

The Davidic Covenant

Versus

The Times of the Gentiles

By Mary M. Bodie

“Until the appearing of our Lord Jesus Christ: Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords”

1 Timothy 6:14-15

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινὴ) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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THE DAVIDIC COVENANT

"Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel...And when thy days be fulfilled and thou sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom... And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever." [2Sa.7:8-16]

"Also I will ordain a place for my people Israel and will plant them, and they shall dwell in their place and they shall be moved no more: ... I will raise up thy seed after thee which shall be of thy sons and I will establish his kingdom. He shall build me an house and I will establish His throne forever...I will settle him in my house and my kingdom forever; and his throne shall be established forevermore." [1Ch.17:7-14]

In the above quoted Scriptures, we have only a few of the many passages that refer to the covenant which Jehovah made with His servant David, "a man after mine own heart" [Act.13:22]. David was the first God-appointed and God-anointed king of Israel. For, though Saul reigned previously, he was the chosen of the people, by the permissive will of God, who allowed them to have a king after their heart's lust. Then, when they realized their mistake, He brought His chosen, David, upon the scene and gave him the throne. This is most wonderfully illustrative of later events; for God is going to do the same thing again. David and Saul were both figures of Christ and Antichrist. Furthermore, Saul could never have been God's choice as king; for he was of the tribe of Benjamin. Nowhere in Scripture is there a promise that the king of Judah should be of that tribe. Judah has the promise of the scepter.

The Davidic Covenant has not even one condition attached to it; though disobedience of the royal seed was to be visited with chastisement: "*If he commit iniquity, I will chastise him with the rod and with the stripes of men; but my mercy shall not depart from him*" [2Sa.7:14-15a]. His house, his kingdom, and his throne were to be established forever according to the promise of Jehovah. Therefore, the Covenant has not been affected nor abrogated by the iniquity of the house of David; yet, its fulfillment has been delayed. Chastisement fell upon them:

- First in the division of the kingdom under Rehoboam, when the 10 tribes seceded, refusing allegiance to the Davidic line [1Ki.12:16-20]; and
- finally in the captivity when the royal family, with the kingdom and all authority, was given into the hands of Nebuchadnezzar [2Ki.24:25].

Never since that time has any of the house or lineage of David sat upon the throne in Jerusalem, though One King who dared to present His claims to that throne, was crowned there, with a crown of thorns.

IMMUTABLE PROMISES

But "*the sure mercies of David*," [Isa.55:3], given to him by Jehovah, which were confirmed with an oath and later renewed to Mary (by the angel Gabriel) in relation to her Son, the Seed of David [Luk.1:31-33], are as immutable as God Himself. "*The Lord God shall give unto Him, the throne of His father David and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end.*"

The Davidic Covenant therefore concerns the throne of David; but it looks beyond him and his natural seed to Jesus Christ, the Son of God, David's Supernatural Seed. Only thus can those promises be fulfilled to David; for his natural line is plainly said to be cut off forever.

"As I live, saith the Lord, though Coniah, the son of Jehoiakim king of Judah, were the signet upon my right hand; yet would I pluck thee thence." [Jer.22:24]

Coniah was the last king of David's seed to sit upon the throne in the will of God. Zedekiah ruled later; but he was a servant of Nebuchadnezzar, God's appointed king. Although he rebelled and cast off the latter's yoke; yet by God's decree he was counted a usurper. The rule of David's seed ended with Jehoiachin (who is also called Coniah) of whom it is written "*Thus saith the Lord; Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David and ruling any more in Judah*" [Jer.22:30].

THE NEW CREATION SEED

Therefore, we say that according to the flesh (the old creation), the Davidic Covenant was there made null and void; but blessed be God, He had a way out. In the very next chapter of Jeremiah, after the cutting off of one seed, we read of another Seed of David.

*"Behold the days come, saith, the Lord, that I will raise unto David **A RIGHTEOUS BRANCH**, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name, whereby he shall be called The Lord our righteousness."* [Jer.23:5-6]

The Lord Jesus Christ is this **Righteous Branch**. He is the Seed of David through His mother, the daughter of Eli descendant of Nathan, one of the sons of David [Luk.3:31]. But this gives Him no right to the throne (for the throne promises were given to the line of Solomon) though it delivered Him from the curse recorded against Coniah (Jechonias) [Mat.1:11].

Therefore, though Christ is not the actual **SEED** of Jechonias; yet, He is the legal heir to the throne of David through Joseph, His **SUPPOSED** father. The latter, being a direct descendant of Solomon, was the heir apparent to the Davidic throne, when Jesus was born. If Judah had been in power, Joseph would have been king, and Christ would have been in the direct line to succeed him and reign. But the due time had not yet come. Hence, Jesus Christ, as Son of David, will establish the throne of David

forever. He will raise up the tabernacle of David which is fallen down, when He comes in His glory and all the promises of the Davidic Covenant will be fulfilled to Him. Not one jot nor tittle shall fail; but it will be as a new creation. The flesh is set aside.

The Living God has not been defeated, nor His plans for the ages miscarried in any sense.

"Known unto God are all His works from the beginning of the world." [Act.15:18]

The Man, Christ Jesus, shall sit upon the throne of David and rule.

Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." [1Ti.6:15]

God is not mocked. He will interpose in due time and set **His King** on His holy hill of Zion even though the kings of the earth are gathered together to defeat such a consummation [Psa.2]. **God Is always** on schedule time. "Though the vision tarry, wait for it," as Habakkuk counseled [Hab.2:3]. There are yet some eternal purposes to unfold before the showing of Christ, but the times of the Jews advance fast. These 2,520 years, the Times of the, Gentiles have obtained, while David's throne was vacant and his people scattered; but the tables will shortly be turned. The Times of the Gentiles, the above-noted period of time began with the reign of Nebuchadnezzar, the first king of Babylon. It was in the perfect will of God; ordered of Him for the chastisement of His people, Israel, though all nations were made subject to him. He was sovereign of the world. The Word of the Lord came to Jeremiah, the prophet of those strenuous days, saying,

"Make thee bands and yokes and put them upon thy neck and send them to the king of Edom and to the king of the Ammonites, and to the king of Tyrus and to the king of Zidon by the hand of the messengers which come to Jerusalem unto Zedekiah. And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel, Thus shall ye say unto your masters: Now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, My servant, and the beasts of the field have I given him also to serve him. And all nations shall serve him and his son and his son's son until the very time of his land come, and then many nations shall serve themselves of him. And it shall come to pass that the nation and kingdom which shall not serve the same Nebuchadnezzar and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, with the famine and with the pestilence until I have consumed them by his hand." [Jer.27:1-8]

It was in the beginning of the reign of Jehoiakim the king of Judah, that God gave the world rulership into the hands of Nebuchadnezzar and established the imperial form of government. At that time, any nation who refused to submit to Jehovah's decree and yield to the king of Babylon was counted a usurper and punished as a rebel against God, as Zedekiah found to his sorrow. The Babylonian Empire was overthrown after 70 years, but the Gentile domination did not end; it has continued down the succeeding centuries until the present day.

NEBUCHADNEZZAR'S VISION

We learn from this marvelous symbolic image [Dan.2], that 4 world empires would complete the course of Gentile Times, being displaced by the 5th, the everlasting kingdom of the Lord. The imaged prophecy has now almost become history. The rule of the Babylonian head of gold long ago disappeared. Centuries have passed since the silver rule of the Medes and Persians swayed the world. The wise and cultured, though hard and brazen, domination of the Greek has gone the way of the others. Now, almost 2,000 years have elapsed since the iron rule of Rome began to trample down all that dared to oppose it. The latter was the most remote at the time of Daniel's vision; but note that the prediction regarding it is the more detailed. In its beginning we see that it was united under 1 head; though 2 leading people appeared to have equal rights and retained their own individuality and territory. Later, as depicted by the 2 legs of this symbolic image and as we learn from history, it was divided into an eastern and western division and so it has remained. While still in this divided condition, and toward the close of its rule, the iron rod of its imperialism should become mixed with the miry clay of democracy; hence, rendered brittle and unstable. The 10 toes on these feet of iron and clay represent the last nations of the Roman Empire, certain nations present in the world today. These will shortly unite as 1 kingdom, and later coalesce under 1 head.

At the beginning of Gentile rule, the imperial character of the government was most absolute, as we noted in Nebuchadnezzar's reign; and that continued, with varying degrees of deterioration, in the successive empires until World War I (1914). At that time there were gigantic, imperial empires in Europe which appeared invulnerable and commanded the attention of the world because of their despotic, powerful *iron* rule. They were the remains of imperial Rome; but where are they today? They are gone. The very remembrance of them is an offense among the nations. Who could have imagined such an ending to those mighty kingdoms without the prophetic lamp to light the way? The extremity has been reached, as the image foreshadowed. The Jew, in the person of the Lord Jesus Christ, will shortly come into His own.

The prophet Daniel, to whom was given the interpretation of the massive, metallic image of Nebuchadnezzar's vision, gives us the key to all prophecy in that **MULTUM IN PARVO** message the angel brought him [Dan.9:24-27]. The great prophet was exercised as to **JEREMIAH'S 70 YEARS' CHASTISEMENT** [Jer.25:11], as that time had elapsed. He thought the captivity of Judah was over; but, as he was praying and fasting, he received a further revelation. He learned that there was another determined period before the full and complete restoration of his people would be consummated and the rule of the Gentiles ended. **SEVENTY SEVENS** (490 years) instead of 70 years was the time measurement of the later revelation. This allotted period was divided in to 3 portions.

First, there were to be 69 Sevens (483 years) of Jewish residence in the land (when Jehovah still would be dealing with them in some measure); but that would close with the coming of Messiah, the Prince. Then, because of His cutting off (rejection), there would follow an undefined period of chastisement, when the Covenant with Abraham, as well as with David, would be suspended, and the whole nation of Israel would be scattered far from their land. Finally, 1 week (7 years) of judgment will be upon them, in their own land, before they will accept the Anointed.

The 2nd period of this determined time began when Jerusalem was destroyed 71 A.D. The Lord informs us of that catastrophe and its results in His words to His disciples, "*When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ... And they shall fall by the edge of the sword and be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled*" [Luk.21:20-24]. This treading down which began at that time, has continued ever since. That is, Jerusalem has been in the hands of the Gentiles while the Jews, to whom it rightfully belongs, have been strangers in it. Even the site of the ancient Jewish temple, Mt. Moriah, has been and is now occupied by the Mohammedan Mosque of Omar.

"The Lord is not slack concerning His promise." [2Pe.3:9a]

The due time is coming. He has said it. Will He not do it? He is already working toward the deliverance of His earthly people, Israel. According to God's reckoning of time, the Times of the Gentiles are limited to 2,520 years (7 prophetic times of 360 years each). The first period of the captivity ended in 70 years; but the throne of David was still vacant, and it is the throne which determines **THE TIMES**. The Gentiles were still ruling over the Jews. Their sovereignty did not expire with the close of the 70 years captivity. But, when the allotted period of 2,520 years will be fulfilled; then Jesus of Nazareth, the King of the Jews will begin to reign. Therefore, if we can ascertain when those 70 years began we will be in the way of knowing when the 2,520 years will end, or "*be fulfilled*." Prophetic students have disagreed as to this point because there are 4 important dates from which men may reckon, or at which The Gentile Times might begin. These dates cover a period of 19 years. That is, the captivity of the Jews by Nebuchadnezzar occurred in 4 deportations, as will be seen by 4 significant dates. The 70 years captivity ended in a similar manner. From the time that Ezra first went up to Jerusalem until the Jews were entirely free and the house of the Lord was finished, was about 19 years (see Ezr.1-6). Likewise, we should expect a corresponding gradation in the deliverance of the Jewish people at the end. If the beginning of The Gentile Times covered a period of years, why shall not their ending cover a similar period? This may explain the seeming delay of the end.

SIGNIFICANT DATES

1ST, 606 B.C. At that time, Nebuchadnezzar began to reign, while Judah began to be subject to him. That marked his first siege against Jerusalem, in the which Jehoiakim surrendered and became Nebuchadnezzar's servant for 3 years [2Ki.24:1]. Daniel was taken captive at that time [Dan.1:1-2]. Measuring from that date, the 2,520 years brings us to the year 1914 A.D., the beginning of the late war, when Judah began to be free again.

2ND, 603 B.C. Jehoiakim rebelled against Nebuchadnezzar. The long period, reckoned from that date, ran out in 1917 A.D., which was a most pregnant and propitious year as regards the fulfillment of the Times of the Gentiles. In the spring of that year, on Palm Sunday, the Jews met in New York to appoint their "congress" to regain possession of Palestine. On Good Friday, 5 days later, President Wilson declared war on Germany. Do you see the connection? God was working, using all things and all men to fulfill His immutable Word. On that same day, the Jewish and Christian calendars coincided—the first of the Jewish Passover, the 14th of the month, falling on Good Friday; both of which set times are in commemoration of Christ's death; one the type, the other the fulfillment.

On November 2nd of that same year, the British Government issued the famous Balfour Declaration, which stated that Britain "viewed with favor the establishment in Palestine of a national home for the Jewish people, and would use their best endeavors to facilitate the achievement of that object." And, as though in answer to that good purpose of the British Government, in the very next month, General Allenby captured Jerusalem, the city of destiny, from the rule of the Turk. That momentous event happened on the feast of Lights (Dedication), December 8, 1917. Thus the way was definitely opened for the return of the Jews into their own land after an absence of centuries. That was the Divine Purpose of the war; therefore, soon after the entire land had been delivered, the war came to a sudden close. We can see plainly the irresistible steppings of Jehovah. Thus while Jehoiakim's rebellion intensified the captivity, or furthered the Jew's bondage, so in like manner, corresponding adversely therewith, we see a further loosening of the Jew's captivity in the year 1917. Their times are coming in, even as they went out during a certain extended period. The valley of dry bones is beginning to shake.

3RD, 598 B.C. That was the 3rd of those significant dates. It marks the death of Jehoiakim, the first of the trio of the last kings of Judah; and the 3 month's reign of his brother Jehoiachin (Coniah, as he was also called) [Jer.22:24]. It is also the date of the 3rd siege against Jerusalem, and a further deportation of captives, one of whom was Ezekiel. Coniah's reign ended that year with his surrender to Nebuchadnezzar, who put Zedekiah on the throne as subject to himself [2Ki.24:6-18]. Later, he rebelled [2Ch.36:13].

Let us note the correspondence at the end time. The 2,520 years, reckoned from the above significant date, brings us to the year 1922 A.D. We find that in this very year, the British Mandate over Palestine was officially proclaimed, which recognizes the rights of the Jews to return and reconstruct their National Home in Palestine. The message of King George, with the approval of the League of Nations, appointed Sir Herbert Samuel, First High Commissioner and Commander-in-Chief of Palestine. That truly was the inauguration of a new epoch: That a Jew was set as the leader (head) over the Jewish interests in their own land. That surely presages the reversal of the sentence of the captivity (the treading down) pronounced upon the city of Jerusalem [Luk.21:24]; that is a finger-post in the world's history. The exact day of the above ratification was September 11, 1922.

It is not only a historic point; but it vindicates the Word of God. His promises concerning Israel will be fulfilled in short order now, for that official ratifying of the Balfour Edict marks the definite beginning of the return of the Jews to their own land after more than 19 centuries of wandering.

Now, as their deliverance from the 70 years of servitude in Babylon was in successive stages, covering a period of 19 years, so will be their latter deliverance from the captivity and bondage of Gentile domination; answering to the several sieges and deportations in its beginning, only in the reverse order. Let us now note the final date.

4TH, 587 B.C. In this year, the siege against Jerusalem and its captivity were consummated. The temple was burnt and the walls of the city were broken down [Jer.52:7]. Zedekiah (the usurper) was taken captive. That also marked the final deportation of the Jews to Babylon. Reckoning 2,520 years, the prophetic period, from that date, we are brought to the year 1933 A.D., when we should expect that the Times of the Gentiles will indeed be fulfilled. The captivity of the Jew will end at the same time. The duration of the one is measured by that of the other [Luk.21:24]. The Jewish exile will be in his own land with his temple and city rebuilt at that terminal point. It answers to the capture and destruction of Jerusalem after it had been besieged 19 months by Nebuchadnezzar. He put out the eyes of Zedekiah (the last ruler), bound him in fetters of brass, and took him in the last deportation down to Babylon [2Ki.25]. Ezekiel prophesied of him, that the prince which was in Jerusalem at that time should be taken to the land of the Chaldeans, but that he should not see it with his eyes [Eze.12:13], intimation of his blindness. Ezekiel perfectly acted out that final siege [Eze.4].

We have several emphatic Scriptures referring to the beginning of that last siege of Jerusalem, which we believe mark 589 B.C. as also another very important date. Note especially Ezekiel 24:1,2: *"Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, son of man, write the name of the day even of this same day. The king of Babylon set himself against Jerusalem"* (also see Jer.39:1, and 2Ki.25:1). The correspondence in the end time is with the period when the city will be reconstructed *"the street shall be*

*built again and the wall even in troublous times" [Dan.9:25]. King Jesus will set Himself then **for Jerusalem**. Note that this rebuilding was to occur within the 69 weeks, the positive proof that the Times of the Gentiles will end with the enthronement of **Messiah the Prince**, which we expect in 1933. Two men cannot claim the same throne at the same time; one is a usurper. The "one week" (7 years) of Daniel 9:27 will be fulfilled under Gentile usurpation. By the above statement as to the 69 sevens, we do not deny that it had a year-for-a-day fulfillment at Christ's first advent.*

However, may we not expect Daniel's 69 weeks (483 days) [Dan.9:25] to have a literal 24-hours-for-a-day fulfillment, as Daniel doubtless understood it? The Hebrew word **SHABUA** is rightly translated **week** in all the other Scripture citations where it occurs. It cannot mean anything else. Therefore, may we not hear a "*Command to restore and build Jerusalem*" go forth exactly 483 days before "*the Messiah, the Prince*" shall be enthroned? The Jews must be in their land, the temple must be rebuilt, and the Jewish sacrifices resumed before the Lord will "*set Himself*" for their defense; for the "*daily sacrifice will be taken away*" 30 days before Gentile dominion ends and Daniel 9:27 begins [Dan.12:11]. When Ezra brought up his people out of the 70 years' captivity, he rebuilt the demolished temple and began to offer up sacrifices again which the captivity had caused to cease. For the renewal of the house of the Lord and of the sacrifices, we may look now at any time.

We add further, that as the servitude of Judah lasted 70 years and their return to Palestine was in several deportations (note the books of Ezra and Nehemiah), so will be the future and greater restoration—not only from servitude and captivity, but from the domination and treading down of the Gentiles. Furthermore, if Nebuchadnezzar's sovereignty over the Jews and if Cyrus' and Darius' decrees (in their favor) were of God, are not the losing of that power and the declarations and mandates of present day rulers, which refer to the Jews, of God, as long as they are within the 2,520 year limit?

JESUS' RIGHT TO REIGN

Think of this marvelous correspondence...19 years the captivity of Judah was commencing, 19 years the release was ending, and 19 years the final captivity will be ending. God expects the nations to accept and yield to His ultimatum regarding their tenure of office, even as previously He expected the Jews to yield to their sovereignty. He expects them, not only to acknowledge their failure to worthily represent Him; but He demands of them to yield up the world scepter to His Anointed, the King of the Jews. Jehovah gave the Gentiles the throne for a specified time, for the chastisement of the Jews; but, He has reserved to Himself the right to withdraw it in His own due time. The nations will refuse to acknowledge the Davidic rule and throne Covenant.

The King of the Jews will be rejected the second time; but He will not bow meekly to the will of His enemies as at His 1st Advent. He was born a

King, the Seed of David and heir to the throne. Hence, He will insist upon His rights and take His seat in the heavens at the end of the 2,520 years in the face of all the unified power of the world, backed by the devil and all his principalities and powers. Revelation 10:1-2 and Psalm 2 will then be fulfilled.

It has been **SUPPOSED**, by the great majority, that Gentile dominion would end when the Lord is revealed from heaven destroying the Antichrist and false prophet. Now, there are several reasons which make us to declare that such is not the truth. Note the following.

1ST Jesus announced that from 71 A.D. "*Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled*" [Luk.21:24b]; while John declared later that the "*holy city shall they (the Gentiles) tread under foot forty two months*" [Rev.11:2b]. The former Scripture must be fulfilled before the latter can begin. The "*forty two months*" can have no meaning whatever if it is part of the Time of the Gentiles. Indeed, the fact that in his vision, John is required to "*measure the temple of God and the altar and them that worship therein*" [Rev.11:1], proves that the Lord will then be owning His city again...separating the Jews to Himself but allowing the court to fall into the hands of the nations again for nearly 3½ years; because they receive the usurper as their king, who comes in his own name [Joh.5:43].

2ND If God gave the world scepter to the Gentiles for a certain period, how can He justly give it to the Jews before that time of rule is fulfilled? How can He judge the nations and seek to oust them if they still have the right to reign? He cannot do so.

3RD The "*one week*" (7 years of Daniel 9:27, which yet remains of fulfillment) does not have to come within Gentile Times; in fact, it is part of Jewish Times. Those 7 years are a time of usurpation. The nations will endeavor to hold the throne and scepter of the world after their time is over. It will be a time of judgment, even as declared by the prophecy of Daniel 9:27. It will commence with the nations confirming a covenant with the Jews for 7 years, which God has not authorized. God intends to confirm the Davidic Covenant at that point; but the united world powers will insist otherwise. The whole world, nationally and religiously, will be out of Divine Order during that period. We have an illustration, a perfect type, of the above state of affairs in the experience of David. He ruled over Judah for 7 years (as Christ will reign in heaven) before he was acclaimed the actual ruler over all Israel, although David was king by Divine Right from the time he ascended the throne over Judah, upon the death of Saul (a type of the Gentile powers).

The present conditions of Gentile nations prove that their term of office has about run out. Every nation is against the other nation; kingdom is against kingdom. They are afraid of one another. There is no stability upon the shifting sands of the Gentile sea. The **feet** of iron and clay of the great symbolic image [Dan.2] are about ready to amalgamate, but not in the will of God...He abominates a mixture. The people ruling is not His order. Theocracy, not democracy, is the plan of Jehovah. He is waiting the full

end of Gentile Times when He will assert His authority and claim the right to set His Son upon the throne of David.

FINALLY Jewish Times preceded the Gentile Times by Divine Right, and they will again succeed Gentile dominion by the same Divine Right. The Gentiles ruled for a limited period; but the Jews have the promise of an unlimited dominion, because of the Davidic Covenant "*Thy throne shall be established forever*" [2Sa.7:16].

"*THE FULLNESS OF THE GENTILES*" [Rom.11:25] must not be confounded with "*THE TIMES OF THE GENTILES*." The **TIME OF THE GENTILES** is wholly national. The **FULLNESS OF THE GENTILES** is religious only, and refers to the full number who are called out from among the Gentiles to the name of the Lord during this age [Act.15:14].

7 YEARS OF JUDGMENT

We would add also at this time that the 7 years of weighty import, called in Daniel 9:27 "*a week*," is not exactly a part of the Millennium, although generally we have termed it so because the Lord Jesus will be on the throne in heaven at that time. More accurately speaking, it is a period between the end of the Times of the Gentiles and the beginning of the Millennium. It is a time of judgment which would not intervene if the Jews would acknowledge Christ as their Messiah and cry mightily to God for Him to come; and, the Gentile nations would acknowledge His right to the dominion of the world. But they will not do that; hence, Christ must wrest the kingdoms of the world from the nations and force the Jews, by the judgments which will follow, to yield to Him.

Daniel 9:27 is not a part of the 70 weeks of years, that noted period of prophecy which relates to Jehovah's dealing with Judah while the Gentiles have dominion. Those 490 years were to be fulfilled in blessing to Judah as is plainly manifest in the prophecy and as history confirms; but, the Jews refused their Blessor and blessing. The present Church Age intervened, during which time the ancient people of Jehovah have been scattered. But the time is ripe for a change. The tenure of the Gentiles is closing, as well as the captivity of the Jew [Luk.24]; then will come those 7 years of judgment [Dan.9:27] as a period apart.

The signs are all about us that some great events are at hand. We cannot be mistaken. The nations are perplexed; they cannot understand the situation. The problems are beyond their ken. They are not equal to the emergency. They need a stronger, wiser head at the helm than theirs. The world is at wits end. They are looking for a leader, for the man of the hour; but, so far he has not appeared. If they would call for the rightful Sovereign, the real Man of the hour, how well it would be for them. But they will not be wise and kiss the Son [Psa.2]; hence, the wrath of God will fall. He will allow Satan to bring a

man upon the scene who will apparently suit them at the first; but alas, for them, he will shortly show that he is the wicked man [2Th.2], the tool of the devil and the woes recorded in Scripture will fall upon the world. These will continue for almost 7 years, when in their desperate straits the Jews will call upon the Lord. He will appear to their help, after which the Millennium proper, the 1,000 years of prosperity and plenty will be here.

Christ Comes

After the silence of ages;
After the waiting of years
He cometh-the answer to sages
The vision foretold by the seers.
Comes for the help of His people,
Conqueror, faithful and true,
And calls from the parted, blue heaven,
"Behold, I make all things new."

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