

The Lamentations of Jeremiah

Chapter 3

"I am the man that hath seen affliction" (Lam. 3:1).

Israel had seen affliction as the son of God, as His firstborn. If they were not His son they would have been discarded and completely destroyed, as other nations had been. But they were a chosen people to be witnesses of Divine attributes. They were to manifest His glory, His lovingkindness and His truth in the fulfilment of His Word. They portrayed His longsuffering and mercy and forbearance, in His rising early and sending all the prophets unto them.

And finally they manifested the justice and judgment of their Heavenly Father in their national destruction, dispersion and captivity. If God had winked at their waywardness as the other nations, they would have been strangers and not sons. In this sense also their afflictions speak of hope and not despair.

The exceeding love of God for His people is well shown in the words of Isaiah. Ezekiel says (33:11)—

"As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

—so it is natural that we should read of God,

"In all their afflictions He was afflicted, and the angel of His Presence saved them" (Isa. 63:9).

These things give us courage to endure our light affliction which endureth but for a moment. It should make us ever cautious in our actions that we do not cause the Creator grief in any way we can avoid, for—

"As a Father pitieth his children, so the Lord pitieth them that fear Him" (Psa. 103:13).

The same process of correction is designed for the faithful of all ages. In the Psalms we are told the righteous will undergo many afflictions, but the Lord will deliver them out of them all.

We find also that the Son of God was not exempt. The very purpose of his coming was to illustrate a way to eternal life through suffering and patience. The things which happened unto him were not chance. Isaiah tells us,

"He was smitten of God, and afflicted" (Isa. 53:4).

He himself stated of his enemies,

"Ye could have no power at all against me, except it were given thee from above" (John 19:11).

While the Apostle Paul says,

"Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

The word "rod" has become synonymous with punishment, correction and tribulation. It is used in these 3 senses in well-known passages of Scripture; and illustrates in these instances the

purpose God has intended. They show us that wisdom and love pervade all God's utterances and actions. In the book of Job we find Elihu speaking of the controlling of the elements by God, manifesting a concern for all mankind (Job 37:11-13):

"By watering He wearieth the thick cloud. He scattereth His bright cloud, and it is turned round about by His counsels, that they may do whatsoever He commandeth upon the face of the world in the earth. He causeth it to come—whether for correction, or for His land, or for mercy."

The word translated as "correction" in v. 13 is the same as translated "rod" in Lam. 3:1. We therefore see the overriding thought of Divine wisdom in those things which He causes to come in the universe. The clouds in a natural sense for the watering of the land and causing it to spring forth for man's benefit and the glory of God in the hearts of the thankful, are also in a typical sense the agents of His wrath.

Isaiah speaks of Assyria coming against Israel at the bidding of God—a dark cloud, blotting out the sunshine of Divine favor:

"O Assyrian, the rod of Mine anger; and the staff in their hand is Mine indignation" (Isa. 10:5).

Here was a nation directly spoken of as God's "rod." But though the nations may feel their own exercise of power and prerogatives, they do not pass the bounds which the Creator has set for them. Isaiah (10:15) asks this question,

"Shall the ax boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up."

It is manifest then that the nations are in the hollow of God's hand and are exercised in their activities for corrective or instructive purposes, even as the natural clouds perform His bidding.

In Rev. 11:1 we find reference to the "rod" again. It is here symbolic of a period of tribulation brought upon the servants of God by the system of iniquity enthroned in Rome. It was a period of 1260 years, stretching from A.D. 312 to 1572.

"There was given me a reed like unto a rod. And the angel stood, saying, Rise and measure the Temple of God, and the altar, and them that worship therein" (Rev. 11:1).

Bro. John Thomas has clearly outlined these symbols and the associated events in Eureka, Vol. II. The word "rod" in this verse comes from the Greek "*rhabdos*," and implies in the prophecy a *measured period of downtreading and tribulation* for the development of the true servants.

In v. 1 of Lam. 3, the "rod" intended was the nation of Babylon. *God* was wielding the rod, and it would accomplish that which *He* intended. It was for punishment and destruction of the wicked, but as a refining and humbling and developing of the real sons of God. Such men as Jeremiah were tried and purified and made white by the events of those dark days in Israel's history.

To those who saw beyond the immediate pain, who saw the end of the matter, the Psalmist's words (23.) were a source of comfort:

"Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

We come to recognize the comfort of the presence of God, as His staff leads the way for us through the darkness of the night, and we feel the correction of the Divine rod, and accept it as the chastening of an Almighty hand which is most necessary for us.

"My flesh and my skin hath He made old; He hath broken my bones" (Lam. 3:4).

The natural things of life, the things in which mortal man generally glories, were of no avail to Israel when the Lord turned against them. Regardless which way they turned for strength and assistance they met the sword of the Lord, outstretched against them. They had trusted in the arm of flesh, first of Syria, then of foreign gods, and finally upon the broken reed Egypt.

But their arm of flesh profited nothing. God broke all their bones and dried up all the strength of their associates. Those things in which they trusted for honor and glory—which their greatness as a nation in the past had brought upon them—was now faded and withered. In its place we find only,

"He hath covered me with ashes" (Lam. 3:16).

How vain is the help of man, when the arm of God is set against him! Certainly the lesson of Israel's history is unmistakable. They missed the basic point of acceptability to God—

"Without faith it is IMPOSSIBLE to please God, for he that cometh to God MUST believe that He is, and that He is a Rewarder of them diligently seek Him" (Heb. 11:6).

From the outset we have seen that Israel preferred the arm of flesh to the staff of God. Let us not make the same mistake in this our day of probation. We are instructed to study the history of God's people, that we may be guided away from the same pitfalls and snares. Christ exhorts us to place our confidence in God—

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also" (Matt. 6:20-21).

God had brought Israel out of Egyptian darkness into the glorious land of promise, had provided for their every need and furnished a table for them in a miraculous manner. Their Law was designed to bring about a glorious acclamation of the wonderful works of God, and to cause their hearts to overflow because of His goodness. As saith the Psalmist—

"O that men would praise the Lord for His goodness, and His wonderful works to the children of men!"

But they despised His goodness, and appropriated His blessings for their own wealth and splendor. Yet God was not unmindful. Their seeking worldly ways and the companionship of other nations was not unnoticed. Israel, entering through the gate of other peoples in friendship and association, soon found that they were hedged in.

"He hath hedged me about that I cannot get out; He hath made my chain heavy. He hath inclosed my ways with hewn stone; He hath made my paths crooked" (Lam. 3:7-9).

Hosea the prophet (2:6-7) uses the like figure of his people confined by a thorny edge, a boundary, which they found impossible to circumvent. It was the same issue that Jeremiah raised. God (said Hosea) had given them corn and wine and oil, and multiplied their silver and their gold. But what was the result? "*They prepared these things for the worship of Baal*" (v. 8).

"He was as a bear lying in wait, and as a lion in secret places. He pulled me in pieces" (Lam. 3: 10-11).

The prophet Amos also associates these two predatory animals, the lion and the bear, in the judgments of God. When we look at the history of Israel's captivity we see the applicability of the language. The Lion was the symbol of the Babylonian power and the Bear of Medo-Persia, the predominant nations by whom the kingdoms of Israel and Judah were pulled in pieces, see Daniel 8.

Assyria (as the forerunner of Babylon, coming under the Lion symbol) dispersed the ten tribes of Israel to the utmost bounds of the then known world. Babylon removed a portion of Judah to their land, and a remnant fled into Egypt. Medo-Persia (though a type of the Deliverer of God's people) also would have exterminated them if the wicked devices of Haman had not been restrained by a merciful Divine hand.

Hosea said (5:14) God would be as a lion unto Israel and as a young lion to Judah, who would tear and go away. Again the prophet is speaking of Israel resting on other nations who could not assist in time of calamity:

"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian—yet he could not heal you, nor cure you of your wound" (Hos. 5:13).

By these things God's people were brought very low. They became a proverb and derision to all nations, a song and a byword among all lands. And *yet through it all the supreme love of God was in evidence*. His hand was directed toward the SAVING OF A REMNANT.

All the prophets illustrate this crowning thought, and its intent is to make the righteous of all ages considerate of the correcting hand of the Creator in the affairs of His people (Lam. 3:20-21)—

"My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope."

We read of the pitiful plight of Judah by the rivers of Babylon, expressed so plaintively in Psalm 137. The voice of mirth and rejoicing was gone, the harp was silenced as the people weep over what they had brought about by their sin.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chiefest joy."

This was the desired effect God intended in all these calamities.

"He hath bent his bow, and set me as a mark for the arrow"—Lam. 3:12.

The "bow" of God's lips was drawn against Israel by the words of many prophets. The arrows will finally reach their hearts in captivity, but not until the archers have wounded them sorely. Then will they be humbled and brought low in their own esteem. Or as Hosea pictures them (2:7)—

"I will go and return unto my first husband; for then was it better with me than now."

Again, he says (Hosea 6:1-2)—

"Let us return unto the Lord. For He hath torn, and He will heal us; He hath smitten, and He will bind us up. After 2 days He will revive us: in the 3rd day He will raise us up, and we shall live in His sight."

What a wonderful prospect! Though the chosen people experienced a *partial* restoration to favour under Ezra and Nehemiah, it was but an earnest of the glorious prospect for all God's people.

Yet Israel sank to greater depths when in their pride and jealousy they crucified their Saviour. The archers have wounded them very sorely over 1900 years, which period has witnessed the terrible retribution of Divine wrath. Arrow after arrow has pursued them and driven them homeless far and near, until the Lord's quiver has just about been emptied. "Jerusalem shall be trodden down of the Gentiles *until the times of the Gentiles be fulfilled.*"

"Though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee" (Jer. 30:11).

This was the hope latent in the bosom of Jeremiah. It was the beacon to guide him through the dark night; and it has shone clearly through the long night since that time. The vision begins to take shape in our days. Though the last great arrow of Divine wrath remains to be released against Jeremiah's people, when Russia comes into the land, the Lord will turn again to face their enemies. Then shall the Deliverer stand upon the glorious holy mountain (Zech. 14:3)—

"Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle."

The glorious, yet startling, events yet to take place reveal the boundless mercies of God in all His ways. The regathering of Israel to their own land, the blessing of all nations in Christ, the honor yet to be bestowed upon the faithful servants of God—drawn from all generations through trial and affliction—manifest paramountly the intent of the words of James 2:13,

"Mercy rejoiceth against judgment."

But in the meantime, *what is the effect upon the true servants of God?* How are they exercised by all these sore judgments? If they make an inward search of themselves they will confess with the prophet (Lam. 3: 22)—

"It is of the Lord's mercies that we are not consumed, because His compassions fail not."

If Israel's God had not been merciful and gracious and longsuffering, they would have been destroyed long ago. But the purpose of God had taken their waywardness into account. The circumstances of Israel's failure were but one stage in the overall picture of the calling out of a people to serve God. When we comprehend the vastness of the purpose through 7,000 years (6,000 of which have just about passed), we understand that *the plan of God is framed around the Jewish nation*. This being so, their preservation becomes a matter of mercy; not only to their race but to all nations. It is summed up in the Abrahamic covenant:

"In thee and thy seed shall all nations of earth be blessed."

The mercy of God is shown to all people throughout His transactions with Israel. Through Israel we have the Word of God preserved to our times. The apex of our hope of salvation is in—

"Jesus Christ our Lord, which was made of the seed of David, according to the flesh" (Rom. 1:3).

The evidences of the hand of the Lord in history become very clear to those who consider the fulfilled prophecies concerning Israel. The presence of Israel in their own land in our generation speaks of the truth of all God's utterances. Therefore we are constrained to declare with Paul (Rom. 11:32-33)—

"God has mercy upon all. 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."

Among the prophecies of Ezekiel, where he speaks of the regathering of Israel to their own land, he states clearly that *Israel is not being brought back because of any righteousness on their part*. God calls to mind their sin and wickedness. Rather is their return related to the purpose of filling the earth with God's glory:

"Thus, saith the Lord God; I do not this for your sakes, O house of Israel, but for Mine holy Name's sake" (Ezek. 36:22).

Daniel the prophet, recognizing this truth, besought the favour of God toward his people and land, and assuming the wickedness of Israel as his own, he prayed (Dan. 9:18)—

"O my God, incline Thine ear and hear; open Thine eyes and behold our desolations . . . We do not present our supplications before Thee for our righteousness, but for Thy great mercies."

Israel deserved destruction, but the merciful purpose of God required their preservation. Again, we are taught the humbling lesson of the inability of mankind to ever merit the gracious gift of God, even eternal life. None can presume upon it. In the finality the mercy of God is man's only hope of salvation. When we have done all, we remain "unprofitable servants," we have but done "what it was our duty to do."

"They are new every morning" (Lam. 3:23).

The mercy and compassion of God are from everlasting to everlasting. They are chief characteristics of the Creator, and *we are exhorted to pattern our individual lives after them*. But God in mercy toward all His servants, watches over them day and night. Though we may slumber in the night after energies have been spent during the day of toil and watching, God watches always; He slumbers not nor sleeps. To our waking consciousness will come the realization that once again the angel of His presence has been with us for good. Mercy and compassion will be manifestly renewed to us every day. *Let us never be forgetful, but let us constantly express from our hearts our thanks for these blessings!*

The mercy of God, manifested in the regathering of the Jews to their own land, brings hope and courage to those who are close to the purpose of the Creator. It speaks of resurrection and judgment to come in the near future.

"When ye see these things come to pass, lift up your heads, for your redemption draweth nigh" (Luke 21:28).

That will be the morning chiefest in the earth's history, when the mercy of God will be manifest for all to see. Then shall the purpose in all the labour and sorrow, affliction and bondage of the ages be disclosed and the saints shall confess,

"Great is thy faithfulness. The Lord is good unto them that wait for Him" (Lam. 3:23-25).

Isaiah spoke of the day when God would swallow up death in victory, the day when darkness would be removed from the hearts of all people, removing the veil that is spread over all nations; when Jerusalem is the centre of a feast for all people, when they will with one heart and one consent glorify God for all the wonderful things which He has done. Then shall they cry—

"This is our God: we have waited for Him, and He will save us."

With the prospect of Divine mercy through all God's ways, the righteous are instructed to *wait with patient contentment* for the blessing of God. Israel as a nation was not content to wait. In their earliest days, during the reign of Solomon, their confidence was not in God but in worldly alliances.

They were afraid that the arm of God could not save. They had not learnt the lesson that godliness with contentment is great gain, that God was able to save with many or few as He chose. Rather should they have shouldered the yoke, when they were in Divine favour, when they were a comparatively young nation. Alas that the words of Solomon in Eccl. 12:1 were not applied by him to his own people:

"Remember now thy Creator in the days of thy youth."

Then should they have remained completely separate from all worldly entanglements, by a humble submission to God's requirements. But no, they chose to plough their fields with the ox and the ass yoked together—a Divinely forbidden arrangement—a most unsatisfactory harnessing; both from a natural as well as a spiritual aspect (Deut. 22:10).

Bearing the yoke of God in youth is the Father's counsel to all the young. We are told that if he is instructed correctly in youth, when he is old he will not turn from the ways of God.

"He sitteth alone and keepeth silence, because he hath borne it upon him" (Lam. 3:28).

Jehoshaphat, the king of Judah, made the mistake of raising his voice when he should have remained silent.

"I am as thou art, my people as thy people, my horses as thy horses" (1 Kings 22:4).

This became a snare to the whole house of Judah. There are times when speech is silver. But upon this occasion silence would have been as gold. The sin of the worship of Baal was permitted a foothold among the tribe which to this time had remained closer to the law of God.

God's instruction to Jeremiah was to tell Israel that they must forsake their sin and return, but that he could not go their way.

"If thou return, then will I bring thee again, and thou shalt stand before Me. And if thou take forth the precious from the vile, thou shalt be as My mouth. Let them return unto thee, BUT RETURN NOT THOU UNTO THEM" (Jer. 15:19).

Jeremiah had a lonely life to lead. His separation from evil had to be a type, an example of what the nation should have been among the other nations. Or to use the words of God, blessing Israel through Balaam (Num. 23:9)—

"The people shall dwell ALONE, and shall not be reckoned among the nations."

They were to be a distinct people, showing a way of holiness unto others as a witness for all the world to see. Their desire for similarity to the other nations was in opposition to the way in which their Father wanted to bless them (1 Sam. 8:5)—

"Make us a king to judge us LIKE ALL THE NATIONS."

It has brought about a condition, of which Moses prophesied, of wandering among all other nations for centuries, but never being absorbed by them.

Jeremiah's experience at their hands was a foreshadowing of their years of dispersion (Jer. 15:17)—

"I sat ALONE because of Thy hand."

He submitted to the burden of the Lord and it brought about a condition of solitude among the children of his people.

"He giveth his cheek to him that smiteth him: he is filled full of reproach. For the Lord will not cast off forever . . . for He doth not afflict willingly nor grieve the children of men" (v. 30).

The operation of the hand of the Lord was designed to a loving consummation with His servants. Where the rulers of the nation turned judgment and justice to suit their own personal advantage, God had Israel's welfare always in mind. Therefore, he did not—

". . . crush under His feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High."

The custom of the Babylonian and Assyrian conquerors of placing their feet on the necks of their chained captives seems pictured in this language. We can visualize the abject people of God led away to submit to such indignities, at the hands of their captors. And the prophet, who no doubt witnessed these things, is stating that they are for the purpose of making Israel examine their own position (Lam. 3: 39-40)—

"Wherefore doth a living man complain—a man for the punishment of his sins? Let us search and TRY OUR WAYS, and turn again to the Lord."

These events were all controlled by God. Though the immediate appearance was evil for the children of Israel, the result will be found to be goodness. In every sense then God could say,

"Out of the mouth of the Most High proceedeth not evil and good."

All of God's works are done in goodness. It is only because of man's limited perception that events appear as evil. The evil which the Creator has brought upon cities and nations fits into the overall purpose of bringing blessedness to the ends of the earth.
. . . a living man . . ."

The "living man" was the nation of Israel, as contrasted with the nations of the world who were "dead in trespasses and sins." But at this time in Israel's history, though they had a name to live, they were dead. But they were still God's people. He had not cast away His people whom He foreknew. It was His purpose to cause breath to come into them again as Ezekiel foresaw (37:10)—

"Breath came into them and they lived, and stood upon their feet—an exceedingly great army."

God speaks of those things which He intends to do as though they were already done. Thus Israel could be spoken of as "a living man." With this grand consummation in mind, when all nations shall assemble at Jerusalem to worship God, with the Jews as the foremost nation, why should they complain of the chastisement which God brings upon them? Is this not a good exhortation to the righteous of all the ages?

"No chastening for the present seemeth to be joyous but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness UNTO THEM THAT ARE EXERCISED THEREBY" (Heb. 12:11).

The expression, "*The daughter of my people*" in v. 48 also refers to the nation of Judah. The words "my people" apply to God's people. He had called Abraham and chosen him. Israel was constituted as His people, a royal priesthood, an holy nation, at Mt. Sinai. Being descendants of the people in whom God delighted they are rightly styled, "The daughter of my people." In Ezek. 32 we read by contrast, "The daughter of the nations" and "The daughters of the famous nations." The other prophets of Israel

use similar language, sometimes referring to Israel as "The daughter of Zion, and "The daughter of Judah."

One of the first expressions in relation to the daughters of God's people is recorded in Gen. 34:1. Here we find Dinah, the daughter of Jacob, going out to associate with the daughters of the world; a move in the wrong direction, which brought trouble and anguish of soul to that faithful patriarch. She thus became a type of backsliding Israel in later years of their history. She broke the type which her position as a daughter of God's people was intended to portray, that is, separation from the world's activities.

The cry of Jerusalem has ascended over the centuries from Jeremiah's time to the present. Tears have been poured out like rivers of water as Israel has been tormented and afflicted and become the offscouring of all nations. But tears which are not from a true heart seeking God's glory are in vain. Esau sought the blessing with tears—but to no avail. The instruction is to "rend your *hearts* and not your *garments*," to make an honest and contrite appeal to God, a lifting up of the heart as well as the hands to God in supplication.

The apex of pouring out of the soul for strength and salvation to God is illustrated in the Master himself. The inward struggle of Gethsemane, the sweating as it were great drops of blood, portray the anguish of soul which was endured that he might bring salvation to his brethren. It is expressed by Paul in Heb. 5:7,

"... who, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death—and was heard in that he feared."

Though Israel have cried aloud over the centuries, the waters of many nations have flowed over their heads. They have been submerged under the peoples of the world; they have been chased as a bird from one place to another. Today we find an earnest of the return of these people to their land. They assemble before the remnants of the wall of their city and wail for all their calamities. *But it is still the wail of unbelief*. They have gone back with confidence in an arm of flesh and not in humility before their Creator.

Israel states that their affliction is "without cause." If we look at the matter from the part of their captors and those who have tormented them through the centuries, certainly it has been "without cause." This is what has brought responsibility to so many nations. For God has declared,

"He that toucheth you toucheth the apple of Mine eye."

Israel has been chased heedlessly as a bird is hunted in sport. The action of persecution on the part of other nations has not been with any desire to serve the Creator, but in the lust of domination and pride. From the position of God Israel's punishment has been entirely different. That which God has done, and which He is still doing, is for a very definite cause, which will become manifest for all nations to see in the near future.

Ironically Israel's punishment has been an enlargement of the trials which they had brought upon Jeremiah himself; and which later they inflicted upon the Son of God, as saith Psa. 35:19,

"They hate me without a cause."

How applicable is the language,

"They have cut off my life in the dungeon, and cast a stone upon me."

Jeremiah's trial in the dungeon, from which he was rescued by the faith and trust of Ebed-Melech, the Ethiopian, was a type of Israel's political death and resurrection. They have been in the dungeon for 2,500 years, since the diadem and the crown have been removed. Their salvation will only come when the faithful man who trusted in God returns and removes the stone from the door of their sepulchre.

The causeless persecution of God's people still goes on in our day. The time known as "Jacob's trouble" fast draws near. Yet one more nation seeks their final extinction as a people, a sealing of their sepulchre with a large stone. But this, like all previous attempts, will prove the truth of the historian's words, "Israel has stood at the graveside of all his persecutors." Yet this final attempt will wring from their lips and hearts the humility and self-abasement that is the primary aim in God's operations with them.

"Thou drewest near in the day when I called upon Thee: Thou saidst, Fear not" (Lam. 3:57).

When the Northern confederacy plants its tabernacle between the seas in the glorious holy mountain, then shall the anger of God come up in His face and He shall fight for Israel as He did in the past. He shall see, *and Israel also shall see*, that their strength is gone. They shall cry out of their dungeon, with a great and bitter lamentation when, as Zechariah prophesies, "*Half the city shall go forth into captivity*" (Zech. 14:2).

"O Lord, Thou hast pleaded the causes of my soul; Thou hast redeemed my life" (Lam. 3:58).

Deliverance will come when Michael stands up for the children of His people, when Christ and the glorified saints stand upon the Mount of Olives and execute the judgments of God against the godless host which has been assembled before Jerusalem.

Once again the voice of wailing shall ascend from Israel's lips. Upon the realization that for centuries they have blindly refused the outstretched hand of a Deliverer (Zech. 12:10)—

"They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness, as one is in bitterness for his first born."

The final verses of Lamentations 3 appear to speak in a vengeful tone, and together with other similar passages of Scripture have been misapplied as the present frame of mind of the righteous toward their enemies. But this is not in harmony with v. 30,

"He giveth his cheek to him that smiteth him."

Such verses do not portray a vengeful mind and attitude on the part of the servants of God. *They indicate a prophetic foreknowledge of the purpose of God which is so clearly set out in all His Word.* From the beginning it has been shown that righteousness shall triumph over wickedness.

"Vengeance belongeth to God."

His is the prerogative of putting it into execution. These expressions from God's servants are a recognition on their part of the time, yet to come, when the workers of iniquity shall be removed, and all things that offend eradicated from the earth; when the glory of the Lord shall cover the land.

It is a prayer that the time will soon come when the kingdom shall be established. It is simply another way of expressing the thought, "*Thy kingdom come, Thy will be done on the earth,*" the time when Israel's mourning will be turned into joy.

"Daughter of Zion, awake from thy sadness!
Awake—for thy foes shall oppress thee no more!"

Bright o'er thy hills dawns the daystar of gladness;
Arise for the night of thy sorrows is o'er.
Shout, for the foe is destroyed that enslaved thee—
THE OPPRESSOR IS VANQUISHED,
AND ZION IS FREE!"

* * *

"How is the gold become dim! How is the most fine gold changed."