

What Saith the Scripture?

<http://www.WhatSaithTheScripture.com/>

## What the Blind Man Saw Or, The Key to Understanding the Prophecies

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them"

(Isaiah 42:16).

by Tom Stewart  
10-16-2000

---

### Contents

*Preface*

[\*The Testimony of Jesus\*](#)

[\*Spiritual Blindness in the Saints\*](#)

[\*The Key to Future Prophecies: Christ the Judge\*](#)

[\*God's Law and Man's Lawlessness\*](#)

[\*Conclusion\*](#)

### Preface

Physical blindness afflicts mankind in varying degrees. Some seeing nothing at all, and others seeing progressively less as age increases. "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see" (Genesis 27:1). On the other hand, spiritual blindness is a condition of both the world *and* the Saints. Unregenerate mankind cannot see the Truth because they refuse to acknowledge His rightful claim upon them. "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house" (Ezekiel 12:2). Though the Saints have had their spiritual eyes opened to "The Way, The Truth, and The Life" (John 14:6); still, the LORD Jesus Christ can only gradually open the eyes of His honest hearted, but finite people to a greater understanding of the Truth, as they are able to receive it. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isaiah 42:16).

[Back to Top](#)

### The Testimony of Jesus

It should not come as a surprise that the LORD Jesus Christ is the key to understanding the

prophecies, for He is the theme of all the Scriptures. "And I [John the Apostle] fell at his [the angel's] feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of Prophecy" (Revelation 19:10). [Adam Clarke](http://WhatSaithTheScripture.com/The.Holy.Bible/Clarke.Clavis.Biblica.html) -- <http://WhatSaithTheScripture.com/The.Holy.Bible/Clarke.Clavis.Biblica.html> -- said that Jesus

"is the scope and design of the whole Scripture; to him gave all the prophets witness. Take Jesus, his grace, Spirit, and religion out of the Bible, and it has neither scope, design, object, nor end" (his comments on Revelation 19:10 from "Clarke's Commentary on the Whole Bible").

Jesus, in His conversation and ministry, testified that He is the substance and purpose of the Scriptures. "Search the Scriptures; for in them ye think ye have Eternal Life: and they are they which testify of Me" (John 5:39). After His Resurrection, Jesus explained again that all of the Scriptures prophetically testified to His mission for the salvation and reclamation of mankind. "27 And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself... 44 And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning Me. 45 Then opened He their understanding, that they might understand the Scriptures, 46 and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24:27, 44-47).

The Messianic Psalms and prophecies of the Old Testament attest to the centrality of the LORD Jesus Christ as the focus of Prophecy (both fulfilled and yet to be fulfilled):

- (1) the Virgin Birth of Christ, i.e., "Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel" (Isaiah 7:14),
- (2) the Divinity of Jesus, i.e., "6 For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. 7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of Hosts will perform this" (9:6-7),
- (3) the Suffering of the Messiah on the Cross, i.e., "14 I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. 15 My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death. 16 For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet. 17 I may tell all My bones: they look and stare upon Me. 18 They part My garments among them, and cast lots upon My vesture" (Psalms 22:14-18),
- (4) the Atoning Death of Christ for the world, i.e., "And after threescore and two weeks shall Messiah be cut off, but not for Himself" (Daniel 9:26),

- (5) the Resurrection of Christ from the dead, i.e., "For Thou wilt not leave My soul in hell; neither wilt thou suffer Thine Holy One to see corruption" (Psalm 16:10),
- (6) the Salvation of all that call upon the Name of Jehovah Jesus, i.e., "And it shall come to pass, that whosoever shall call on the Name of the LORD shall be delivered" (Joel 2:32), and
- (7) the Final Judgment of the world by Messiah the King, i.e., "1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots... 4 But with righteousness shall He judge the poor, and reprove with equity for the meek of the Earth: and He shall smite the Earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isaiah 11:1, 4).

[Back to Top](#)

### **Spiritual Blindness in the Saints**

What is the great barrier that prevents even the Saints from understanding what God is presently doing on this planet, much less, what He must shortly accomplish? "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John" (Revelation 1:1). As always, *only* the Infallible Scriptures as taught by the Blessed Holy Spirit, can reveal the infinite depths of the Almighty's mind. "For the Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2Peter 1:21). Since it has been vouched as true by the Holy Jehovah that man at his best estate cannot sound out the limits of God's understanding, being utterly incapable of sight without the Light of God, for only in His "Light shall we see light" (Psalm 36:9). "O the depth of the riches both of the Wisdom and Knowledge of God! how unsearchable are His Judgments, and His Ways past finding out!" (Romans 11:33). If this be so, why should we trouble ourselves to understand the Infinite God, or quest to find any vaunted Key to Understanding the Prophecies? To the Christian, the answer is startlingly straightforward. The LORD Jesus Christ, who is our Friend That Sticketh Closer Than a Brother (Proverbs 18:24), has sovereignly elected to share the Father's secrets with His friends. "13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are My friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you" (John 15:13-15).

As already stated, the unregenerate cannot comprehend the prophecies because they have no heart for it. In fact, Jesus declared that the one thing necessary to understand the teachings of Scripture, is a heart that is willing to do the will of God. "If any man will do His Will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:17). But, does this mean that even the relatively immature Believer will necessarily understand all of the prophecies? In answer, some of the prophecies may be too advanced for a "young-in-the-LORD" Believer to properly understand. "9 Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah 28:9-10). Let it be plainly

understood. All mankind, including the Saints, are limited in their understanding; therefore, *no one necessarily understands all of the prophecies*. "10 Of which Salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11 searching what, or what manner of time the Spirit of Christ which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into" (1Peter 1:10-12). We may understand only what God is willing to make known to us. "15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision" (Daniel 8:15-16).

Then, some honest hearted Christians may not understand nor agree with the explanations of the prophecies that others give. "Him that is weak in the faith receive ye, but not to doubtful disputations" (Romans 14:1). This agrees with the Apostle Paul's explanation of how two different Christians-- one stronger in faith, one weaker in the faith-- could disagree about the eating of meat and herbs. "For one believeth that he may eat all things: another, who is weak, eateth herbs" (14:2). It is important to note that the disagreement arose from a difference in understanding about what foods could be eaten in good conscience, i.e., the strong in faith "believeth that he may eat all things" (14:2), while he that is "weak in the faith... eateth herbs" (14:1, 2). Also, any attempt to force the weaker Saint to abide by the understanding of the stronger Christian, is a "doubtful disputation" (14:1). The guiding rule of conduct for the Saints in all matters of faith and practice, is that we ought to walk in love. "1 Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Ephesians 5:1-2). Since "love is the fulfilling of the Law" (Romans 13:10), as important as a right understanding of doctrine and prophecy is, we ought not unfairly *despise* and harshly *judge* the weaker, *but honest* brother for his lack of understanding and disagreement over a doctrinal or prophetic issue. "3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand" (14:3-4).

God, in His wisdom, understands that a discussion of Bible Prophecy with His relatively ungrounded, novice Saints must first be founded upon a sound understanding of the "first principles of the Oracles of God" (Hebrews 5:12). Since all Scripture is a revelation of Jesus Christ, i.e., "Search the Scriptures; for... they are they which testify of Me" (John 5:39), all that an honest hearted Christian must do is to continue to learn of Christ, and he will learn whatever doctrine or prophecies that are necessary for his sanctification and usefulness. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). Desire in the heart of the Saints will drive us to learn the teachings and "doctrine of Christ" (2John 9). "Through desire a man, having separated himself, seeketh and intermeddleth with all Wisdom" (Proverbs 18:1). Providence will guide the Saints to the questions that must be answered from the Scriptures about the prophecies. "I being in the way, the LORD led me" (Genesis 24:27). And, the Spirit of God will personally tutor His pupils, who seek "understanding of the times, to know what [they] ought to do" (1Chronicles 12:32). "Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth: for He shall not speak of Himself; but

whatsoever He shall hear, that shall He speak: and He will shew you things to come" (John 16:13).

This, of course, does not mean that Christians cannot expect and should not seek to have agreement over doctrine and prophecy. "Now I beseech you, brethren, by the Name of our LORD Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1Corinthians 1:10). But, balanced with doctrinal and prophetic agreement, the love among True Christians must still continue to be the grand hallmark of Christianity. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). Christ's gifts to His Church are for the purpose of perfecting and unifying His people in Himself. "12 For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: 13 till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:12-13). Hence, let us continue to fellowship, freely sharing the "Word of Life" (1John 1:1) and the "More Sure Word of Prophecy" (2Peter 1:19); but, let us never despise or wound a weaker brother for not receiving our understanding. "And through thy knowledge shall the weak brother perish, for whom Christ died?" (1Corinthians 8:11). God's Law has not been set aside, nor can it ever be. "Thou shalt love thy neighbour as thyself" (Matthew 22:39).

[Back to Top](#)

### **The Key to Future Prophecies: Christ the Judge**

In the beginning, we see God as the Creator. "All things were made by Him; and without Him was not any thing made that was made" (John 1:3). On the mount with Moses, we see Jehovah as the Lawgiver. "2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3 Thou shalt have no other gods before Me" (Exodus 20:2-3). With the prophets, we see God as the Reprover. "Even from the days of your fathers ye are gone away from Mine Ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the LORD of Hosts" (Malachi 3:7). In the Gospels, we see Christ as the Saviour. "14 And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: 15 that whosoever believeth in Him should not perish, but have Eternal Life" (John 3:14-15). In the New Testament epistles, we see Christ as the Builder of His Church. "And He is the head of the body, the Church: Who is the Beginning, the Firstborn from the dead; that in all things He might have the preeminence" (Colossians 1:18). But, in the end of the Church Age, we see Christ as the Judge of the Earth. "14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the LORD cometh with ten thousands of His Saints, 15 to execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14-15).

It is to Christ as Judge that the prophecies of impending fulfillment address themselves. "1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of Hosts, that it shall leave them neither root nor branch. 2 But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall" (Malachi 4:1-2). The wickedness of the Jews of the days of Messiah's First Advent has already sentenced them

and their offspring to "pine away in their iniquity in [their] enemies' lands" (Leviticus 26:39), even to this day. And, as they pronounced themselves temporarily, but conditionally unworthy of the Gospel, i.e., "45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of Everlasting Life, lo, we turn to the Gentiles" (Acts 13:45-46), Israel was temporarily "broken off" (Romans 11:17) from the True Vine (John 15:1) "because of unbelief" (Romans 11:20).

The Apostle Paul warned the Church against glorying over Israel's blindness, as if the Almighty would not deal with the sin in the Church, as He did with Israel, whom He called the "apple of His eye" (Zechariah 2:8). "18 Boast not against the branches [i.e., Israel]. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest He also spare not thee" (Romans 11:18-21). The lukewarm, Laodicean condition of the Church is the present focus of the prophecies, before the LORD Jesus Christ's Second Advent. "15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:15-20).

Why this prophetic emphasis upon Christ as Judge, and not upon Christ as Saviour of the world? It is because the All Wise God has given man the benefit of two millennium of Gospel Light, and His offer of forgiveness of sins and Life Everlasting, has its limits:

- (1) Physical death ends all offers of forgiveness. "And as it is appointed unto men once to die, but after this the Judgment" (Hebrews 9:27),
- (2) The Second Advent of the LORD Jesus Christ terminates all of mankind's present opportunity for forgiveness. "31 When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory: 32 And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats... 41 Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into Everlasting Fire, prepared for the devil and his angels" (Matthew 25:31-32, 41), and
- (3) the Sin of Blasphemy Against the Holy Spirit, committed even before physical death or the Return of the LORD Jesus, terminates all opportunities of forgiveness. "31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31-32). The

Apostle John reiterates the sobering message to his "little children" (1John 2:1), that we should not pray for those who have committed that Unpardonable Sin. "If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it" (5:16).

Even before the Gospel message was well understood by the early Christian disciples to be for the entire world-- Jew and Gentile alike-- the Saviour was already advising them that He was to return as "the Judge of All the Earth" (Genesis 18:25). "40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; 42 and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:40-42). The Master continually presented the Truth of His future Judgment of the world, even while He was exhorting His hearers to trust Him to save and sanctify them. "For whosoever shall be ashamed of Me and of My Words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26). The same Jesus who came the first time as the "Saviour of the World" (John 4:42), will return the second time "to judge the quick [literally, the living] and the dead" (1Peter 4:5). Second in the Trinity, Christ is the Human Interface between God and man, and He it is that will judge man, as it was Him that came the first time to save him. "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matthew 16:27).

[Back to Top](#)

## **God's Law and Man's Lawlessness**

Any human judicial system needs to have laws on which it bases its judgments, for law in its simplest form is a RULE OF ACTION, i.e., thou shalt, thou shalt not. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). God's government recognizes Himself as the only fit being capable of judging the Universe. "Who is like unto Thee, O LORD, among the gods [literally, the might ones, i.e., angels, kings, princes, judges, and civil magistrates of every rank and order]? who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exodus 15:11). The Almighty has designed life as a time of probation, where lessons may be learned, and either man will be positively rewarded or negatively judged at a future time. "5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the Righteous Judgment of God; 6 Who will render to every man according to his deeds: 7 to them who by patient continuance in well doing seek for glory and honour and immortality, Eternal Life: 8 but unto them that are contentious, and do not obey the Truth, but obey unrighteousness, Indignation and Wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Romans 2:5-9).

Prophetically, man's lawlessness is epitomized in the Antichrist, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2Thessalonians 2:4). Exalting himself above the LORD God is seen in his usurping Christ's prerogative of worship. "9 Wherefore God also hath highly exalted Him [Christ Jesus], and given Him a Name which is above every name: 10 that at the Name of Jesus every knee

should bow, of things in Heaven, and things in Earth, and things under the Earth; 11 and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father" (Philippians 2:9-11). Antichrist's attempt to exterminate True Christianity from the planet will be linked to his demand of worship at the "Abomination of Desolation" (Matthew 24:15). Just as Lucifer was unwilling to submit himself to God's Law-- he vaunted to "exalt [his] throne above the stars of God" (Isaiah 14:13)-- he has spread his hate and revolution to the sons of men, who likewise "did not like to retain God in their knowledge" (Romans 1:28).

*Lawlessness is man's unwillingness to love God supremely and to love his neighbour with the same consideration that he gives to himself.* "36 Master, which is the great Commandment in the Law? 37 Jesus said unto him, Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the First and Great Commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matthew 22:36-39). Because all that can sin, "have sinned, and come short of the glory of God" (Romans 3:23), the Law must condemn all, i.e., the "Scripture hath concluded all under sin" (Galatians 3:22). The Law, therefore, does not save man-- only the Gospel of grace meeting faith, and forgiveness meeting repentance can save a Lost Sinner forever, because of the "kindness and love of God our Saviour" (Titus 3:4). God's Law rightly demands perfect love, condemning all who "come short of the glory of God" (Romans 3:23); but, at the same time, the Law will not justify anyone who keeps its Commandments. It only watches for careful compliance to its Righteous Demands. "11 But that **no man is justified by the Law** in the sight of God, it is evident: for, The just shall live by faith. 12 And the Law is not of faith: but, the man that doeth them shall live in them" (Galatians 3:11-12). On the other hand, Christ saves man whenever they trust Him to save them for now and for Eternity. "According as His Divine Power hath given unto us all things that pertain unto Life and Godliness, through the Knowledge of Him that hath called us to glory and virtue" (2Peter 1:3).

In light of all that God has done through Christ to redeem and secure mankind, it is the height of ingratitude for man to disobey the Law of Christ, i.e., "If ye love Me, keep My Commandments" (John 14:15). "9 Then began He to speak to the people this parable; A certain Man [i.e., the Father] planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season He sent a servant [e.g., prophets] to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again He sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again He sent a third: and they wounded him also, and cast him out. 13 Then said the LORD of the Vineyard, What shall I do? I will send My Beloved Son: it may be they will reverence Him when they see Him. 14 But when the husbandmen saw Him, they reasoned among themselves, saying, This is the Heir: come, let us kill Him, that the inheritance may be ours. 15 So they cast Him out of the vineyard, and killed Him. What therefore shall the LORD of the Vineyard do unto them?" (Luke 20:9-15). We are now about at the point which God's patience with man's lawlessness will run out, even as His Spirit would "not always strive with man" (Genesis 6:3) at the time of the Flood of Noah. "37 But as the days of Noe [Noah] were, so shall also the Coming of the Son of Man be. 38 For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, 39 and knew not until the Flood came, and took them all away; so shall also the Coming of the Son of Man be" (Matthew 24:37-39).



It is good for the Church to understand that she should not trust in the Law, her works, or the keeping of any particular Commandments to save her. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Jesus saves. He is the Saviour, and we are the grateful; however, the obedience that God has always demanded of man, i.e., loving God supremely and loving our neighbour as ourselves, is still in effect, for the Law of God is forever. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the Words of this Law" (Deuteronomy 29:29). We were not saved to do as we please; instead, we are saved to do as He has commanded, if indeed, He has saved us. "For this is the Love of God, that we keep His Commandments: and His Commandments are not grievous" (1John 5:3). If we forget that "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10), then how can we continue to persuade ourselves that we belong to Him? "He that saith, I know Him, and keepeth not His Commandments, is a liar, and the Truth is not in Him" (1John 2:4).

Why is the Professed Church so seemingly oblivious to the fact that Christ the Judge is at the door ready to enter? Because she has imbibed the spirit of lawlessness that has spread throughout the world, being self-satisfied, and not loving Christ nor His Law. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). Proclaiming themselves free from the Law, the Professed Church has become as a "law unto themselves" (Romans 2:14). Of course, the faithful and true among the vast body of Professed Christianity are like unto the "voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias" (John 1:23). In varying stages of understanding and preparation, Christ's "presently-faithful-ones" are those who are "accounted worthy to escape all these things that shall come to pass" (Luke 21:36) through a Pre-Tribulational Rapture. But, the self-judgment that the Professed Church has neglected, i.e., "for if we would judge ourselves, we should not be judged" (1Corinthians 11:31), will cause Christ the Judge to soon begin His terrible work of Judgment. "For the time is come that Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" (1Peter 4:17). Just as "every transgression and disobedience received a just recompence of reward" (Hebrews 2:2), Christ the Judge, "Whose fan is in His hand... will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matthew 3:12). Neither the Professed Church, Israel, or the world will be spared from this Judgment. "For, lo, I begin to bring evil on the city which is called by My Name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the Earth, saith the LORD of Hosts" (Jeremiah 25:29).

[Back to Top](#)

## **Conclusion**

Daniel prophesied that there will come a time "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity" (Daniel 9:24). When Christ the Judge soon returns, He will "make an end of sins" (9:24), for He prophetically will slay the disobedient with the Sword that "proceeded out of His mouth" (Revelation 19:21), "which is the Word of God" (Ephesians 6:17). The

question is "Who is He going to slay?", i.e., "Who is on the LORD'S side?" (Exodus 32:26). We know that if we are truly for God, then He is truly for us. "If God be for us, who can be against us?" (Romans 8:31). Comfort should be preached to the obedient-- that is the Security of the Believer-- but, terrible foreboding-- which is the Insecurity of the Sinner-- is owed all those who abide in the present lawlessness, regardless of past profession, personal experience, station in life, esteem of the Professed Church, or praise of the world. "The LORD is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you" (2Chronicles 15:2). The Godly should only care what the Spirit of God is willing to presently testify to them. "And hereby we do know that we know Him, if we keep His Commandments" (1John 2:3). Christ's approval is all that we need and should seek. "He that hath My Commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21).

True Saints need not fret that they do not understand all of the prophecies, for though they only "know in part" (1Corinthians 13:9, 12), God will make their blindness as Light before them. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness Light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isaiah 42:16). *Understanding that Christ the Judge is returning soon to clean up the mess that man's sin has created-- in the world and in the Church-- is the key to understanding the prophecies.* "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the Earth shall wail because of Him. Even so, Amen" (Revelation 1:7). God looks at the fulness of our hearts, not the emptiness of our heads. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2Corinthians 8:12). Though we are not to glory in our ignorance, we ought to use our ignorance as a platform to launch our request for understanding of "things which must shortly come to pass" (Revelation 1:1), that we like Elijah and John the Baptist may prepare the way for the LORD's Second Coming. "If any of you lack Wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

The preparation for the LORD's return is:

- (1) The Godly will be equipped, perfected, and ready for Christ the Judge's return. "Let us be glad and rejoice, and give honour to Him: for the Marriage of the Lamb is come, and His wife hath made herself ready" (Revelation 19:7).
- (2) The Backslidden that are not awakened before the Pre-Tribulational Rapture, will soon repent after the Tribulation begins, feeling the chastening stings of Christ the Judge. "19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. 21 To him that overcometh will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne" (3:19-21).  
And,
- (3) the Wicked, who never will repent, will fill up their iniquity, justifying God for the Lake of Fire that Christ the Judge so richly gives them. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall

have their part in the lake which burneth with fire and brimstone: which is the Second Death" (21:8).

May God grant to us the opening of the eyes of our understanding, making us to peer through the eyes of our blindness, that we may see what we need to know to prepare the way for our returning LORD. "And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2Kings 6:17). As we see the ominous storm clouds gathering around us, with no visible sign of deliverance for the Godly, may the opening of our blind eyes cause us to trust more in the LORD God Almighty. "15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he [Elisha] answered, Fear not: for they that be with us are more than they that be with them" (6:15-16).

May God grant us the sight to see, and the grace to be faithful!

Maranatha!