up with him yielded their power to him.” The Neo-Roman domination was erected and then extended itself over the whole of Christendom especially in the West from about the time that the Holy City was trampled under foot and the Church of Christ fled into the desert.

This first beast then ‘**opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle.**’ Rev. 13:6. Comments the *DDB*: “Some understand this [tabernacle] to refer to **the True Church of God** which he declares to be heretical and excommunicated, and which he slanders in front of all the World. Others understand this to refer to ‘the body of Christ’ which is called the tabernacle of His divinity...and which is blasphemously mistreated by the Mass. **Both of these interpretations are true.**”

The second beast of Rev. 13:11, comments the *DDB*, “means the **Antichrist**.... He would behave in his external appearance and in his profession **as if he were the representative of Christ** the Lamb of God and a servant of all of Christ’s servants.” His ‘mark’ at Rev. 13:17 is that of “**the Latin or Romish Church**, which conducts its **principal religious services in Latin**... Hence the name **Romish or Latin** expresses

this **number** of her **name**.... Irenaeus...applies it to the word *Lateinos*, in which the number ‘666’ is found.” Thus the *DDB*.

At Rev. 14:6, the *DDB* sees “the faithful witnesses of Christ and Preachers of the Gospel who, when **Antichrist** was at his height, began publicly to warn the World against it and openly to extend the Gospel of Christ throughout Christendom. Similarly, in about 1170 A.D., the **Waldensians**...arose in France — whom **Antichrist** opposed with great power.” Rev. 14:8 could well “refer to the rise of **John Wycliffe** and his men in England, and **John Huss** and **Jerome of Prague** in Germany and Bohemia.... For in about 1380 and 1400 A.D., their teachings and writings began to inflict much destruction on the New Babylon.” And Rev. 14:9-10 “represents the time of the full **Reformation** of Christianity **begun** in the year 1517 A.D. by **Luther** and **Zwingli** and their supporters.”

In Rev. 14:12, Commandment-keeping and faith in Jesus are “**the two characteristics of a Truly Reformed Christian**” and Christ’s True Church. For ‘the dragon...was angry with the woman, and went and waged war against the rest of her seed who **keep the Commandments of God and the testimony of Jesus Christ**’ [*cf.* Rev.12:17].” Thus the *DDB*.

In Rev. 14:13, comments the *DDB*, especially “from the time of the **Reformation** onward there would be a renewal of the preaching of this everlasting Gospel.” Rev. 15:1-4 “refers to the elect of [all] the **nations**” who would fear and glorify the King of nations. That would be accomplished after the pouring out of God’s seven last plagues, 16:2-11*f*.

This, suggests the *DDB*, was and is being accomplished progressively: “when the Empire of **Antichrist** began to suffer demolition through the renewal of the preaching of the everlasting Gospel in various places in Europe by **John Wycliffe** and **John Huss** and **Jerome of Prague** and their peers”; “after the times of **Luther**, whole surrounding prov-

inces and kingdoms and nations fell away from the **Anti-christ**"; and "especially after the **Council of Trent**" in A.D. 1545-63. Thus "the Empire of the **Antichrist** is being broken down and will finally be levelled to the ground"; "**still more will be brought to conversion**"; and "also **the Jews will receive Christ by heaps**." Ultimately, "the city of Rome, where the throne of the **Antichrist** is actually located" — shall have its throne annihilated.

Then: "They will chase away the **Antichrist** and his Ecclesiastical Council and his adherents. Thus his Empire will much decline, while his lustre is being eclipsed in the World — until he will finally be totally annihilated by the Spirit of Christ's mouth" through the ongoing **preaching** of the **Word of God**. Cf. II Thess. 2:8.

At Rev. 16:12, the *DDB* apparently sees [**Islamic**] "**Turks and Persians**" and expects that "**these nations would still unite with one another**" even as "the waters of [the Romish] **Antichrist** have become dried up" and "will make him powerless to continue to maintain himself." Indeed, by Rev. 16:19's fall of 'the cities of the nations' — the *DDB* comments one is to "understand **all other cities outside of Christendom**. Such as those of **the Turks and the Persians and other Heathen**."

In Rev. 17:1-5, comments the *DDB*, "the **Apostate Church** is...compared to a pretty whore who has left Christ the only Bridegroom and gone off with other men or idols." This "means the **City of Rome with her dominion**.... Not only the most important Patristic Fathers and all of the Reformed Teachers are agreed on this, but so too are even many of the [preteristic] **papist expositors**."

Comments the *DDB*, "it is clear that the fall of Rome referred to in Rev. 18:2-21 will be the absolute end of that City. Indeed, this is so obvious that **even some papal expositors** themselves admit that what is predicted here and in the

following chapter must be understood about the present City of Rome....

“The external prettiness of this woman or **the apostate Romish Church**, is seen throughout her entire kingdom... Everything is directed toward that which is most precious and most ornamental, and **the attire of her chief leaders is purple and scarlet**.... ‘Holy Father’ and ‘The Vicar of Christ’ and ‘The Head of the Universal Church’ and ‘The Successor of Peter’ and ‘The Foundation of the Church’...are horrible blasphemies and superstitions and false-teachings [just like the **‘golden cup in her hand, full of abominations and filthiness of her fornications,’** Rev. 17:4].” Indeed, some even **“refer this to the cup of the Mass,** and consequently to the Mass itself, which is full of abominations.” Further, Rome is guilty also of “permitting public brothels; lying and deceiving; and similar abominations caused by the doctrine and deeds of the Papacy.”

At Rev. 17:10, the *DDB* comments that Constantine from Rome “moved to Byzantium which he renamed Constantinople, after himself. As a result of this, **imperial authority** more and more **diminished** at **Rome and in Italy**. Consequently, **the dominion of the Antichrist gradually arose there**. And that is **the eighth form of government** mentioned here.”

Yet Rev. 18:2 refers “to the uttermost extermination of the rule of the beast or of this Great Romish Babylon.” Indeed, at Rev. 18:12-13, she shall be punished for having “enslaved the bodies of the living and for having sold the souls of the dead by supposedly redeeming them from an imaginary purgatory through pardons and indulgences and pilgrimages and Masses for the dead and suchlike.” Thus the *DDB*.

Rev. 19:1-6, comments the *DDB*, occurs “**after** the Romish Babylon has finally been burned and exterminated.... This means that the time now arrives when **He shall have brought**

all His enemies under **our** feet and shall have destroyed the kingdom of **Antichrist**.”

Rev. 19:11 means Christ’s annihilation also of “all his adherents and all other enemies of the churches... This would **precede** His final coming, and take place at a time when the **Jews** would be converted and the rest of the Congregations would...triumph over all the Church’s enemies and enjoy a reign of peace.” Thus the *DDB*.

In Rev. 20, the *DDB* rejects Premillennialism and comments that there “Christ will finally come only in **judgment**.” Meanwhile, it is in “the power of Christ’s **Spirit and Word** by which Satan’s hands and feet are bound so that he cannot injure the elect.... The One seen here, is Christ, a Judge of the living and the dead Who will erect His Judgment Seat in the clouds — as He Himself testified” in “Matt. 25:31” *cf.* “Acts 17:31.”

In Rev. 21:1*f*, comments the *DDB*, “it is the Church Triumphant of Jesus Christ in Heaven and its condition after the Final Judgment that is here being discussed, as is apparent from verses 4 & 22.” In the Church, “then, all that will be perfected...which has been started in her in this World.”

Finally, in Rev. 22:10, “the Church of Christ needed to be warned immediately about all these difficulties which would come upon her, so that she could timeously make provision against them, and so that her Members could beware of fellowshiping with the **Antichrist** — by being warned about his rise, the mystery of which had already begun to work. II Thess. 2:7 *cf.* Rev. 1:3.”

Meanwhile, here and now on our great planet Earth: **‘Blessed are they that do His Commandments, so that they may have the right to the tree of life and may enter in through the gates into the City. But outside are the dogs and the sorcerers and the whoremongers and murderers and idolaters and everyone who loves and tells lies.’** Rev. 22:14*f*.

So then: “Where there is no insight, people get unruly; but thrice-blessed is he who keeps the Law!” Prov. 29:18.

Such, then, is the Eschato-Ethics of the 1637 *Dordt Dutch Bible* – an eschatology of victory powered by Christonomic ethics throughout the flow of history from the beginning of Genesis to the end of Revelation. For Dordt decrees Christian conquest!

Understandably, the *Dordt Dutch Bible* had a major impact on the 1643^f Westminister Assembly (compare the *Confession of Faith* 4:2 & 7:1-6 & 13:1-3 & 16:1-3 & 18:3 & 19:1-7 & 20:1-4 & 25:6 & 32:1 to 33:3 with the *Shorter Catechism* 10-18 & 39-81 & 102 and the *Larger Catechism* 17-20 & 91-148 & 190-196). Such is indeed, though currently much neglected, truly **the Sixth Point of Calvinism**.

No wonder, then, that the 1645 *Westminister Directory for the Publick Worship of God* urges every Minister before delivering his sermon to stir up his congregation! For he is to get them “to pray for the propagation of the Gospel and Kingdom of Christ to all nations; for the conversion of the Jews, the fullness of the Gentiles, the fall of Antichrist, and the hastening of the second coming of our Lord; for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction and from the cruel oppressions and blasphemies of the Turk [alias Islam]; for the blessing of God upon the Reformed Churches...and for our plantations in the remote parts of the World.”

Likewise, public prayer is to be made also “for the universities and all schools and religious seminaries...that they may flourish more and more in learning and piety”; and “that God would pour out a blessing upon the Ministry of the Word” and “upon the civil government.” This is to be done “with confidence of His mercy...and the acceptance of our persons through the merits and mediation of our High Priest the Lord Jesus.”

Such, then, is the **Sixth Point of Calvinism** – Eschato-Ethics. For Dordt decrees Christian conquest. May the Almighty Triune God – Father, Son and Spirit – be pleased to promote such conquest with vigour, especially **today!**

About The Abridger And Translator

Dr. Francis Nigel Lee was born in Britain during 1934, but grew up in South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America. Thereafter, he transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida.

He was: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson, Ms.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis; Research Scholar-in-Residence at the Christian Studies Center in Memphis; Academic Dean of Graham Bible College in Bristol, Tn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was then the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) – and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees – including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia — where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. Both of their children are teachers.