

**THE HARMONY OF THE
PROPHETIC WORD; A KEY TO
OLD TESTAMENT PROPHECY
CONCERNING THINGS TO COME**

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The Harmony of the Prophetic Word; A Key to Old Testament Prophecy Concerning Things to Come by Arno C. Gaebelein

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Bible O.T. Prophe^t. books.]

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CONCERNING THINGS TO COME

BY

ARNO C. GAEBELEIN

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"Studies in Zechariah," "The Jewish Question," etc.*



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I

INTRODUCTORY

THE harmony which exists throughout the Bible, from Genesis to Revelation, is one of the strongest arguments for the plenary inspiration of the Scriptures. The unity which we find here is supernatural; it is divine. The inspired writers of the Bible cover a period of almost two thousand years, living in so many different ages and under different circumstances, yet all agree perfectly, and there is no clash of opinions. Such unity is a miracle. No human genius could produce it. There is nothing like it in all the literary products of men, and there will be nothing like it in the future. *God* spake at sundry times and in divers manners (Heb. 1: 1), and therefore all in this precious Book being God-breathed (2 Tim. 3:16), must be a perfect, infallible whole. What an awful sin to criticise the Bible, to deny its inspiration, to put the Word of God which He has exalted above all His Name upon the same level with profane literature. Yet this is the common drift of our times.

Because the Bible *is* the Word of God and the same Spirit of God spoke in and through the different instruments, therefore its Divine unity. This

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unity is not confined to matters pertaining to salvation, but it also exists throughout the prophetic Word. Indeed, we shall see that nowhere is the Divine unity of the Scriptures so evident as in Prophecy.

In the first and second Epistles of Peter we find two passages which speak of the importance and the content of the prophetic Word. These two Epistles are certainly the right place for such statements, for they are addressed to the sojourners in the dispersion, and believers are viewed in them as pilgrims and strangers.

We turn first to the second Epistle of Peter:

"And we have the prophetic Word made surer, to which ye do well taking heed, as to a lamp shining in a dark place until the day dawn and the morning star arise in your hearts: Knowing this first, that the scope of no prophecy of Scripture is had from its own particular interpretation, for prophecy was not ever uttered by the will of man, but holy men of God spake under the power of the Holy Spirit." (2 Pet. 1: 19-21.)

We remember that Peter mentions in the first chapter of his second Epistle the transfiguration of our Lord, and speaks of it as manifesting the power and coming of our Lord Jesus Christ. That scene on the holy mountain of which he had been eyewitness was a foreshadowing of the return of the Lord, visibly and gloriously, to the earth. The entire Old Testament prophecy speaks of this great event, the visible coming and manifestation of Jehovah, therefore the transfiguration of our Lord is

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a confirmation of Old Testament prophetic predictions, and more than that, the earnest of their final and complete fulfilment. In this sense we have the prophetic Word as found in the Old Testament made surer, for in the transfiguration we see precisely that which prophet after prophet had declared. In the above passage we also read the comparison which is made between the prophetic Word and a lamp, and we are exhorted to take heed to it. This God-given lamp shone out from the beginning. Its light was kindled by Jehovah in the garden, its first ray fell upon the guilty pair and brought them hope and cheer, as well as guidance through the dark night outside of Eden. It continued its blessed shining; new oil was constantly added to it. By its light generation after generation by *taking heed to it* found joy and comfort as faith looked on towards the future. And this lamp, the prophetic Word, is still shining, and we are, like all believers before us, to take heed to it. The "dark place" is the present age, still an evil age. But the lamp will not shine for ever. When the morning comes we blow out our lamps; they are needed no longer. The day will dawn, the Sun of Righteousness will rise, and then the lamp will shine no more, for what the mouth of all His holy prophets declared, the blessed Kingdom has come. Before the day dawn comes the rising of the Morning star, which is Christ Himself, coming for His saints. This precedes the day dawn.