


TIME SERIES NO.20

SALVATION

AN ABC
MONOGRAPH

SALVATION

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INTRODUCTION

This monograph is No.20 in the present series. It looks across the spectrum of what is understood within the bible and extra mural to scripture on the subject of salvation.

Are there multiple doors heaven?

Is salvation a given for some and impossible for others?

Do people who are saved get lost?

Is it a question of rules or morals?

Can you know for sure?

Where does Jesus come in to it?

These and many more questions are answered in this little monograph. You will be able to compare what the popular sects teach and the great world religions. I don't say "Take your pick!" I say choose Jesus.

Why do you say that?

I say that because He alone rose from the dead.

I say that because He gives the Holy Spirit to enable great living and guarantee resurrection.

I say that because the whole weight of biblical prophecy confirms beyond the shadow of a doubt that Jesus is Messiah and the Son of the Living God - the only sinless one - the only judge of men - the only mediator between God and men and we need forgiven and we need to relate well to God and to those around us. Its critical!

I know no other argument I have no other plea

It is enough that Jesus died and that He died for me.

Take the salvation test on pages 13-14.

Bob Coffey Westgate 2013

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(1) SALVATION'S DAWN, NOON AND THOUSAND YEAR EXTENSION

Many years ago I read a most engrossing book "The dawn of world redemption"(to be followed by "The triumph of the crucified")- a book written by the German theologian Eric Sauer in the preface of which he himself states his axiomatic convictions. Dr. Sauer says "The history of salvation stands or falls - nay, it stands *with the authority of the Lord Jesus*. It is an undeniable fact that Christ distinctly acknowledged those portions of the Old Testament which are most challenged, as, for example, the literal historicity of Adam and Eve (Matt. 19: 8), the actual occurrence of the Flood (Matt. 24: 37, 38), and the miraculous experience of the prophet Jonah (Matt. 12: 39, 40). Most striking is His acknowledgment of the book of Daniel; for from this very book, today so much attacked by unbelief, He took the chief designation of His own Person ("*Son of man* ", Dan. 7: 13, 14; Matt. 26: 64). Indeed, it was with this book that He linked Himself by the only oath He ever took (Matt. 26: 63, 64; and compare Matt. 24: 15). And as regards the future, He expected His own personal return in glory (Matt. 24: 27-31)

and the literal establishment of the kingdom of Messiah as foretold by the prophets (Matt. 19: 28; Acts I: 67). It was the same with His apostles. His attitude to the Old Testament was theirs. For 1000 years ahead of the gospel era promoted by the church the salvation of God will gloriously thrive on earth (Apocalypse 20.4-6)

(2) THE PRINCIPLE OF SALVATION

There is something that is to be considered before all else that is vital to salvation. That something is related to the question "How does a sinful man get rid of his burden of sin and who relieves him of it and how is this to be effected?" The simple answer to the question is that Christ takes the sinner's place. That is the principle of substitution.

In Dickens' work *The tale of two cities* Sidney Carton dies for Charles Darney. This dissipated lawyer determines to lay down his life by guillotine on behalf of one whose wife and child he presumes will be ever grateful. He entered Darney's dungeon after glancing briefly up at the light in the room of his daughter. Led by the light of love he dressed as Darney and went to his death in place of Charles Darney.

The high principle of substitution first appears in scripture when Abel offers a lamb to God. This principle continued through all generations as Jews in every age laid their hands on the head of animals that were sacrificed in a symbolism that spoke of their sins carried by another. This climaxed in the message of the prophets and John the Baptist who said "Behold the lamb of God that takes away the sin of the world."

The principle is momentarily etched on Israel's escutcheon when on Mount Moriah where later Christ atoned for sin a ram caught in a thicket was sacrificed in place of Isaac. On that very mountain God provided the antitype of all Old

Testament sacrifice in the person of Christ dying vicariously and as our substitute on the cross. The principle was further vividly illustrated by the spies when they gave Rahab the assurance that exceeded the value of any oath “Our lives for yours if you utter not our business.” They were saying that if her loyalty to God and Israel stood they would give their very lives to ensure that she and her household survived.

The New Testament carries a very helpful story of one man’s journey to salvation this man had something of an understanding of the principle of substitution. The man was a Roman soldier in the city of Philippi. I visited the jail where he worked during an overnight stay in the village of Lydia when my wife and I were touring in the northern province of Greece. The date was the 5th of May 1997 and my wife and I had a very kind introduction to the assistant administrator of the historical site from the then leader of the Greek Evangelical Church, Thanos Karbonis.

MY LIFE FOR THEIRS

The prison was alongside the Via Egnatia-the road Paul traveled along as he approached Philippi. The apostolic healing of the pythoness resulted in loss of earnings by her owners and the unwelcome result for Paul and Silas was imprisonment. As these two Christian evangelists sang in their cell others heard. It was midnight and in response to their praise and through the Lord’s sovereign will there was an earthquake and the bonds and fetters of the prisoners were loosed. The prison governor of whom I spoke was under the terms of “**my life for theirs**” if he allowed prisoners to escape.

This principle being already in place would have helped Paul explain the gospel to the jailor for likewise Jesus gave His life for us.

THE NEED TO EXPLAIN THE GOSPEL

Paul, aware of this man's possible fate, reassured him that noone had attempted to escape. The jailor drew a sword and would have killed himself and for Paul's timely assurance that there had not been a break-out. Then the jailor with immense relief called for a light and said to the evangelists "Sirs, what must I do to be saved". They replied immediately "Believe on the Lord Jesus Christ and you will be saved and your household too!" They then explained the gospel to him and he washed them where they had been beaten.

A UNIVERSAL PRINCIPLE OF SCRIPTURE

Throughout the bible and in particular in the New Testament the truth of the "substitutionary atonement" is plain as a pikestaff. In the setting of Isaiah 53 which informs the New Testament narrative so thoroughly that in all the gospels and 13 books in all it is quoted we read "He was wounded for our transgressions and bruised for our iniquities". In Romans 4.25 Paul speaks of Christ as "delivered for our offences" and in Romans 5.6 & 8 Paul writes "Christ died for the ungodly". In 2 Corinthians 5.14 and 1 Thessalonians 5.10 we are told Christ died for us. Peter states that Jesus died "the just for the unjust to bring us to God"(1Peter 3.18). You will find this truth like the subterranean well of scripture springs up in a hundred places!

THE FALL FAITH OBEDIENCE AND BAPTISM

The apostles no doubt enjoyed the warm water and pampering they were so very unused to in that house of the Philippian jailor. But while they were still smarting from those wounds they baptized the jailor and his house in his own quadrangle. What a joyous night it was despite the untoward experience of

being beaten and imprisoned. What a clear answer to the question too - **“Believe on the Lord Jesus Christ!”** This is the other vital truth in the experience of salvation. Just as surely as Adam and Eve disobeyed a vital command and fell into sin so by an equally simple but vital reverse act of “obeying the gospel” when invited to trust Christ by the voice of the Holy Spirit all is changed and new life is conveyed as expeditely as in that first act of disobedience the fall took hold. So let none say it is too simple. It is an act of loving response to the substitutionary death or it is recoil from the same in continued rebellion.

(3) THREE TENSES OF SALVATION

An active young Christian lady once traveled in a railway carriage in the same compartment as a bishop of the Church of England. She posed this question in conversation with the bishop “Are you saved?” The bishop was a very learned New Testament scholar and he replied in the following manner. “Are you asking ‘Have I been saved?’ or ‘Am I being saved?’ or ‘Will I be saved?’

I am not apprised of the sequel but we are to presume that the bishop offered her the further explanation that when we first trust the Lord Jesus we are justified by grace and obtain the standing of ‘Sons of God’ (Justification) whilst in the course of our continuance in a saving relationship with the Lord we are being saved from sins and enslavement to habits that would have overwhelmed us readily had we not known Christ and the power of His Spirit (This is described as ‘sanctification’). Then of course when the Lord returns for His church or when we are called home to glory we enter into our possessions reserved in heaven for us (This is termed ‘glorification’). Thus indeed salvation has three tenses and the whole concept of what God provided by Grace and in its

continuance in Fulness and finally in Glory is a very full life experience.

THIS SO GREAT SALVATION

The Lord said “I am come that they might have life and that they might have it more abundantly”(John10.10). The dimensions of the provision of the Lord is what stunned the disciples. They were constantly amazed by the way in which God provides for those who are united to Christ.

RESURRECTION AND MILLENNIAL RULE

Barnabas in Hebrews 2.3 said “How shall we escape if we neglect so great salvation?” He saw it as full of new miracles and the ultimate miracle of resurrection and he saw it as yielding a new age which would be under the entire supervision of the Lord and his saints.

THE DIVINE NATURE

Peter has a number of glowing statements about the salvation God provided in Christ. His favourite word for it is “Precious”. He recognizes that we have been given “exceeding great and precious promises by which we become partakers in the divine nature”(2Peter1.4). That is a quite astonishing conception- but it is true. We do still have a human nature but we receive by the new birth the nature of Christ by the entrance of His Spirit and by the same power by which He lived we are enabled to escape the corruption of the world through lust.”. New strength besides this virtue and the temperance of self-discipline, new patience and godliness to boot and the capacity to live brotherly and with a deeply charitable spirit.

SUPER CONQUERORS

Paul echoes this paean in Romans 8 where he says “We are super conquerors through Him that loved us so that neither death nor life nor angels nor principalities nor powers nor things present or to come or any other creature shall be able to separate us from the love of God in Christ Jesus our Lord”(Romans 8.38-39).

HEAVEN DESIGNED BODIES SUITED FOR A NEW SPHERE

JOHN, the beloved disciple, who had a special visit from the Lord on the Isle of Patmos some 60 or more years after the ascension revelled in the forward plans the Lord showed him including a “new heaven and earth” and a time when God would wipe away all tears from the eyes” of his saints. The salvation of God is one where as Paul showed in 2 Corinthians 5 we shall have a new heaven designed body for a new age and a new environment where neither sun or moon are the sources of light and sustained life but rather Jesus Christ himself.

So to sum up Jesus can forgive all our sin whether past present or future. He can fill the soul to overflowing and conquer sin and enslaving habits and give us through His fullness new patience and power. He can provide a new body suited to heaven and a heaven such as man could not dream of filled with glories that neither ear has heard mention of nor eye ever seen.

(4) SAVED TO SERVE

Jesus characterized his lifestyle as one of service. He said, “The Son of Man came not to be served but to serve and (in

completion of the obedience and humility that is the ultimate certificate of Christ's service "to give His life a ransom for many".

BAPTIST MISSIONARIES

The Baptist Missionary Union attached a legend between the ox and the plough in its logo. The wording of the legend is "Ready for either". The earliest missionaries and indeed those who serve the Lord dangerously today need to be "ready for either". At the WEC headquarters at Bulstorde one can get some impression of the number of persons who gave their lives in the service of our Lord during the 20th century.

HUDSON TAYLOR

Hudson Taylor of the China Inland Mission once interviewed a number of young volunteers for the mission. He asked them some questions to discover how well prepared they were for the life they anticipated. One said "I wasn't to obey the command of Jesus to carry the gospel to every creature". Another said "I want to go because millions are dying". Taylor responded "All your motives are good but in times of severe testing the only motive that will enable you to remain true is in 2 Corinthians 5.14 'The love of Christ constrains'". It is our love for Jesus that promotes service at its best and sustains service in face of all odds and all dangers.

ALEXANDER NAISMITH WILDER & VON WELZ

The late Scottish writer Naismith told of two young men who shared first honours at college. The first was called Foote and the second Wilder. Foots rose to be a top lawyer, married a girl of singular beauty and amid his prosperity she died. Sorrow overwhelmed him and he blew his brains out. Wilder on the other hand was accused of foolishly "burying himself

among the heathen”. In India he worked for 30 years preaching in 3,000 villages and cities and giving out 3million piecesof Christian literature and gathering over 3000 children into schools. Of these young men born on the same day and the same year he asks “Which made the better choice?” The question serves at least to underline the importance of Christian service.

Naismith has another example for us from British Guiana. Baron Von Welz renounced his titles and estates to servie in that land. “What is to me the title “Well-born” when I am born again to Christ? What is to me the title “Lord” when I desire to be servant of Christ? What is it to be called “Your grace” when I need God’s grace?” He counted these vanities so that he might lay other tropies of service at the feet of Christ.

SHE DID WHAT SHE COULDN’T

John Henry Jowett in a sermon once referred to a woman whose village tombstone read “She has done what she couldn’t”. Her service was beyond what one might expect and indeed she died serving beyond her capability.

In reverie I think of my own mother who spent herself serving her family. She gave everything she had and I sometimes suspect as tears well up that she did more than her poor body was capable to accomplish but as in the case of many other lives I have witnessed this pursuing of the lifestyle of Jesus is all consuming and continues because of love. It is discovered to us in Wesley’s old hymn “O Thou who camest from above”. Its final stanza reads,

Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,

And made the sacrifice complete.

This is the man who spoke of proclaiming “Till my latest breath ‘Behold, behold the Lamb’- this is that illustrious servant of Jesus Christ who spared England a revolution and promoted in her midst a revival of true religion.

(5) THE MEANS OF SALVATION

One way God said to get to heaven

Christ is the only way

One way God said to be forgiven

He is the only way.

The singularity of the way of salvation is declared by the principle of substitution, by the temple sacrifices, by the prophetic indicators of Jesus birth and death and by the baptismal voice of God the Father, the transfiguration meeting with Moses and Elijah and finally by the teaching resurrection and ascension of Jesus Christ confirmed by the coming of the Holy Spirit.

The task of bringing forgiveness to the penitent is but the first stage of God’s rescue plan. The next task presented to the redeeming Lord was how to bring perfection of heart and purity to the naturally sinful disobedient soul of man.

Thereafter the matter resolves in terms of a dynamic that can take the next step - to render the man who is saved immortal and incorruptible in every sense of the word.

To make salvation possible God in Himself resolved upon a plan which involved the full resources of the whole Trinity-resources of love patience and power.

God the Father planned His Son that the latter should go for them(the three persons of the trinity) and in the course of time according to the time set by the Father the Son was born of a Virgin and after ministering and explaining the Father’s heart and how the Holy Spirit would engage upon the completion

of His redeeming death He gave assent in the terms to the plan devised in eternity at the onset of His passion in Gethsemane. Then as the Lamb of God He shed His precious blood without which atoning death even the first issues of the plan - man's forgiveness - could not be effected. We are told in Hebrews 9.22 that "without the shedding of blood there is no forgiveness of sin". Thus there was no way round the atoning death of Jesus Christ if man was to be saved in any sense at all.

Further this means of salvation had to be promulgated and from the very first God set forth illustrations of it in the tabernacle sacrifices and the priesthood. He then set about spreading the word through the prophets who with one voice proclaimed the coming Saviour and His sovereignty under the Father's plan. Thus we get the scriptures of the Old Testament. Christ further implemented this matter of the dissemination of the truth of salvation by appointing heralds of the gospel in the person of the apostles and their heirs and establishing the church which would in a sense institutionalize the spread of the gospel as a body existing on the behalf of others and their evangelisation.

Thus any man or woman on earth today may happily fall in with a witness in the form of an evangelist or the bible and associated literature or a local church. Wanting such the Almighty who has not left Himself without a witness may readily interpose by His Spirit to direct the path of his saints or the steps of the seeker towards Christ. God may use the exceptional means of miracle and vision besides the regular means outlined above.

(6) SELF TEST TO CHECK IF YOU ARE SAVED

You can check your pulse or blood pressure. You can also do a simple test to prove whether or not your life comes under the terms of salvation.

Let me set out the terms as I understand them from the bible.

1. We are to seek the Lord through his word revealed.
2. We are to carefully observe God's commandments and admit failure to keep them as sin against Him and our neighbours.
3. We are to acknowledge in that revelation there is one mediator - Jesus Christ who by His substitutionary and atoning death covers our guilt and averts our punishment when we call on Him as our advocate and Saviour
4. We are to be aware that in dealing with our humble penitent heart and meeting us in our sinful state God does two things. He accepts us as sons just like His own Son - this affords us a new standing with God. He also gives us his Spirit to enable us to live as sons - this enables a different and holy life. All this may be described as a covenant relationship with God or union with Christ.

Now how can I check where I am in all this?

You can ask yourself if you have God as your judge through failure to keep the commandments or as your Saviour when penitently you have asked for forgiveness for all past & present sin.

You can be aware if you have joy and assurance in your soul when the Holy Spirit is present and you have received new life.

You can ask yourself - Do I have the power to conquer sin that has defeated me?

In the instance of being very mixed up you can ask a Christian who understands John 3.3 and the New Birth to explain his or her experience and compare it with your own.

(7) SALVATION INDIVIDUAL NATIONAL AND UNIVERSAL

INDIVIDUAL REDEMPTION

To a very large extent this monograph is concerned to look at the issues of they affect the individual soul. That is natural because in the first instance our Lord said “The Son of Man is come to seek and to save that which is lost” which statement He further elucidated in His own words “The Son of Man came not to be served to but ot serve and to give his life a ransom for many”. Jesus said “If a man gain the whole world and lose his own soul what is he profited? What shall a man give in exchange for his soul?” This analysis drives us to the conclusion that there is nothing more important to a man or woman than to be certain of his or her salvation through Christ. No by products of lust or the world’s wealth will avail in death and the destiny of the soul is of first importance. All men do not have faith as scripture says but we must work and pray that souls in danger may be encouraged to look above or as the hymn says “look and live” after the style of dying people who looked under Moses to the brazen serpent lifted up on a pole.

NATIONAL REDEMPTION

The apostle Paul makes brave to say “All Israel shall be saved”. We who are Gentiles by nature may feel short changed by the concept of the Jews coming into universal blessing.

Paul’s context in Romans 11 where he says “All Israel shall be saved” (11.26) is worth attention. Paul teaches using the

beautiful picture of nurturing Israel like an Olive tree. The olive is a prolific fruiter good stock is grafted on to the wild shrub. Moribund plants when pruned have been known to produce as many as five new trunks. The five continents of saints have been grafted in to this olive over the Church era. Paul continues to teach using a series of hypotheses (If's). These "If's" are what linguists call "prepositions in crasis" – in other words they have more than speculative significance – they carry a cumulative punch – and reflect the Hebrew "If" **ma** which has primary "demonstrative" meaning. Paul is teaching the "goodness" and "severity" of God against the backcloth of a long swathe of history. History itself has developed fast before our wondering eyes in the 20th century. Well might the "heave-offering of the gigantic Gentile loaf" – **the lump** – be offered in our time as the meal offering in the days of Moses - as thanksgiving for the Jewish homecoming – cf. v.16 and Numbers 15.17-21.

If their casting away enriches the world what effect has their gathering?

If my "diakonia" to the Gentiles serves – let it inspire like zeal for salvation among the Jews.

If their casting away is reconciliation what is their receiving?..Resurrection!

If the first fruit leaven is holy so the lump – if the root is holy so are the branches.

If some branches were broken off – remember you are graft in and beware pride.

If God did not consider the natural indispensable neither is the wild.

If they believe [In Jesus]they [The Jews] (*as good stock*) will be grafted in – and make a really fruitful tree.

THE REVIVED COVENANT PEOPLE

In this section of the monograph I have extracted sections from my own Westgate Bible Commentary and you will be advised of the quotations by the change of font.

The fullness of the Gentiles has come and the gospel is being proclaimed to the utmost boundaries of the world – and for the moment it seems to deny Israel’s renewal and yet we cannot be pleased with a minority “Messianic Jew” remnant as fulfillment of God’s plan-forbid! Paul here uses his **1st testimony** from Isaiah to Christ as Rescuer – one who comes with the power of a mighty wave (*Isa59*). He predicts with Isaiah (27.9) in a **2nd testimony** “the East wind” of suffering –Jacob’s trouble –when God chastens Israel and yet is her daily keeper. Jeremiah's presents a stunning **3rd testimony** (31.34) is cited - "from the least to the greatest saving knowledge is to be given". **Isaiah's yields a 4th testimony** (45.15&17) is that *God will hide but appear for "Israel's everlasting salvation"*. Now (*Isaiah55.11-13*) the **5th testimony of Isaiah** is "a word not returning void" and under it Israel as a people is to enjoy unending peace". *Paul joins Job in urging "None can come back on God.* **Isaiah affords the 6th testimony** is "the word stands – Christ is coming" to comfort Israel (*Isaiah40.1,13,31*) – to this is added God’s counsel in a his **7th stunning testimony this time** from Jeremiah – (*Jer23.6-8 with v.18*) – with the promise only the Lord can effect-that “Israel shall dwell safely.” Paul has adequately demonstrated from scripture his thesis of the homecoming of the Jewish

people as the millennium dawns and he has not even used the apt and highly relevant words of Zechariah 12 9-14 which predict that the entire population of Jews in Jerusalem shall mourn in penitence before Jesus their Messiah.

And it shall come to pass in that day ("*that day*" [AwhJ mwyb] reference to the "*latter day*" kingdom of Jesus Christ on the earth).

Adonai shall add to set his hand to redeem, possess or acquire a remnant of His people who are left from Assyria and Egypt and Pathros the upper Egypt homeland of the Egyptians and Cush Africa and Ethiopia in particular. From Elam and Shinar, Hamath and the islands of the sea Iran and Iraq, Syria and the West, Greece and even Great Britain He will raise a banner of guidance and rallying to nations and add up the Israeli's that were driven out and the scattered and bruised ones of Judah continually quibbutzing from the four corners of the earth (Isaiah11)

8. A WORLD FILLED WITH THE KNOWLEDGE OF GOD

The vision of Isiah continues to speak of a world wide spread of the knowledge and experience of God our Saviour.

The tawny evening wolf shall sojourn and wander with the lamb (during) one to three years (*Hebrew cbk indicates a young sheep over a 3 year period of its growth – when this "strange bedfellow companionship develops*) **The spotted leopard will lie with its feet under(Hebrew zbr) it alongside the kid. the calf of the first year (Hebrew lg[)the shaggy young lion(Hebrew rypk) and the fatted calf will be one united bunch (Hebrew djy is used of the inseparable "trinity")and a small youth will guide and conduct them. Again Isaiah comes up with "the child". As a father himself-conscious of the safety of his children in a**

period when animals retained the killer instinct he is assuring us that the latter days it will be a wonderful world to be brought up in. **The heifer and the bear will feed together on pasture, their young will be a united clutch lying with their feet under them; and the lion will eat fodder (Hebrew nbt "threshed straw") like the ploughing bull or ox. The child still taking suck will caress with delight above the hole of the viper** *A further scenario presented in this prophetic message features children predicting that a baby will stroke the viper above its nest where there would be a family of serpents.* **And the weaned child will put his hand down the hole of the viper and her brood where light shines** *In normal days this would be a grave danger – the shadow of the intruder would be spotted and a lethal thrust would follow.* *Isaiah has crowned these days with wonder and glory showing that even the serpent which was earliest used by Satan is tame and considerate of the man child.* **They shall do no evil no destroy in all my holy mountain for the earth shall be filled with the knowledge by intimacy with the LORD as the waters keep covering the sea.** *This awareness will not be as in the first paradise soon destroyed – it will swell and cover every area of the earth for long ages* *As Leonard Elliott Binns noted from his reading both Virgil (eclogue 4) and Horace (Epodes 16) mention 'the loss by animals of their blood-thirsty habits as a mark of the Golden Age.* **And in that day there shall be a root of Jesse who will be ministering as a banner (Hebrew sn a sign of guidance) seen afar for the peoples And the Gentiles shall follow Him step by step and His place of rest or residence shall be glorious.** *The city of the King will surpass any that ever*

was in glory. It will be an undisturbed place – a place of great significance and weight worldwide

ISAIAH PROPHECIES THE PREPARATION OF THIS AGE

Isaiah (11.9) prophesied long ago that the day would come when the whole earth would praise God and be filled with the knowledge of God.

Also the envy of Ephraim shall depart and those who treated Judah violently shall be cut off. Ephraim shall not envy Judah and Judah shall not devise against & distress Ephraim. They shall fly like birds against the revolting shoulders of the Philistines seaward. Unitedly they shall pull the prey from the sons of the east, sending their hand (*Hebrew mdy jwlvn*) in business affairs with Edom and Moab or avoiding warfare with these. The sons of Ammon (Jordan) shall listen to them.

Yahweh will **devote to destruction the tongue (*Hebrew nwvl* meaning "bay" or "hostile speech") of the Egyptian sea.**

With his terrible frightening "Wind" of wrath he will finally shake His fist at the river (*Euphrates rhn*) in its seven streams and cause men to make their way over in sandals And there will be a highway for the remnant of His people which is left **from Persia as that which happened for Israel in the day she came up from the land of Egypt. *The drying up of the Euphrates is not alone for the armies of the East – as prophesied by John the divine but for the safe homecoming of the Jews of the latter day. From the ancient writing of the prophet we begin to see something of a foreshadowing of penultimate events prior to the establishment of Messiah's reign and our Lord's coming when no longer shall nation lift up sword against nation and they shall not learn war any more.***

EPILOGUE

God is a Saviour who has patiently awaited the harvest of the ages and as that day draws ever closer we should take to our hearts the encouragement of Titus(2.13) as we “*look for that blessed hope and the glorious appearing of our Great God and our Saviour the Lord Jesus Christ; who gave Himself for us, that he might redeem us from all iniquity and purify unot Himself a peculiar people sealous of good works.*” In other words we should look for the Rapture-expecting the Lord to greet us from the clouds. The visit of our Lord is spoken of no less than 24 times in the NT under this one term alone. Never was visit of statesman or pontiff or any person of renown anticipated with less enthusiasm worldwide than the return of our blessed Lord. The Church should literally be going into raptures about it as the day approaches and invigorating signs are all about us.

EVEN SO COME LORD JESUS

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Aramaic Bible Companion
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